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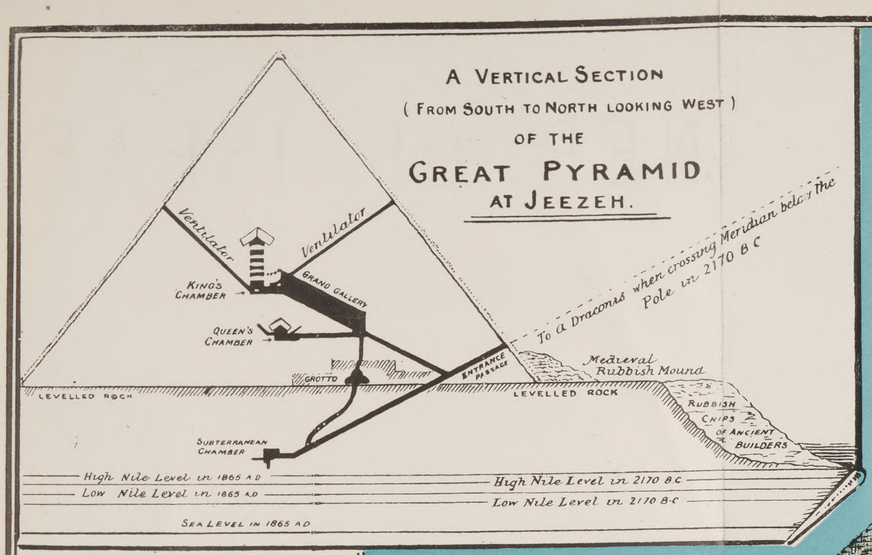
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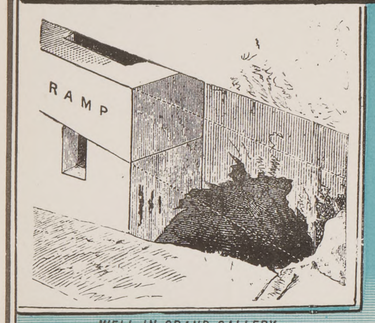
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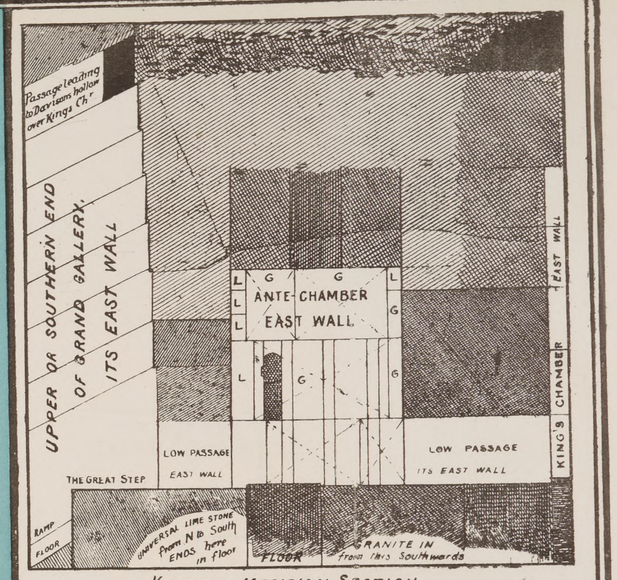
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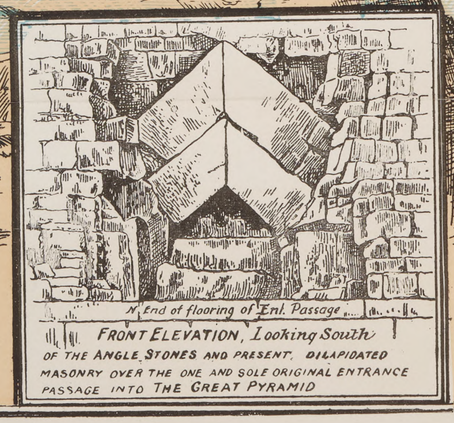
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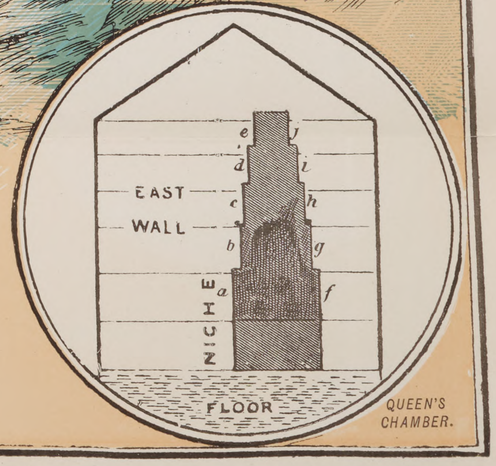



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"HEAVEN'S LIGHT OUR GUIDE."
*(Motto of Her Majesty's Most Exalted Order of the Star of India).*

"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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***EDITED BY PHILO-ISRAEL.***

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## ANOTHER FRESH DEPARTURE.

TO-DAY we inaugurate our Nineteenth Volume, and are brought face to face with the fact that the BANNER has nearly reached its majority. Personally, we have for over twenty-one years been actively employed in marshalling the evidence to prove our nation's Identity with the Lost Tribes of Israel before our countrymen. The best proof of our success is that the BANNER survives, and to-day is entering, with good hopes for the future, on a New Year's labours.

Our friends wonder what more there can possibly be to say than has already been said in favour of our views, and why Vol. XIX. of the BANNER is needed to enlarge on a case which its readers must know by heart. Our reply is, that the objection would be valid if we professed to write for "conscious" British-Israelites only. Whereas, as our friends know, we endeavour in the BANNER to reach those who are strangers to our subject, to whom the evidence must be presented again and again. Those who are already converted and see, as we see, eye to eye, have no need of the BANNER; but if they continue to take it in, they must expect to find that the elementary aspects of the matter are bound to appear, in order that the learner and the novice may grasp the foundations before they can embrace the glorious truths built thereon.

Our opening number marks a new step in our progress. It is our show number—the one in which we collect the giants in our ranks and introduce them afresh to our friends and inquirers as men and women of ability, well learned in the Scriptures and in all those departments of knowledge with which the Identity is connected. It will be seen that we have a goodly number of the clergy on our side, and of laymen not a few. The fact is encouraging, but the strength of our case does not depend upon the ability of its advocates, but upon the intrinsic strength of the evidence by which we support it, and on God's blessing on those who are led "to see."

We propose during the coming year to carry on our work just as in time past. We shall point to the current events and history of the day, and show how these all consistently indicate the Israelitish origin of the British nation. We shall answer those who oppose us, not harshly in the spirit of contention, but in the hope of convincing them we are right, knowing that all opponents now must one day, if they are spared so long, be believers in Our Identity and become its advocates. We hope that our friends this year will make a strenuous effort to increase the circulation of the BANNER. This can be done by lending and recommending the paper; by ordering it through country and other booksellers; by placing it in public libraries; and inquiring for, and ordering it, at the railway bookstalls.

The work of the Free Distribution Fund, so well carried out by Miss J. Lawrence and Miss Rush, should be a pattern to all who, like these ladies, desire the good news to be widely made known. They spare no pains to proclaim the truth regarding the British people, and have a little army of "seed-sowers" who in all parts of the earth are making known the joyous fact that "Lost Israel is found." We deeply regret the necessity, on account of loss of health, for Miss Lawrence's early retirement. We trust she will still be able to serve the cause, and that her successor will be equally blessed in the work.

The British-Israel Association is doing good work by its journal, *The Covenant People*, and by the labours of its lecturer, Col. H. Senior. We wish they had many such agents at work throughout the land. It has been suggested that Mr. H. A Marchant, who does such excellent service on

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the Brighton beach, might, with advantage, be also employed in lecturing in, or near London, if proper arrangements were made and his expenses provided for. There should be no lack of lecturers if only the pecuniary difficulty could be met satisfactorily.

We are no doubt commencing the new year at a critical time for the nation. The Japanese and Chinese war is exciting a vast amount of interest among the nations, and powerful fleets of most of them are collecting in the China seas in order to be prepared for eventualities, and to see perhaps that neither Russia nor Great Britain obtain undue advantages when the war draws to its close, which it must do sooner or later. The nervous apprehensions which are perpetually being publicly expressed in our home newspapers, that the French and Russians united at sea will overpower the British navies, and more recently, that in the matter of quick-firing guns of the larger type for our battleships and cruisers in the Mediterranean we have been shamefully outstripped by the French, are symptoms of the unrest which precedes the storm, soon, we believe, to devastate "yonder ill-consolidated Europe." The warnings, if well founded, must cause us speedily to repair neglects on the part of our rulers, whose temptation is always to seek the favour of our people by making government cheap, and so neglecting necessary defensive measures, in order that the taxes may be kept down. Our consolation in all these alarms is that the British are Israel, and that the Lord is guiding His people according to His promises in Isa. xlii. 16, R.V. He shows us first our stupid blindness, arouses us to our dangers, forces us to take due measures to counteract them, and to remedy our neglectful proceedings. He finally overrules all to our further advancement towards the promised goal of universal dominion (Dan. vii. 27, R.V.).

We conclude by desiring for our readers, one and all, a Happy New Year, and many blessings in the course of it. Also, that our nation may, by God's grace, be induced during 1895 to realise its glorious birthright privileges as the House of Joseph or Ephraim-Israel; and learn, too, how great are its responsibilities to bless and evangelize all the other nations of the earth. In connection with this aspiration for our nation we would desire that, as the best means to this end, our clergy and ministers would openly advocate views which we are persuaded many of them are now secretly entertaining; so that their congregations, who are at present deterred and discouraged from looking into them, may be induced to study them for themselves, and to rejoice and be glad for the consolation. To the Lord, then, must and shall be all the praise and all the glory.

## THE CHURCH, AND ISRAEL, AND THE CLOSE OF THE TIMES OF THE GENTILES.

By the Rev. Denis Hanan, D.D.

A scribe instructed unto the kingdom of heaven needs to remember that he has the responsibility of working for the future as well as for the present. The desire of a builder to produce beauty and finish in the stones of the course that he is helping to lay, must not make him forget that other courses have to be raised upon it. The plant forced into premature bloom in a hothouse is not robust, and it is well that hardier plants exist in normal conditions for the perpetuation of the species; and so it is with respect to studies in the prophetic Word and speculations as to things to come.

The life and work of the late Dr. Cumming is a remarkable instance in point. His speculations concerning the Second Advent were eagerly accepted by thousands; his books had an immense sale. Doubtless the personal spiritual life of many was stimulated; but I believe it is safe to say that no modern teacher has been the means of casting discredit on prophetic study as he has been. He worked for a present effect, and not with regard to the superstructure. Much of the present-day teaching concerning the Second Advent seems to me to be of the same character. The termination of every prophetic date is assumed to usher in the resurrection from the dead and the rapture of the saints.

The wish is father to the thought, and the thought is, in my judgment, similar to that of a soldier who, wearied with the hardships of the campaign, longs that he and his regiment may be ordered home to the easy task of doing guard about the palace, while other regiments maintain the struggle, or, for all he cares, while the enemy overpowers them. To the true soldier rest will be acceptable when it comes, but the attaining of rest will not be the supreme aspiration that he cherishes, the be all and end all of his service.

It is assumed by many that the termination of the period known as "the times of the Gentiles" will usher in the Second Advent of our blessed Lord, or if not His visible personal advent, at least the resurrection and rapture mentioned by St. Paul. We would ask, What connection necessarily exists between the events? When Dr. Cumming fixed upon 1866 as the end of the age, because as he calculated the 1,260 years of the Papal temporal power would then expire, there were those who asked the same question. In the year 1870 (the true date) the temporal power fell, and its fall having no connection with the end of the age, the speculations were discredited and much injury has been done. Mr. Dimbleby has demonstrated (as well as I can judge his calculations) that Easter, 1898 will be the end of the period of 2,520 years known as "the times of the Gentiles," a period the commencement of which is marked by Gentile supremacy in the Holy Land, and the end of which will be marked by the land being repossessed by Abraham's heirs—Ephraim-Israel and Judah-Israel. What necessary connection has this political event with the coming of the Lord either for or with His saints? Yet this connection is the leading idea in the "New Era at Hand."

Not alone does no connection necessarily exist between the end of the times of the Gentiles and the end of the age, but such an assumed connection is opposed by the prophecies of the kingdom that is to come to the daughter of Jerusalem, when a pure worship is to be maintained, and the nations are to go up to Mount Zion (note, it is not the nations "of the saved," which words are an interpolation, but the nations existing on earth). A pure worship for the sons of men must be the Christian worship. Nothing higher can be for them, and nothing lower will suffice. And it must be then, at the time when the testimony of the world concerning God's faithfulness to Israel, recovenanted in Christ, by the manifestation of their national existence and power is fully manifested, that the most hopeful effort can be made to evangelize the world, by the only body capable of doing it, and whose duty it is to do it—namely, Christ's Church, helped in her warfare with sin and error, by the development of political events, but yet facing the foe, and not effeminately looking for rapture and for rest, at the very time when the victory for which she has struggled for centuries is placed within her grasp, and when she can, by

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enduring the hardness of the final charge, establish that aspect of the kingdom which is foretold, "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

The world is not to be handed over to the devil when the times of the Gentiles end, but just the reverse. The Church, the body of Christ, is not to disappear *in nubibus* when the Turk ceases to tread down our God-given inheritance, but she is then to become pure and re-united and truly effective, for "they shall see eye to eye when the Lord shall bring again Zion." But the struggle against sin and for holiness will not then be over. There will be then, as now, those who will "refuse to go up" (Zech. xiv. 17), and Judah also, apparently, will be in unbelief. Righteousness and truth will be maintained by Christ's executive—viz., Christian Israel, fitted and prepared by Him politically and religiously for this very work, and ready at this very time.

If He who has the keys of death and hades, and also the power to usher into the rest of His presence by immediate translation instead of by the grave and gate of death, sees fit to remove any, or many, from active participation in work for Him on earth, such removal will be to His faithful servants the entering into the joy of their Lord. But if this rest be the only object of their Christian life, and that aspiring to it they deem it to be unspiritual or carnal to have true and practical interests in the building up and development of their Lord's kingdom on earth, they seem to me to be perilously like the servant who, desiring a premature, selfish, and inglorious ease, wrapt his talent in a napkin.

The knowledge of Ephraim-Israel's separate destiny, and of its fulfilment to British-Israel, is the great corrective of vague speculation as to the future of the kingdom of God.

## WHY IS ANGLO-ISRAELISM OPPOSED?

By Rev. A. J. J. Cachemaille
*(Vicar of All Saints, Forest Gate, E).*

It is natural to ask the question, and it may be well for the peace of some both to ask it and also to give some answer. That resistance should be so persevering, and should lose none of its force after striving for some half-century, speaks volumes for the vitality and the truth of Anglo-Israelism. No doubt people will say that falsehood and error die hard; but, on the other hand, truth never dies,—it gains under opposition,—and that is precisely the case with Anglo-Israelism.

Why is it opposed? Violent opposition and most unspeakable words are launched against us for assigning —people say, even blasphemously—to ourselves as Israel, what the opposition assign with peculiar benediction to the Jews, whom they call Israel. There is a strange *nimbus* around the term Jew which filters the possession by them of material gifts from God. But when these same gifts are mentioned in connection with any but Jews, it is considered that they have bartered their spiritual character for gross, worldly, sensual pottage. And one asks, how is it that judgment can be so perverted and so foolish?

As far as I can judge, the answer is an old one, and true in proportion to its antiquity. The reason that Anglo-Israelism is misjudged is, that the Scriptures are, consciously or unconsciously, misread. There is brought to them an interpretation, and they are made to speak what is desired. The majority of people are not at all accurate in their perception of the words of Scripture. They are satisfied with a general sense of a passage, or they prefer that which is called the orthodox interpretation of it, to the actual statement of the Word of God.

This want of accuracy, and this failure to take the actual words of Scripture, leads even the best men to make troublesome texts and passages say the most impossible and contradictory things, till one is perfectly aghast to find a splendid scholar, a mature theologian, a very master in Israel, getting the Scriptures to contradict themselves, because only thus can they be made to agree with the view required.

This is very strong language, and it will possibly be accused of exaggeration; but, still, it is the steady record of one century after the other.

The treatment of the Old Scriptures, and the consequent treatment of our Lord by His contemporaries, was exactly the same. The Scriptures leading up to that date and those events seem now to us exceedingly clear, and we wonder how an modern Jew can mistake them or resist them; but we act to-day precisely as they did then. Prejudice, and the persistent lack of accuracy, and the refusal to allow the Scriptures to tell their own tale, blind us or deprive us. The words of our Lord to the two disciples on the Emmaus road have lost none of their truth and application: "O fools and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into His glory?" (Luke xxiv. 25, 26). Almost any amount of evidence that this charge of inaccuracy is common, and at the root of our failure, could be produced. The most convincing evidence is to be found in ourselves. If we will only watch ourselves, and check our habit, we shall find that most of our difficulties arise from an inaccurate reading of a passage from any author.

Let one or two instances from Scripture suffice as specimens. The Jews of His day refused to listen to our Lord as the Christ, because they said that He was a Galilean, and came out of Nazareth, whereas the Christ was to come from Bethlehem. The unique character and work of our Lord ought to have been sufficient to make them enquire whether after all their impression that He came from Nazareth was quite accurate. Was it not possible, they might have thought, that He did spring from Bethlehem? But this was to be too exact, it would revolutionize too much, and, as they said to their relief, "Every one knows that He comes from Galilee and from Nazareth." We have no ground for blaming them while we ourselves commit the same mistakes with respect to other details.

Again, the Jews reject Jesus because they say that He failed to fulfil the very test He gave in proof of His Messiahship. He said that no sign should be given them but the sign of the prophet Jonah; for, as Jonah was three days and three nights in the whale's belly, so should the Son of Man be three days and three nights in the heart of the earth (Matt. xii. 39, 40); and the Jews point to the fact that we keep Friday as the day of the Crucifixion, and Sunday as that of the Resurrection, and our practice proves that Jesus, not fulfilling His sign, condemns Him as an impostor; whereas the Gospels prove (as Bishop Westcott has clearly shown in his "Introduction to the Study of the Gospels") that the day of the crucifixion was Thursday and not Friday. Our Lord, therefore, accurately fulfilled His sign, and our lack of accuracy has blurred it before the eyes of the world.

Again, to-day our scholars, theologians, and divines of all sorts, cannot, or will not, distinguish between Israel and

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Judah, although the Word of God keeps the clearest distinction between these two portions of the twelve tribes, and the result of this persistent lack of accuracy on this elementary point brings the most grotesque confusion into the interpretation of God's Word.

Again, our opponents assure us that it is impossible that we should be Israel, for we are a most hopelessly mixed and mongrel race; whilst (so they say) the Jews, who stand to them for all twelve tribes, were, and always have been, most careful not to intermingle with other races. Nothing could be more absolutely contrary to the facts of history, sacred or profane; and any one who takes up the history of the twelve tribes from their beginnings as Jacob's sons can verify the fact for themselves, that the people intermarried with every other race. The fact is, that our opponents are so entirely mistaken in this matter that they fail to notice that it was one of the singular characteristics of Israel that God, from the first, provided for the introduction and absorption into Israel of "the stranger." This was contrary to the genius of other people, but it was the law of Israel. The law of the Passover shows this, and it stands out clearly everywhere in the history. What is equally remarkable is, that the same law holds good now as in the past. Notwithstanding all accretion from outside, the nation remained Israel; just as now, notwithstanding all accretion to this nation, it still remains Anglo-Saxon.

There are many other instances which could be produced, all telling the same tale; but they can be easily discovered by any one who will divest himself of prejudice, who will throw off the shackles of popular interpretations, and see to the matter for himself, and examine a doubtful point to ascertain whether what is generally accepted is after all what God actually says.

For the truth of our contention that we are Israel, we ask only fair play and a candid study of the Word of God. We ask that, if God's Word says one thing, and the popular voice says another, the Word of God may be permitted to stand, even though every man is therefore proved to be mistaken. For it is a strange fact that all those who have taken up the sword to destroy our contention, and have been compelled honestly to examine its foundations on the Word of God, have been compelled to become earnest advocates of the cause they once denied. So it will continue to be: every one who honestly, and without the distortion of prejudice, examines the question, will be compelled ere long to say, "How wonderfully true, simple, clear, and inspiring this is! how is it that I never perceived this before? it is simply like the sun rising upon God's world, and giving light to those who before were groping in darkness and unhappy confusion."

All Saints Vicarage, Forest Gate, E., Nov., 1894.

## MANASSEH.

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

Three times did God set aside the law or custom regarding the rights of the firstborn in His dealings with His chosen people. Jacob was put before Esau; Joseph, the next to the youngest of Jacob's twelve sons, was put in the place of Reuben (Gen. xlviii. 5, 16; 1 Chron. v. 1—2; Jer. xxxi. 9); and Ephraim, the younger of Joseph's sons, was put before Manasseh, the elder. Why was this done? Is no reason to be assigned for it save that God chose to have it so? Would Esau, or Reuben, or Manasseh, have suited equally as well for the positions assigned to their brothers, had God seen fit to choose them instead? Surely this cannot be. We cannot tolerate the idea that God should act arbitrarily in any of His dealings with us. We are compelled to seek for some wise reason in all that He does. And surely it is not far to seek in this instance. It is easy to see, on the contrary, that a strong proof is hereby afforded us that God does not act arbitrarily. For what does the birthright mean in this case? It means that whoever receives it is to be the ancestor of a people who are to exercise a world-wide dominion for the world's benefit. Does it signify nothing who shall be the ancestor of such a people? Would any other man have done as well as Abraham to be the founder? Impossible, if the great law of heredity is indeed a statement of fact. But a fact it is, and one of the fundamental principles according to which God guides the destinies of mankind.

"We did not choose our fathers and mothers, but much of what we are depends upon the fact that they were they, and not other people. . . . . We have preexisted in our ancestors, and our lives are, in a true sense, a prolongation of theirs."—(Stearns).

Or as Dr. Geikie says:—

"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."

The character of a nation decides the part which it is to play in the world, and we have seen that a nation's character depends, in very great measure, on the character of its earliest ancestors. Now, no fact is more certain than that the best and strongest characters of a family are not always those who happen to be born first. The placing of Jacob before Esau, and of Joseph before his brethren, was therefore the very reverse of arbitrary acting, if the characters of Jacob and Joseph were superior to those of their brethren. What, on the contrary, could have been more arbitrary than to make the mere accident of birth the reason for selecting a man to be ancestor of a people destined to be the world's greatest spiritual benefactors? It is easy to see how vastly better qualified Jacob was than Esau, and Joseph than his brethren. The characters of Ephraim and Manasseh are not set before us, but we are abundantly justified in supposing that they must both of them have shared their father's strength of character, and that there was excellent reason why Ephraim should have been set before Manasseh.

If world-wide dominion was clearly the destiny of the children of Israel, it is evident that in the acquiring of that dominion, Ephraim was appointed to the first place and Manasseh to the second; for the birthright was Joseph's (1 Chron. v. 1, 2), and Jacob, as we have seen, put Ephraim before Manasseh. This was also directly asserted in the blessing which Moses pronounced upon the tribes, when he said: "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." What should we expect to find, then, when this world-wide dominion has become an actually realised fact? In the first place, doubtless, a nation and a multitude of nations, of which Ephraim would of course be the dominant factor, and in the second place, a great nation independent of the parent nation, of which Manasseh would be the dominant factor. This must be so in order that the destiny of Manasseh might be in some degree different from that of Ephraim, and only next in importance, as Jacob prophesied. This is precisely the great fact which confronts us to-day. The English race, whose destiny it plainly is to exercise world-wide dominion

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for the world's spiritual regeneration, is divided in precisely the manner indicated. The empire of Great Britain is literally a nation and a multitude of nations, while the people of the United States of America, sprung from the same parent stock, form a great and independent nation by themselves. These divisions of the English race are, beyond all question, the two most important factors in the world's political life, the special instruments with which God is working for the world's regeneration, and were therefore the two facts worthy of being made the subject of prophecy more than three thousand years ago.

The United States of America are therefore clearly fulfilling the destiny assigned to Manasseh. But a very natural objection might be interposed. Americans may be fulfilling the destiny apparently assigned to Manasseh, but that does not prove that they are actually descendants of Manasseh. In order that this may be, it is surely necessary that the great majority of the original settlers of America should have come from some one locality in England, and not scattered promiscuously from anywhere and everywhere within its boundaries. If the latter had been the case, it would seem to the writer the most serious objection that has yet been raised against the identification of the English races with the Lost Tribes of Israel. It would seem to make our position clearly inconsistent with itself in a most important respect. But we do not have to bear the burden of any such inconsistency. The facts of history come grandly to our assistance. For note the following words from our great historian, John Fiske, than whom no more competent authority could be cited. This is what he says in "The Beginnings of New England":—

"No one can study the history of the two universities without being impressed with the greater conservatism of Oxford, and the greater hospitality of Cambridge toward new ideas. Possibly the explanation may have some connection with the situation of Cambridge upon the East Anglian border. The eastern counties of England have often been remarked as rife in heresy and independency. For many generations the coast region between the Thames and the Humber was a veritable *litus hæreticum*. Longland, Bishop of Lincoln in 1520, reported Lollardism as especially vigorous and obstinate in his diocese, where more than two hundred heretics were once brought before him in the course of a single visitation. It was in Lincolnshire, Norfolk, Suffolk, and Essex, and among the fens of Ely, Cambridge, and Huntingdon, that Puritanism was strongest at the end of the 16th century. It was as member and leading spirit of the Eastern Counties Association that Oliver Cromwell began his military career; and in so far as there was anything sectional in the struggle between Charles I. and the Long Parliament, it was a struggle which ended in the victory of East over West. East Anglia was from first to last the one region in which the supremacy of Parliament was unquestionable and impregnable, even after the strength of its population had been diminished by sending some thousands of picked men and women to America. While every one of the forty counties of England was represented in the great Puritan exodus, the East Anglian counties contributed to it far more than all the rest. Perhaps it would not be far out of the way to say that two-thirds of the American people who can trace their ancestry to New England might follow it back to the East Anglian shires of the mother country; one-sixth might follow it to those south-western counties—Devonshire, Dorset, and Somerset—which so long were foremost in maritime enterprise; one-sixth to other parts of England. I would not insist upon the exactness of such figures, in a matter where only a rough approximation is possible; but I do not think they overstate the East Anglian preponderance. It was not by accident that the earliest counties of Massachusetts were called Norfolk, Suffolk, and Essex, or that Boston in Lincolnshire gave its name to the chief city of New England. The native of Connecticut or Massachusetts who wanders about rural England to-day, finds no part of it so homelike as the cosy villages and smiling fields and quaint market towns as he fares leisurely, and in not too straight a line from Ipswich toward Hull. Countless little unobtrusive features remind him of home. The very names on the sign-boards over the sleepy shops have an unwontedly familiar look. . . . . Pursuing thus our interesting journey, we may come at last to the quiet villages of Austerfield and Scrooby, on opposite banks of the river Idle, and just at the corner of the three shires of Lincoln, York, and Nottingham. It was from this point that the Puritan exodus to America was begun."

This is certainly a splendid piece of testimony. It affords another incontestable proof that the argument for Our Identity with Israel is in complete and thorough harmony with itself, and a higher mark of truth it could not well have. We are told by a most competent authority that four-sixths of the original settlers of America came from East Anglia, and that one-sixth came from the South-western counties of Devon, Dorset, and Somerset. Have not the men living in these two localities held the same relation to English life that the tribe of Manasseh should hold to Israelitish life? Here is found a most important part of the strength of English life, and if England be identified with Israel, here, therefore, we might expect to find the two divisions of the tribe of Manasseh, an expectation which settles down into certainty, when it is found that these two localities furnished the vast majority of those who went off and founded a new and independent commonwealth, fulfilling Manasseh's destiny to the letter. We are told by the same authority that three-fourths of the population of the United States of America can trace their origin to English forefathers. Out of a population of 60,000,000, therefore, 45,000,000 would be of direct English descent. Since the ancestors of five-sixths of this number came from two localities in England, we are entitled to say, on the strength of Anglo-Israel Identity, that 37,500,000 Americans may be descended from Manasseh. A respectable showing, certainly.

We need not be disturbed by those who remind us that the United States of America is a conglomerate nation. Of course they are. What else was to be expected? What was the purpose of an elect nation, but to be a blessing to all nations of mankind? What are the United States of America doing, in being a conglomerate nation, but fulfilling their part of the destiny assigned to Israel in the words of Ezek. xvii. 23? "It shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell."

924, Walnut-street, Philadelphia, Pa.

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THE ANGLO-ISRAEL ALMANACK AND DIARY for 1895, bound in brown cloth, marble edges, interleaved with ruled paper, price 1s. (by post 1s. 2d.); stiff paper cover, interleaved with ruled paper, 5d. (by post 6d.); paper covers, 3d. (by post 4d.). London: Robert Banks and Son. Full of useful information and interesting articles.

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## BRITAIN'S HERITAGE.

By the Rev. James McIntosh.

"In that day shall Israel be the third (commander or captain) to Egypt, and to Assyria, even a blessing in the midst of the land."—Isa. xix. 24.

THE position of Israel or Britain is an assured one, according to the sure word of prophecy. In many places of Scripture we are informed of the pre-eminence of Israel. From the promise made to our father Abraham, that his seed should possess the Gate of his enemies down to the later prophets, they with one voice declare that unto Jacob shall be the dominion. Is it not written, that "the nation and kingdom that will not serve Israel shall perish; yea, those nations shall be utterly wasted" (Isa. lx. 12)? Again, we read in the same prophecy (chap. xiv. 1, 2), "For the Lord will have mercy upon Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the House of Jacob. And the people shall take them, and bring them to their own place; and the House of Israel shall possess them in the land of the Lord for servants and handmaids; and they shall take them captives, whose captives they were, and they shall rule over their oppressors." This prophecy has reference to the latter days, for hitherto it has not received fulfilment, but we are led to expect its accomplishment when God's purposes towards the House of Israel have been attained. The chief oppressors of Israel have been Egypt and Assyria. These two countries, then, must, according to this promise to Israel, become servants to Israel. We find this in perfect agreement with chap. xix. 23, where we read, "and the Egyptians shall serve with the Assyrians."

It does seem strange that every commentator fails to perceive the full meaning of the word translated "third," in the 24th verse of this chapter (Isa. xix.), when the clear sense of the preceding verse demands a different interpretation of the word. Does not the word THIRD imply a kind of equality, where no equality is intended? The very next verse shews that Israel's position is not one of equality, but one of superiority, for while it is said, "Blessed be Egypt, My people, and Assyria the work of My hands," yet of Israel it is said, "And Israel Mine inheritance." To Israel only belongs the right of inheritance, and consequently the priority and leadership of the others. Now, the Hebrew word "Third" is often translated as captain. In Exod. xiv. 7, "And he took six hundred chosen chariots, and all the chariots of Egypt, and captains (third), over every one of them." See Exod. xv. 4; 2 Sam. xxiii. 8; 1 Kings ix. 22; 2 Kings ix. 25; x. 25; xv. 25; 1 Chron. xi. 11; xii. 18; 2 Chron. viii. 9. In all these places the word is translated captain. If we, therefore, place the word captain instead of the word "third," in Isa. xix. 24, we read, "In that day shall Israel be captain to Egypt, and to Assyria, even a blessing in the midst of the land." In 2 Kings vii. 2, 17, the same word (third) is translated "lord," a person who was next to the king. The word "third" evidently signifies the person next in rank and dignity to the princes of royal blood, and was next to the king in rank and command over the army. This prophecy has not yet been accomplished. Never in the history of the world can we point to a time when Israel was leader or captain to Egypt and Assyria. It points, then, to a future period, and it is now in course of fulfilment, seeing that Britain is now in possession of Egypt, and is now acting the part of a leader and captain to her. We affirm that Britain's entrance into Egypt is in perfect harmony with the contents of this chapter. And much of it has been literally fulfilled, and it waits the development of other events which must shortly take place, when the whole chapter shall be an accomplished historical event.

Just observe how the first verse ushers in the sudden appearance of God by His people into Egypt. "Behold the Lord rideth on a swift cloud, and shall come into Egypt." What is this swift cloud? The word here translated, cloud, also is translated in 1 Kings vii. 6, "thick beam." We believe it means that the British ships of war, those Leviathan, or thick beamed vessels, would steer into Egypt, that they would raise a thick cloud of smoke as they sailed, which would be a swift one, owing to the speed at which the vessels proceeded, and the appearance of the vessels themselves would be like thick beams to the onlookers from Alexandria as they watched their approach. Is this view of the word not borne out by the passage in Isa. lx. 8, 9, where we find the same original for the word cloud, which is not the ordinary term used? "Who are these that fly as a cloud (Hebrew *ab*), and as the doves to their windows? Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee." What other meaning can the cloud have here than the British ships of war, sailing into the harbours and havens for ships, as doves to their master's windows? Surely, when we have such a connection, it will not be thought that the interpretation can be far-fetched, when the word represents a dense cloud of smoke, and also comprehends the great ironclads, steaming speedily on their errand of bringing Israel to the home of their inheritance.

How true that there should be civil war, and that the spirit of Egypt should fail, that they should be as women, and when these things come to pass, God would send to them a Saviour and a Great One, and He should deliver them. There is no possible reason, whatsoever, why it should be Ptolemy Soter. The circumstances prove it could not be then, for some part has not yet been fulfilled. "In that day there shall be an highway, or railway, out of Egypt into Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians."

This railway, a double line, has not yet been made, but events are hastening on to development, and ere long this railway, which is mentioned in other places, will be made, when Israel dwelling between the two countries will be a blessing to both, even a blessing in the midst of the land.

The present passage is the only one where it is said that the Assyrians shall be the work of God's hands, but in Zech. x. 11 we find that Ephraim, or the Ten-tribed nation, shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the rivers shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away, and I will strengthen them (Ephraim and Judah) in the Lord; and they shall walk up and down in His name, saith the Lord." This passage is clearly a reference to maritime Ephraim dwelling in the islands afar off, and passing through the sea in the time of trouble, and bringing down the pride of Assyria, and taking away the sceptre of Egypt. God will smite Egypt and heal it: "Then shall princes come out of Egypt, Ethiopia (the people of the Soudan) shall soon stretch out her hands unto God" (Psa. lxviii. 31; Isa. xlv. 14). There is no doubt from these several prophecies that Egypt shall become the people of God, by accepting Christ, and cleaving to the House of Israel for protection and safety. But how can we

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corroborate the statement about Assyria? We will endeavour in a future article to prove that this will be as fully accomplished with respect to the conversion of Assyria as in the case of Egypt.

We take it that Assyria signifies the people who hold Assyria in the latter day, which is Turkey. The time will come when by a convention Britain will be the leader, or captain, and protector of both Egypt and Assyria, or Turkey, when it shall be said, "Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance."

There are mighty events to take place ere this prediction is accomplished. Jacob's trouble must be endured, and he must pass through the sea with affliction. During this period the Holy Land shall become the dwelling-place of the combined Houses of Judah and Ephraim, when the confederacy shall be formed against them, and God shall vindicate the cause of His people, and destroy their enemies.

Here, then, we have another part of Britain's heritage marked out, to be a leader and commander to the people whom the Lord will call, and who shall be willing servants to Israel or Britain. That such a state of things does not appear unlikely, we may infer from the fact, that already a convention exists between Turkey and Britain for the defence of Asia Minor, and this convention of protection will be extended over the whole of Turkey, after or during the time of Jacob's trouble. Coming events cast their shadows beforehand, and what has taken place is but a shadow of a more extended and closer convention between Britain and Turkey, for the purpose of mutual help and defence against the common foe. Then shall a nation be born in a day, for the Mahometan shall embrace Christianity, as their tradition avows, they will suddenly forsake the worship of Mahomet and embrace a new religion, which will be no other but that of Christ's religion, when Assyria becomes the work of God's hands.

## ISRAEL'S TRIPLE HERITAGE; THE BIRTHRIGHT: THE CROWN: THE CHURCH.

By Rev. J. Idrisyn Jones.

A glorious trinity of gifts places Israel higher than all the nations of the world, whether past, present, or future; for in the birthright, crown, and Church, are wrapped up the sum total of all blessings for time and eternity, while they fit in respectively to the tripartite nature of men: the birthright adapted to the outward man; the crown giving scope to the intellect; the Church ministering to the soul.

I.—The Birthright. With this comes all that ensures material prosperity. It constitutes the difference between wealth and penury, hunger and plenty, happiness and privation, weakness and strength. In the patriarchal family life it meant a double share of the patrimony; in the life of nations it assumes a corresponding privilege. How graphically are its details set forth by Moses just as he was quitting this mortal scene: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep which coucheth beneath; and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush. Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." How happy, then, should be the House of Joseph in the possession of such a heritage, as now enjoyed by Britain and America, whose peoples are the lineal descendants of Ephraim and Manasseh! But it is somewhat strange that so many of each nation spurn the idea that the birthright is theirs, and view its blessings as too carnal and secular for Gospel times, because savouring too much of the earth—earthy. They seem offended whenever the matter is mentioned, and quickly remind us that their ambition soars to loftier things, the things of the spiritual realm. They wonder that we should be so grovelling in the dust, and they scold or pity us according to the harsher or gentler mood of the hour. Does it not occur to such people that it would be very consistent on their part to deliver over to us each well-filled purse, and the contents of their well-stored larders, for these things are birthright gifts? They would thus enact over again the deeds of Esau, who profanely despised the birthright, and then parted with it. But our ambition also soars to loftier heights. We also greatly desire those mercies associated with the spiritual world; but then we deem it wise to covet both temporal and religious blessings, while like them we place the latter above the former.

Our critics, in point of fact, accept both kinds, while, in point of theory, they proclaim the opposite. What sublime philosophy! But this temporal department of the covenant is not yet come to full fruition; like other great matters, it awaits the coming day, when all things shall reach their maximum glory. The present physical condition of our earth is such that the cup of the birthright-blessing cannot be filled as it will be in the future. Earth's climate is so degenerated, as compared with its pristine loveliness and stability, that the fruits of the field are less ample and luscious than they should be; there are too many storm-spots on the sun, and too much malefic influence in neighbouring planets; and too many tempests playing havoc on sea and land; there is too much heat in one place, too much cold in another, too much drought yonder, too much rain here, that this mother earth is not at her best in her efforts to bless us. But wait; there shall come the new heavens and the new earth; then lovelier sunlight shall travel down from serener skies; over stormy elements shall come a sweet calm; a staid equilibrium shall pervade all nature, "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose, it shall blossom abundantly, and rejoice even with joy and singing." Then shall the birthright enter upon its grander phase; then it shall be seen in all its splendid proportions, so that men shall wonder and cry, "Happy art thou, O Israel, who is like unto thee, O people saved of the Lord?"

II.—The Crown. This is to be the great crown of the earth; its wearer is to be mightier than all potentates, and the sphere of His jurisdiction wider than all monarchies; for He shall be King of kings and Lord of lords, and the days of His sovereignty shall continue evermore: "But unto the Son He saith: Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." Concerning this crown the angel Gabriel spake: "He shall be great, and He 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." This crown shall belong pre-eminently to the kingdom of the Twelve Tribes of Israel. Israel's Messiah shall wear it, for He after the flesh is of Israel, being Abraham's promised seed and David's predicted Son. When He is crowned all the nation

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shall joyfully bow before Him in adoration and obedience. But although the Messiah shall be Israel's great King, and shall literally ascend the throne, yet His earthly presence shall be only an occasional event. The Tribe of Judah is, therefore, constituted the royal tribe, and the family of David is chosen as the royal House, so that a succession of deputy-kings might be furnished who shall throughout their generations reign in the city of Jerusalem: "For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel."

But this crown shall exert its sway far beyond the boundaries of Palestine; the land of Canaan, even in its future larger area, shall be altogether too small for the multitudinous seed of Abraham. There shall be, therefore, outlying nations of Israel engirdling the earth with a golden ring of populations; though inhabiting many climes, they shall yet be

"One as the sun, many as the rays;
One as the sea, multiplied as the billows."

But their central throne shall be that one in the city of God: "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." To it they all shall render homage, and in worship and loyalty shall be one with those who shall dwell in the promised land. And not only shall these outlying nations submit themselves to His crown, but likewise all other kingdoms subordinated to Israel. Thus the Messiah, our Lord and Saviour Jesus Christ, shall be the universal King: "He shall have the heathen for His inheritance, and the uttermost parts of the earth for His possession." The kingdom so long looked for will have come; let us pray that its arrival may be hastened.

"Jesus, immortal King, arise,
Rise and assert Thy sway,
Till earth subdued, its tribute bring,
And distant lands obey."

III.—THE CHURCH. This will be ever the brightest jewel bestowed on the covenant people; this is the head-stone brought forth with shoutings, crying, "Grace, grace unto it." The Church will be the golden clasp which will bind with itself, in everlasting unity and stability, the birthright and the crown. If there could be no Church, both birthright and crown would be unsanctified and unblessed; the one would prove a curse, the other would fade away. Israel must not only need the gold and the silver, and the cattle upon a thousand hills; not only must she be endowed with sovereign power, but RIGHTEOUSNESS must be the badge of the kingdom. All its subjects must be clothed in the garment of holiness, as consecrated and regenerated communities; to them, therefore, is given the Church as the shrine of truth and sanctity: "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD." What a blessed prospect thus lies before this sin-stricken earth. There shall be glorious anthems heard, for the Church shall sing; there shall be glorious peace among the nations for the Church shall spread abroad its spirit of love.

In Abraham was started a Hebrew Church which should gather volume as it travelled down along the dispensations. This Church of our nineteenth century is the old Hebrew Church of the past, for our religion comes to us to-day in its Hebrew guise. There is no Gentile Church even in these times of the Gentiles. Christianity is but a new story built up on a foundation of Hebrew prophets and apostles. It is the Hebrew atonement which takes away our sins; it is the Hebrew Scriptures which build us up in our holy faith; it is the Hebrew morality which dictates our conduct; it is the Hebrew hope which animates our breasts; it is the Hebrew Christ who is the Captain beneath whose banner we seek to conquer the world for God. It is, therefore, true that we are no more strangers and foreigners, but fellow citizens with the Hebrew saints, and of the Hebrew household of God. Thus it is the old Hebrew ship which is to-day floating on the sea of time. The passengers are new, but the Hebrew Pilot is still at the helm to steer them to the blissful port of heaven. On board are Jew and Gentile, Barbarian and Scythian, bond and free, bound for the destination whither the Hebrew saints have gone before, that they without us should not be made perfect. This, then, is the Church which came out of Egypt, crossed the Red Sea, marched through the terrible wilderness, crossed the Jordan, and from the land of promise spread abroad to all the nations far and near. This Church shall survive all other institutions, and if to-day she be outwardly divided by creed or nationalities, yet the hour is coming when she shall be so no more; for there shall be one fold and one Shepherd; for one central temple shall be raised to which all nations shall gather, while yet

"From every place below the skies,
The grateful song, the fervent prayer,
The incense of the heart shall rise
To heaven, and find acceptance there."

Thus with the birthright, the crown, the Church, Israel's cup shall be full and running over; it shall remain filled for ever; for the summons shall ring out: "Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted His people; He hath redeemed Jerusalem, and all the ends of the earth shall see the salvation of our God."

Welshpool, N. Wales.

## QUEEN VICTORIA HELPS THE WOMEN OF AFRICA.

BY REV. HENRY ROE,
*Author of "Israel's World."*

"Their queens thy nursing mothers."—Isa. xlix. 23.

BEAUTIFUL was the day on the 23rd of May, 1870, when I first visited King Archibong II. in Old Calabar, West Africa. Brother Lewis, of the United Presbyterian Church, and soon to be enrolled with the holy army of martyrs, accompanied me. We expected to meet a real savage, for an eye-witness told us how the king had eighteen persons on the river beach slaughtered because a black lady offended him. As we entered the Duke Town Palace, there were groups of slaves on either side, as if in wearied idleness; but, possibly, they were the royal guards. Native goats were tied to posts. We passed beyond high mud walls into another court, also open to the heavens and containing more goats. In the next court we got into the midst of thirty or forty slaves wildly blowing horns and yelling horridly, enough to drive even Dr. Faust mad, to say nothing of missionary nerves so weakened by recent fevers. We were told that these slaves were fresh from the interior; and we wished they were back again in the interior. They were waiting for their chiefs then in audience with the king in what is here called "Devil making." Surely the burying all twins alive, the casting of all mothers of twins to the wild beasts of the forest; and the strangling to death of all queens at the death of a king, are proof that there is already plenty of devil at Old Calabar without men trying to make more. We were not sorry to get into the next court, the walls of which were painted

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even beautifully in a strange native style by African artists. Had I not seen it, I could not have imagined it possible to do such work here. O let the negro have the same training as the white man, and he shall some day equal the best work now seen in the Roman Vatican, or the Paris Louve, or even the British National Gallery; for we must regard our own as the very best. In this same decorated court were a number of dark lady forms, probably wives of the king, lanquidly reclining upon couches, as if very tired of having nothing to do. But their full eyes could sparkle, and their snow-white teeth could shine. Of course we hurried away from there! We then passed through a dark narrow passage, with only just enough light to see the black human forms we almost touched. What a nice trap to catch strangers in!

The next room we entered was the audience chamber where the king was surrounded by three chiefs. They all rose and shook hands with us, and offered us seats, mine being next Archibong. The king was wearing a fine blue cap with yellow tassel, a mauve coloured shirt, and a scarlet robe hanging loosely over his shoulders. He was sitting in a large arm-chair, which was adorned by a fine leopard skin. His face and his manners were exactly like his dress and his throne—a strange mixture of African wildness and European grace; so was his heart, so was his life. Possibly ours is so. I looked straight into his eyes to read the preface of his soul, and longed that I might not awake the savage, but move the grace that slept there. And it was so. How attentively he listened to the report of our meetings in Fernando Po; and how his lips moved and his breast heaved as he heard of the natives getting converted and becoming better subjects and happy Christians. But when I gave him a copy of the Gospel by John, and exhorted him to believe in Jesus Christ, he said, "Me be sick and tired." So we shook hands and parted for a season.

The next time I visited the king was April 1, 1871. That Israelite apostle from Scotland, the Rev. Wm. Anderson, accompanied me. We told Archibong how the Lord Jesus Christ had appeared to many of his Calabar subjects in the preaching of the Gospel, and caused them to repent, and pray and believe, and be saved. He listened very cautiously, but anxiously. We reminded him of the law and custom of his country preventing women from wearing more dress than a small covering round the waist, and which in some cases was only a string of small beads. At this he frowned and shook his shoulders, and said something to this effect: "What is that to you, ye white men? Cannot you admire the beautiful female figure as much as we can?"

We told him of some of these women being now Christians, how they went from their huts almost naked; how in the mission vestry they put on calico gowns to attend the public worship of God; how, at the close of the service, they were compelled to leave their gowns in the vestry and return through the streets almost naked again, because the king did not permit them to appear dressed.

Again he frowned and shook his shoulders, saying something about the black woman's naked fashion being best for her—best for her appearance, best for her activity at work, best for cheapness, best to keep her in a submissive state of mind, so very difficult in this hot country, and best for her being corrected by her master.

We reasoned that it was dangerous for a king to refuse the wish of the women, for in other lands the females had such powerful secret influence as had upset many a throne, and that it is far safer to refuse men rather than the women. At this he opened his large eyes like little tea saucers, as if a new thought had got into his brain and needed more room. We quoted Scripture on dress, but he only shook his shoulders and frowned.

At last I gave him a coloured picture of our beloved Queen Victoria reading the Bible to a poor Scotch woman, and I spoke to this effect: "Look, O king! that is our great Queen of England, and of all the British Empire, which is the largest and richest, and grandest empire that ever was." At this he admired the portrait, smiled plentifully, took a deep breath, and said, "Ah! she be fine for true! she be my big brudder!"

Ah! we had now found a soft place in his savage heart, and so we followed it up. "Look again, O king, how the great queen is dressed in a gown, and how beautiful she looks in it. If she went about her streets with no more dress than your people have, her subjects would turn away their faces from looking at her. She also wishes that all her women shall wear gowns, and keep the Sabbath, and be Christians, and that is why she is so great, and rich, and happy, and loved."

The king listened with interest, and laughed, and replied to this effect: "Me no change Calabar laws to please de women, nor to please de missionaries; nor because of de Bible; but me will follow de sample of de Queen of England, and you may tell all de people that Calabar women may all wear gowns, and keep Sunday, and be Christians, because de Queen of England do so."

And this was published, and the women rejoiced and blest the name of our Israel-Queen, who by her example had changed the laws of a savage king, and had delivered so many who were stretching out their hands so long for sympathy, and help, and love.

Middleham, Yorkshire, Dec. 10, 1894.

## BRITISH-ISRAEL AND THE SHIELDS OF THE EARTH.

By Rev. Thomas Lowe.

The royal Psalmist says, "The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God; He is greatly exalted" (Psa. xlvii. 9). They are in the grasp of His omnipotence, defying every assailant, flashing the splendour of victory in the battle's heat and roar, invincible, resistless, triumphant. The armour of "the Lord God Omnipotent," Who is "a Sun and a Shield" to His people Israel, "the Shield of their help," &c. So that the shafts hurled at them fall blunted and broken at their feet. Mightier far than the shield of Achilles so elaborately described by Homer. "The Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy Shield, and thy exceeding great Reward" (Gen. xv. 1); "His truth shall be thy shield and buckler" (Psa. xci. 4).

Such is our security as the Israel of God, supreme and peerless among the nations, the sure refuge from aggression and oppression. God's heralds to the world, His priests at altars built amid the pomp and power of tottering thrones and crumbling empires, when "the shield of the mighty is vilely cast away." A "royal priesthood," ever foremost in the van of glory:

> "Whose name is on the world's broad tongue,
> Like sound upon the falling of a force."

We are, indeed, a wonderful people. Never let us be weary of repeating this fact, not in pride and vain boasting. Well

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might the late Henry Melville, D.D., exclaim, "O England, honoured by the Almighty as no other land hath been, a speck upon the waters and yet chief amongst the nations." Great in all respects, the envy of the world; great in engineering faculty, both civil and military. Given the money, and the money is always readily given for any object or enterprise which involves England's glory and great mission. *Vestigia nulla retrorsum* (no footsteps for retreat). "Speak to the children of Israel, that they go forward;" on, ever on, to the golden goal, no barriers are impassable; on, if necessary, through "hells of fire and seas of blood." They build new bridges over a wide river, pull down an old one, fling a temporary bridge, itself a marvel, and all at once, and within a space so limited, that the eye fails to separate the works. They come down and look on the sea bay, and in a short time it is a noble harbour, girt with rockwork, sterner than that of nature. We have bridged the oceans. Our ægis extends to almost every region. We command the leadership of the world in energy of execution. In the name and might of the God of Israel, shielding the helpless and oppressed, mitigating human wretchedness, spurning the world's ambitions, redressing nameless wrong, stimulating to holy deeds, lighting up the dark profound; and "the Gentiles shall come to Thy light, and kings to the brightness of Thy rising." Think of the unconquered Eldorados glittering in the future of our march. "Ring in the Christ that is to be."

There is a very remarkable passage in Jeremiah applicable to British-Israel's grand destiny: "Fear not, O Israel, for I am with thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. xxx. 10, 11).

> "Undaunted in peril and foremost in danger,
> Ever ready the rights of mankind to defend."

Girt by omnipotence, safe-guarded by Jehovah, compassed "with favour as a shield," we are invincible, unrivalled, secure, and sublimely unique—earth's glorious guiding star, the pioneer of the world's progress, and sentinel of freedom and power.

Old Leake, Lincolnshire.

## OUR FRONTISPIECE—A WONDER AND A SIGN.

By H. R. Shaw.

The ancient Greek world boasted of seven wonders, if the term "boasted" be permissible in connection with the emotion excited by the presentation to the mind of something which it does not well understand. Six of these objects of wonder have long since disappeared from the world's view, and history has not recorded whether they ceased to be wonderful ere they ceased to exist; but one of them, the subject of our frontispiece, yet remains with us, and that one was, by universal consent, ever considered to be the first and greatest of the seven, and it does even now to the uninstructed world who are not Anglo-Israelites remain as great a wonder as it no doubt was in the days when the prophet Jeremiah wrote chap. xxxii. 18, 20: "The great, the mighty God, the Lord of Hosts is His name, which has set signs and wonders in the land of Egypt, even unto this day;" or when his predecessor, the prophet Isaiah, wrote many years before, chap. xix. 19, 20, of that enigmatical altar and pillar to the Lord in the midst, and yet at the border, of the land of Egypt, which was also to be for a *sign* and a witness unto the Lord of Hosts in the land of Egypt.

It must be borne in mind, however, that an object of wonder, which, by its very nature, must be more or less unintelligible to the beholder, is not the same thing as a sign which represents something that the beholder understands and can respond to, or act upon. Nevertheless, it is quite possible for divine, and even human ingenuity to present an object which shall be a sign to the initiated, for whom it is intended, while it is likely enough, or even certain to cause only wonder to the more ignorant beholder. Such a two-fold object was the pillar of fire and cloud, whose darkness brought wonder and destruction to the Egyptians; but whose light gave a sign to the Israelites of the presence of their Redeemer, while it safely directed their way of escape from their enemies.

Such an object we make bold to say is the Great Pyramid of Jeezeh, a wonder indeed to men of all ages and nations; wondrous in stability—it has stood firmly upon its rock foundation for at least four thousand years by the lowest, or sacred-theory computation; wondrous in bulk, for besides being admittedly the oldest, it is far and away the largest and heaviest structure standing upon the earth; wondrous in the workmanship of its component stones, which prepared and fitted together in the infancy of the world, yet display a manipulative skill that cannot be excelled by the best workmen of the present day; but, perhaps, most wonderful of all in the fact of its being able to keep its secret for exactly four thousand years, being only then induced to reveal a small portion of its mystery in the back parlour of a London bookseller, John Taylor by name, who made a discovery that ought to have been made by such a man as Euclid or Pythagoras, but was not, because the Great Pyramid was, like Paul's preaching of Christ crucified, to the Greeks foolishness, a meaningless mass of stone, and was like all the other pyramids (two of which appear towards the right of our view, servile copies of the original and only "great" one), esteemed until this generation to be a monument of nothing better than downright tyranny and oppression of the Egyptian people.

But readers of the Banner are aware that this wonder of wonders to ordinary mankind is also a sign as well as a witness to the Lord of Hosts; a sign given by the God of heaven to His chosen people of Israel, and given to them alone, and only to be understood by them in the world's latter days, when the bulk of this people shall discover themselves to be inhabiting the isles and coasts of the earth as *quasi*-Gentiles, and called by the strange names of English and British, but possessing in their inch-divided yard measure the peculiar and only key for opening the secrets of the witness in stone, which testifies to the fact of the Lord's faithfulness to the oath which He sware to His friend Abraham, as well as to the flesh and blood brotherhood between Anglo-Israel and Judah-Israel. The drawing of the Boss we give as one of the many features illustrating the Pyramid inch measures, either by displacement from centre or by direct measurement; this Boss being one inch in thickness, and one inch away from the centre of granite leaf, and five inches broad.

The limits of this sketch forbid anything like an exhaustive examination of this witness and its functions, which have already been many times detailed and expanded in past volumes of the Banner, the writer's "Egyptian Enigma," and in Piazzi Smyth's "Our Inheritance," the fountain-head of most of our information; but it may be observed that the sign, or rather signs, offered by the Great Pyramid to British-

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Israel are at least five, corresponding in number with the five points of the building and its primarily fivish details; for, as seen in the picture, the structure when complete as a mathematical figure had five points or corners, four on the ground and one aloft, which are now all missing in consequence of the removal of the exterior casing stones; and as a square-based pyramid, it necessarily has also five faces, four of which are triangular.

The first sign may be called the Pillar of Fire, as denoting the constant presence of the Lord Jehovah amongst His people. The original pillar of fire did undoubtedly contain this presence, and it has been said that the two pillars placed by Solomon in front of his temple were intended to symbolise this pillar in its two-fold aspect. At any rate, it has been shown in these pages (Jan., 1890) that these pillars of Solomon do reveal the quinto-sextuple character of the Lord's name when analysed by our inch-divided measures, because, being eighteen cubits high apiece, they were when conjoined composed of thirty-six cubits in all, and therefore they also measured twenty-five yards. And this and many other such interlacings of the numbers of five and six which pervade the Temple and Tabernacle, and also the prophetic temples and the New Jerusalem, was at the same time shown to have its origin and pattern in the Great Pyramid, a building long antecedent to them all, and where not only are to be found yards and cubits and the simple fives and sixes which form the root of the great name, but also the full name itself, together with its contracted forms of H.V.H. and Jah., which may be more than once numerically read there, and notably in the Alphas and Omegas of the two inclined and two level passages, as shown in the figure of the vertical section, and first announced in Jan., 1888, where, looking West, we may read in Hebrew fashion from right to left the word J.H.V.H. in the measured and marked quantities of ten yards, five yards, six yards, and five yards, which form respectively the commencing portions of the descending and ascending floors, and the ending portions of the lower and upper level floors, so that we may safely declare that in this most ancient of buildings the Almighty has caused the modern British yard to be used as the pen wherewith to write His Israelitish name in Hebrew characters.

The second sign shall be the Sabbath sign, which, according to Exod. xxxi. 13, is a sign between the Lord and Israel, throughout all generations, that the said Israel is a sanctified, although not necessarily a righteous people. Little need be said upon this occasion as to the notorious fact that, with the exception of the Jews, it is only British-born people and Americans who profess any veneration for a weekly day of rest, and accept it as a privilege and blessing, and something holy. The Great Pyramid, however, has preserved and recorded this sign in many numbers, shapes, and proportions, and that, too, in unmistakable British connections. The Queen's Chamber is approached by a horizontal passage, whose final seventh portion of six yards is half as deep again as the general measurement, while its initial seventh portion being open to the Grand Gallery is about seven times the general height, the whole forming a good symbol of the week, with the Christian Lord's-day at one end and the ancient Sabbath at the other. The Queen's Chamber itself, having, unlike the other chambers, gabled walls at either end, has necessarily seven sides to form its figure, another distinct reminder of the Sabbath sign, especially when taken in connection with the undoubtedly Levitical characteristics of this apartment; but even here, as related at great length in the BANNER, Feb., 1890, and Jan., 1892, the British yard is omnipresent and symbolically predominant throughout, except when itself or its root factor of six inches is used in conjunction with the sacred cubit and its root factor of five inches to spell out the name of the Lord. The Christian Grand Gallery also has various septiform features, all pointing to the Sabbath sign, while it ought further to be noticed that Mr. A. R. Granville has satisfactorily shown that every built stone which forms part of an inclined floor, impending wall, or notched ceiling, must, if intended to remain stable, be cut with seven sides, and doubtless is so.

The third sign may be called Lux Mundi, as pointing out, in the first place, that Jehovah and His Israel of the prophets, Christ and His Church of the Apostles, the Lamb and His Bride of the Apocalypse, are one and the same thing, and in the next place, that even as the sun is the one appointed agent for the diffusion of the natural light of day upon the earth, so Israel, and nought other, is the appointed agent as a nation for the diffusion of spiritual light in the earth, and, further, that just as the sun rises, comes to meridian, and sets to rise again, so also does Israel and her mission pass through precisely similar phases of rise, progress, and declension and practical resurrection, until absorbed into the great source of all light. All this has been fully set forth in these pages in Jan., 1891, and must be now but briefly recounted. The Pyramid by its shape refers directly to the sun, the angle of its rise at the corners giving the sign for measuring the sun-distance as a thousand-million times its own vertical height, while the angle of rise of its flanks is the celebrated $\pi$ angle, observed by John Taylor, proving that the building solves the problem of squaring the circle; and when the measurement of the base is taken, in inches or cubits, we have a further sun reference to the number of days in the solar year. And, as though the builder had foreseen the stripping of the casing-stones, that was destined to take place in the latter days, he has provided, high up above the Entrance Passage, a memorial of this unique angle in the interior faces of the two inclined stones, as shown so prominently in our view, which, as P. Smyth remarks, have been "a riddle set up on high these four thousand years," and only recently guessed. As connecting British-Israel with these external signs of the light of day, it may be remarked that the eight arris lines forming the boundary of the figure do, when summed up, measure just one mile and one furlong in Pyramid inches.

The phase of sunrise is shown in the Eastern Wall of the Queen's Chamber, given in the lower right-hand corner of our view, which, notwithstanding its undoubtedly Judaic characteristics, has the Niche, the quinto-sextuple key to the mystery of the building, cut into this wall just one sacred cubit out of the centre; but by its five different widths and six different heights, typyfying all that was discoverable in the pillars of the Temple. This occurs in Judah's chamber, and it was to a man of Judah's house, Moses, of the Tribe of Levi, to whom the spiritual light was confided in the sunrise of Israel's career. The phase of meridian is shown in the Grand Gallery, emblematic of the Christian dispensation and of Ten-tribed Israel, who carry on the light of day to its meridian, as we hope; while the Great Step, with its British yard measure, is fittingly placed as a stumbling-block at the Southern end of this majestically rising chamber. The phase of sunset is shown in the King's Chamber, in the yet future, where a very sufficient and perfect emblem of rest, death, and just reward, to be meted out to all mankind in general, and Israel in particular, occurs in the Granite Coffer, shown also in our view in plan and

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elevation, containing a British measure of one chaldron, and being of the same capacity as the Ark of the Covenant, and several other sacred Israelitish vessels, and just, too, of a size to hold the entire building itself in square inch outlines, and capable, in fact, of measuring most accurately and scientifically the weight, density, and everything else connected with the earth and the heavens. And this stone-box of judgment is fittingly placed towards the Western end of the room, and cannot be moved therefrom without upsetting some cosmical or circle-squaring relation of its position.

The fourth sign is the sign of the Pleiades and their year, giving the date of the building's foundation as 2170 B.C. The key to this problem was first observed, but not understood, by P. Smyth in 1865, as two finely-chiselled lines upon the walls of the Entrance Passage, and as fitting the seven stars, it remained for seven years an uninterpreted sign until the year 1872, when it was made clear in the way that has been so frequently described in these pages and in "Our Inheritance." It is found to agree with what had previously been determined from astronomical observation of this same passage—viz., that the date of the building's foundation was the commencement of what may be called the year of the Pleiades, on the occasion which can only occur once in 25,827 solar years, when those stars are upon the meridian southwards, and coincident with the vernal equinox, on ancient New Year's morn, Sept. 29th, while at the same moment, Alpha Draconis, the Pole star of that day, was exactly in position Northwards to shine down the entrance aperture of the building. This year or precessional period, as it is called, is marked upon British-Israel, or upon the foundation of the Pyramid, by means of British-Israel's inches, of which it takes 25,827 to measure the sum of the two diagonal lines of the square base.

The fifth sign, to which we are directly led by the last-mentioned, is the sign of the New Covenant with Israel, as promised in Jer. xxxi. 31—33, and universally allowed to refer to the period called the existing or Christian dispensation, whose chief, if imperfect, exponent is unquestionably our own British nation, whose course is symbolised in the Grand Gallery in company with so many emblems of the life, death, burial, resurrection, and ascension of Israel's Redeemer, and, as many have desired to show, His second coming at the end of the dispensation, but which end is, as far as the Pyramid gives any sign, quite a matter of uncertainty. The grand sign to British-Israel here is her own standard yard measure, which forms the rising face of the Great Step, and also is found joined with a Judah cubit, in emblem of the union of the Two Sticks of Ezekiel, to form the 61 inches of the Step's horizontal surface, and also to testify by this and innumerable other corresponding details hereabouts, to the quinto-sextuple presence of Israel's God. The outline of the Grand Gallery, as seen in vertical section, is composed of ten members, and would seem, among other things, to typify the Ten Lost but Christian Tribes gathered together as British people, and also the ten laws of Sinai, which the Lord promised to write in their inward parts, and which we consider He has done in these latter days, inasmuch as our common or unwritten law is admittedly founded thereon. Our view shows the Well and broken out Ramp-stone at the commencement, and also the Great Step and other features at the ending of the Grand Gallery, with passages beyond.

It must, however, be remembered that we have been claiming this Great Pyramid to be what, in these present days would be termed a Jahvist building, because possessing the numerical characteristics of the great name J.H.V.H., and it would not therefore be surprising if its five undoubted signs to Israel were found to be supplemented by a sixth. And such, indeed, seems to be the fact, as we shall venture to suggest rather than assert, that there is an object adjacent to, but quite extraneous from the Pyramid which offers an unmistakable sign to those able to read the same. We allude to the Sphinx, so much admired by Egyptologists, but which has no connection whatever with our pillar of witness, being merely an ugly old idol, popularly supposed to represent an atrociously cruel she-monster, once resident in the neighbourhood, who, after strangling many of her admirers, committed suicide upon one of their number succeeding in guessing a riddle which she was in the habit of propounding, and which riddle does indeed bear some shadowy resemblance to the Lux Mundi problem of the Great Pyramid.

The sign, then, which we may read from this stone sphinx in its present situation is of a two-fold nature. In the first place, it offers a warning to Israel to beware of the claws of the sphinx, or of the danger of paltering with graven images and such like adulterations of the worship of the Lord; repeats, in fact, the warning given by Moses to our ancient forefathers (Deut. xii. 29—31), "Enquire not, how did these nations serve their gods, for so will I do likewise." And it cannot be said that this warning is unneeded by British-Israel in these days of restorations, revivals, &c. In the second place, the sign of the Sphinx testifies to British-Israel that there were humourists in the world before the days of Sir Edwin Landseer, the great animal painter, who produced the charming canine picture called "Dignity and Impudence," of which, it is much to be regretted, our publishers cannot see their way to give us a reproduction, as companion to our present supplement, which involuntarily shows us the Sphinx and Great Pyramid in much the same pose and proportions as Landseer's two dogs. And if it were possible to place the Sphinx close to the Pyramid, or bring the latter into the foreground, instead of leaving them as they really are, a quarter of a mile apart, the disparity of size between the respective dignities and impudences would not be to the disadvantage of the puppy of Landseer.

24, Ludgate-hill, E.C., December 12, 1894.

## COLONIZATION.

By John R. Mitchell.

The subject of colonization forms a striking proof of the Identity of the British nation with the lost House of Israel, more especially when compared with the pages of Holy Writ. It will be found, on a close examination of the utterances of the patriarchs and prophets of old, that to only one nation would be given the power of colonizing, and holding the desolate heritages throughout the earth. A remarkable fact in connection with these prophecies is given in Gen. xlix., in which the patriarch Jacob, in blessing his sons, clearly states that the blessings then pronounced should take place in the "last days, consequently in our own times. A few out of very many of the promises of the expansion of Israel are as follows:—

"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). "He shall cause them that come of Jacob to take root: Israel shall blossom and

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bud, and fill the face of the world with fruit" (Isa. xxvii. 6). "Israel shall be thy name, . . . and God said unto him, Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. xxxv. 10, 11). "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the Gate of his enemies" (Gen. xxii. 17). "And they shall increase as they have increased, and I will sow them among the people" (Zech. x. 8, 9). "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall" (Gen. xlix. 22). "His glory is like the firstling of his bullock, and his horns 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 the thousands of Manasseh" (Deut. xxxiii. 17). "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. lx. 22).

There is nothing spiritual in the above promises, but they are all perfectly plain and understandable, and no mistake can well be made as to the people to whom they apply—viz., to Israel, and to Israel only. They were to be fulfilled in the last days; and that they do not, and cannot, refer to the House of Judah, the present, and in many instances, pitiable condition of that people must be seen by the most ignorant. Then arises the question, where is Israel? Very plainly, it must not be looked for in some remote corner of the globe, neither shall we find more than one people who are fulfilling the remarkable two-fold *rôle* so clearly shown in the prophetic illustration—viz., that they were not only to occupy their vast possessions; but that in doing so they should push the aborigines to the ends of the earth, and those that served them not should perish. Let us search through the whole earth and we find only the Anglo-Saxons, in any degree, who answer to the description given. Their power of colonization also corresponds with the prophecies in regard to the time in which it should occur—namely, "the latter days." Their population and emigration has for the most part increased only within the last hundred years. In the year 1801 the population of Great Britain was only 8,000,000, while at the present time it is nearly 40,000,000, in addition to which colonies have been founded in Canada, with 5,200,000; Australia and New Zealand, with 4,200,000; the Cape, with 2,900,000; and other thousands in smaller settlements scattered over the earth's surface. These, in addition to the 60,000,000 of our own race in the United States of America, brings up the astounding total of nearly 120,000,000 of Anglo-Saxons in this comparatively short period of time ("Whittaker"). Besides this, British-born emigrants numbering over a quarter of a million leave our shores annually; and yet we say the age of miracles has passed away. Yet what a mighty miracle is this! How about other nations? France, in 1801, had a population of 27,000,000, and now only number 38,000,000; Germany at present, 49,000,000; and Russia 92,000,000, including Poles and Fins. The contrast is so great in the rate of increase that De Candolle calculates that within a hundred years English will be spoken by 800,000,000 of men, German by 124,000,000, and French by 96,000,000 only. The Anglo-Saxons now occupy one-fourth of the dry land of the earth, and in addition to their own race, rule over more than 300,000,000 in India and other dependencies.

The prophecy quoted from Isa. lx., to the effect that the nation that would not serve Israel should perish, and also the passage in Jer. xxx., that a full end should be made of all the nations whither they were scattered, has been prominently fulfilled in all the colonies occupied by our race. It has been computed that at least not less than two million of Red Indians inhabited the immense territory extending from the Atlantic to the Pacific Oceans, when the first English settlements were formed in North America; of whom not more than 200,000 survive, and these are now rapidly decreasing in numbers. In Australia a similar decrease is in course of action, and in New Zealand the powerful Maories, with a teeming population, at the time it was colonized by our race a hundred years ago, had dwindled down in 1830 to 180,000, and now number not more than 40,000 souls. In Tasmania the last native has been dead for years, and in South Africa some of the tribes have wholly disappeared. They would not serve the Anglo-Saxon, and they are gone.

Yet another side of the picture. Those who "do" serve us do not die out, as witness India with her millions of people. The prophecy to Israel was, the nation that will not serve thee shall perish; yea, those nations shall be utterly wasted. Who, then, are the Anglo-Saxons, that they should be so wonderfully carrying out the promises made to another people? There cannot be two nations fulfilling promises made only to one, therefore, the Identity must be complete; the British must be Israel.

The great Napoleon aimed at a universal monarchy. He said he would give to the earth one language (the French), one coin, one code of laws, and make France the emporium of the world. What he vainly desired has now become practically an accomplished fact, as far as the English language is concerned; and England to-day, not France, is looked upon as the capital, centre, and emporium of the world. There is scarcely a nation under the sun where a smattering of the English language is not known and heard, and a desire expressed for a more perfect knowledge of it. The language of more than three-quarters of Christendom, and of the most active and the most reading people, is emphatically English, and the continental languages are gradually giving place to it. Its use, extent, and destiny, as the language of the future has been fixed by the discovery of America, and the movements of the population in both hemispheres. Both England and America are looked upon as the two great lights and centres of the world.

As language follows colonization, so commerce follows the language. Our ships are laden with the harvest of every clime. Our tables are stored with oils, and spices, and wines. Our rooms are adorned with costly china, and with the workmanship of Japan. Our morning draught comes to us from the remotest corners of the earth. The vineyards of France are our gardens. The spice islands our hotbeds, the Persians our silk weavers, and the Chinese our potters. Nature, indeed, furnishes us with the bare necessaries of life, but traffiic gives us what is useful. Commerce knits mankind together in a mutual intercourse of good offices, distributes gifts of nature, finds work for the poor, adds wealth to the rich. Our British merchant converts the tin of his own country into gold, and exchanges its wood for rubies. The Mahommedans are clothed in our British manufacture, and the inhabitants of the Frozen Zone are warmed with the fleeces of our sheep. Missionaries follow the commerce, and the Gospel is preached to the heathen, the slave is set free, and peace and industry take the place of idolatry, rapine, and war. But to Israel only was granted the exclusive privilege "to blossom and bud and fill the face of the world with fruit." Again, then, I ask, where is Israel? Open the blind eyes and look around and see.

Hastings, Oct. 17, 1894.

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## "THE EARTH IS THE LORD'S AND THE FULNESS THEREOF."

By Douglas A. Onslow.

When Moses, by the command of the Almighty, had stretched forth his rod toward heaven and thereby brought upon the land of Egypt the grievous plague of hail, Pharaoh sent for him and asked him to intreat the Lord that, the mighty thunderings and hail might be stopped. Moses replied to the king that he would "spread abroad" his hands unto the Lord, and said, "The thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's."

Again, when the people of Israel had gone forth out of Egypt, and had come into the wilderness of Sinai, the Lord called unto Moses out of the mountain, and commanded him to tell the house of Jacob and the children of Israel that, if they would obey His voice and keep His covenant they should be a peculiar treasure unto Him above all people, "for all the earth is Mine." This great truth was emphasised to Pharaoh by the Lord causing the mighty thunderings and plague of hail to cease, at the intercession of Moses; it had also to be impressed upon the children of Israel, when on the third day after their arrival at Sinai, they were assembled round the mountain, and "there were thunders and lightning, and a thick cloud upon the mount," but without the devastating hail as in Egypt.

Forty years later, when, after their dreary wanderings in the wilderness, the people are exhorted again by Moses to obedience to God's commandments, he said to them, "Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself," &c., and once more they are reminded that, "the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." How soon this great cardinal truth seemed to be lost sight of by the people is evidenced by their subsequent history, by their lapsing into the grossest forms of heathen idolatry, and the apparent forgetfulness of the people that their God, "the God of Abraham, Isaac, and Jacob," had any existence at all. The long-threatened punishments for disobedience to the Lord's commands were nevertheless at length enforced, and the people were driven out of the land of their inheritance, of which they had only been given possession conditionally upon their obedience to the commandments of the Lord.

Nebuchadnezzar also required to be taught this same lesson, that, "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." It was evident that the haughty and all-powerful monarch, who had taken Jerusalem, destroyed the temple of God, and led the people of Judah to Babylon as captives, together with all their wealth and treasures, had become so inflated with pride that, in spite of the solemn warning administered to him by Daniel when interpreting his second dream, he thus spake, and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" While the words were in the king's mouth, the judgment of heaven fell upon him, his kingdom was taken from him, and he was driven into the fields to "eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagle's feathers, and his nails like birds' claws." This fearful and degrading punishment endured for seven years, when he was again restored to reason, re-established in his kingdom, and excellent majesty added unto him, for he had learnt "to praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."

Notwithstanding the fearful lesson taught to Nebuchadnezzar, his son, or grandson, Belshazzar, "who knew all this," lifted himself in his pride against the Lord of heaven. He defiled and dishonoured the holy vessels which Nebuchadnezzar had taken out of the temple, by himself drinking wine out of them, and making his princes, wives, and concubines drink and praise the gods of gold, of silver, of brass, of iron, of wood, and of stone; but God, in whose hand his breath was, he had not glorified. There was no mercy extended to him, but he was slain the same night, and Darius took his kingdom.

These are not the only instances recorded in the Holy Scriptures to illustrate the great and ineffaceable truth that the earth is the Lord's. Secular history, however, clearly proves to the faithful student that "God is the Judge: He putteth down one, and setteth up another." Man, in his arrogance and pride, takes but little account of the teachings of the Word of God. Napoleon the First, in his boundless ambition and insatiable greed of power, thought to establish himself as the ruler of the world, and his kingdom a universal one; but the fleets and armies of the island nation, guided by the God of heaven—"for there is none other that fighteth for us but only Thou, O God"—crushed and destroyed his mighty armaments, scattered his power, and led him a humbled captive to a lone island in the Southern Atlantic.

Since the extinction of Napoleon's power the developments of the European nations have been wonderful. They have greatly increased in population and wealth, some of course more than others.

The growth of Great Britain, since the commencement of this century, has been altogether out of proportion in population and wealth to that of any other Power, except the United States. It has been the Anglo-Saxon race that has blossomed and budded, and is rapidly filling the face of the world with fruit. Having occupied the waste places of the earth, the coasts of the earth, and the ends of the earth, the Anglo-Saxon people are rapidly filling up all the available spots that are likely to be of advantage to them as a great commercial people, and yet also an Imperial Power. This great and mighty expansion, which is proceeding year by year with accelerating speed as the facilities for rapid intercommunication are being constantly improved, has awakened the jealousies of other great Powers, and we have consequently witnessed within very recent years that which has been well designated as the "scramble for territory in Africa," especially south of the Equator. The great leading Powers of Europe, such as France, Germany, Italy, and Belgium, all more or less maritime Powers, have partitioned the enormous areas between themselves and Great Britain. The latter, already for many years established in the extreme south, whose missionaries and enterprising traders had been exploiting the interior, found it imperative to join in this scramble, as, for political and imperial necessities, she could not afford to allow her neighbours to take what they liked, and possibly vitally injure her interests.

It is scarcely probable that the mighty ones of the earth, when sitting in council, arranging their schemes for colonizing, or it may be for taking possession of this or that portion of coveted territory, ever consider for one moment that the earth is the Lord's. They do not study the prophecies to see to whom the universal dominion so many of them have vainly sought after is promised. The proba-

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bility is that few, if any, of them know of the existence of such prophecies, and if they do, they do not believe in them, or in their possible fulfilment.

In the study of history we see how one nation has taken the place of another, as the ruling power of the earth. Many nations, as nations, have altogether disappeared from view. Some have arisen with comparative suddenness, have held a brief sway, and as rapidly receded into obscurity. Others again have lasted through many centuries, with but slight modifications or change. But all this has not been done at haphazard. There has been no matter of chance. The whole history of the world has been fore-arranged and foreseen, and the ultimate settlement of the earth provided for.

"Remember," said Moses to the Israelites, "the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. 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." It is plain from the foregoing that this tradition had been handed down from father to son for many generations, even from the time of Abraham. Nevertheless, the people required to be reminded of it, and so they do still. It is all very well for France to covet this territory, Germany that, and Italy another; for Portugal to say we intend to keep this, and so on. The counsels and purposes of the Almighty have to be reckoned with, and we may be as sure that any misappropriated territory will have sooner or later to be surrendered, as that Monday will follow Sunday. France at one period coveted India, and made a desperate struggle to maintain her hold upon it; but it was not intended for her, and she had to yield it to those for whom it had been destined. So with the possessions she at one time held in North America. She had to give place to the Anglo-Saxons there, as elsewhere, when seizing those portions of the earth which were not intended for her. The same may be said of other nations who have occupied lands they were not destined to hold.

The great drama which has been performing on the world's stage since the dispersion at Babel, must pass through all its successive acts. It was written in prophecy by the Holy Spirit thousands of years ago, and it will develop in due course with the perfect accomplishment of every minutia of detail.

The final act is rapidly approaching. The manifest jealousies of the nations, which Scripture tells us the Lord Himself will stir up, indicates its near approach. But the rulers of the earth will not acknowledge the Divine interference in the regulation of the world's affairs until the Lord appears with His holy angels, and abruptly terminates the impious efforts of Gog and his anti-Christian host and covetous allies, whose intentions will be to destroy the chosen people and seize Jerusalem and the Holy Land. The total annihilation of this enormous host, with the destruction of all their war material and impedimenta, the establishment of the Israelites in their own inheritance on the mountains of Israel, with God's servant David as king ruling over them, will prove to the godless and unbelieving that the earth is indeed the Lord's, and that "He has spoken and performed it, saith the Lord!"

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## "RIGHTEOUSNESS EXALTETH A NATION."

BY J. G. TAYLOR.

PEOPLE are apt to colour the statements of Scripture in the way they paint their possessions—namely, according to prevailing ideas. Fashion is proverbially tyrannical, and it is not less imperious in theology than elsewhere. In secularities it exerts a strange and subtile spell, and seems to blind the faculties of perception, rendering palatable the most absurd or injurious of customs. It exercises a similar sway in the religious realm, for theories which we should now pronounce doubtful, or even wicked, have been defended with the extremest confidence by appeals to Revelation. Until a comparatively recent date certain texts were quoted in support of the belief that it was not merely useless but sinful to attempt the conversion of the Jews. To within the last decade or two, the first chapter of Genesis was thought to teach that God created the universe in seven days of twenty-four hours, though at present all are agreed that this is not its necessary signification, a "day" in many portions of the Bible denoting a dispensation or period. Other passages were seized upon to prove that our native orb was a stationary body, round which the sun revolved. And multitudes are still to be found who put forward Paul's declaration, "There is neither Jew nor Greek," as if it confirmed their notion that the Gospel abolished national distinctions. Whatever system happens to be established in popular esteem, God's Word is brought to its help, and controversialists have dragged it up to curse Millenniumism and teetotalism with the same avidity that they have employed it to bless slavery and the divine right of kings.

The Identity is literally beseiged with these misconstrued texts, and the axiom that "righteousness exalteth a nation" is regarded as a battering-ram of the heaviest calibre. That the British have gained an imposing preponderance in the earth, and that they steadily continue to outstrip their rivals, are facts which lie at the basis of Anglo-Israelism. There were always some who disputed those facts, but they were few, and are getting fewer every moon. The abnormal position of the Empire is at length being forced on the narrowest of comprehensions, and men are now vigorously engaged in endeavouring to solve the puzzle, How can that position be accounted for? We maintain that it is the development of God's promises to Israel; but as this demands a serious renunciation of cherished fictions, and would consign much of our learned literature to a lumber-room, there is a general wish to find a more harmless explanation. Philosophers lay stress on our racial excellencies, or geographical advantages, or mineral opulence; or they invite us to meditate on sundry eventful turning-points in English history—points which (by pure accident, of course) we turned so smartly. But devout minds like a little religion in their calculations, and, for such, "Righteousness exalteth a nation" has special attractions. It has a two-fold charm: enabling them to advance a counter-reason for British ascendancy (which is no slight recommendation), and permitting them to indulge the soothing reflection that they belong to an eminently meritorious stock. The maxim of Solomon is assumed to nip the Identity in the bud; for while we trace the nation's magnitude to the Abrahamic covenant, has not the wise monarch plainly said that righteousness, and apparently nothing but righteousness, exalteth a nation? The argument is not very dangerous, but comes from an unexpected quarter, as it will scarcely be contradicted that

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if, when discussing with opponents, we ventured to avouch that the British were a righteous nation, they would pour forth every available expression of resentment and abuse. They have done so. For occasionally, when it is needful to remark on the good deeds of the Briton, they draw a false conclusion, and thereupon stun us with allusions to drink, opium, and social corruption; slums, sweating, and swindling; bullets, butcheries, and bloodguiltiness; abominable wars, immoral aggressions, and plundering annexations. Our righteousness becomes as filthy rags, and it transpires that the kingdom is built on theft and murder, doomed shortly to expiate its crimes, and only spared in the past through the longsuffering of God. The indictment is so formidable, we determine in future to make it abundantly clear that the Identity rests implicitly on the blessings granted to Israel, and what is then our surprise to be rebuked with, "You are entirely on the wrong track. Have you not read the Bible? Do you not know that righteousness exalteth a nation?"

However, it is not our business to reconcile the views of opponents—for which we may be truly thankful—but to justify our own. No sensible person would think of denying that righteousness must have a salutary effect on a nation's welfare. Where the Almighty is feared there will be honesty, industry, intelligence, liberty; and these are factors which cannot fail in a measure to vitalise and promote a community. But to imagine that righteousness could have constructed the British Empire is palpably ridiculous. If the Anglo-Saxons had been planted in the heart of Asia righteousness would probably have moulded them into a peaceful and prosperous Khanate, but not into a gigantic maritime power. Or if this island had lacked its peculiar endowment of coal and iron, it might, with the aid of righteousness, have reared a frugal, enterprising species, but it would not have grown into the workshop of the world, the granary of fabulous wealth, and the theatre of a dense population. Righteousness is a property which impels us to make the best use of our resources, but it does not supply us with those resources; and no people, be they ever so pious, could mount to the top of the ladder if they inhabited a region of ice or rock, destitute of the environments which foster national expansion. Since, therefore, Prov. xiv. 34 implies that the most godly nation would assuredly rise the highest in the scale, we are led to ask, Is Solomon referring to material exaltation at all? Facts show that he is not. Rome at its acme was vastly more extensive, more populous, and more influential than Israel at its acme, but was it more righteous? None will say so. Consequently, if the text is treating of political exaltation, the political careers of Israel and Rome should have been reversed. It is obvious that Solomon was contemplating moral exaltation, and this is corroborated by the remainder of the verse—"but sin is a reproach to any people." He does not affirm that sin will shrivel a nation into a puny and subordinate State. History—and Scripture in other places—tells us that this is the ultimate result of sin; but he is not dwelling on that feature of the case. He is speaking of nations as we often speak of individuals. We declare that greatness consists, not in money, but in nobility of character. The truest of grandeur is moral grandeur, which does not invariably confer riches or rank. And this applies with equal force to nations. Although Rome, for instance, surpassed Israel in external glitter, it is conceded that in sterling qualities—ethical and spiritual—the Hebrews transcended the Romans. The bulk of Rome were serfs and slaves; its society was foul; its rulers were despots; it died of sheer disease. And the circumstance that the Jews have survived the Romans, and are as strong in fibre to-day as they were two thousand, nay, three thousand years ago, is a glaring proof of their superiority. For while there is no doubt that they are providentially preserved, providence acts by natural methods.

This contrast between the overwhelming puissance of Rome and the modest dominion of Israel is in itself sufficient to vitiate the ordinary interpretation of Prov. xiv. 34, but there is a further consideration which has not less weight. Whether those who ply this passage against us are deceived or deceiving we do not pretend to judge, but they raise, or try to raise, the inference that it embodies a divinely-appointed improvement on, and substitute for, the Abrahamic covenant. They admit that the covenant, with its pledges and preferences, was suitable enough for the "Jewish economy," when God favoured a particular section of humanity; but in this age of free grace, God, they submit, requires holiness, and it alone will elevate. This contains a couple of allegations: first, that the principle of righteousness exalting a nation is incompatible with the Abrahamic covenant; and second, that it superseded the covenant. Both of them are the frailest of fallacies. The majority of Christians appear to be under the impression that the principle in question is a New Testament principle, proclaimed in company with the Gospel, the rejection of Judah, and the announcement, There is neither Jew nor Greek. They forget that it is an Old Testament law—it is a production of the "Jewish economy," and it cannot be at enmity with the covenant, for they existed side by side for centuries. Nor was it intended to remove or invalidate the covenant. On the contrary, the precept was uttered by Solomon while he sat on the throne of Israel and stretched his sceptre to the Euphrates by virtue of the covenant. So that if the Church desires to tear up Israel's ancient charter, it will have to seek a better authority than Prov. xiv. 34.

We are aware that to keep this charter in the forefront, and assert the wholly unconditional tenour of the promises, is to arouse the animosity of large numbers, who protest that such a scheme would entitle Israel to privilege when steeped in iniquity. It might be replied that if Israel were to receive her estate as the reward of sanctity, the inheritance would be of works, not of grace. But they misapprehend our doctrines. We hold that goodness was not, is not, and never will be the source of Israel's greatness. It is an altogether different thing to hold that God is obliged to bestow this greatness on her while she is alienated from Him by evil doings. The undiminished efficacy of the covenant does not bind God to wink at trespass; and instead of the promises ignoring righteousness, righteousness is one of the promises. With the Old Testament at hand, how is it possible to conceive that a partiality for Israel would allow transgression to go unpunished? Was holy living foreign to the "Jewish economy," and did God merely begin at the Advent to insist on rectitude? Let Ephraim's misfortunes and Judah's tragedy be the answer. The prophets thundered their warnings into the ear of Israel. They knew that calamity would follow the steps of apostacy, and that the "empty vine" would be crushed beneath the vengeance of Jehovah. But they also knew that His compact with the chosen seed was imperishable, and the figment that He would or could transfer it to the Gentiles is simply mentioned to be condemned. No extent of baseness on the part of Israel can deprive them finally of the covenant God made with their fathers. And no extent of righteousness on the part of a Gentile nation will buy

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that covenant. Hence, the only feasible reason why the British have been gifted with the magnificent blessing of Abraham is that they are not Gentiles, but the actual descendants of Israel.

## "THE LORD WILL DO THE THING THAT HE HATH SPOKEN."

By E. Reep.

The student of the Identity of the British people with the lost sheep of the House of Israel can but have remarked that certain events in history have had a peculiar bearing in keeping distinct the relationship of the three divisions of the chosen people—viz., the House of Ephraim or Ephraim-Israel, the House of Manasseh, and the House of Judah. In the Psalms the three Houses are thus distinguished: "Manasseh is mine, Ephraim is the strength of mine head, Judah is my lawgiver."

An apparently simple circumstance seems to have been the means in ancient days of detaching the House of Manasseh from the other Israelite tribes. It was the protest made by the daughters of Zelophehad against the Hebrew law of inheritance, which disqualified women from inheriting real or landed property. The object of this female disability was obviously to preserve the inheritance of each tribe permanently intact; and as the tribes freely intermarried, it was only possible to keep inviolate the tribal inheritance by conferring on sons alone the right to inherit land. The daughters of Zelophehad, however, ventured to consider the property disqualification of their sex as illogical, if not foolish. Accordingly, as we read in Num. xxvii., they pleaded their case before Moses and a grand assembly of priests, princes and people, declaring that the alienation of their fathers' inheritance in the land, because he had only daughters, was unjust. Moses perceiving, perhaps, a divine purpose at work, placed their petition before the Lord, whereupon a new statute was enacted extending to daughters the right of inheritance, failing the existence of sons. To avoid the land of one tribe reverting to another tribe, daughters thus inheriting could only marry within their fathers' tribe (Num. xxxvi.). With the exception, however, of the tribe of Manasseh, it does not appear that the alteration of the law in favour of women was generally adopted. The tribe of Joseph more than hesitated to accept it; and, to mark it as a special concession to the tribe of Manasseh, that tribe was apportioned an extra inheritance, as stated in Josh. xvii.: "And there fell ten portions to Manasseh, beside the land of Gilead, because the daughters of Manasseh had an inheritance among his sons." If such an important innovation in the law of inheritance specially concerned the tribe of Manasseh, it must have materially assisted to emphasize the position of the tribe as a separate House; it was, in fact, the first step towards the accomplishment of the tribes' latter-day destiny. as seen in the great Commonwealth of the United States of America.

As the coming of Christ had for its first end the redemption of the Ten-tribed House of Israel (Matt. xv. 24), the intellectual development and geographical distribution of that House were necessarily bound to differ from that of Judah. A mass of evidence exists that forces this fact upon us.

Salvation, says Delitzsch ("Commentary on Isaiah"), beginning with Israel, was to work outwards, and embrace and include all mankind. Although commentators do not, as a rule, intend that we should understand by the term Israel the Ten Tribes, it was for no less a purpose than the evangelization of the world that was divinely brought about Israel's dispersion and her severance from Judah. This separation of the two Houses, the House of Israel and the House of Judah, of course, meant that each House should fulfil distinct functions. Judah, as the law-giver, still presents, and for a considerable period will continue to do so, the external proofs of the truth of the Old Testament. Israel, as the messenger of the new or Messianic covenant, should present in these latter days both external and internal proofs of her divine office. She should be the chief of the nations and the mistress of the heathen; she should be a blessing to all people, inasmuch as she is a chosen witness of God's salvation and the deliverer of the oppressed (Isa. lviii.). Moreover, she should be a blessing in the midst of Egypt (Isa. xix. 24), even as in the midst of other lands; and though bearing another name than that of Israel (Isa. lxv. 15), she should be exhibiting a new heart and a new spirit, for the Lord hath sent a word unto Jacob, and it hath lighted on Israel (Isa. ix.).

Where, then, are we to discover this latter-day Israel in full possession of these signs? Let one who has no object in portraying the British Empire other then she is inform us. Says Dr. Geffcken*: "The British Empire is a political creation unparalleled in the world's history. . . . This extensive Empire embraces all zones from the icy wilderness of Hudson Bay to the tropical jungles of India and the mahogany forests of Honduras. There is scarcely a product which a British province does not bring forth in excellent quality, and not less various are the degrees of civilization of its inhabitants, from the Kaffirs of the Cape to the highly-cultivated citizens of Toronto or Sydney; . . . yet, notwithstanding such promiscuously tesselated elements, order is maintained, and no sign of dissolution is visible. Moreover, the progress of the British colonies is backed by well-nigh inexhaustible resources. These great provinces will speedily become powerful nations, which in future times may outweigh in importance many of the present European States. At the same time there seems no prospect of their separation from the mother country, with which they are connected by language, blood, religion, a common civilization, and strong material bonds."

If Dr. Geffcken had set himself the task of comparing the British nation and company of nations with the promise made to Abraham that his seed should become a nation and a company of nations—a promise that was to have its fulfilment in the House of Ephraim (Gen. xlviii. 19)—he could not better have achieved his purpose. He has given us a perfect picture if we exclude the question and the title of his paper, "Is the British Empire Stable?" Of this neither he nor we need have any fear. As redeemed Israel, we are safe, since God has said by His prophet, "My Spirit that is upon thee (Israel), and My words which I have put in thy mouth, shall not depart from thee, nor out of the mouth of thy seed nor thy seed's seed" (Isa. lix. 18—21). What stronger assurance of God's very presence with us can we hope or ask for?"

Before Israel's call, however, came to her in the West, she was under the law of development in the land and isles of Greece. She had there to prepare the way for Christianity; hence St. Clement of Alexandria probably expresses a truth in the assertion that Greek philosophy was, in a certain sense, the product of a divine Providence. That the Greeks

* See "The Forum," October, 1894.

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do not appear in ancient history as either Hebrews or Israelites, is by no means a singular circumstance. In ancient Egyptian texts, if we may believe Prof. Sayce, there is the same absence of any mention of Hebrews or Israelites, from which we may infer that anciently Hebrews were not so-called by nations outside Palestine. They were in all probability generally known by geographical names, and so, according to their situation, would bear the name of the country in which they were located. In Scythia they would be Scythians, in Thrace Thracians, in Hellas Hellenes, in Miletus Milesians, just as the British are to-day Australians in Australia, Canadians in Canada, Americans in America.

As our investigation of the history of the House of Israel goes more deeply to the root, the words of the hymn—

"God moves in a mysterious way
His wonders to perform"—

ring in our ears, and compel us to see that, however evil are the doings of men, they are made by God an agency for good. Thus the first important expansion of the House of Israel took place at the destruction of Shiloh (Psa. lxxviii. 60, 61), probably the Troy of the Greeks. At Shiloh had been set up the tabernacle, and before it had been settled the division of the conquered country. It was also the place of assembly and the scene of Samuel's ministry and of the councils of war held by Jeroboam against Rehoboam, king of Judah, with whom Jeroboam was at war all his days. And so with the fall of Shiloh there went forth a wandering multitude in search of new homes, and what better country could they choose than Hellas? Hellas, which the historian describes as a country secluded and well-guarded, but on the other hand, again, more open to commerce than any other country of the ancient world.* Here we have an instance (space does not permit of more) of the manner in which a crisis in the history of the chosen people tended to promote their prosperity and enlargement. As commercial communities the Greek Israelities were ably prepared, when the time came, to spread North, South, East, and West the faith of the Gospel and the assurance that the Lord will do, despite all obstruction, the thing that He hath spoken.

## "A NATION BRINGING FORTH THE FRUITS OF THE KINGDOM."—MATT. XXI. 43.

BY W. L. BLORE.

WANTED!—in fulfilment of the prophecy pronounced by our Saviour shortly before the close of His ministry on earth—"a nation bringing forth the fruits of the kingdom of God" on earth. This kingdom must be existent in a nation at the present day, seeing that the Second Advent is near at hand.

In the discussion of this momentous subject our attention is at once directed to the emphatic word in the text, "thereof"—of the same—of no other. Of what? The kingdom of God—that kingdom and no other—which kingdom was announced as such from God by the angel Gabriel, who was sent expressly from the presence of God, where "he stands," firstly to announce to Zechariah that his son John should be sent from God to herald in this wonderful kingdom, and secondly to announce to Mary, "Thou shalt bring forth a Son, and shalt call His name Jesus." "Of His kingdom there shall be no end." How is this kingdom designated by Gabriel? "The House of Jacob." This, and no other kingdom, is here announced. This kingdom, it is said by all, is a spiritual kingdom. Of course it is, for God announced it from heaven. But as the soul, in this world, must have a material body, so this kingdom must have an earthly home; for hath not Christ said, "The kingdom of God is among, in the midst of you, the House of Judah"? (Luke xvii. 21). Here we have its home, A.D. 33.

But the House of Judah refused to receive Him who came to His own, and cried out, "Crucify Him! Crucify Him! We have no king but Cæsar! Away with Him! Away with Him! Crucify Him!"

We now approach the fruits of this kingdom, which are manifestly these: "Love, joy, peace, longsuffering, kindness, goodness, faith, meekness, temperance." But some may say: "These are not to be found in any people." If so, then the kingdom of God was not, as Christ affirms, in the midst of the House of Judah. But He says that it was, and that it was to be taken away from the House of Judah, and, as the kingdom of God, was to be given to a nation bringing forth the fruits thereof.

This bringing forth of the fruits of the Spirit has ever been, in the history of the Church, of the individual, and of this prophesied nation, gradual and progressive, for no individual possesses these in perfection.

But the germs of these are being developed throughout the world by Anglo-Israel: by our national and colonial institutions and governments; through our Bible, Tract, Missionary, Colporteur, Anti-Slavery, Temperance and similar Societies; through our Sunday-school teachers and scholars; yea, throughout the whole world. These societies combined, which now number some million ordained and lay agents, are all and each characterised by love, joy, peace, longsuffering, kindness, goodness, faith, meekness, temperance. Surely, then, this kingdom of God is to-day in our midst, and this nation must be the nation designated as bringing forth these fruits, which are to be for the healing of the nations.

The time would fail to tell of all the agencies, individual and otherwise, that are at work, whose influences, emanating from Anglo-Israel, are felt within the frigid, the torrid, and the temperate zones of our world, working mightily from Japan in the north-east to Patagonia in the south-west, and from Iceland in the north-west to Fiji in the south-east. Even the Moravian and Paris Missionary Societies have their true homes in and their main support from Anglo-Israel.

China, Japan, India, South America, Africa, Russia, Germany, Austria, Italy, or France, cannot, any one of them, be said to be bringing forth the fruits of this kingdom, which are to be for the healing of the nations, by teaching all nations, in all the world, the wonderful works of God. Their business at present is training for war and military armament.

The designated nation is to be as "a city set on a hill, whose light cannot be hid." Out of the numerous agencies at work in this direction, we need but refer to one—the British and Foreign Bible Society, a society that began its operations in A.D. 1804, with an expenditure of only £700. It has now reached £223,000, or three hundred fold. But how can we estimate the annual money value of this magnificent institution, whose Bible work has been the means of enriching persons, families, and states, of raising the fallen, of strengthening the weak, of cheering the faint, of making wise the simple, and of brightening many a British and many a foreign home? A work that has been blessed of God, and has changed the character and pursuits of the

* "History of Greece," by Prof. Curtius.

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cannibal, the idolater, and the fanatic, and the degraded, in every part of the world; so that where there was darkness there is now light, where there were slavery and tyranny there are now freedom and progress; and, where the mind of man was subject to the grossest superstition, the reason of man has been developed, and now, under the guidance of the Holy Spirit, can, by the exercise of faith, its highest act, remove mountains—a faith which is powerful, because it is the gift of God; which gift cometh by hearing, and the hearing cometh by the Word of God, as published by the British and Foreign, the American, and the Scotch Bible Societies, whose aggregate issues to date amount to two hundred and twelve millions.

Four-fifths of the human race have now the Word of God published in their own tongues. With the facilities for the multiplication of copies, and the facilities for transport, which are mainly under Anglo-Saxon direction, and are by that direction being extended throughout the world, it is possible that, within another century, every family in the world will be able to obtain a copy of the Holy Scriptures. This noble society employs one thousand missionaries, four hundred colporteurs, and six hundred Bible-women. These obtain access to the poor, the degraded, and the outcast, and whilst they teach they sympathize.

Time would fail to enumerate all the agencies at work. Let two suffice, as prominent types of two classes, the travelling missionary and the enterprising colonist—David Livingstone and Cecil Rhodes, men full of adventure, risking health, life, and social ties, and filled with patriotism in all their operations. The monuments of men of these types are to be found in all quarters of the globe, and the results of their labours are manifest to all.

Now let us look round, and where in the wide world is there another nation bringing forth the fruits of the kingdom of God in like measure, or anything approaching to it? Not one. The only nation is Anglo-Israel, and it is doing this mighty work single-handed under the direction and guidance of the Holy One of Israel, and that, "not by power or by might, but by My Spirit, saith the Lord of Hosts, the Holy One of Israel."

Sandown, November, 1894.

## THE GOSPEL OF THE KINGDOM.

Matt. iv. 23, ix. 35, xxiv. 14; Mark i. 14; Luke iv. 17, 18, viii. 1; Rom. x. 15.

WHENCE come these sounds of joy and gladness,
These notes of harmony and love,
To chase away the gloom and sadness
Which o'er the nations brood and move?

They come from far, where Britain's isle
With radiant light its cheerful rays
Sheds all around for many a mile,
And cheers, and lightens, and allays

The woes and sorrows of our race,
In regions where supremely reigned
The tyrant, who, with gruesome face,
Beheld those woes, and never deigned

Them with a finger to remove
Or lighten, or a prospect give
That, in their place, one day the Love
Of God would tell them all to live

As freemen, and as those redeemed
By Jesus, as the King of kings
And King of Israel; who, it seemed,
Were, from the Isles, to come on wings,

As messengers by Heaven sent,
Around to spread the Light of Truth,
And Love and Hope in home and tent,
And change the scene from woe to mirth;

The slave to free, the lost to save,
The heart to warm, and strength to give
To those who, long beneath the wave
Of sorrow, sin, and darkness live.

This is the nation, this the race,
In whom the Kingdom now doth rest,
Whence Love, Joy, Peace, and Holy Grace
Flow forth, and all thereby are blest.

Long may Victoria o'er us reign!
Our Union Banner long uphold!
Whilst moon and stars shall wax and wane,
May Israel's God be her Stronghold! Amen!

W. L. BLORE.

Hill House, Sandown, I.W., Nov. 22, 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 THIRTY-THIRD MONTHLY REPORT.

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## SOWING THE SEED.

During the past month 234 copies of the BANNER have been distributed weekly, and 114 packets of Literature. The places mentioned below have all received either BANNERS, general Literature, or both:—

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Many good letters have been received that shew the increasing value of the truths that are apparent through the revelation of Israel. From various districts in our Colonies and British Dependencies, also from the United States, comes news of Sowers at work. So also at home, but in Wales and Ireland we are behindhand, I am sorry to note. Earnestly hoping that new channels might be opened in both countries, I was very glad to have one response to my wish, by an application for British-Israel publications, from Ireland, by a known believer in "Our Identity." A packet being sent, the acknowledgment received proves again how good it is that our Free Distribution Fund exists, by which we can supply works where needed to put into the hands of people who have listened, and seem influenced by words spoken. The correspondent wrote: "I am greatly obliged by the literature just now to hand. I need scarcely add that I shall endeavour to make good use of same. You will be pleased to learn that I have already had hopeful conversations with some half-dozen people (among them a minister of the Gospel), each of whom seems disposed to accept the truth and anxious to know more on the subject. For two of them I have secured a copy of the Handbook. To God be the praise!" We may be full of hope that good results will follow to the praise and glory of God. A few words I would like to quote from the letter of a kind friend in the United States, who had lately received a copy of "Bible Lessons and Reflections," by the late Robert Gairdner, who had such a great hope that his book might be a blessing to many: "There is nothing finer, it seems to me, in the Identity literature than the 'Lessons.' There is such strength and comfort in the pure Word of God. It was a happy thought to cull the promises and the proofs, and let them tell the story of Israel and Judah. I am deeply indebted to you—we all are—for many delightful pamphlets."

I must pass now to another subject that concerns all who have an interest in the Anglo-Israel Free Distribution Fund. Our Treasurer's letter appearing in the last number of the BANNER OF ISRAEL for 1894 will have been read with much regret by our friends and Sowers, who will remember that to Miss Lawrence we owe the foundation of this Fund, in 1881. The responsible duties of the Treasurership have been carried on by Miss Lawrence continuously since that time, and for many of those years she prepared, for the most part, the Monthly Reports for the BANNER, and shared in distributing literature. It is always with sorrow we must note the close of a labour of love, being valuable work faithfully performed; but one and all of us may well rejoice at what has been done, and also take to heart the example that has been set us by Miss Lawrence of constant work, in the name of the Lord, for the spiritual good of British-Israel in making known to them their ancient origin and great mission and destiny, for her work has been done devotedly, though accompanied by very frequent pain and weakness, occasioned by general ill-health, throughout all the years she has held office. It is a satisfaction that Miss Lawrence will not have to cut herself off entirely from us, for she desires, as a Sower, to take part in our doings, and to supply those with Seed who up to now have still been cared for by her.

From the past, it is needful to turn to the future, and now I would very earnestly ask for the new Treasurer the same confidence and support that has been given in the years gone by, for the benefit of the Anglo-Israel Free Distribution Fund. Miss Fitzpatrick has had some practical experience in the large and important Mission commenced in Paris by the late Dr. M'All, which has prospered, by the blessing of God, and has branches in various Departments in France. It is a Mission, like so many others that are carried on in foreign lands, that had its birth-place in the hearts of British-Israelites, and is mainly carried on and supported by them, and our brethren in the United States, thus carrying on the special work designed for Israel. Our new Treasurer will bring with her a warm interest for the prosperity of our Fund, and an earnest desire that the missionary spirit, which should permeate all work undertaken through its aid, may increase, and be continually directed and blessed by the Holy Spirit of God.

Miss Lawrence will relinquish her post about the middle of January, after the accounts have been audited. All letters then for the Treasurer should be for the future addressed to 4, Westgate-road, Westgate-on-Sea, and the Banking Account will be transferred to the London and County Bank, Margate.

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

Westgate-on-Sea, Dec. 16th, 1894.

Subscriptions and donations to the ANGLO-ISRAEL FREE DISTRIBUTION FUND will be gratefully acknowledged 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.

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TO OUR POSTAL SUBSCRIBERS.—Our publishers have arranged that in future a broader post-band shall be used to prevent the copies being coiled or damaged in postal transit.

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

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

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

# THE BANNER OF ISRAEL.

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

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*EDITED BY PHILO-ISRAEL.*

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## BRITISH COMMERCIAL PROGRESS.

AT the Autumnal Meeting of the Associated Chambers of Commerce, which took place at Huddersfield on Sept. 11th, and following dates, the presidential address by Sir Albert Rollit contained some interesting statements which are of importance to Anglo or British-Israelites. The prospects of trade, which have been bad for many reasons during a long period, were, he declared, improving. "Brazil and South America were more peaceful; Argentina is sending us supplies of wheat, rivalling even those of the United States; and Chili at least finds honesty the best policy." The banking troubles of Australia are passing over, and the demand for commodities is advancing at the Antipodes. He thought the vexed question of the rupee in India was allayed by some experiments the Government have made regarding the closing of the mints to silver (we should be glad to think this were true), and freer trade is taking the place, in many parts, of exclusive tariffs. He spoke of the late changes in the American tariffs with great relief, and said that although they were not all we could wish, they were an improvement on the previous M'Kinley Bill, which had wrought such mischief to our nation's trade with the United States. It was when Sir Albert Rollit spoke of "our relative commercial progress," as set against that of other rival nations, that the president chiefly interested us. What he said, as reported in the *Times* of Sept. 12th, was this:—

### RELATIVE COMMERCIAL PROGRESS.

Comparatively, whatever we may have suffered ourselves from bad times, nearly all the rest of the world has suffered more. In the United States during the past six months the number of failures has been more than in the preceding period. Moreover, the ratio of British to foreign trade is not so unsatisfactory as has been supposed, and it is likely to remain firm while we retain the carrying power of the world. That the relative commercial progress, especially in exports, of countries competing with us, notably Germany, but also France and the United States, is greater than our own, is an allegation often made and accepted, but one which the very careful expert investigation indicated by a recently published Parliamentary paper, comparing the trade averages of 1884-5 with the average of 1890-1-2, decidedly discredits. Outside Europe, it is stated in the report, there can be no question as to the continuance of the great preponderance of the trade of the United Kingdom, and in the case of our colonies and dependencies, this is not only overwhelming, but increasing. To British India the United Kingdom contributes no less than 70 per cent. of the total imports, to Australia 43 per cent., and to other British possessions in nearly the same proportion; and in Europe the proportion of trade done by the British Islands surpasses that of either Germany or France, while the United States not only do less, but deal chiefly in goods which are not competitive with ours. Again, while German exports have made progress in some directions, especially in China and Japan, there is, having regard to the enlarged volume in trade, no disproportionate advance on her part, and in many of our important markets she does little or nothing; France similarly shows a small proportionate decline where the ratio is not stationary; and the former remark is applicable to the United States. As to our import trade none of our competitors are rapidly gaining upon us; though our depot or emporium trade has recently shown, from the figures of re-exports (except in August), nearly continuous signs of falling off, unquestionably, to some extent, owing to the dislocation and diversion of British trade by labour disputes, strikes, and lock-outs, to some want of commercial enterprise, alacrity, and organization, and to the comparatively greater improvement of the waterway access to, and facilities at, competitive foreign ports, such as Hamburg, Antwerp, and Copenhagen. But, while many of my conclusions are hopeful, it must not be thought that we can safely ignore the forces of international trade competition, or even afford to despise the methods of some of our chief competitors. It must be remembered that we have to contend not only against foreign private traders, but with the organized and systematic aid of them by their States and municipalities.

In regard to British "imperial unity," Sir Albert holds some strong opinions in the direction of closer cohesion

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among the parts of the Empire separated geographically, and especially in regard to telegraph and steam, along routes altogether included within the Empire, avoiding foreign lands and seas which are dangerous to our trade. The president's views were thus declared:—

IMPERIAL UNITY.

Current circumstances of commerce, which afford satisfaction are the tendencies of the colonies towards federation and freer trade, and, recently, the comparative growth of our colonial trade in both imports and exports. Oneness of the Empire is the watchword of our times, and no one can fail to welcome the generous spirit of Canadian legislation and statesmanship, on the aspirations of the International Conference at Ottawa for greater imperial unity, commercial union upon the basis of free, or at least freer, trade may not yet be practicable; but the way is being prepared for possible developments in that direction, especially if they should become necessary, even at some economic sacrifice, for greater political or commercial ends; practical sympathy is being evoked for British lines of telegraph and steam communication, and the removal of dependence upon foreign, and possibly dangerous, routes; and men are beginning to ask the why and the wherefore of treaties which may embarrass the attainment of a great purpose by inconsistently permitting British and intercolonial commercial concessions, and forbidding them by the colonies to the mother country. Such engagements ought never to have been entered into, and the time may come when they must be denounced as out of accord with the declaration of the Ottawa Conference that the Empire should be politically and economically one entity, and with its determination to write this fact upon the surface of the world so that no man may ever forget it even for a moment.

All these plans and purposes point in no uncertain way to the coming federation of the Empire, and possibly, also, to that of the English-speaking race, which will include our brethren of Manasseh. "Imperial unity" means national strength, which aided by the colossal force of the American Republic will surely dominate the world for its good, by abolishing war, and by forcing the nations to submit to the overwhelming power of the world-wide Empire of Israel. When we say that war will be abolished, we are not unmindful of the fact that according to prophecy there are terrible wars ready to break forth in the future, among the non-Israelite, Gentile nations of the prophetic earth. These will have their course and do their work. But for Israel God "hath ordained peace," as Isa. xxvi. 12, 20, show us; also He hath appointed a safe asylum for them while "the indignation" of the Lord is being spent upon His enemies (2 Sam. vii. 10, R.V.). When this is overpast, we have reason to believe that Israel of the House of Joseph will enter upon her world-wide empire—the empire of peace, founded on power which cannot be resisted, having for its object the welfare, temporal and spiritual, of the nations; such empire being the Lord's, its King, "whose kingdom will be an everlasting kingdom," and one wherein "all dominions shall serve and obey Him" (Dan. vii. 27, R.V.).

In all these things we can see that God is working by human means, the only difference in the results which differentiate our case from that of other (Gentile) nations being, that the Lord uses the means we employ, which seem so inadequate and feeble, to carry out His mighty and Divine purposes in regard to His people and to the nations of the world at large. He loves these last; and He has given His only begotten Son, "that whosoever (be he Israelite or Gentile non-Israelite), who believeth on Him, should not perish, but have everlasting life" (John iii. 16, R.V.). In carrying out His will in these respects, He needs His people Israel whom He has chosen and qualified to do His work. He has made them a great and mighty nation, placed them in islands with a boundless population, seeking colonies in all zones, and finding all suitable to their needs. He has given them a commerce which is the wonder of the world, and a volume of wealth which enables them "to lend to many nations," but no need to borrow from any; and ability to reign or rule over many nations, but the strength to resist all who should attempt to subjugate them. In spiritual gifts He has endowed them with the Word and the Sabbaths of God, the evangelising function embracing "all nations," and the will and ability to impart to them the ten true laws of God, on which their own system of jurisprudence is founded. All these benefits and blessings, with those especially which Sir Albert Rollit described, are God's good gifts to us His people Israel. Acknowledging them as given by His hand to an unworthy people, let Israel praise the Lord.

## WHO CAN TELL?

By B. Hailes.

Once more we stand upon the threshold of another year, with all its unknown possibilities and uncertainties—though from our British-Israel standpoint we can surely say, its certain fulfilment of promise—stretching out before us. From the same standpoint each year, as it comes, brings with it an increased intensity of interest, as we watch God's plans unfolding; not always according to our preconceived ideas of what will be, but always in a way which makes us marvel at the wisdom and knowledge displayed. Who at the beginning of 1894 could even have surmised what changes would be wrought during that year? Then we looked upon Russia as an implacable foe, and almost fancied that we could carve out her immediate destiny and our own; but that was our way, not God's. Now the scene has changed, and for the present the rapprochment between the two countries seems to have turned enmity into friendship. What the outcome will be who can tell? We must watch and wait. For though we cannot but rejoice at the milder sway inaugurated by the young Czar, and are hopeful that his influence, like that of his august father, will make for peace in Europe, yet we know that Russia, or Gog, must eventually be Israel's enemy in *the* land. And we are inclined to agree with Professor Vambèry that "a lasting friendship between the whale and the elephant is impossible, and against nature."

For the "present, Russian and English interests in China, instead of being opposed to one another, are almost identical." So content that it should be so, we rejoice, that for the Jews, and all oppressed in Russia, a brighter day has seemed to dawn; though even here our hopes are saddened when we read that after an agreement with the Chief Procurator of the Holy Synod the Czar has confirmed a decision of the Committee of Ministers, prohibiting Stundist prayer meetings, and declaring the sect to be one of the most dangerous, both to Church and State.

Again, if we turn to this Chino-Japanese war, we cannot but own that Japan is a power which will have to be taken into account in the future. What the war between these countries may lead to, who shall say? Whether the spark which will kindle the conflagration of nations will come from there, from Madagascar, or elsewhere, we cannot tell. We are not prophets; but meantime, the anomaly of nations, armed to the teeth, while their rulers cry, "Peace,

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peace"; as for instance, King Humbert, who says: "Never has Europe found itself in such a period of sweet calm, and never has peace been so secure"—calls to mind the word of God, which says: "When they shall say, Peace and safety, then sudden destruction cometh upon them." And while we pray "for peace in our time," we know that before the glorious reign of peace can come upon the earth, God's wrath will be poured upon the nations. And so we watch and wait, and rejoice to know that Israel's work is to "blossom and bud, and fill the face of the world with fruit"; a destiny which she is surely carrying out. At home, as well as abroad, there is work for her to do. Let Israel remember that idolatry was always the rock upon which Ephraim stumbled. Does Ephraim still love idolatry? Is there a growing leaning towards the ceremonials of Rome, or is it simply laxity that is permitting usages to creep even into our own beloved Church, which savour too much of that which God hates? Let Israel remember that her God is a jealous God, and that "the House of Jacob shall sanctify His name, and sanctify the Holy One of Jacob, and shall fear the God of Israel."

Let us then be up and doing, even while we watch and wait. This may be paradoxical, but the attitudes are consistent; we watch and wait the unfolding of God's plans; but we must see to it that we are true to our colours, and that, by every means in our power, we do what in us lies to spread the glorious knowledge of "Our Identity." We wonder that it does not spread more quickly, that people are not more ready to believe the good news, or to search and see for themselves that these things are so. It is the usual way; things always look plain and convincing when we have mastered them; but human nature loves to run in grooves, and, having once formed an opinion, it is difficult to get people to believe that there is good cause for altering it. Nevertheless, the truth does spread, and though slowly, yet surely men are beginning to ask themselves—Are these things so? The very fact that our nation is so averse to believe that they are indeed not only occupying Israel's place (many are willing enough to believe that), but that they are verily Israel, the chosen people, is almost a proof that they are so, for has not God said, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known"? Blind—only here and there at present are eyes being opened; but the leading does not cease; all through the ages has that unerring hand guided the blind, bringing them by paths they have not known, yet the way has been all clearly mapped out, and the promises most surely fulfilled. Shall we not at the beginning of this New Year cry in earnest, "Lord, open our eyes that we may see, our hearts that we may understand"? Then, with the Bible in our right hand and the newspaper in our left, how can we fail to acknowledge: "Thou hast increased the nation, O Lord: Thou hast increased the nation: Thou art glorified"?

Continually we are told that the assumption that this nation is Israel is glorifying the nation,—but is it so? Do not the words quoted above say that the increase of the nation is the glory of God? Not because Israel was a great nation did God choose them—they were the fewest of all people—but because He loved them. And hath He cast away this Israel whom He loved? God forbid: "Know that the Lord thy God is God, the faithful God." And though we must confess that we are a "sinful nation" still, a "people laden with iniquity," yet we have God's sure promise that though "He correct in measure, and will not leave us altogether unpunished," yet "I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee." When will this nation, with opened eyes, believe and trust and take to itself, as it watches the unfolding of God's wondrous plans, the sure promise that "Jacob shall be in rest and be quiet, and none shall make him afraid"? Come what may during 1895, Anglo-Israelites, lay hold upon this promise, and watch, wait, and trust.

## THE WAR PREPARATIONS OF THE GREAT POWERS.

THE *Saturday Review* of November 10th, 1894, published an article on "The War Demands for Gold by the Great Powers of Europe." It appears they are one and all accumulating gold under various pretexts, and storing it in anticipation of the coming mighty cataclysm regarding which we have constantly uttered our warning note. "All over Europe," says the *Saturday Review*, "there is a revival of political apprehension." There is a demand, therefore, for gold which all the continental nations likely to be drawn into war are trying to store up for use by-and-bye. In the first week of the month of November three-quarters of a million sterling were withdrawn from the Bank of England, chiefly for the continent. The week following the withdrawals were larger still. On one day £359,000 were taken by France from the Bank of England. In the beginning of November the Bank of France held over seventy-six millions sterling in gold, besides fifty millions sterling additional in silver. With this enormous amount in reserve, and with the note issues of the Bank of France exceeding one hundred and forty-one millions sterling, the rates for money are nevertheless very high in Paris, and trade is depressed.

It is clear, then, that the money accumulated is not available in the market, but is hoarded as a war treasure, to be brought out when war becomes imminent. Germany, too, is demanding gold for herself. She holds thirty-seven millions sterling in gold, of which a large part is said to be a war reserve or treasure which the nation desires to increase. Austria and Hungary are desirous of resuming specie payments in gold and are getting in gold, whenever the opportunity offers. They have secured large amounts of it already, and the treasure is being increased. In regard to the Russians, the amounts they have hoarded already are vast indeed.

The Russian Finance Minister lately published a statement admitting they had accumulated more than one hundred millions sterling in gold. This gold is hoarded by the Government and does not circulate in aid of commerce. It is nothing but a war treasure. The sum is being constantly increased by the Russian authorities. In all, the war treasures of all these Powers added together come to between one hundred and fifty to two hundred millions sterling, and these stores of gold are being perpetually enhanced. This and much more of the same kind was advanced by the *Saturday Review* in proof of the fact that the Powers likely to be drawn into the coming war-woe are all preparing for it, not only by increasing their fighting men by thousands on thousands, but by hoarding up now the sinews of war, in anticipation of the coming conflagration. All this seems to us natural and likely enough, because we know that the nations are to be enveloped in the flames of a war such as there

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never has been since men were upon the earth, so mighty a war, so great (Rev. xvi. 18, R.V.).

In regard to our own nation, we know that no preparations for war are taking place. We have added largely to our navy, because our largely-increased colonial territories and our vast floating commerce in all seas demand a powerful navy to safeguard these our national interests. But for war we are not preparing, and we are not getting ready a war treasure in anticipation of a struggle for the life of the Empire. These are signs of the times and proofs of Our Identity with the Lost Ten Tribes of Israel, which must be patent to all men. Of course, men seeing these things taking place abroad, naturally are anxious regarding our liability to be drawn into the coming war-woe. We are thankful to know, and here is a *bonum* in connection with the Identity, that the Lord has ordained peace for His people (Isa. xxvi. 12, R.V.) and has bidden us hide ourselves within our chambers and our Gates for a little moment, until the indignation of the Lord be overpast (Isa. xxvi. 20, 21, R.V.). We shall not, we believe, be involved in the coming war; but when these things begin to come to pass the Master has told us what our attitude must be. "Look up," He says in Luke xxi. 28 (R.V.), "and lift up your heads; because your redemption draweth nigh." For Israel there will be no conflict, but peace and safety, non-intervention and isolation.

The nations of the continent seem endowed with the power just now to get wealth, and it is the boast of Max O'Rell (a Frenchman) that the French are the richest nation upon the earth. Their wealth, however, is not sanctified to the Lord, but is going to be expended on the horrid operations of a destructive series of wars. Israel's wealth, on the contrary, is enormous too, since God has given us "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.). He uses our wealth to carry out His purposes of grace and to fulfil His sworn covenants with Abraham our forefather. He gives Israel wealth, that by that wealth and by what it buys He may enable them to minister the Gospel to the nations and to prepare the kingdom for His well-beloved Son, throughout the earth. The nations of the earth accumulate the vast hordes of gold we have been mentioning not to glorify God, or to bless the nations of the world therewith, but to destroy one another with the terrible implements of modern warfare and to waste the means God has given them for a very different purpose.

We have deep cause for thankfulness as a nation that God has set His love upon us, for our Israelite fathers' sakes, and that His thoughts towards us are thoughts of mercy and of peace. To Him be all the praise by Israel rendered.

## ISRAEL IN EGYPT.

By H. R. Shaw.

It is declared in the prophecy of Isaiah (chap. xix. 24) that in a certain day, now understood as being imminent of approach, Israel shall be third with Egypt and with Assyria, even a blessing in the midst of the land; but it would seem from the preceding paragraph of this prophecy that this desirable alliance would only ensue upon a previous smiting and healing of Egypt by the hand of the Lord, through the instrumentality of a certain Saviour who should be sent for their deliverance from the hand of oppressors about the same time as a certain pillar or monument should appear or be recognised in the midst of the land as a witness to the Lord of Hosts, and when furthermore there should be a highway or perhaps the reopening of an ancient highway from Egypt to Assyria and *vice versa*.

All readers of the Banner are aware, and all Anglo-Israelites believe from this prophecy, that the saviour of Egypt must be Israel, their former slaves, now recognisable in the British nation, who undertook to smite the land in June, 1882, and commenced the saving operations about three months afterwards; that the ancient highway, or at least a portion of it, is now open and known as the Suez Canal, which carries ships from the Mediterranean to the Red Sea, and that the pillar of witness to all this, and also to the finger of the Lord as Director of the entire transaction, is none other than the Great Pyramid of Jeezeh, so often and so lately described in these pages as standing alike at the border and the centre of the land of Egypt. Whence it follows that, should our faith in this respect be well founded, we may confidently look for the permanence of the British-Israel occupation of Egypt that has now existed for twelve years; for only under these conditions does it seem possible for modern Israel to be third with modern Egypt and modern Assyria when Assyria shall reappear within the world's politics.

We have been led to these remarks by the perusal of an account which is unfortunately over-long for reproduction in its entirety of a visit to the City of Cairo and a perambulation of the streets, lanes, and bazaars thereof, made last winter by the well-known journalist, Mr. H. D. Traill, and published some months ago in the columns of the *Daily Telegraph*.

Mr. Traill seems to have been much struck by the kaleidoscopic effect of the various colours of Cairene humanity which he observed ranging from pale yellow to deep blue as regards dress, and from weak coffee to strong shoe-blacking as regards countenance; also by the magic charm of the endless contrasts of race, feature, form, costume, attitude, occupation, movement, mood—of everything, in short, which belongs to man and man's surroundings, and which he considers renders Cairo as a city second to none in point of interest to the Western visitor, except it be Port Said.

But, amid all this full tide of oriental life in the streets of Cairo, there is one crowning contrast, one final shock of piquant opposition, one topmost culmination and apex of the Pyramid of picturesque contrarieties which Mr. Traill says you may by good fortune come across before completing your walk. And what think you, gentle reader, might that be? Let the traveller speak for himself:—

"Look down this narrow alley. Let your eye thread its way through the seething, jostling rainbow-coloured multitude that streams along it; past the water-carrier, with his bellied skin-wallet slung across his shoulders, and his metal cups jingling musically to the cry of his trade; past the camel-rider, swaying on his ungainly beast; past the group of chattering loungers outside the cross-legged, gravely-smoking slipper-seller's stall; and what is that apparition which has just turned the corner from the main street, and is now advancing slowly towards you along that narrow strip of blinding sunlight in the middle of the road? What is that figure which completes the scheme of colour with one vivid blot of scarlet and another of white, and puts the last dramatic touch to the contrast of East and West? The scarlet blot is the uniform coat of the British linesman; the white blot is the pith pickelhaube of the same; and the

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whole apparition is that of Private Thomas Atkins, of the 115th, or South-West Wurzelshire Regiment, sedately taking the air on a donkey! To see him jigging rhythmically towards you, the sole visible representative of Western civilisation, the one 'bright Occidental Star'—to borrow the description of Queen Elizabeth from the Preface to the Prayer-book — amid this enveloping cloud of Orientals, is to feel oneself confronted with the strangest possible combination of the humanly comic and the historically impressive. He is a trifle short, is Tommy, and his stature is not increased to the eye by the surmounting pickelhaube, which looks, as no doubt it must look if it is fully to serve its purpose, several sizes too large for its wearer. But he carries himself well, and he could not bestride his charger with more resolute dignity if the charger were Copenhagen and he the Iron Duke. Behind him trots the donkey-boy, rending the air with friendly yells and dividing his copper visage with a grin which shows his entire four-octave keyboard of dazzling white teeth, while jocular exclamations in Arabic assail the rider's ears from every side. But in comparison with the stony immobility of Atkins' countenance the expression of the Sphinx is one of shy and uneasy self-consciousness. No sign of animation, no evidence even of any perception of surrounding objects —nay, no hint of any acknowledgment of a community of human nature with the living beings among whom he is passing is visible in any feature of his face until he is abreast of his countryman. Then for one brief moment the wooden lineaments relax, the eye is cast towards you with a momentary flash of recognition, the cockney *nez retroussé* receives an almost imperceptible upward jerk, a faint smile flickers on the lips for a moment, to be immediately afterwards suppressed as a weakness not to be indulged in before the barbarian, and the gallant fellow turns the corner of the street and disappears from view. He was here and he is gone! The vision of the red coat and white helmet has passed before the eyes and vanished as fleetingly as a dream. The English uniform has flitted for a moment across the scene like a streak of stormy sunlight across a swollen river—has flitted and flashed away, and the eternal tide of Oriental life flows on.

"O, Thomas! is it an allegory—an 'allegory on the banks of the Nile?' Dost thou, the symbol of British conquest in thy military attire, symbolise also in the swiftness of thy transit its brief duration? Four of the world's conquerors have already swept over this hoary land and are gone—Persian and Macedonian, and Roman and Arab—they have all passed, like the bird or the arrow of Ecclesiastes, behind whose flight the air closes, so that no man can tell of its passage. Their records remain, as all things remain in this country of the imperishable; but the traces of their power in anything more human or vital than graven granite or moulded clay might be sought in vain. The conquests which create peoples, the wars which sow the seeds of States, are here unknown. Master after master of Egypt has come as a conqueror, and as conquerors always, and as nation-builders never, the dynasties founded by them have ruled and have disappeared, the fruits of their victories perishing with them, and the mere tradition of their triumphs alone remaining. Where are the hoof-prints of Cambyses, and of Alexander, of Cæsar, and of Omar? Can it be, O Thomas, that thy donkey, even thine, makes tracks as fleeting as the chargers of those mighty warriors, and that these and thy sojourn here are destined, like theirs and their descendants, to be remembered but as a mere brief episode in the history of this strange monumental people, who still look forth upon the traveller with the self-same eyes and faces that confront him from their sculptured tombs?"

It is not a little comforting as well as amusing to find that in Mr. Traill's opinion, Tommy Atkins, in the character of Queen Elizabeth, is just the one thing wanting to complete the Egyptian scheme of colour. Mr. T. might, however, have made it a little more clear that Mr. Atkins arrayed in scarlet and white gives us, when combined with the Egyptian sky above his head, the tricolour of his national Union Jack —three colours, three crosses, and perhaps a sign of the coming triple alliance.

Upon one point our readers have the advantage of Mr. Traill. We know that our good snub-nosed friend Tommy is no allegory at all on the banks of the Nile, no streak of stormy sunlight across the swollen river; he will not flit and fade away in the wake of the four conquering empires mentioned in his connection and of one other that is not mentioned, because he is a chip of the good old Stone Kingdom, so aptly described by a namesake of the writer as the fifth and last and unconquerable empire which smites and grinds to powder what remains of the preceding four, excluding most particularly the empires of Egypt and Assyria, and which itself proceeds to fill the whole earth, and from whom the kingdom shall never be taken away (Dan. ii. 44).

24, Ludgate-hill, E.C., November, 1894.

## HELP.

By the Rev. Denis Hanan, D.D.

"I wish that you would devote your energies to some other branch of theological study," said a candid friend. "Write upon some of the subjects which are of general interest, and not upon one which will bring you no credit." I have not taken this advice for reasons some of which I am about to state, not for the purpose of obtruding myself, but because I know that many who hear of the Identity of Britain with Israel, and who are interested therein, are held back from further study, and from committing themselves to an acknowledgment, or to an advocacy of the truth, by suggestions of the same character as that which I have mentioned. Undoubtedly, the advocacy of British-Israel views to-day, as during the past twenty years, is not generally popular; nor is it the road to advancement. It has been, and is, a swimming against the tide, a holding out until the tide turns; and yet now, at the commencement of a new year, we may thankfully acknowledge that we have not alone held our own, but made some way, and perhaps we may be permitted to boast ourselves as far as to say, that an advance so won is more cheering to us and more valuable than if we had been drifting with the tide. Without presumption it must be said that the arguments of those who uphold the Identity have never been refuted, and that the scoffs of earlier years are becoming fewer and less confident; also it is very evident that the developments which time brings are leading onward steadily and surely to the vindication of our contention.

The question we ask is a very practical one—viz.: Why is it that those who have learned somewhat concerning the statement that Britain is Israel, ought to pursue the study and help it forward. What responsibility rests upon them of striving with those who yet maintain the struggle? and how can we best lend our aid?

In the first place, we ought to help because the cause is

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for the honour of God, for it magnifies His faithfulness and truth; it is the evidence that He has not denied Himself, but has actually and literally performed to the seed of Abraham, Isaac, and Jacob, every promise that He made. It is the evidence of His pardoning mercy, for in Christ He has forgiven and recovenanted the nation. It is the evidence of His foreknowledge and providential care, for the present position of Israel in these latter days was foretold, and therefore foreseen. Again, it is for the honour of the nation, for with respect to her past, what more honourable origin can there be than that of Israel? with respect to her present, what position more secured? with respect to her future, what more glorious? It is for the honour of the Church; for it proves her to be not a wild olive, Gentile branch, but of the original root and stem, the recovenanted and unexcised growth of the original good olive-tree. It is for the benefit of man; for in this age of doubt and unbelief there is manifested a palpable evidence of the power of God, an evidence which strengthens the faith of all, and overcomes the honest doubts of the unbelieving. But some reason thus, either consciously or unconsciously: If we admit that the identification of Britain with Israel witnesses to God, to the nation, and to the Church, and if there is any possibility of mistake, then the void will be so great that it will cause all faith to be overthrown, and we cannot risk this. So far it is true. Just in proportion as Israel is a witness to God, so must the failure of that witness be destructive. But is this a worthy excuse for neglect? Ought it not rather to be the reason for earnestly seeking to know whether these things are so. The evidences are so many-sided, and mutually corroborative and conclusive, that a legitimate doubt cannot exist. The excuse of dread of failure is both cowardly and unworthy of professing Christian people.

Again, our knowledge of the past, present, and future of the nation and the Church must be discreditably imperfect, unless the clue of God's purpose, as it has been manifested in the event, is known to us and guides us. The knowledge of Israel in Britain opens up the meaning of epochs and events in the history of the Church and nation, which are unsuspected until thus made known. The present of the Church and State in their home and imperial relations is befogged, until our place in the Divine economy is understood; and as a fog is the most deadly danger to the mariner, so is it to our guides and rulers. No soundings will avail, and the best seamanship will be at fault. Better that the light should be restored by storm than not at all, but better far that it should be given by the lifting of the curtain that makes the way uncertain and dangerous. And, then, as to the future, although the horizon can never be so clear as is that which is near at hand, yet the light which avails for the present enables us to know better what is beyond.

The mariner, after an anxious voyage, rejoices to see the lighthouse which assures him that his course hitherto has been direct. He thereby knowing his exact bearing, can avoid the dangers of navigation, which become greater when nearer to port. He takes heart, and is of good courage. So it is with the knowledge of Our Identity. The ocean of the centuries has been past. What is known as "dead reckoning" has often characterized the navigation. But we now know our exact position, and that our future course is distinctly laid down. Is not a knowledge which can give such results, worth understanding? Is not a cause which has in it such possibilities of usefulness worth contending for? Better, far better, to strive for it against the tide than to drift with ease into the commonplace of the general opinion. This is a theological, an ecclesiastical, and a historical study which we cannot neglect if we would truly serve God and man in our day and generation; for, as I have endeavoured to show in very brief outline, it is the most practical knowledge which our age brings before us. It concerns the kingdom of God.

A few practical hints as to the way to help may be acceptable. Help by not being ashamed to acknowledge our interest. There are very many who are glad when an opportunity is given to ask questions. Help by being ready to correct false ideas and to show the true bearing of events; this requires intelligent study. Help by assisting those organizations which exist to spread the knowledge by the means of papers, periodicals, and lectures, &c. Become enrolled as a member of the Metropolitan British-Israel Association, or of a local society. Take the BANNER OF ISRAEL and lend it. Help by an intelligent application of such petitions as, "O Lord, save Thy people, and bless Thine inheritance." Help above all by cultivating an interest in the purpose of our God, and the work of our Lord Jesus Christ, who is a light to lighten the Gentiles, and the glory of His people Israel, and whose good purpose for this world has not yet had anything like complete accomplishment.

## LECTURES BY MR. DOUGLAS A. ONSLOW.

WE are glad to find that our London friends are active in the cause of Israel. They have arranged to bring Mr. Marchant up to Gravesend, on January 18th next, to lecture there on Our Identity. Local friends should bestir themselves, and see that our Brighton champion has a full audience on the occasion, and many sympathising friends besides.

We are informed that Mr. Onslow himself is engaged in delivering a course of four drawing-room addresses. He is meeting with much success in this department of labour, and makes the truth known in influential quarters. The addresses are on the following subjects:—

1.—"The Jews are not all Israel" (to show the distinction between Judah and Israel).
2.—"The Divorce and Gentilization of the House of Israel."
3.—"The Dispersion of Judah, and the regathering of the House of Israel in the Christian dispensation."
4.—"The British Empire is Abraham's "great and mighty nation."

The first three lectures refer to the Bible History of Israel, and suggest explanations of the prophecies. The last gives "Our Identifications." The matter of "the two Houses of the Israelites" is also carefully brought out. The benefit of such lectures as Mr. Onslow is engaged in giving is the light they throw on the prophets. At one lecture, for instance, a clergyman admitted that Hosea was now comprehensible by him, whereas without Identity light, he could not understand this prophet's language or his predictions.

While we are on this subject, we think it proper to remark that in Mr. Marchant's article in the New Year's *Anglo-Israel Almanack*, page 65, the writer has erroneously attributed to John Gilder Shaw the work entitled, "Israel a Reality, and still favoured of God." The author of that capital answer to Mr. John Wilkinson, our old opponent, was not Mr. Shaw, but Mr. Douglas A. Onslow, who published the pamphlet in question about 14 years ago. *Palmam qui meruit ferat!*

## OBITUARY.

MRS. HINE (widow of the late Edward Hine) died of cancer, on Christmas-day, at her residence at Peckham, aged 69.

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## RANDOM SHAFTS.

EXCURSUS X., in the Appendix to Farrar's "Life of Christ," discusses, "Was the Last Supper an actual Passover?" and a note to it contains the following: "Matt. xi. 40 arises from the Jewish custom of regarding 'any fragment of a day, however small, as a day and night,' just as, in reckoning the years of a reign, they counted the shortest fragment of a year as a whole year. [There is something analogous to this in English law. A person born on Feb. 20 legally comes of age at midnight on Feb. 18.]" Such correspondencies are probably plentiful. It would minister to the building of the Identity if one who is familiar with the old laws of the three kingdoms went thoroughly into this, and wrote at least an article on their points of resemblance with the Hebrew Code. We speak of "the three kingdoms," but why not "the four kingdoms"? That gives us the four camps of Israel. Not a powerful identification, certainly; but quite equal in sense, I am sure, to the arguments which would naturally be brought against it.

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We are often angrily told that Paul treated human ancestry with contempt, and esteemed his Abrahamic lineage as but "dross." This does not seem to be the universal opinion. The author already quoted (Farrar), in his "Life and Work of St. Paul," says: "St. Paul, on every possible occasion, assumes and glories in the title of 'an Israelite,' which may be regarded as a 'name of honour,' but also of 'a Hebrew'—"a Hebrew of the Hebrews" (chap. ii.). "St. Paul, then, was to the very heart a Jew—a Jew in culture, a Jew in sympathy, a Jew in nationality, a Jew in faith" (*Ibid*). "We can understand that though in Christ there is neither Jew nor Greek, neither circumcision nor uncircumcision, but a new creation, yet for no earthly possession would he have bartered his connection with the chosen race" (*Ibid*).

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Again, from the same chapter: "When we read the numerous passages in which he vaunts his participation in the hopes of Israel, his claim to be a fruitful branch in the rich olive of Jewish life; when we hear him speak of their adoption, their Shechinah, their covenants, their law, their worship, their promises, their fathers, their oracles of God, their claim of kinmanship with the humanity of Christ, we can understand to the full the intense ejaculation of his patriotic fervour when he declares that he could wish himself accursed from Christ for his brethren, his kinsmen according to the flesh. The valiant spirit of the Jews of Tarsus sent them in hundreds to die, sword in hand, amid the carnage of captured Jerusalem, and to shed their last blood to slake, if might be, the very embers of the conflagration which destroyed the temple of their love. The same patriotism burned in the spirit, the same blood flowed in the veins, not only of Saul the Pharisee, but of Paul the prisoner of the Lord."

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We cannot concur in the Archdeacon's notions respecting the Ten Tribes, for while he prefers the conceits of rabbis to the utterances of the prophets, we prefer the prophets to the rabbis. But in the present matter, as in many other matters, we are entirely at one with him. All candid people, indeed, will admit that his estimate of Paul is correct, and it is a rather severe snub for those who in God's name malign the great apostle. His zeal for the salvation of the Gentile world, and the persistent efforts of Judaizers to force Mosaic rites on his converts, compelled him to attack the pretensions of his countrymen. But where does he scout his or their nationality? Nowhere. He knew well that the election, the covenant, and the future were theirs. He knew that Christ was the Redeemer of Israel, the hope of Israel, the consolation of Israel, and the ultimate glory of Israel. Perhaps he saw what we see to-day. But whether he beheld the unfolding of the blessings or not, he believed in it; and at the darkest moment of Israel's existence, when the Ten Tribes were scattered to the winds, and the hands of Judah were still wet with the blood of an enormous crime, he contends almost fiercely for the stability of the promises. Had this loyal son of Abraham been alive, how he would have rejoiced at the swelling millions and bursting boundaries of Israel! And how he would have scathed those presumptuous men who attempt to prop up their tumbling theology by distorting his motives and slandering his patriotic affections.

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Last month I referred to the maze of contradictions which embellish the handiwork of our critics, but of course these discrepancies are not confined to the writings of avowed opponents. Wherever the Identity is unknown, or ignored, there is a wrangle over the Ten Tribes. I have just met with an instance of this in the "Cambridge Companion to the Bible." No one can impeach the learning of the divines who have compiled that volume: they are the flower of English scholarship. Yet we are not prepared to sit at their feet, because the question would arise, *Which* foot? The Rev. Arthur Carr, M.A., formerly Fellow of Oriel College, Oxford, discourses on the "External History of Israel to the Close of the Canon of the Old Testament," and observes, "Israel was then carried into captivity in settlements in the region of the Euphrates and of Media. The inhabitants thus deported formed, however, but a small proportion of the Ten Tribes. Thus closed the history of the northern kingdom."

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But the Rev. Canon Bonney, D.Sc., LL.D., F.R.S., Professor of Geology in University College, London, contributes a paper on the "Historical Geography" of the Bible, in which he propounds that "The tribes east of the Jordan were carried away captive by Tiglath-Pileser. Next the northern kingdom was destroyed, and the majority of its inhabitants carried away to the district between the Euphrates and the Tigris, west of Nineveh, where they disappear from history." Hence we have the Rev. Arthur Carr teaching us—teaching everybody—that the prisoners taken to Assyria on the fall of Samaria were "but a small proportion" of the Israelites, and Canon Bonney asserting that they were "the majority." I commend these two extracts to whom they may concern.

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It is significant that our social failings, as well as virtues, are what we might expect them to be in view of our descent from Israel. A preacher exclaimed a few Sundays ago, "Explain it as you will, there is something in our blood which inclines us to the use of intoxicants." He also acknowledged his belief in the doctrine of heredity, and held that we had obtained our fondness for strong liquors by the union of drink-loving Britons, drink-loving Saxons, and drink-loving Danes. He was unable—need it be said?—to stretch his principle into yet earlier centuries and

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show us where these incorrigible drink-lovers acquired their taste. Probably he would have abjured his confession of faith in heredity—certainly he would have sneered at the idea—if it had been suggested that the vineyards of Canaan had a little to do with the circumstance. Principles are right enough in their place, but —. "Thus far shalt thou come, and no farther," or in modern idiom, "As far as it suits us," is the secret clause tacked on by our late guides to their expositions of history, science, and Scripture.

* * *

Another thing on which the Identity sheds light is the revival of sacerdotalism. It may be safely maintained that no lands are so Protestant as the Anglo-Saxon, but in no lands except the Anglo-Saxon are Romish practices and dogmas enjoying a kind of popularity. Delusions which the Reformers exposed, and which foreigners are throwing off with disdain, we are actually commanded to swallow. Responding to a circular of the National Protestant Church Union, Dr. Alford wrote: "Jeroboam, who made Israel to sin, set up his idol-calves in Bethel and Dan; but all over England, more or less, we see the Lord's table in parish churches turned into bedizened 'altars.' . . . And what is the natural result? Division and controversy among the clergy, secession among parishioners, and a widespread distrust and disgust." This contains the case in a nutshell. The people are not running after popery: popery is being pressed on the people; and Bishop Alford perceives that the fundamental offence is the forging of "altars." And what is this but an example of Hosea viii. 11? So infatuated were the Ten Tribes that the soil of Israel became covered with heathen altars, and God decreed that "because Ephraim hath made many altars to sin, altars shall be unto him to sin." The state of affairs to-day may be termed a "coincidence," but in the Bible a coincidence is called a fulfilling of the Word. JOHN SHOOTINGHAM.

## THE ENGLISH IN THE TRANSVAAL.

(FROM OUR CORRESPONDENT.)

Johannesburg, Nov. 12.

To-DAY, at Pretoria, a Political Congress will be commenced, the results of which, in whatever direction they may point, will materially affect the future of the Republic. It will be remembered that Mr. Esselen, who until lately was the leader of the Progressive Boers, joined the Government, a few months ago, in the capacity of Attorney-General. The office, in this country, is not of Cabinet rank; but Mr. Esselen had not occupied it long before he instituted several useful reforms, and he has now made a move of a more ambitious description. In conjunction with a satellite of Mr. Kruger's, he issued a circular to the leading Boers of the country, inviting them to attend a Congress at the capital on this date, to discuss the political affairs of the country.

Meanwhile, the Government has just taken action which does not lead one to expect a great deal from the deliberations which commence to-day. On Thursday last a Decree was promulgated in Johannesburg to the effect that in future all the business, of whatsoever nature, of the Municipal Council of the town should be transacted through the medium of the Dutch language. A Royal Decree that the business of the London County Council should henceforth be conducted in the French language would be an infinitely less iniquitous thing than this, for in London many people understand French, and some speak it. It is far otherwise with Dutch in Johannesburg. Turn where one will, one does not find Dutch-speaking people holding positions of any real importance. A more cosmopolitan community than this it would be difficult to find. The population includes British, Colonials, Free Staters, Natalians, Indians, Australians, Americans, Frenchmen, Germans, Italians, Austrians, and even Chinese; but rarely, in business or in social life, does one hear any other tongue than English spoken. One meets a man who has just arrived, and who can scarcely speak six words of English; when one meets the same man a few months later he will contrive to make himself understood by the help of the English he has "picked up." It is probably accurate to say that of a thousand conversations which take place in the streets of Johannesburg, or by means of the local telephone system, not three are in Dutch. This being so, it follows that the most substantial and enlightened citizens of the town are deprived of all control over its municipal affairs, and that ignorant, impecunious, and inexperienced men will only be available for municipal work. Perhaps in no other country but the Transvaal would such a thing be attempted, much less tolerated. Action of this kind makes even moderate people feel that Mr. Kruger's policy is rapidly becoming impossible.—*Standard*, Dec. 4th, 1894.

## MISS J. LAWRENCE, HON. TREASURER OF THE ANGLO-ISRAEL FREE DISTRIBUTION FUND.

WE regret to notice that the resignation of the hon. treasurer of the Anglo-Israel Free Distribution Fund has been publicly announced. Miss Lawrence since 1881 has been constant to her work and duty, and has furnished to the BANNER for publication no fewer than 133 monthly reports of the operations of the fund.

We regret to know that Miss Lawrence is forced to give up her work on account of failing health, but rejoice that she will still be able to assist the association in some measure by acting as "a sower" of the good seed.

We tender to Miss Lawrence our grateful thanks for her thirteen years' untiring labours in the work of the free distribution of Our Identity literature. We owe it to her and those who zealously assist her now that the BANNER OF ISRAEL and the masses of Our Identity publications are as extensively circulated as they are. Readers beget readers, and we feel therefore that we owe a debt of gratitude to our retiring treasurer which mere words of thanks hardly express.

We trust that Miss Lawrence will speedily recover her health, and may shortly be able to take some active part again in the interesting work she inaugurated in 1881 literally throughout the whole world where British speech prevails.

## ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last month three new members have been added, making a total of 1,533.

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 January: Prayer on behalf of our brethren of the House of Judah.

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. each, or 9d. per doz., postage extra. Address—Mrs. Woolcott, 265, Portnall-road, St. Peter's-park, London, W.

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## Review.

*The Anglo-Israel Almanack and Diary for* 1895. Edited by "Philo-Israel." London: Robert Banks & Son, Racquet-court, Fleet-street. Price 3d.; interleaved, 5d.; cloth, interleaved, 1s.

We are glad to see our old friend, *The Anglo-Israel Almanack* for 1895, reminding us that a New Year has been born, and that the responsibilities of 1895 are upon us.

The great feature of the yearly almanacks which are issued from Racquet-court, are, of course, the articles by known friends, which the proprietor furnishes to us, bearing on the subject of Lost Israel, and our British oneness with them. Those which appear in our new annual are not a whit behind the articles of past years in interest or ability.

Mr. D. Onslow leads the way with a paper on "The Glory of Israel." It deals some trenchant blows at the spiritualising method of interpreting the prophecies, and shows that to do so is unwise and misleading.

Mr. J. Idrisyn Jones' paper, which succeeds Mr. Onslow's, has a humorous title, "Manasseh's Tea-Pot," alluding to the tea duties levied by the British Government in high-spirited Manasseh's territory, and resented by the people of Boston, Mass. The war that followed ended in the declaration of the independence of the United Colonies, then to become the United States; and thenceforward Manasseh drank his tea "in peace and independence," while "Ephraim acknowledged his elder brother's separate existence."

The third paper, by "Philo-Israel," discusses "The Practical Necessity for the Discovery of Israel, and the Response of the British Nation to that Necessity." The argument is a cogent one, which leaves the opponent little or nothing to say. We commend it to our clergy in particular.

Mr. Shaw is always interesting, and his succeeding paper deals with the text, "My people love to have it so" (Jer. v. 31). He appeals to the testimony of the United States ambassador, Mr. Bayard, that our British people, though yet far from perfect, are yet, on the whole, a God-fearing, law-abiding people, regarding whom Jer. xxxi. 33—37 shall yet be found true.

One of Mr. Taylor's best hymns in his "New Song"—namely, "Israel's Mission"—follows. It is an excellent Israelite song, and one which we greatly approve.

An American professor's "Brief History of the Kingdoms of Judah and Israel" appears next in order. It is a salutary lesson to our opponents in regard to the Scriptural distinction between the two Houses, and as respects the present existence of the Ten Tribes. The professor will not hear of the utter loss of the House of Israel, though he does not seem to suspect that they exist as the Anglo-Saxon race.

Mr. W. S. Cavill's "The Why and Wherefore of Israel's Election" follows. It is a good paper, showing that God's covenant with Abraham, in the matter of the latter's obedience at Mount Moriah (Gen. xxii.), made the Lord Jehovah "responsible for the accomplishment of all that affects the mission work of Israel."

The article following the above is from the pen of the Rev. Marcus S. Bergmann, whose likeness (an excellent one) appears on page 59. It is entitled, "The Lord's Portion is His People; Jacob is the Lot of His Inheritance." The paper is remarkable as the work of a converted Jew, a believer in Our Identity, and full of the glorious anticipation of Israel's and Judah's return to their own land in union. "We are," he concludes, "living at a time awfully sublime; therefore, "Lift up your eyes on high, and behold the goodness of the Lord to His people Israel."

Three excellent papers, by the Rev. Denis Hanan, D.D., Mr. H. A. Marchant, and Mr. J. G. Taylor, on "The Appointment of the Prophetical Period," "Who are Israel?" and "Publish Ye," respectively, conclude this highly-interesting and profitable series of papers, which add a high value to the almanack for 1895.

The three portraits which appear in the new number are well executed, and should be approved by our friends. The Rev. E. K. Tullidge is well-known now among us as an able, earnest, logical, Christian writer, who, as an American divine, takes his place among us quite naturally as a believer in our nation's and his own people's Hebrew origin. His face testifies to his intellectual capacity. We are sure that all who value his writings will be glad to possess so good a copy of his portrait. The Rev. Mr. Bergmann's portrait we can testify is "a speaking likeness"; and so is that of Mr. H. A. Marchant, the vigorous and eloquent debater and lecturer on the Brighton Beach, whose fame has gone far and wide, East and West, and North and South, wherever, in short, the Banner penetrates. He is a splendid champion for Israel, just adapted for the work he undertakes, and the Lord has blessed him in it.

We highly commend the new almanack, and congratulate Mr. Robert Banks on its appearance and contents. We only hope that it will be distributed far and wide, and be the means of bringing many to the knowledge of the Lord Jesus, the King of Israel; and of the fact that the British people are they, to the glory of God's faithfulness and truth.

## Correspondence.

### THE SECOND ADVENT OF THE LORD.

*To the Editor of the "Banner of Israel."*

Dear Sir,—There are two branches of our Christian faith in which I take a great interest, and which not only run in almost parallel lines, but are also, I believe, of the greatest importance in the present day. Personally, I have derived so much benefit from their joint consideration, that I feel called upon to inquire through you whether it is not possible to bring about, at least, a certain amount of joint work amongst those who take an interest in these things. The leaders of thought in these two branches are, no doubt, equally intensely in earnest to uphold the honour and glory of One whom they both acknowledge to be their one and only King, and to prepare for His return. One would therefore think that they would be only too glad to join hands occasionally, Yet, wonderful to relate, so far as outward appearances are concerned, this is practically not the case.

The two branches to which I refer are—1st, The Anglo-Israelite; of which I think we may say the Banner is the representative. 2nd, The Second Advent; of which the Rev W. Haslam seems to be the leader. It being well understood, of course, that neither has any monopoly of the subject, or that because one is a specialist on either one or the other of these subjects, it is to be inferred that he or it has no interest in the other.

Last night I was looking over Mr. Haslam's book, "The Lord is coming," and comparing, mentally, various assertions on your part as bearing upon that portion which concerns our Lord's manifestation to the world, and His sitting in judgment on the living nations. And what do I find? Why, a practical unanimity. You proclaim that we are Israel, that to us belong the promises, that we shall be exempt from the tribulations about to fall on the Gentile world, and as it were in a lower voice, that the King is coming. On the other hand, Mr. Haslam proclaims that the King is coming, that the day is drawing near when He shall call away His Church, and afterwards pour out His wrath upon the nations; and then, in a lower tone he proclaims his belief that Israel as well as Judah must be restored, and that these judgments will be for the Gentile world *alone*. True, Mr. H. uses the word Jew when we should say Israel, but he says quite enough to show that he also looks for a fulfilment of the literal promises to Israel as distinct from Judah. Now these two things must stand or fall together, both being based upon a literal interpretation of Holy Writ; and I ask you, sir, whether at this season, when we specially consider the subject of our Lord's return (though we ought to have it ever before our minds), would it not be profitable, and could it not be arranged to have a conference or conferences on somewhat similar lines

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to the recent prophetic conferences, when we might consider in their joint and true bearings these great truths. And if good care was taken to make it evident to all men that we set our King first, that we sought above all His honour and glory, and to render unto Him true, laudable, and loving service, we might disarm some opposition, we might be allowed to contribute a little to the advancement of His kingdom, and we might win His approbation.

For a number of years these two subjects have been uppermost in my mind (though I am afraid I have too often been more asleep than awake), and I have often wished that someone might be raised up who could afford us some help in the consideration of these things, and who could also proclaim the union of these two truths as powerfully and as fearlessly as they are proclaimed separately by yourself and Mr. Haslam, amongst others.

For my own part I am afraid I could do but little, for my ability does not correspond with my willingness; yet I have been permitted to do a little work for the King, and if He would only deign to allow me to do a little more before His return, I should indeed feel that I owed him a perpetual debt of gratitude for the honour done to me.

I must apologise for troubling you at such length. My only excuse must be that we are not merely fellow citizens of Israel here below, but also, I trust, fellow servants of one King, whom we both delight to serve.

I remain, dear sir, yours faithfully, WATCHMAN.

P.S.—I suppose there are many who think that we trust in "having Abraham for our father." This might open their eyes to see that we are thankful that we can look to Abraham as our father; but that we trust only in the finished work of Him for whose re-appearance we are looking and longing—our King and Redeemer.

Birmingham, Dec. 3rd, 1894.

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*To the Editor of the "Banner of Israel."*

SIR,—A kind friend has sent me the BANNER OF ISRAEL of Oct. 24th, in which you have done me the honour to publish my paper on the insular nature of the Israelitish kingdom, as foreshown in prophecy, and fulfilled in experience. I am sincerely glad that my views are acceptable to you. In regard to the remarks with which you preface the article in question, I must confess that I do not agree with the Rev. Mr. Douglas in his interpretation of the prophecies, so far as they give Manasseh a continental *habitat*.

I willingly accord to him the right to discuss the grand general question of the Identification of Israel in any way that he deems best, and I think that he is of a sufficiently Catholic spirit to accede the same privilege to me. In my view, a "company" of nations cannot mean a number of independent nations without common co-national head or bond of union. And to my mind it is needful that Israel, wherever she is, must have a Church *continuously* witnessing on behalf of the nation to the Abrahamic covenant, since the removal of the kingdom from Judah. And, furthermore, that she must, in a conspicuous way, by Church decrees or legislative enactment, not only be a present-day observer of the Sabbath, the perpetual sign of Israel, but that she must also have been so since the epoch last above referred to—viz., the removal of the kingdom from Judah. I cannot see that Germany, or any continental country, has fairly complied with these conditions.

I have not the manuscript of the paper on the "Insular Empire" before me, but I can scarcely think that the title of the article in the Quarterly (*Bible Light*) is that which I suggested. Knowing pretty well the views of Mr. Douglas, I sent my paper to him, and left it to himself to make use of it or not, as he thought best, and I feel obliged to him, as I do to you, for printing it.

I only hope that you and he may yet work shoulder to shoulder, in the common hope of identifying and manifesting Israel.

So far as I have had the opportunity of seeing or learning your views, I am in sympathy with them. May God guide us continually. Respectfully yours,

GEO. M. COX.

The Parsonage, Tusearora, co. Brant, Ontario, Canada,
Nov. 24th, 1894.

NOTE BY THE EDITOR,—We have much pleasure in calling attention to the above. It is satisfactory to know that the reverend author of it sees with us, but not through the Teutonic, or "Christian Israel," glasses of *Bible Light* in regard to "Our Identity" with "the House of Joseph."

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—A very interesting series of letters is now being published in the *Times* upon our Indian frontier. The following is a passage from a letter written from Abbottabad which struck me as so remarkable that I venture to send it to the BANNER for the benefit of those who may not have seen the *Times*. The writer seems so much astonished by the way in which Providence has girt our Indian Empire on the North that he cannot forbear to mention it. One of the answers to *Cui bono* question is that a belief in Anglo-Israelism teaches people to see God's hand in everything—surely a great benefit in these days when so much is attributed to mere "natural causes." We do not know who the writer of the letters in the *Times* may be, but, at all events, he perceives that something beyond human agencies and natural causes has shaped and moulded our Empire. F. C. P.

December, 1894.

"First, let me deal with what may be called the exterior line of defence—*i.e.*, the line which is constituted by the frontier ranges, their passes, and the positions on to which they immediately open, after which I will pass to the interior line—*i.e.*, the States or areas or positions lying behind and away from the border, but by reason of their situation or physical features requiring to be included in the general scheme of frontier protection. The first consideration that suggests itself upon a study of the map, and still more after a personal visit to the scene, is a sense of satisfied astonishment at the good fortune—one might almost say the providential interposition—that has girdled about the Indian Empire, that great prize of the Eastern world, the symbol of dominion and the source of power, not merely with one range or two ranges of great height and corresponding difficulty, but, so to speak, with an armoured belt, plate welded upon plate, of the most prodigious snow and ice mountains to be found upon the face of the globe. This mountain belt is in some cases over two hundred miles in thickness; and not until its successive palisades have one after the other been pierced or broken down does invasion of India itself enter into the domain of possibility. It would seem as if a divine dispensation, having in the inscrutable predisposition of human fortunes or in the obscure vicissitudes of fate consigned this priceless treasure to British hands, had at the same time taken the necessary steps to insure that never, except by personal cowardice and moral failure, should it be wrenched or stolen therefrom. Nor, if this be held a presumptuous reflection, is the vast responsibility that attaches to the holders of this unique trophy in the slightest degree diminished. Whether we have or have not deserved to win India, we hold it; and the first duty, alike of statesmanship and of patriotism, is to render that splendid possession secure."

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ERRATA.—No. 940, page 7, col. 1, line 36, read "Rev. A. J. J. Cachemaille, M.A." Page 11, col. 2, last line, read "nations." Page 13, col. 1, line 5, read "Louvre." Page 13, col. 1, line 8, read "languidly."

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NOTICES.

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

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




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

# THE BANNER OF ISRAEL.

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

VOL. XIX., No. 942. Entered at Stationer's Hall.] WEDNESDAY, JANUARY 16, 1895. [PRICE ONE PENNY.

*EDITED BY PHILO-ISRAEL.*

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## DELAGOA BAY AGAIN.

COMPLICATIONS are taking place in Delagoa Bay, and again the question is agitating men's minds as to what is to be done to prevent the Boers laying hands on this splendid Gate of gates, thus making our position, with the French at Madagascar and the Boers in Delagoa Bay, intolerable. Portugal holds this unique bay, a passing mention of which occurs at the foot of page 514 of the BANNER of Oct. 17 last. She holds it under the understanding that she will not part with it without giving to Great Britain the first right of purchase. This harbour is the finest in Africa. Rider Haggard says it is the finest in the world. It would form for the Boers a grand outlet for their land-locked republic, and therefore they urgently desire to possess it. In that harbour "all the navies of the world could assemble, and ride securely."

The Kaffir rising against the Portuguese at Lorenzo Marques is said to be a serious affair. The latter seem unable to hold their own or put down the native rebellion. If the defence should collapse, and the Boers enter on the scene to put down the native tribes, an awkward moment would have arrived for the British power in South-east Africa. The Bay was once claimed by the British, but the Portuguese opposed us; both then submitted the dispute to Marshal MacMahon, the president of the French Republic. The latter gave his award against us, since which we have been content that a weak power should hold the place. The weak power is now threatened by an insurrection, against which they may not be able to make head, and in that case we are sure an effort will be made by President Kruger to secure it for the Transvaal. We anticipated on Jan. 15, 1890, in the BANNER of that date, p. 29, and two years before that, in Vol. XII. of the BANNER, No. 579, pages 45 and 52, that the time would come when Israel's title to this Gate would have to be recognised. As yet the crucial events which are to decide this point have not occurred, and the disputes between the Portuguese and ourselves, which were waxing warm in 1890, died away, leaving the matter unsettled. In 1888 it was the German scare which so terrified Mr. Rider Haggard that he anticipated that British power would be ruined in South Africa by the German acquisition, not only of the Bay, but also of the railway lately constructed to the south of it. That scare came to nothing. The trouble in 1890, when the British squadron was ordered from the Cape to Delagoa Bay, also passed away, after a good deal of passive resistance and ill-humour on the part of the Portuguese. The crisis which has now occurred may pass away as soon as the Portuguese are strong enough to put down the native rising; but if the Boers should attempt to take advantage of the events occurring to help themselves, we hardly think there will be any hesitation on the part of our rulers to cry "hands off," seeing that the place has been claimed by the British, and would have so remained but for the folly of the reference of the dispute to the French President's arbitration.

The size of the Bay is immense. It is fifteen miles across, having a navigable portion which is from six to twelve, and in some places twenty, fathoms deep! The name of the Bay is really "the Bay of the Lagoon or Marshes." "The shore is low and covered with marshes, which renders the district exceedingly unhealthy." The harbour is one of the chief Gates of the world, being the outlet of the Transvaal, and situated over against the island of Madagascar, which lies north-east of the Bay. God gave the Gates to Israel, and as the whole of South Africa seems to have been reserved for British-Israel, we see no reason to doubt that He means to confer the great African Gate too upon His people, according to the promises. Our faith in the doctrine of the Gates is strong, as strong as ever. We see that by their means God gives us always the pre-eminence. The sea power is one of its consequences, and in the train of the Gates comes wealth, influence, dominion, expansion, temporal power, and spiritual privilege to preach the Gospel, and to publish and disseminate His Word. There is an idea current that the Gospel

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can have free course among the nations without the flag to protect and help it. To God all things are possible. But He does not usually work by miracles, when the object can be attained by the ordinary operations of His providence. Missionary operations in China and Japan, for example, are carried on by the sufferance of those powers, but not by the protection of the British-Israelite flag. We see the result in China at the present moment. There is terror abroad lest our missionaries should be massacred and their stations destroyed. Afghanistan ceased to be a safe field for the Church Missionary Society's missionaries when the British troops were withdrawn at the end of the last war. Japan must be given up as a mission-field if the Japanese Government decline to permit the Christian missions to be prosecuted among them. The flag of Israel must accompany missionary work, humanly speaking, or it must sooner or later fail. The divine provision, therefore, is that the Empire of Israel must constantly advance till it includes the whole globe; and the power of the Empire is built upon the supremacy of the sea, which again, in these modern days of steam, rests upon the possession of the Gates. God foresaw these things in the days of Abraham, three thousand years ago, and therefore promised his after-seed what we are now beginning to enjoy. To Him be all the praise!

## ISRAEL AND JUDAH.

By M. Jerrim.

I am just now very much interested in a book entitled, "A Survey of the Holy Land," by J. T. Bannister, written 1843, with an introduction by the Rev. W. Marsh, D.D., Vicar of St. Mary's, Leamington, at that time. One cannot help thinking that, were those gentlemen living now, they would gladly have grasped the great truth, that in the English and Americans we have Israel of the House of Joseph—Ephraim and Manasseh. Here are a few extracts from the introduction first:—

"Every publication which has a tendency to bring before the Christian world the past, present, and future state of the people of Israel must be both interesting and useful, and calculated to awaken the best sympathies of the heart. With them the dispensations of Jehovah towards our fallen world have been intimately connected, and the final victory of truth is yet suspended on their conversion. Important were the results that followed their rejection and dispersion among the Gentiles; but far more important and glorious will be the results of their ingathering and conversion to the faith of Christ; for, if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead (Rom. xi. 15). And yet what criminal indifference has been manifested towards them."

This writer has, of course, the Jews chiefly in his mind's eye, for in another paragraph he says:—

"Another important movement is also taking place. Lowth, Horsley, and other eminent divines, having called attention to the literal interpretation of prophecy, and adopted the principles laid down by the judicious Hooker, 'that where a literal construction will stand, the farthest from the letter is commonly the worst,' the expectation is rising that God's ancient people, the Jews, will shortly be gathered from the four corners of the earth, and be restored to their own land, and that by this great event infidelity will be put to silence, the truth of the prophetic Scriptures demonstrated, and 'every tongue be made to confess that Jesus is Lord, to the glory of God the Father.'"

Then a little farther on Dr. Marsh says:—

"Sufficient attention has not always been paid to the marked and proper distinction between the Jews and the Ten Tribes, called in Scripture Judah and Israel, or Judah and Ephraim. The kingdom of Judah, comprising the tribes of Judah and Benjamin, was invaded, and the people carried into captivity by Nebuchadnezzar, king of Babylon, from which, seventy years afterwards, they returned to the land of their fathers. They were subsequently dispersed and driven from their paternal inheritance by the Romans under Titus, and still remain scattered among the nations. The kingdom of Israel (that is, the Ten Tribes who revolted under Jeroboam) was conquered and led into captivity by Shalmaneser, king of Assyria; nor are we anywhere informed that they ever returned from this captivity, although the return of the Jews from Babylon is described in its minutest details. The entire absence of such testimony warrants us in concluding that they did not return. If, therefore (as will be shown in the following volume), there are any passages in the writings of the prophets, which clearly intimate the return of the whole nation, the Ten Tribes as well as the Two Tribes, or any which announce the restoration and prosperity of the kingdom of Judah subsequent to its dispersion by the Romans, then the fulfilment of those prophecies must yet be future. The land that now lieth desolate shall again rejoice and blossom like the rose. 'Jerusalem shall be trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled,' but no longer.

"The Ten Tribes will yet be found, whether among the aborigines of North America or the Afghans in Persia, or the Nestorians, or the tribes inhabiting the interior of Africa, or the Anglo-Saxons whom Sharon Turner traces to Media, where the Scriptures leave the Ten Tribes, or (which is most probable) dispersed among them all, according to the prophetic intimation given to Ephraim, 'His seed shall become a multitude of nations;' wherever they are, if there be any truth or meaning in the announcements of the prophetic page, they will yet be recovered, gathered to their own land, and reunited to Judah, the Twelve Tribes no longer forming two distinct and rival kingdoms, but dwelling together in amity and love. In that day 'the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim' (Isa. xi. 13).

After two more pages of earnest exhortation to the Church of Christ to wake up to more interest in the land and the people, Dr. Marsh concludes his introduction by giving an account of the trivial circumstance which led the late Rev. Lewis Way to take a most active interest in the welfare of the Jews:—

"He was one day riding by the walls of a garden belonging to a certain lady in the county of Devon, when someone said to him, 'That must have been a very peculiar character, for she left a request in her will, that some of the trees in her garden might not be cut down till the Jews were restored to their own land.' This circumstance led the excellent man to reflect upon the subject, and to read the Scriptures with reference to the Jews, and as he read his mind became deeply impressed with the thought that they were emphatically the people of God, that they were a people beloved for their father's sake, and that in the divine purposes they were destined to exhibit the unchangeable faith-

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fulness of Jehovah in their future restoration to their own land and in their conversion to their own Messiah. Thus was the seed lodged in that good man's mind, which took deep root, and which has already produced abundant fruit. He became the warm and devoted friend of the 'seed of Abraham,' and by his noble contribution of £10,000 was instrumental, in the hands of Divine Providence, in preserving from ruin and placing on a stable foundation that excellent institution, 'The London Society for Promoting Christianity Amongst the Jews.'"

So far the extracts have been taken from the introduction. The book itself is very interesting and instructive, but it is the last part on the destiny of the land which is most interesting to Anglo-Israelites. There are many pages of God's promises printed in full, and the writer is very particular to point out that not only the Jews but the whole Twelve Tribes must be represented in the final re-occupation of Palestine. In his chapter on the return of the Jews from the Babylonish captivity, after giving the particulars of the order of their return, he says:—

"Here it may be right to inquire whether this return was restricted to the remnant of Judah, or was inclusive also of the Ten Tribes, or people of Israel. . . . That the decree of Cyrus extended to all the captive Hebrews, there can be no doubt, and that some individuals of the Ten Tribes availed themselves of the royal license is not improbable; but that the main body, or any considerable number of them, returned with Zerubbabel, is by no means clear. The sacred historians, in their very minute and circumstantial account of the return from Babylon, make no mention, direct or indirect, of any but the people of Judah. There are several passages which strongly intimate that this restoration was exclusively limited to the two tribes of Judah and Benjamin. . . . On the supposition that the Assyrian captives were included in the return from Babylon, it is difficult to account for the entire silence of Ezra and Nehemiah concerning them. They describe with great precision almost every incident connected with that event. The names of the elders and heads of families, the number which each family contained, the sum of the whole, the various preparations for the journey, the number of singers, servants, horses, and camels, are carefully specified, and it is hardly possible that an event of such magnitude and moment as the return of Ten Tribes should be inadvertently omitted from the narration. The probability is that the Israelites, after an absence of more than two hundred years, had lost all patriotic attachment to the land of their fathers, and, therefore, felt no inclination to relinquish the advantages they then enjoyed for the prospect of an uncertain good in Palestine. We must therefore look for the fulfilment of those prophecies which foretell the return of the whole nation, the reunion of Judah and Israel, their pre-eminent piety and permanent national prosperity, to the development of events yet future."

As before mentioned, the last part of the book consists of many pages of the prophecies transcribed fully from Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Micah, Zephaniah, and Zechariah, including St. Paul's summary of the destiny of Israel in Rom. xi.

Commenting on Isa. xviii. of the messenger-people who were to bring the present of another people to the Lord of hosts, he says: "Where are we to look for the messenger-people?" He believes from the prophecies it must be some European nation. "What European nation, indeed, is wholly uncertain; but their character, as described by Isaiah, necessarily leads us to conclude that they will be a maritime nation of faithful worshippers. . . .

"Isa. xxvii. 12, 13: 'And it shall come to pass in that day, that the Lord shall beat off from the channel of the river (Euphrates) unto the stream of Egypt (the Sihor) and ye shall be gathered one by one, O ye children of Israel. 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 (the Lost Ten Tribes) and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.'

"Although Ephraim is broken that he shall never more be a distinct people, yet we are expressly taught by the voice of prophecy that the Ten Tribes which were carried away into the land of Assyria, shall be restored no less than the tribe of Judah, and that the two divided kingdoms of Israel will for ever coalesce into one kingdom. Isaiah represents them here precisely what they have been for ages, as being lost, and nevertheless declares that in God's own appointed season they shall come. It is well known how many have fruitlessly wearied themselves to find them (see Bishop Newton's Dissert. VII.), that they will, however, be found Scripture asserts in the most positive terms, as we shall see when we arrive at those prophecies which peculiarly treat of the subject.

"Since the second advent of the Messiah is the time of the restoration of Israel, and since the finding these lost ones seems to be a knot which God alone can untie, perhaps there may be more truth in the Jewish notion than has commonly been imagined, that, when the Messiah shall come, it will be part of His office to sort their families, restore their genealogies, and set aside strangers."

After quoting Jeremiah iii. 12—18, he says:—

"It appears to me sufficiently evident that the whole of this is an unfulfilled prophecy. It nearly altogether treats of the general restoration of Israel, as contradistinguished from the partial restoration of Judah. The House of Israel, however, has not yet returned; we have not yet beheld her lost children gathered, by some divine interposition, individually one out of a city, and two out of a family; the days are not yet arrived when she hath received pastors according to the heart of the Lord; she hath not yet so returned unto the land of her inheritance, as there to have ceased to venerate the ark of the covenant and the ceremonial law; the nations have not yet been gathered unto Jerusalem, neither have they as yet ceased to walk after the imagination of their evil heart; Judah and Israel have not yet coalesced into one people. The only time when this prophecy might be conceived to have been accomplished was at the period of the restoration from Babylon, when several individuals of the Ten Tribes returned with and were mingled with the tribe of Judah; but (independent of such an interpretation, being little better than a mere quibble), if we consider the general tenor of it, we shall be convinced that it is impossible to refer its completion to that era.

"During the time which elapsed between the restoration from Babylon and the first advent of our Lord, we cannot allow the Jews to have been uniformly fed by faithful pastors, neither had they ceased to venerate the ceremonial law, neither were all nations gathered unto Jerusalem, nor had they ceased to walk after the imagination of their evil heart. Hence it is plain that the prophecy was not then accomplished; and if it were not then accomplished, we must look for its completion to some yet future period.

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"The reunion of Israel and Judah, and their participation of the blessings of the Messiah's kingdom, is elsewhere foretold (see Jer. xxiii. 6, xxx. 3—9; Isa. xi. 12, 13; Ezek. xxxvii. 21, 22; Hos. i. 11; Rom. xi. 26), and that in the latter days they shall actually return from their several dispersions, to dwell as a nation in their own land, is declared in such express terms by most of the ancient prophets, there cannot be a doubt, I think, of its being literally fulfilled in due time."

Then, again, farther on, after quoting a large portion of Jer. xxx. and xxxi., Mr. Bannister says:—

"There are many prophecies in various parts of the Old Testament which announce the future restoration of Israel to their own land and the complete re-establishment of both their civil and religious constitution in the latter days. These two chapters contain a prophecy of this kind which must necessarily be referred to those times, because it points out circumstances which certainly were not fulfilled at the return of the Jews from the Babylonish captivity, nor have hitherto had their completion. For the people who returned from Babylon were the people of Judah, who had been carried away captive by Nebuchadnezzar; but here it is foretold that not the captivity of Judah only should be restored, but the captivity of Israel also, meaning those Ten Tribes that were carried away before by Shalmaneser, king of Assyria, and who still remain in their several dispersions, having never returned, in a national capacity at least to their own land, whatever some few individuals have done. But the terms of the prophecy entitle us to expect not an obscure and partial, but complete and universal restoration, when God will manifest Himself as formerly—the God and Patron of all the families of Israel, and not of a few only. Again, it is promised that, after this restoration, they should no more fall under the dominion of foreigners, but be governed by princes and magistrates of their own nation, independent of any but God and David, their king. But this was not the case with the Jews that returned from Babylon. They then indeed had a leader, Zerubbabel, one of their own nation and also of the family of David. But both their nation and the leader continued in a state of vassalage and the most servile dependence upon the Persian monarchy. And when the Grecian monarchy succeeded, they changed their masters only, not their condition, till at length, under the Asmonacan princes, they had for a while an independent government of their own, but without any title to the name of David. At last they fell under the Roman yoke, since which time their situation has been such as not to afford the least ground to pretend that the promised restoration has yet taken place. It remains, therefore, to be brought about in future under the reign of the Messiah, emphatically distinguished by the name of David, when every particular circumstance predicted concerning it will no doubt be verified by a distinct and unequivocal accomplishment."

Speaking of the mischievous habit of spiritualizing the prophecies, Mr. Bannister says:—

"A practice has lately obtained of spiritualizing the prophecies, of explaining away their legitimate and obvious import, and by a tortuous and illogical train of reasoning, making the Jews mean the Gentiles, the restoration of the former to Palestine, the introduction of the latter into the kingdom of heaven, and the personal and visible reign of the Messiah the prevalence of true religion and the conversion of the world to Christianity. This latitudinarian mode of construing the prophecies is contrary to all the rules of just and sober interpretation, and has done immense mischief to the cause of divine truth. It has created difficulties and ambiguities where there were none, augmented those that are, and clouded, by the mists of human conjecture, the radiations of the inspired page.

"Instead of making the Word of God bend to our preconceived theories and quadrate with our views, we should make our theories and opinions bow and do homage to the Word of God, and silently adore where we cannot comprehend. The prophecies that have been accomplished are interpreted literally. The predictions concerning the Jews, the downfall of Tyre, the overthrow of the Assyrian and Babylonian empires, the first advent of the Messiah, the destruction of Jerusalem, and the desolation of Judæa, are taken in their natural and obvious signification. Why should not the same rule of construction be applied to those that yet remain to be accomplished? Why should the first advent of Christ be understood literally, and the second advent spiritually? The dispersion of the Jews as a reality, and their restoration as a metaphor? The destruction of Jerusalem as a positive event, and its promised re-erection as a creation of the fancy? If this vague and eccentric mode of interpretation be allowed, where shall we draw the line of demarcation between fiction and truth, between the flights of imagination and the revelations of the Spirit?"

There is very much else which this author says on the destiny of the land well worth perusal. By his computation of the prophet Daniel's prophetic dates, he believed that the restoration of the "race of Abraham" would begin in the year 1866 and be completed in the year 1941, when the Messiah would make His appearance, and the period of millennial glory be introduced. He says, "whether this computation be correct or not, the epoch referred to is evidently not very remote."

It must not be forgotten that these opinions were written more than fifty years ago. Judging from the tenor of this and many other pious students of prophecy who wrote about that time, there seemed to be almost the same feeling of expectation for the restoration of Israel, as there was amongst God's true people before the Messiah was born; yet He lived His wonderful life, died, and rose again among them, but it was only a chosen few could see and believe. Is it not just the same now? Here is the House of Joseph which has been dead and buried—lost to the world for more than twenty-five centuries, revived and standing, with every mark of identity about them, yet it is only comparatively a few who can see as yet; but we believe the time is very near when God will make His blind people to see. Surely, what the Lord Jesus said to His disciples might well be said to us: prophets and kings would have rejoiced to see the things which we see.

## WHO ARE ISRAEL?

THE *Christian* of a recent issue published an article with the above title, "Who are Israel?" being the first of a series of papers by Mr. H. B. Brown, remarkable of its kind. In this article all disguise is thrown away, and the point the writer sets out to prove is, that God has deliberately set aside His people Israel, and, in place of them, has adopted "all believers" in the Lord Jesus Christ—whether of Hebrew or of Gentile origin—out of "every kindred, and tongue, and people, and nation." These are now "the true Israel of God," and "heirs of all the promises made to Abraham and his

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seed." That our readers may be satisfied that we have stated the case correctly, we quote below the exact words of Mr. Brown as they appear in *The Christian*. They are these :—

"Many more passages might be quoted, showing that the lineal descendants of Abraham 'after the flesh' only, were never 'counted for the seed,' but that all believers—whether of Hebrew or of Gentile origin—out of every kindred, and tongue, and people, and nation, are the true 'Israel of God,' and heirs of all the promises made to 'Abraham and his seed'; not merely a kind of spiritual Israel with a separate position, different privileges and distinct promises, but belonging to the one 'holy seed,' the one 'everlasting people,' the people ever in the mind and purpose of God throughout all the Old Testament revelation."

This, of course, goes to the root of our matter, and completely cuts our contention to pieces. It also, we may add, puts an entirely new aspect on the promises made to "Abraham and his seed for ever," the after-seed whom God took such pains to convince that in them all nations, families, and kindreds of the earth were to be blessed. The point, however, is, how is the writer's view to be established? and how are the Scriptures made to tell this tale of God's intentions and purposes, which are so different from ours, founded as they are on the strictly literal declarations of God the Spirit in the Word? The remarkable thing is that Mr. Brown also appeals to the Holy Scriptures, and founds his view, as we do ours, on the Word written. Can the Bible teach two totally different doctrines from the same text, and require us to accept a meaning which is not apparent on the face of the text, refusing its plain and literal sense? Mr. Brown is confident, however, and declares that the New Testament shews us plainly, who (outside the Hebrew family) are to-day "the Israel of God" upon the earth, being "the seed of Abraham, and the inheritors of all the promises."

We consult our author's paper and we find that, first of all, he objects to the Jews being called "God's ancient people Israel," "as if God had two people—an ancient and a modern one!" Here, of course, he forgets that a people existing in modern times may yet be a very ancient race, and that it is right and proper in speaking of them to recognise their ancient pedigree. But Mr. Brown goes to the Scriptures and selects Rom. ix. as the first chapter on which to found his argument. In verse 6, he finds the apostle declaring that "they are not all Israel "who are of Israel;" neither because they are of the seed of Abraham are they all children," "but in Isaac shall thy seed be called." In short, he affirms, quoting Rom. ix. 8:—"They that are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." He argues from this that the "real seed" are not the flesh and blood Israelites, but the children of the promise, who are the believers. All this seems trifling with the Scriptures, but it needs to be answered. It is clear from verse 7 that the apostle was teaching the distinction between the seed of Abraham, who were the Isaac, or chosen sons, and those branches which were the patriarch's offspring indeed, like Ishmael and the children of Keturah, but were not the God-selected line whom alone He blessed, as Abraham's "after-seed." The latter he represented, in a figure, as "children of the flesh;" but the former as the blessed seed which succeeded to the promise, and the promises alike (ver. 4). The one was also, as the rest of the chapter shows, the subsequently rejected House of Judah whom the Lord deposed from favour in Matt. xxi. 43; the other, the House of Israel, blessed as Hosea i. and ii. blessed them, because they were the chosen seed and were the children of promise, not only the flesh and blood offspring of Abraham. Rom. iv. 13 will show Mr. Brown that he is wrong, seeing that the promise that he and his seed should be heir of the world was made to Abraham and his posterity, not through the law, but through the righteousness of faith. In other words, the heirship of the world was to devolve on the Abrahamic race, when Christians by faith—that is, in the Christian Dispensation, but was not to be reckoned, like the Jews' legal claim founded on the tables of Sinai—that is, "through the law." If the seed was to be "called in Isaac," as Mr. Brown admits, and that seed was called "the children of the promise," the conclusion seems to be directly in the teeth of Mr. Brown's *dictum*, seeing that "the children of the promise" were and are "the seed of Isaac" or Hebrews.

There is no doubt that the Lord Jesus opened the door to the non-Israelite Gentiles to enable them to participate in all the spiritual blessings and gifts He conferred upon Israel. But that is a very different thing to Mr. Brown's contention that the Hebrew race to whom God gave the Old Testament promises, were cut off from enjoying them, and the whole transferred *en bloc* by the Lord Jesus to "believers" as the true Israel, in direct opposition to the work He came to perform, as described in Rom. xv. 8; St. Paul says, "He came to confirm the promises made to the fathers, being a minister of the circumcision for the truth of God." Mr. Brown virtually holds that He came to upset the promises made to the fathers, and so to show that the faithfulness and truth of God could not be relied upon! God forbid!

Mr. Brown goes on with his comment on Rom. ix., thus showing that, after all, Israel of the House of that name is to exist during the millennium, and enjoy her promises, and therefore, of course, is existing somewhere now! But he adds to that an interpretation of ver. 24, which the text will not sustain. He wrote thus:—

"Returning to Rom. ix., the apostle follows up the argument vindicating the sovereignty of God in giving to whomsoever He will the high position of the sons of God (Israel), with all their privileges and promises; and in verses 25, 26, he quotes from Hosea two passages which explicitly refer to the future of Israel. Let us turn to one of them (Hosea i. 10): "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God." These and many similar prophecies are commonly supposed to refer to the nation during the millennium after their restoration—and undoubtedly it will be true of them then—but the Holy Ghost distinctly declares their present fulfilment, and applies them (verse 24) to 'us, whom He hath called not of the Jews only, but also of the Gentiles;' and again in 1 Peter ii., the Holy Spirit applies to believers all that is spoken of the position of Israel in the Old Testament."

The explanation of Rom. ix. 24, Mr. Brown cannot give correctly, because he is unaware that Israel, as distinguished from Judah, was outcasted among the Gentiles, cut off from the Sinaitic covenant, and became themselves the Goim or Ethne of Rom. ix. 24. They were "Israel Gentilized," as they still remain to-day. That St. Paul described Israel as "Gentiles" in that passage is obvious from Hosea ii. 23, where the prophet, speaking from God, of Lo-Ammi Israel, declares "His not-a-people" would be finally recognised as "His people." Never does Hosea hint that the Gentiles pure were to take Israel's place or be reckoned as Israel of

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the Ten Tribes. Mr. Brown's allusion to 1 Peter ii. is also unfortunate. He does not see that St. Peter's two epistles were addressed to the strangers of the dispersion—the one then in Pontus, Galatia, Cappadocia, Asia, and Bithynia, and only to the elect of them (1 Peter i. 1, R.V.). The Spirit, therefore, does not "apply to believers all that is spoken of the position of Israel in the Old Testament," but is consistent in the New with its own inspiration in the Old Testament. A writer who can blunder as Mr. Brown has done requires no further notice from us. He has tried to injure our belief, but we thank God we know he has failed in his effort.

## THE STONE OF ISRAEL.

By H. R. Shaw.

### PART I.

The kingdom of Israel is emphatically a stone kingdom. There may have been other stone kingdoms in the world, but reading carefully the Holy Scriptures we are constrained to admit that Israel is *the* Stone Kingdom *par excellence*. The kingdom of Israel begins with a stone; it has continued to the present day in company with a stone, and will end, if such an expression be permissible, in a stone likewise. It may presently, however, appear that there are two stones of Israel, the one being of the nature of a foundation-stone, and the other being the head or chief corner-stone of the edifice or kingdom.

With regard to the former stone, we shall at once call to mind that when the patriarch Jacob, the founder of Israel, was fleeing from his father's house, a wanderer in strange lands, upon arriving at Luz, he stretched himself faint and weary upon the earth and made his pillow of a stone, upon which he dreamed his remarkable dream of the ladder reaching thence up towards heaven, with angelic messengers ascending and descending thereupon, and the Lord God of his fathers standing above all to renew unto him, in person, the Abrahamic covenant, coupled with the assurance of His constant companionship, until such time as witnessed his ultimate return to the land of promise. Small wonder that Jacob should re-name the place Bethel, or that he should anoint his stone pillow with oil, and set it up for a pillar, and consider it and the place where it stood as the House of God for all time. Small wonder at the never-dying tradition existing among Israelites and the whole God-fearing world, that Jacob returned to Bethel when a rich man twenty years afterwards, set up another pillar of witness to his vow, and took away his "pillow" for everlasting preservation as an heirloom in his family.

That Jacob did reclaim this stone some time after his becoming Israel, and appoint it to be a family heirloom may be fairly inferred, we think, from Gen. xlix. 24, where the dying patriarch, in blessing his favourite son Joseph, to whom he had already, in the previous chapter, accorded the birthright or heirship, breaks off in the midst of his observations upon Joseph's past history and future prospects to exclaim, "From thence is the shepherd, the stone of Israel;" the only reasonable construction to be placed upon these words being that adopted by Mrs. G. A. Rogers, the well-known writer upon this subject—viz.: Ever since the visible selection by the Almighty, of Joseph to be the strong man of the family, he has been the appointed custodian or shepherd of the stone of Israel, and this office is hereby confirmed. The words could scarcely be conceived to refer to Jesus Christ, the Chief Corner-stone of the Israelitish edifice, because He was descended from Judah—not from Joseph.

We do not propose to follow Mrs. Rogers in her further suggestions that this Jacob's pillow-stone may be the veritable stone refused by the builders, so often referred to in both Old and New Testaments. We would rather suggest that there were two stones—the one preserved to this day, and the other the Chief Corner-stone—missing to this day, or, perhaps never in Christian times, having had more than a figurative existence. It is quite possible that the stone upon which Moses sat whilst completing the discomfiture of Amalek (Exod. xvii. 12) was Jacob's pillow, while it seems exceedingly probable that this same stone was what Mrs. Rogers has suggested also—viz.: the Rock, symbolising Christ, which followed Israel during all their wanderings from Egypt to Canaan, giving them water when necessary; but which could not be struck more than once without fatal effects upon the striker, who happened, alas! to be Moses, the meekest of leaders.

Of the stone of Israel, seen in his dream by King Nebuchadnezzar, little need here be said. It partakes of the nature of a completing or corner-stone, since it fills the whole earth after having smitten and ground to powder all the anti-Israelite kingdoms of the world. Anglo-Israelites affirm that the British Empire is this stone kingdom now in visible existence, while less enlightened observers think this kingdom has yet to arise. Could the latter view be correct, it would still remain that the kingdom is Israelitish and has a stone for its symbol.

Coming to Christian times we find our Lord commencing His ministry upon earth, by accepting as the third of His disciples a man named Simon, to whom He immediately gives the additional name of Cephas, or Peter, which signifies "a stone"; and Peter, not to be behind his name and qualifications, frequently alludes to this Israelitish stone kingdom; and, indeed, in his first general epistle, almost fills the second chapter with allusions to the growth and attributes of the same. The chapter may with advantage be here read together with the marginal notes in the A.V., from which it becomes manifest that the strangers scattered throughout Pontus, Galatia, &c., who are to have their conversation honest among the Gentiles; the lively stones built up into a spiritual house, together with Jesus Christ, the living Stone, disallowed indeed of men, were none other than our own Ten-tribed Israelitish nation or stone kingdom, the Lo-ammi people of God, as described by Hosea i. 9, 10.

Another apostle, St. Paul, takes this same view of the Israelitish kingdom, which, in his epistle to the Ephesians (ii. 20), he describes under the allegory of a holy stone-built temple, having the apostles and prophets for its foundation, and Jesus Christ Himself for the Chief Corner-stone, in whom all the building, being fitly framed together, *grows* after the manner apparently of the stone seen by Nebuchadnezzar in his dream of these days.

Observe, also, that these Ephesian Christians, thus addressed by St. Paul, are some of precisely the same nation of people addressed by St. Peter. They are indeed stigmatised as Gentiles by him, and so was Ten-tribed Israel stigmatised as Lo-ammi by the prophet Hosea; but as in the prophecy Lo-ammi becomes recovenanted as sons of the living God, so in the epistle the superscription is addressed to the saints and to the faithful (chap. i. 1); and these faithful *saints* are reminded (chap. ii. 11, 12) that in times past they were Gentiles in the flesh, being uncircumcised and aliens from

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the commonwealth of Israel, not apparently because of uncircumcision, but because of being without Christ and without God; and being now recovenanted in Christ Jesus (ver. 13—18), they take their proper and predestined place in the household of God, as no more Gentile-foreigners, but fellow-citizens with the saints, or in fact as the once dead, but now lively stones of St. Peter's spiritual but Israelite House.

We have already noted that a stone, or stone materials, appears, according to Holy Scripture, to be the characteristic symbol of Israel as a nation and kingdom to the exclusion of all other nations and kingdoms; and it seems worthy of further remark here, that the system of world powers which occupies the chief pages of history from the flood even to the present day, and was, and is, always markedly anti-Israelite and even atheistic, should be represented in these same Scriptures as being symbolically composed of materials which only require to touch a stone to receive a fracture, and which may be and must be ground to powder under the weight of a falling stone.

Such was the world power or kingdom seen by Nebuchadnezzar in his dream of the metallic image, which, bravely resplendent as it once appeared in its gold and silver days, was what, nevertheless, we should not hesitate in these days to describe as "Brummagem," or counterfeit; and had Daniel the prophet been less of the courtier and gentleman that he undoubtediy was, he might have expounded the greater part of the vision in half-a-dozen words by telling the king, in paraphrase of a saying that has since then become proverbial, to "scratch Babylon, and you will find Babel"—Babel built upon, and with materials of unburnt brick, or literally "miry clay," and thus destined to be broken up and easily ground to powder by the small, but growing stone kingdom of Christian-Israel.

*(To be continued.)*

## THE CHURCH OF GOD. WHAT IS IT?

By W. H. Mason.

In a former paper on this question the subject was considered in relation to the evidence given by the Scriptures, without any reference to the headings of chapters. This paper proposes to consider the question in the light of the headings taken in connection with the context. The "Church" of the headings is generally taken to mean what is called "the Christian Church." Thence the inference arises that that Church is the one referred to by the inspired writers. This is one of the evidences of the very cursory mode of reading the Scriptures generally practised, and especially the Old Testament Scriptures. By the time the end of this paper is reached it will probably be seen that a careful comparison of headings and context will lead us to the same conclusion as a former paper, viz., that the Church of God is the House of Israel. No doubt many people will be surprised to learn that the word "Church" is almost entirely confined to the headings of chapters of one prophet and the Psalms, beside the Song of Solomon, which it is not proposed here to consider. The word occurs once each in the headings of Jeremiah, Joel, and Zechariah, and twice in Micah. Only in the Psalms and in Isaiah does the word occur frequently. In every single case in every book where the word does not apply to Israel, and to Israel only, it will apply equally as well to Israel as to a Gentile Christian Church.

We will consider, first, the far more numerous cases where it can only logically apply to Israel. Here we must make a selection, as the instances are far too numerous to be all considered in a brief Banner paper. The word occurs in the headings of above twenty of the Psalms, and in nearly as many chapters of Isaiah. Let us begin with the forty-fourth, with the opening sentences of which we address the God of Israel every Sunday morning in our beautiful Church Service: "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old." The heading says this is the language of the Church. Well, of what Church? Referring to ver. 7, we are told: "The Church complaineth of present evils." Surely no one reading this psalm could imagine that its writer described or spoke of any other than the Church of his own day. The wonderful works spoken of in the first and following verses were those which God wrought for Israel—the forefathers of the writer and the Church of his day—and which therefore the writer pleads on behalf of the Church, the Israel, of his day. From this psalm to the forty-eighth inclusive "the Church" is the subject or the speaker, according to the headings. If language means anything, and is not to be read upside down, the Church of all these psalms is Israel, whose temple was the brightest ornament of the city, "beautiful for situation, the joy of the whole earth." If any one doubts this, let him try to apply the words of the whole of the five psalms to any other nation or people, ancient or modern. The Church of Psa. l., li., lxviii., lxxvi., lxxx., can be none other than Israel, and certainly the same must be said of Psa. cxxii., cxxvi., cxlvii. (see ver. 19, 20, 149). The Church of the Psalms, then, is Israel, the nation, and the writers evidently think she is to be God's Church for ever! Were they mistaken? Let us see what the prophets of later days have to say on the subject, and then we shall perhaps be better able to decide.

In studying this question in the prophets, we must enter much more into detail, and have the Bible open before us, as indeed we should when referring to the Psalms; this will, however, be imperatively necessary if we are to deal intelligently with the Prophets.

The eighteenth is the first chapter in Isaiah in the headings of which the word "Church" occurs. As the writer of the headings based his ideas on a total misconception of the purport of the whole chapter, it is not needful to consider our question in connection with this chapter. Still, it may be observed that the Church here can be no other than the restored Church of Israel, Israel finally restored to the place Jehovah designed for the great sphere of her beneficent service to mankind. The same may be said of the "Church" in chap. xix.—xxxiv. In this latter Idumæa (Edom) is threatened for her hostility to the Church. When had Edom anything to do with the Christian Church? Ver. 8 shows distinctly that the Church is Israel, and the enemy denounced is the present possessor of Israel's heritage. We must hasten on to chapters more full of our subject, and which are also more frequently used (or rather misused) in the "spiritual Israel" sense. Chap. xli., the second in the evangelical section, as it is called, of the book: "God expostulateth with His people about His mercies to the Church." Who are "His people" here? Are they the members of the Christian Church of all lands and ages since Christ? Is the "Church" the same, considered as a body? If so, what are the mercies here spoken of as shown to the Church, and when and where were they shown? Why also is Israel appealed to in the eighth and following verses?

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If Israel here is "spiritual Israel," then what is meant by the last clause of ver. 9? What is meant by verses 14 and 15? What is the new sharp threshing instrument having teeth,—or mouths, as the margin gives it? Again, is not this chapter a continuation of the preceding one? Is not "My people" the same in both? If so, what is meant in chap. xl. 2? Is the warfare of the Church accomplished? Will it be accomplished until the end of all things earthly? So one is met with unanswerable questions continually—questions unanswerable, that is, on the supposition that the Church here is the Christian Church. If we, however, allow that Israel means Israel, and the "Redeemer of Israel" means one who really did redeem Israel, then we can read the whole intelligently, and see its beautiful and consistent meaning. There is nothing about the Church in the headings of the forty-second chapter, but chap. xliii. opens with "The Lord comforteth the Church with His promises." The very opening of the chapter itself, however, shows that it is a continuation of the previous one. Israel is directly addressed in the first verse, and bidden not to fear, in spite of the closing declaration of the preceding chapter. Is this Israel the Christian Church—spiritual Israel? Then how and when do vers. 22, 24, 25 apply to that Church, and what is the meaning of ver. 3? How and when were Egypt, Ethiopia, and Seba given for the Christian Church? What, again, is the meaning of ver. 21? It speaks of a people, a nation, evidently the same people as that of ver. 28. When did God give the Christian Church to the curse? Israel He did so give up, and the whole of the two chapters are strictly and logically applicable to that people; but no ingenuity could apply to the Christian Church either the two last verses of chap. xlii. or the verses from ver. 22 to the close of chap. xliii. The headings of chap. xlv. tell us that "God calleth Cyrus for the Church's sake." Was this the Christian Church? If so, when had Cyrus anything to do with it? From ver. 4 we learn that he was called for the sake of "Jacob My servant and Israel Mine elect"! Truly as yet we only know of some connection between Cyrus and Jewish-Israel. Probably in the future we shall learn a good deal of his connection with Ephraim-Israel. Whether so or not, Jewish-Israel is still Israel—not the Christian Church—and included the light-bearing tribe of Benjamin, representing Israel. We gather also, from this portion of Isaiah, that Israel in Babylon was still God's Church, though in exile for sin. If one portion of Israel in exile was still regarded by Jehovah as His people, His Church, why not the other? Though by His hand divided into two kingdoms, it is abundantly evident from the Scriptures that Jehovah still regarded the Tribes as one people.

We will pass on to the forty-ninth chapter as it will require fuller treatment,—a separate paper would indeed be required to do it justice; here it can only be partially treated at most. It is evident from the whole tenor of the chapter, to say nothing of the Scriptures generally, that in the A.V. ver. 5 is not correctly translated. The marginal reading is much more likely to be correct, being consistent with the context, and with the general voice of the Prophets. Read with the marginal rendering, the passage justifies the name of the "Redeemer of Israel," and agrees with the assertion of the heading that God's love is perpetual to His Church, with the promises of restoration of vers. 18—20, and with the declaration of the last clause of the last verse of the chapter.

Here, then, we have a distinction drawn between Israel and the Gentile Church, if there be such a thing. The distinction, however, clearly implies that Israel-Zion has never been cast away, being engraven on the palms of His hands, who here assures her that He cannot forget her, that He will not only restore her, but will add largely to her, as He further decidedly and distinctly promises in the fifty-sixth chapter. Before leaving this chapter, let it be noted with reference to the fifth verse that, if we accept the reading of the text in preference to the margin, we deal a deadly blow at faith in the saving power of Christ! Is not the conclusion natural and inevitable that, if He could not fulfil the task assigned Him, and save Israel, then He must be equally unable to save us—unless, indeed, we are better than Israel, in which case we equally asperse the judgment and wisdom of God in choosing Israel, and deny the right of Christ to the title accorded Him in the closing verse of the chapter. Surely the Church of this chapter is Israel, even divorced Israel, as see the first verse of chap. l. Now the Jewish Church, or rather Jewish-Israel, was never divorced, but Ephraim-Israel was (as see Jer. iii. and Hos. ii.); and though the headings of chap. l. say nothing about the Church, it is quite evident the people addressed are the same to whom chap. xlix. applies. Surely this is also the people addressed in chap. liv., though the headings apply the whole to the Gentile Church. Let us see. How can ver. 6 be applied to the Gentile Church? When did Christ forsake that Church, as in ver. 7, and hide His face from her, as in ver. 8? Is not the "Redeemer" of this verse the "Redeemer of Israel"? "The shame of thy youth," "the reproach of thy widowhood"! How do these terms apply to the Gentile Church? Her youth was not a time of shame, surely! When was she a widow, and how can she inherit the Gentiles? Now, if these questions be asked with regard to Israel, they can all be fully and logically answered. Israel, the nation-Church, fulfils all the conditions given by the prophet. Is she not, then, the Church—the chosen, selected "Ecclesia" of the Lord?

Isa. lx. is the chapter which next demands a passing word. The headlines describe it as treating of "the glory of the Church in the abundant access of the Gentiles." If so, it is a wealth-devouring Church, one that rules over the nations with a rod of iron, forcing them to obey her or perish (vers. 9—12). The idea is repugnant to common sense, and must be discarded. The subject of chap. lx. is "The redeemed of the Lord" of chap. lix. 20, who have nationally the promise of the Spirit of God (ver. 21; Jer. xxxiv. 31—34), whom the strangers of the Gentiles serve—the nation once despised, now "the glory of the Lord" (vers. 1, 15—xxiv. 23). In Isa. lxii. the heading of the chapter tells us that the fervent desire of the prophet is "to confirm the Church in God's promises." If this be so, then the Church is named "Zion" (ver. 1), also "Jerusalem" (vers. 6, 7), and "the daughter of Zion" (ver. 11); facts which completely discredit the author of the headlines, unless he means by "the Church" the "nation-Church" of Israel? In chap. lxiii. 7 we are informed by the headlines "what is His mercy towards His Church." But the prophet mentions not the Church at all, but "the House of Israel," as those the Lord loves and favours. In ver. 15, where the Church "prays," according to the headlines, we look in vain for that intimation! Those who offer prayer are declared in the text to be related to Abraham, and Israel, whose God is their Father, who are "the servants of the Lord," "the tribes of His inheritance," "the people of His holiness"*

* "The people of Thy holiness have possessed—but a little while, our enemies have trodden down the sanctuary." How can these words possibly apply to the Christian Church? Where is the land the Church has possessed? Where is the sanctuary which has been

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(marg. ref., Deut. vii. 6), who are God's own. These titles fit none but Israel according to the flesh; they do not fit the modern or ancient Church, but Israel only. In chap. lxiv., the headlines tell us, the Church there "prayeth for the illustration of God's power." We point to vers. 8—12, and there see that the prayer is the prayer of the people Israel (not of "the Church"), who were God's people,—His sons, whose was Zion and Jerusalem, whose was the Temple. All these descriptions point to the covenant nation (Israel), but not to the Church of modern parlance.

The heading of chap. lxvi. 10 describes the prophet as comforting the humble with "the gracious benefits of the Church," but the text comforts "Jerusalem" by name, and declares that those in her shall be comforted, and that the Gentiles shall help her, who are the Lord's "servants" (ver. 14). These words designate the nation Israel, but not the Church at all! In Jer. xxxi. 35, 38 we are told by the author of the headings that "the stability and amplitude of the Church" are exhibited. We look to the texts, and find that in them God certifies the stability of "the seed of Israel," all of it, and that it shall ever represent a nation while sun and moon endure! How this can be twisted to represent "a Church" is an enigma past comprehension.

In Joel iii. 18 we are told by the only notice in the headlines that "God's blessing upon the Church" is described. We find from the text and its context that the subject of the prophecy was "Zion and Jerusalem," twice mentioned, also Judah and the Valley of Shittim, which cannot, one would think, be synonyms for the Christian Church? The prophecy of Zech. ix. 1 has a single mention of the Church in the corresponding heading; but the text declares nothing about the Church, but only that "the eyes of man as of all the tribes of Israel shall be turned to the Lord"! How can the twelve tribes be held to represent the Christian Church? The prophecy of Micah contains two notices of the Church in the headlines—chap. iv. 1, 3, 8, 11 and vii. 1—20. But these two chapters relate by name to "Zion" and "Jerusalem," to "the Daughter of Zion," whom the Lord would strengthen, and make them "beat in pieces many people" (iv. 13), such being termed by the Lord "the heirs of the truth promised to Jacob," and "the mercy to Abraham," as sworn to "the fathers from the days of old." Nothing is said here respecting "the Church," and the description will not in the least degree apply to it!

We come then to our point: "The Church of God. What is it?" It is not the Church of the headings to the chapters of the Old Testament! But the Scriptures deal in the many passages we have reviewed with the nation and people of Israel, and that people, we know from Acts vii. 38, was "the Church in the wilderness." God changes not, and the people He once accepted as His own will be in the end "His Church" still. "The Israel of God" is the Church of God;—not spotless or blameless yet, but destined to be such at last, when God's laws are written in their hearts and in their minds, when He will be their God and they His people, when they shall all know Him from the least of them to the greatest of them, and when their sins and their iniquities God will remember no more! That favoured people is "the House of Israel," as Jer. xxxi. 33, 34 teaches us, and they are and ever will be the Church of God, into which many—nay, all, nations, saved by the Lord, will flow in, to the glory of God! (Isa. ii. 2—5).

trodden by the enemies of that Church? See chap. lxiv. 10, 11. If this language applies to Israel it is beautifully appropriate, if to the Christian Church it is nonsense.

## THE ORIGIN OF SEASON CARDS.

"The beautiful display of Christmas and New Year cards which have brightened up the stationers' shop windows of the city, and have also brought joy and pleasure to thousands of young people during the last few days, recalls an interesting historical fact in connection with the introduction of Christmas cards into public use. Newcastle can boast of having been the first place in Europe to introduce a picture card at Christmas time for the object of sending the season's greetings to a friend. As far back as the year 1839, Mr. Mark Lambert, printer and lithographer, of Grey-street, printed a few coloured cards to present to his customers at Christmas. The device was two hands clasped, with a wreath of ivy leaves and holly berries surrounding the device. The motto, 'With Christmas greetings,' was printed below. The lithographer who did the work is yet a resident in this city, and he informs me the idea was a purely business one; but one of the Newcastle news agents was so delighted with his card that it was shown to all his customers, and they in their turn expressed a wish to possess a copy. Within a week Mr. Lambert was instructed to print some hundreds of the cards to sell at a small sum. Such was the beginning of Christmas and New Year cards in Newcastle. In 1840 Mr. Lambert brought out a Christmas card for the public, which met with a ready sale. From this small beginning the fashion has spread all over the world, and has led up to coloured cards for all seasons and events in social and private life."—*Newcastle Daily Chronicle*, Dec. 26, 1894.

Our well-known Newcastle friend sends us the above, admitting that he did not know before that these missives, the season cards, were an English idea. Still less was he aware that that coaly district, Newcastle, began the business! He adds that Banner readers would be glad and interested to know that Christmas cards are a purely English matter, and not, as the majority of people believe, "a foreign innovation."

## FATHER IGNATIUS ON THE RESTORATION TO PALESTINE.

By R. Mackworth.

The above truly Christian evangelist deeply impressed large crowds at his eight days' mission at the Portman Rooms, London, this winter; but, enthusiast and realist as he is, he utterly confuses Judah with the Lost Tribes. I sent him Dr. Alder-Smith's book on the subject of the Restoration, and sent him some brief words in a note. He is refreshingly realistic, but has overshot the landmarks in his exuberance. He spoke of the "alteration in her configuration," referring to the earthquake dividing asunder the Mount of Olives, and the inflow of the Mediterranean by Jezreel to the Jordan, down through the deep basin of the Vale of Jericho, making it, as bordering Jerusalem, the largest and most important harbour in the world;—tracing over the watercourse in Jordan's bed to the Salt Sea, healing it and making it a great fishery, and so the healing waters go, to the Red Sea. All this is beautiful (and true) to contemplate in this dingy life of soul-travail, but what I want light upon is this:—reading over the passages in Zechariah, &c., and Ezekiel, I found myself again wondering, at ver. 11 of chap. xlvii. of the latter—why, if the land is to be Beulah, married to the Lord, bringing forth abundance, should ver. 11 hold good, viz., "He will not heal the marshes of the Dead Sea"? It so happens that I am reading Dr. Andrew Thompson's "In the Holy Land," and there he mentions that at the south-east quarter of the Dead Sea it is very shoal, and that the overthrown cities are located there by scientific explorers. So may we conclude that, as sin is to break out again when Satan is loosed for a little while, that this marshy land, with its awful record, is to be an optical lesson and a memorial during the Millennium.

Dec. 11, 1894.

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## GERMAN *VERSUS* ENGLISH.

THE French, it appears, are jealous of the extent to which German is taught in their schools to French youths, and would prefer that they should be instructed in English, on the ground that their foreign intercourse abroad with Englishmen in course of trade is greater than with Germans. They still regard Germany as France's "enemy," and declare they have as Frenchmen no dealings commercially or otherwise with Germany. We were not aware that the feeling of hostility was still so marked in France; but the following, taken from the *Bath Evening Chronicle*, of September 19th, seems to show, from a French source, that this is the case:—

"TEACHING GERMAN IN FRENCH SCHOOLS: A PROTEST.

"PARIS, Wednesday.—A writer in the *Soleil* protests against the practice of teaching so much German in French schools, contending that it confers no advantages, for France has no relations, commercial or otherwise, with Germany, and that it only augments the prestige and power of her enemy to spread abroad her language. If it is necessary for scholars to acquire any foreign language, they should learn English, for France has dealings with England in all parts of the world."

## Review.

*"Predestination": a Compilation showing the Fulfilment of God's Promises to Israel in the British Race.* By A. K. Robinson, Leeds. (Harrison & Wade, Leeds. Price 1s. 6d. 1894.)

THIS is a useful and full statement of the outlines of Our Identity case which cannot fail to be useful to the beginner, and to the student of the subject. It is a compilation from the writings of many who have gone before, and the author, with constant shrewd remarks, unites the whole into one consecutive statement of the facts. He begins with a short history of the two Houses of Israel and Judah; describes the first of them in separate chapters as "the Everlasting Nation," and "the Redeemed Christian Nation"; he discusses "Israel's Birthright," and shows how God has provided for Israel "room to live and means to exist," in order that they may become "a blessing to the world." The work is embellished by three illustrations of "the Ruins of Ascalon" and of "Baalbec," besides a picture of "the Coronation Chair and Stone of Destiny" below it, with a map of the Promised Land, pointing out the regions of the two captivities, also what lands Israel possessed in the past, and what the extent of their occupation will be in the future, according to the Scriptures. This useful volume contains a copy of the Rev. A. B. Grimaldi's Pedigree of the Queen from the time of David the Psalmist, some historical references to the Coronation Stone, and a fairly complete list of the text-books of Our Identity. Our readers will find Mr. Robinson's a generally accurate and useful book to keep by them. It sadly wants an index to the many subjects treated in its pages, but not even "a table of contents" helps the reader to find his way through the argument. This, we hope, will be corrected in a future edition. We conclude by quoting a page or so of the chapter on "The Undefeated Nation." After noticing how invariably we have defeated the half-civilized races of Asia, Africa, and Australia, when we have come in contact with them, the author adds (p. 78):—

"It has often been remarked that if we came in contact with the mighty armaments of Germany, France, or Russia, the case might be very different. In reply, history emphatically proves that when we have in time past come in contact with them, or any nation, it was not the British, but Continental nations, that succumbed. In our Church Service we daily confess, "It is God alone who fights for us." This promise was made to Israel only, and on the united testimony of history, the Bible, and the Prayer-Book, the nation of Israel and the British are identical. "In connection with this part of the subject, it was promised, as one of the chief means by which Israel should uphold her dominant position in all parts of the world, that she should possess 'the Gate of her enemies.' When the angel of God called to Abraham out of heaven, He promised, as an important part of the blessing, on his obedience, 'Thy seed (Israel) shall possess the Gate of his enemies' (Gen. xxii. 17). The blessing on Rebecca was, 'Be thou the mother of thousands of millions, and let thy seed possess the Gate of those that hate them' (Gen. xxiv. 60). "The reader ought to study 'Philo-Israel's' works on this part of the subject; but briefly, we have Gibraltar, which opens Spain to our armies and the Mediterranean to our fleets; Malta, from which we could, if needful, menace Italy, Turkey, Greece, and all countries bordering on the Mediterranean; Peshawar, Bombay, Calcutta, and Madras, 'Gates' by which we acquired and maintain our Indian Empire; Rangoon, Singapore, Malacca, and Hong Kong, on the borders of the Chinese Empire; Cape Colony, Natal, Gambia, Sierra Leone, and the Gold Coast, are our 'Gates' to the entrance of Africa. We have the Channel Islands, Cyprus, Aden, with predominance in Egypt and Afghanistan, and various other possessions which literally encircle the globe. There is one—Constantinople—the Gate of our friends and recent allies, the Turks; and should our friends lose it, as doubtless ere long they will, we may trust the promises of God to Abraham's seed, more than all the ironclads of Great Britain, to settle whose flag shall float there!"

A telling part of Mr. Robinson's book will be found in chap. iv., on p. 46 *et seq.*, wherein he compares the portrait of the British people as given by our opponents with that in the Word of God describing the modern latter-day features of the House of Israel:—

"Admiral Sir John Columb, K.C.M.G., M.P., says respecting the British: 'The British Empire, which we usually find coloured red on the maps, 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 9,000,000 square miles of the earth's surface, a fifth part of the whole habitable globe, and the largest empire of either the ancient or modern world.' How closely the above follows the Scriptural account of Israel may be seen by reference to Deut. xxxii. 8, Gen. xxviii. 14, xxii. 17, Dan. vii. 27."

We hope Mr. Robinson's book will meet with a large sale. His last chapter, No. 15, is a good reply to the spiritualizing interpreters who give the curses of the Bible to the Jews, but the promises of Israel-obedient to the Christian Church. Our author takes the correct view, and maintains it. He has liberally given a free advertisement to a large amount of Our Identity literature, and thus has furnished us with a book which in some respects is unique.

## A LECTURE ON JERUSALEM.

ON Thursday evening, at the Queen's Head Café, a highly interesting lecture on "Jerusalem" was delivered by Mr. Vester. The lecturer was ably assisted by another gentleman, and both are natives of Jerusalem. They were picturesquely attired in the elegant costumes worn by them in their native home. Mr. T. Mills, Garth, illustrated the lecture by very beautiful lime-light views from photographs lent by Mrs. Phillips, Eldon-terrace, Upper Bangor, whose intelligent and kindly interest in everything that pertains to the Holy Land is so well known. The Eastern wedding so ably performed by local ladies and gentlemen, was very amusing. It is to be regretted that a larger hall was not secured, as the room was crowded to excess. Mr. Vester, whose father is the pioneer of the olive-wood trade, has brought with him beautiful specimens of olive-wood articles, hand embroideries, &c. These will be exhibited at the Café until Monday, and as this branch of trade gives so many poor and destitute Arabs employment, the cause is very deserving of support.—*North Wales Chronicle*, Sept. 22, 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 NILE RESERVOIRS.

THE British engineers engaged in improving the condition of Egypt in regard to irrigation are busy with the problems affecting the storage of the high-Nile waters, so as to make them available in the low-Nile seasons, and when the years are unfavourable in respect to the surplus flood waters of the river. The repair of the ruined Nile barrage, as described to us lately by Sir Colin Moncrieff, as well as the repair and opening of canals and embankments, was a great work of incalculable benefit to Egypt; because these works have not only added enormously to the wealth and prosperity of Egypt, but to the trade and finances of the country. Egypt and its fellaheen, however, demand more and more water as the prosperity of the land advances. But no water can be found, since the flood waters pass away through the delta to the sea, and hitherto there has been no way to "impound" or store it in sufficient quantities in the basin of the Nile itself. The barrage supplies the needs of the delta region only, but not those of middle and upper Egypt. It has, therefore, been a problem how best to impound the flood waters of the Nile, and while preventing them rushing out uselessly to sea, to store them in vast reservoirs to supply the deficiences of the river in seasons of low Nile. After the rejection of several schemes for effecting the purpose, the plan has at last been suggested that a large reservoir should be constructed at Assouan, north of Nubia. The plan by which this is to be effected is to run a dam or weir across the Nile at the Great Cataract, giving a depth of over 370 feet above the level of the river below, and so supplying upper and middle Egypt with the needed water. This scheme involved the destruction of the island of Philae, with the temples and monuments it contains, and a great controversy has been carried on in the papers against the enormity of this proceeding.

A compromise has now been proposed by which the height of the dam at Assouan would be lowered twenty-eight feet below that first suggested, giving water sufficient either for middle or upper Egypt, but not for both. "Philae would be preserved at the cost of the slower reclamation of Egypt." It will be seen from the above that the British are bent on doing Egypt the utmost amount of good in their power. Having smitten Egypt, they are doing all they can do to heal her. The testimony of mankind is, that our nation has nobly done its duty by the land under their protection, and that the latter has greatly flourished since the British undertook its charge. In Egypt, where the Nile is everything, British engineers are doing for the country what has been so successful in India, where such mighty rivers as the Kristna and Godaveri, besides many smaller ones, have had "*annicuts*," or weirs, built across them, whereby a large proportion of the flood waters have been stored and preserved for purposes of irrigation, and navigable canals dug, greatly to the benefit of commerce and of the prosperity of the people of the country.

Our Indian experience is now about to be applied on a vastly greater scale to the service of Egypt. When the project has been successfully carried out, the blessing which will accrue to Egypt will be so enormous, that all Africa will ring (under God) with the praises of Israel, and we may expect to find Arabia, Syria, and the countless tribes of Africa, and Madagascar, too, perhaps, longing for the day when British-Israel's rule shall be extended to them, in order that those who impound the waters of mighty rivers to bless the inhabitants of the lands they govern, may give them, too, the advantages of their rule. Then will come to pass the prophecy: "Their seed shall be known among the nations, and their offspring among the peoples; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isa. lxi. 9, R.V.).

This admission, indeed, is forthcoming already, and men are praying for British dominion, not only in Swaziland in South Africa, but in Palestine and Syria, being ready to fight for it in India, that it may be able to resist the attacks of Russian Gog when the final attempt will be made to wrest

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India from the grasp of Israel, at the period when Gog and Israel close for their death grapple during "the war of Armageddon," on the mountains of Israel, the Lord God of Israel being then the Invincible Ally of His chosen ones. When the Nile reservoirs have been built and completed, the vast sums they will have cost Egypt, and probably our own nation, if we become security for the production of the necessary money, will, we suppose, plant our feet more securely than ever on Egyptian soil, and render more hopeless the task of the French to root us out and take our place as the protectors of the land of Egypt. We think it quite possible that the resolve of the French to conquer and govern the island of Madagascar has been taken as a kind of counterpoise to our occupation of Egypt. They believe we shall be somehow shaken in our hold of India, if they occupy Madagascar as the southern key or Gate of the ocean road to it; and this will be some amends for the loss of Egypt, the north-western Gate of the Red Sea, and the path to India from the Mediterranean.

What will come of the French expedition to Madagascar we cannot yet certainly say, but we feel inclined to concur with some of the French opponents of the project, who, in the debates on the expedition in the French Parliament, deprecated the affair as a waste of money, likely only to end in the occupation of the island by the British, as was the case in India, Canada, the Mauritius, and Egypt. Our comfort is that in all these matters the Lord's hands are guiding us, and that "He will never leave us, nor forsake us." To the Lord our God be all the praise.

## MISS FLORA SHAW'S VIEWS ON COLONIAL EXPANSION.

### PART I.

THE *Times*, of November 14th last, gave us the outlines of Miss Shaw's paper, read before the Anglo-Colonial Institute, on the occasion of the opening of the sessions. The authoress of the paper now well known as an authority in the matter of Colonial progress, has a masculine mind, and a solid grasp of every subject she undertakes to handle. The expansion of our Colonies in the direction of land development, and large intercommunication between the Colonies themselves by sea and by land, was the burden of her speech. She recommends the immediate development of ocean service of steamers between the Colonies, and electric cables. She follows the lead of the Ottawa Conference, and maintains her views by reference chiefly to our three great self-governing groups of Colonies—Canada, Australia, and South Africa. We propose to quote Miss Shaw's paper, as the subject throughout bears strongly on Our Identity, and proves the wonderful capacity of our Empire to grow in greatness, wealth, and political importance, as well as in the power eventually to dominate the earth by a union of its now separated parts in the four quarters of the world. Miss Shaw's speech was thus reported, after a few words of introduction by Lord Brassey, the chairman of the meeting:—

"The Royal Colonial Institute is in the habit of opening its session in November, and the month seems to me of happy augury for the yearly renewal of labours so intimately connected with the rise of our Colonial Empire. In this month, a little more than 300 years ago, the reigning Sovereign, Queen Elizabeth, attended a solemn thanksgiving offered by the nation for an event which definitely determined the place of Great Britain in modern history. The defeat of the Spanish Armada had given us the command of the seas. From that day the law of our national life has been expansion. We have needed a Nelson to maintain the naval supremacy which Drake and Hawkins won, but with the occasion came the man. Our Navy has remained supreme, and behind its armoured bulwarks the little English island of Queen Elizabeth has expanded into the Empire of Queen Victoria. Instincts of liberty, adventure, and organization, for which the unimpeded exercise was secured upon the seas, have found room in the space of two worlds to grow, and the Colonial expansion upon which I have been invited to read a paper before you to-night is simply the continuation by the British Colonies of the main theme of British history.

"PRINCIPAL CHARACTERISTICS OF THE COLONIES.

"Before I venture to indicate what appears to me to be the most pronounced lines of its development, I will ask you to pass rapidly in review some of the principal characteristics of the British Colonies. The main division in a constitutional sense, as we all know, is into three classes. We have self-governing Colonies; we have Colonies which possess representative institutions, but have not yet the full dignity of responsible government; and we have Crown Colonies pure and simple. To these three categories must be added the almost infinitely varied experiments in administration which under the names of protectorates and dependencies, chartered companies and spheres of influence, may be generally classed as forms more or less embryonic of the still advancing process of expansion. There are none of these new developments in government which do not look either to India or to one of the classes of Colonies which have been enumerated as representing the system in which they will ultimately take rank. Among the alternatives that are open to them there are possibilities of change from one system to the other. We find, as in the instance of Singapore, portions of the Indian system which have preferred to leave it and become Colonies under the direct administration of the Crown, with the apparent hope of rising as wealth and importance increase to the possession of representative, perhaps even of responsible, institutions. We find, as in some of the West Indian Islands, instances in which Colonies already possessed of representative institutions have preferred to surrender them and return to the condition of Crown Colonies. Again, as in the late instances of Western Australia and Natal, we have had examples of Colonies outgrowing what they felt to be the restrictions of representative institutions, and asking for and obtaining the relative independence of responsible self-government. In Northern Queensland we have still—though for the moment the agitation has apparently lost strength—a smouldering demand for separation, and the creation of an entirely new self-governing Colony. This flux and reflux must be taken as evidence of the vitality which animates the constitution of the Empire. It bears witness also to the large measure of liberty in which with such a system young communities may be safely left to grow.

"MORAL AND PHYSICAL EXPANSION.

"There is not a Colony, however obscure, beneath the British flag which may not feel that it can ask for and eventually obtain the fullest measure of freedom that it can show itself prepared to use. What is true of the smallest is no less true of the greatest, and the growth of the self-governing Colonies is a perpetual enlargement of what were once thought to be the final possibilities in this direction.

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This form of moral expansion, which is of course an expansion no less of the whole Empire than of its parts, is an essential accompaniment of the physical expansion which is taking place. Under less elastic institutions there would be no room for growth, and where we get now healthy extension we should, with more rigid bonds, have to choose between deformity or rupture. Rupture we have had, alas! once too often in our history. Looking backward, we can think only with sorrow of what the British Empire might have been if the United States had been allowed to grow beneath the flag. But the lessons of a century are not all vain. Two of the groups of our self-governing Colonies count now each within their borders a population rather greater than was the population of America when it separated itself from us. If within the century that is to come each of these groups should grow as the United States have grown, and the Empire of our great-grandchildren should include the equivalent of two Americas, without taking count of Africa and India, our descendants will have sufficient reason to be proud, and the statesmen of that day will have need to take ever-widening views of the powers and destinies of nations. In the congeries of our Colonies and dependencies it is to the three great self-governing groups that we must look for indications of the direction in which the forward movements that govern the future will be taken. These groups differ widely in the conditions under which their growth must be carried on. Two form portions of great Continents, and must be necessarily affected by the currents of foreign and continental life that flow beside them. One, like Great Britain on a larger scale, is composed of a group of independent islands. Two, again, but not the same two, are situated in the southern hemisphere, with milder skies and softer seas than ours, reversing in their climatic conditions our notions of north and south, enjoying their harvests in our seed-time, and sending us in midwinter their summer fruit. Canada and Australia, which are alike in one fact, that both are practically peopled with white races, are at the very antipodes, not only of the world, but of each other in their remaining features. Each colonial group, unlike as it is to the other, contains within its own frontiers elements of the sharpest contrast.

"EXPANSION AND CONSOLIDATION.

"The possessions of the Empire are too vast to be covered by a passing thought. In the midst of them the three great groups of self-governing Colonies are the centres, which naturally arrest attention. Roughly, they may be pictured as forming, with the United Kingdom, the ribs and centre of a great web thrown out west and east, and north and south, over the globe; and if this figure be accepted, the Colonial expansion, of which we now see the beginnings, may be likened to the gradual spinning of the lines from rib to rib with which the spider completes her work. In other words, the expansion of Great Britain has made the Empire; it is for expansion of the Colonies to consolidate it. Within the three groups a double movement of expansion is at present taking place. One movement is internal, and concerns themselves; one is external, and concerns the Empire. It is a curious coincidence that for the moment the internal expansion of all three is towards the north. Canada has still her great northern territory to fill; Australian development is moving towards the tropics. In South Africa the Cape-to-Cairo ambition has shown itself to be something more than a dream. In each group of Colonies this northward movement has been recognized as demanding, for one condition of its successful accomplishment, a corresponding movement towards unity at its base. Canada has federated already, and is now free to work on a solid foundation. In Australia federation is the next great movement to be expected. In South Africa the men who are most active in leading the northern advance are also the most ardent advocates of a policy of toleration which has for its object the eventual union of the southern Colonies and States. That some such union on terms acceptable alike to Dutch and British sentiment may be brought about is the cherished hope of liberal South African politicians. The late amicable settlement of the railway difficulty, the prospect of extending the customs union, and the proposal to revise the convention of 1884, by which British relations with the Transvaal are defined, are all movements to which a few leaders on both sides look hopefully for good results. Without a union which permits of hearty Dutch and British co-operation in the south, it is felt that no enduring northern policy can be successfully carried out, and the game is being played for that or nothing. Thus, in the first instance, within each group of Colonies the movement of expansion is accompanied almost of necessity by a movement of consolidation. The external expansion by which the relations of the Empire are affected is of a slightly different kind. I think it will, however, be found to be governed by a law that is identical.

"COMMERCE WITH THE COLONIES.

"Regarding the Empire for the moment as a unit, the British Islands, with their big markets, their long-established manufacturing industries, and their relative density of population, occupy towards the Colonies the place which towns hold towards the country. Every commodity which the Colonies could produce has come in part to the British Islands to be consumed. There is nothing which we do not make, and they do not grow. Their raw material has fed our manufactories. With every extension of our manufacturing industry we offer an extended market for their produce. An increase of our export trade, consisting, as it does, largely of manufactured goods, is an assurance to the Colonies of an extension of their own. Thus our economic movements rise and fall in unison. We are so largely their customers for raw material that, apart from any patriotic sentiment, they must for reasons of self-interest desire to contribute to the fullest possible development of British trade. We on our part must desire to contribute to the fullest possible development of Colonial production; and in fulfilment of this desire we have directed a continuous stream of capital and population, both of which we possess in greater quantities than they, towards the Colonies. There are at present about 12,000,000 British subjects outside the limits of the four seas, and within those limits the available supply is still practically inexhaustible. Of money the amount sent into the Colonies is hardly to be computed; but if the £11,000,000 offered to Canada, when she asked for £2,500,000, the other day may be taken as an indication, the supply of that also is in no danger of running short. So far, then, our interests have been identical. There has been a natural and constantly increasing expansion of the commerce of Great Britain towards the Colonies, and a return flow from the Colonies to Great Britain. It is difficult to conceive that this state of things could under any circumstances be permanently interrupted. I am not forgetting that as between town and country there comes a time when the country ceases in some measure to be country,

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and local aptitudes bring rural towns into existence, so the Colonies will evidently develop industries which are natural to them. Many of them they will conduct under conditions far more advantageous than any which Great Britain can afford. Nor is it necessary that I should allude to the large and flourishing towns which, as a matter of fact, the Colonies already possess. I am speaking of the eventual development on an infinitely greater scale of their native industrial possibilities. That this development should take place and have for its result the still further expansion rather than the arrest of our existing commercial relations is in accordance with the spirit of our trade. There will always be something for the production of which we shall possess special aptitudes, and the increase of wealth and population in our mutual markets will stimulate the volume of exchange. This appears to me to be a view which is justified by large conceptions alike of self-interest and of patriotism. Yet as between town and country, of which the advantage must be manifestly mutual, there have often arisen local differences and temporary jealousies, so between the manufacturing counties of the United Kingdom and the producing markets of the Colonies there have been, and in all human probability there must still linger, certain jealousies, and tendencies to erect obstructions which may at a given moment seem advantageous to a part, even though they be disadvantageous to the whole.

"PROTECTIVE COLONIAL TARIFFS.

"Under this head, perhaps, may be included the protective Colonial tariffs, by which the economic circulation of the Empire has been to some extent impeded. Protection against the Mother Country would seem to be the natural accompaniment of a policy of separation. That it is not so in intention must, I think, be conceded when it is remembered that the Conservative policy of Canada, which cannot be accused of indifference to the Union, has always been associated with protection. Colonial protection against British goods is, I believe, more truly to be considered in the light of an excise tax for revenue purposes, similar to the taxes which have at various times been levied within the United Kingdom itself. The economic faith of this country is that it is a mistake, but the doctrine of the value of the free circulation of commodities is comparatively modern, and is still, of course, open to debate. Allow me to read to you from the pages of an author familiar to us all a description of the restrictions laid upon the inland commerce in wool in order to prevent exportation, little more than a hundred years ago, in England:—

"'Wool,' Adam Smith says, writing in 1776, 'cannot be packed in any box, barrel, cask, case, chest, or any other package, but only in packs of leather or pack-cloth on which must be marked on the outside the word "wool," or "yarn," in letters not less than 3in. long, on pain of forfeiting the same, and the package, and 3s. for every pound weight. It cannot be loaded on any horse or cart, or carried by land within five miles of the coast, but between sun rising and sun setting, on pain of forfeiting the same, the horses and carriages. . . . In the particular counties of Kent and Sussex the restrictions are still more troublesome. Every owner of wool within ten miles of the sea coast must give an account in writing, three days after shearing, to the next officer of the Customs, of the number of his fleeces and of the places where they are lodged. And before he removes any part of them he must give the like notice of the number and weight of the fleeces and of the name and abode of the person to whom they are sold, and of the place in which it is intended that they should be carried. No person within 15 miles of the sea in the said counties can buy any wool before he enters into bond to the king that no part of the wool which he shall so buy shall be sold by him to any other person within 15 miles of the sea. If any wool is found carrying towards the seaside in the said counties, unless it has been entered and security given as aforesaid, it is forfeited, and the offender also forfeits 3s. for every pound weight.'

"This only a hundred and twenty years ago, and now we have the populations of the North-west in Canada and of Victoria in Australia clamouring for a reduction of shipping and railway freights, which enable them to put wool, after a land and water carriage of many thousands of miles, into the London market at 10½d. a lb. Further back in that reign of Queen Elizabeth, from which the Colonial Empire takes its rise, a still stronger light is shed on the conditions of the pastoral industry in the United Kingdom. In the eighth year of Queen Elizabeth it was enacted that the exporter of sheep, lambs, or rams was for the first offence to forfeit all his goods for ever, to suffer a year's imprisonment, and then to have his left hand cut off in a market town on a market day, to be there nailed up; and if this warning did not suffice he was for the second offence to be adjudged a felon, and to suffer death accordingly. And the descendants of Elizabethan lawmakers and woolgrowers are now sending us from one group of Colonies alone a yearly woolclip of £25,000,000. We have most of us heard a good deal of late of the exportation of Canadian cattle, and we are all likely to hear a good deal more of the Colonial trade in frozen meat."

*(To be continued.)*

## "THE NATION LIFTED UP INTO A FOREMOST PLACE AMONG THE NATIONS BY THE LORD GOD OF ISRAEL."

THE following from *The Scotsman*, of November 20th, will be interesting, as showing that those who spoke in Edinburgh, on behalf of the London Missionary Society, on November 19th, had very exalted views in regard to the value of British privileges; also in respect to the spiritual blessings it was admitted this country abundantly possessed. The speakers seemed to dwell upon our Israelitish points of Identity with the House of Israel, though all the time they had not, apparently, the faintest idea that they were speaking of the blessings bestowed by God Himself on His people Israel for their enjoyment in "the latter days," or in our times! The account was as follows:—

"LONDON MISSIONARY SOCIETY CENTENARY.

"In connection with the centenary of the London Missionary Society, a special meeting was held last night in the Augustine Church, George IV. Bridge, Edinburgh. There was a large attendance, and the chair was occupied by the Rev. R. Craig. After prayer by the Rev. Professor Simpson, the Chairman said the claims of the London Missionary Society had been well recognised in Scotland, and from the very first meeting held in London on the 4th November, 1794, Scotsmen had taken a fair share in its work. (Applause.) The Rev. R. Wardlaw Thompson, Foreign Mission Secretary of the Society, then addressed the meeting. He pointed out that Edinburgh had from the outset a very special connection with the London

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Missionary Society. An Edinburgh Missionary Society was formed in 1796, and that Society became very closely affiliated with their own almost immediately afterwards; and, moreover, Scotland had given them a splendid series of missionaries. (Applause.) Mr. Thompson went on to show to how great an extent this country had expanded, and had prospered during the century ending this year; and how great had been the development also of the Christian Church during that time. This nation had, in fact, been lifted up by the Divine power into a foremost place of influence among the nations of the earth; this people had been enriched with spiritual blessings unbounded, and now at the end of the century God had thrown upon this country more than any other the responsibility of carrying the Gospel all over the earth. That meant an amazing opportunity; it involved a tremendous responsibility. (Applause.) If anyone asked him how he thought the centenary of the Society should be celebrated, his reply was that the Churches ought to fulfil the compact that they made three years ago—to add a hundred missionaries to the Society's staff before the close of the first century of the Society's existence. At present the directors had sent out sixty-seven of these hundred missionaries, and the Churches had supplied the Society with a fourth of the additional means required to support them. Could, then, there be a simpler way of celebrating the Society's centenary than by the Churches carrying through the compact made three years ago? (Applause.) The Rev. Dr. Bartlett, Chairman of the Congregational Union of England and Wales, afterwards addressed the meeting, and considered the question whether it was true or not that missionary societies had failed. In the first instance, he showed how great a change of feeling had, during the century, come over the Churches in regard to foreign missions, and gave some statistics which, he said, themselves afforded an answer to the question. In 1800 there were only 7 Protestant missionary societies, as against 300 in 1891; in 1800 there were only 170 missionaries, as against 7,600 in 1891; in 1800 the total sum raised for foreign missions was £50,000, as against £2,800,000 in 1891. (Applause.) Further, in 1800 there were only 70 schools in existence, three years ago the number was 12,000; at the beginning of the century the Bible had only been translated into 58 different languages, in 1891 it was speaking in the languages of not less than 386 different peoples and tribes and tongues. (Applause.) On the motion of the Rev. Principal Hodgson, a cordial vote of thanks was given to Mr. Wardlaw Thompson and Dr. Bartlett."

Our readers will hardly require to have their attention drawn to the Rev. R. Craig's remarkable statements as to this nation's position in reference to "the other nations of the earth." In the first place, it was the Divine power, he said, which had lifted this our nation up. It had been raised by the Lord to "the foremost place of influence among the nations of the earth." We had received "spiritual blessings unbounded"; and now, more than any other country, we had received "the responsibility of carrying the Gospel all over the earth!" Well might the speaker call all this "an amazing opportunity," involving "a tremendous responsibility!" But how was it that the Rev. chairman did not recollect or notice that all these things he so well described as our nation's present privileges and blessings, were only those that God granted exclusively "to Abraham and his seed for ever," "in the latter days" especially? Yet this was so, as reference to Gen. xxii. 17, 18, xxviii. 14, Deut. xxviii. 1 and 13, Isa. xxvii. 6, and Hos. i. 10 (R.V.) must show him. These texts tell us of God's promises to Christian Israel obedient of "the latter days"; that they should bless "all the nations and families of the earth"; that they should be "set on high" by God Himself, "above all the nations of the earth"; and that they should "blossom and bud, and fill the face of the world with fruit," being "the sons of the living God," or, in other words, "believers on the name of the Lord Jesus Christ" (John i. 12). The prediction and the fulfilment are exact and remarkable! Yet men with the Bible in their hands, and with the prophecies in their lips, repeat the latter, but never notice that the British nation fulfil them all to the jot, and therefore must be Israel, as God is true! Dr. Bartlett's speech was as remarkable in another way; for he showed that our evangelistic functions and efforts had, since the beginning of the century, marvellously increased and developed, and that our witnessing (Protestant) efforts had vastly expanded. To the Lord be all the praise!

## AS OTHERS SEE US.

By E. Reep.

In very early days the children of Joseph made complaint that their inheritance in Canaan was too strait for them (Jos. xvii. 14—17). They were, even then, a great people, an astonishing multitude, blessed above their brethren as heirs of the birthright blessings, specially promised in Gen. xlix to Joseph's House. But if the children of Joseph were, in the time of Joshua, forced, by reason of their numbers, to enlarge their territory, what should be their expansion in these latter days? since, notwithstanding they were scattered and sifted through all nations, not one grain was to fall to the ground; or, in other words, not one individual was to be absorbed in other races. They should, without question, represent a company of nations, such as we are told the descendants of Ephraim would eventually become (Gen. xlviii.), and, as we think, have become in the British people.

Strange to say, some of our foreign friends are better instructed in this matter than the majority of Englishmen. The name of M. Max O'Rell is a familiar one throughout the British Empire. He is, moreover, well acquainted with British-Israelism, and has thus been able to inform his readers in his latest literary production, "John Bull & Co.," that the separation of the United States of America from Britain was strictly in accordance with prophecy; forasmuch as it was predicted in the Scriptures that the House of Israel (the British folk) should one day be divided, and that an important remnant of it should one day declare its independence. "It is all," he says, "as plain as A B C." We hope it is. It certainly appears clear enough from M. Max O'Rell's own showing, that we are a chosen people, and surely fulfilling the peculiar and marvellous destiny marked out for the House of Israel in Holy Writ. For this reason, a brief review of "John Bull & Co." will not be altogether out of place in the Banner of Israel.

Correctly speaking Oceania belongs to John Bull. New Zealand is twice as large as England; and Australia alone covers an area equal to that of almost the whole of Europe. England gives but a faint idea of the British world. To see the Britisher in all his glory you must look at him in those lands where he has elbow-room, where nothing trammels him, and where he has been allowed to freely develop his characteristics.

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In Canada the British have a very pretty dependency, with a superficial area almost equal to that of the United States of America. French Canadians are among the most happy and flourishing. They are, moreover, content to belong to England, because it means liberty, and assures them the enjoyment of their earnings. However, they suffer from one drawback; their education is in the hands of the priest, and, consequently, the standard of education is low.

The great towns of Australia exhibit the energy of the Anglo-Saxon race, but at the same time the Australian is given to snobbery, and various other foibles and failings; yet, notwithstanding, there is nothing to lead one to suppose that Australia has not the righteousness which "exalteth a nation." The promise made to Israel, in Ezek. xxxvi., is absolutely in course of fulfilment in the Australian Colonies. It should certainly have been quoted by the author of "John Bull & Co." for the instruction of his readers: "For behold I am for you (Israel), and I will turn unto you, and ye shall be tilled and sown; . . . the cities shall be inhabited, and the wastes shall be builded: And I will multiply upon you the seed of man and the seed of beast; and they shall increase and bring fruit." Flocks and herds were so astonishing in number, that, says M. Max O'Rell, "it was difficult to restrain an exclamation of amazement at the sight of the great mobs of cattle and sheep one is, in the wool season, constantly meeting on the road. It is nothing unusual to meet one grazier who has 20,000 sheep to be shorn, and another 30,000 or more; nor are the sheep stations less wonderful, one in Queensland, belonging to one man, being equal to the whole of England. Population, it seems, is the crying want of Australia. Not useless people, not scapegraces, idlers, etc., but honest, thrifty labourers. Australia is a political reproduction of England, and does not resemble the American constitution in the least. Although M. Max O'Rell has lived in the two great Republics of the world—France and America—it is his firm conviction that there exists on this earth but one people perfectly free, from a political and social point of view, and that people is the English [the freemen of Israel].

Up to the present day, gold, silver, and wool have been the principal products of Australia. The town of Bendigo produced in a few years £65,000,000. Broken Hill produces 300,000 ounces of silver per week. The private wealth of America is £39 per inhabitant; of England, £35 4s.; of France, £25 14s.; of Germany, £18 14s; of Austria, £16 6s. The private wealth of Australia is £48. Thus, the Australian is the richest man in the world. M. Max O'Rell might here again, with advantage, have cited Scripture, more especially as he so well understands that the British are Israel: "But thou (Israel) shall 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 the fathers" (Deut. viii. 18).

Speculators are the bane of America and Australia. It is they who are the cause of the commercial and financial crises, which bring America and Australia within a hair's-breadth of bankruptcy every few years. The day Australia has the courage to send the surplus populations of her towns to fell the bush forests; the day she has succeeded in learning that there is but one means of growing rich, for nation or for individual, and that is by work and thrift, Australia will see her credit firmly established; disproportions will melt away, and with them all poverty; the population will increase, and the riches of the country, drawn from regular work, will become stable. In Australia there is no real poverty, except in Melbourne and Sydney; and even there a man might, with a few months of thrift, save enough to start a small farm in the Bush, if he were ready to be his own labourer.

In founding new worlds in distant oceans, and in teaching her children to go and build up free nations [Ephraim-Israel's company of nations, Gen. xlviii. 19], England deserves well of humanity. Of all the English colonies, New Zealand is one of the most prosperous. The lucky inhabitants of this beautiful country have every blessing—a perfect climate, a fertile soil, no wild animals, and plenty of Scots. [In a word, the blessings promised to the House of Joseph, Gen. xlix. 19.]

In French colonies, the first building is a police-station; the second, that of the tax collector. There is not in France a single mother who does not oppose the emigration of her sons. Try and found colonies where 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 (p. 229.)

New Zealand colonists have changed the Maoris from cannibals to civilised beings. They let their land to the English, and live on their rents, and send their representatives to the New Zealand Parliament. Does not a fact like this help us to understand the success of the undertakings of the firm John Bull & Co. (p. 241).

In South Africa, M. Max O'Rell wished to see some savages in their native condition. He was one Sunday taken to a kraal, but, to his intense disappointment, found the savages singing Wesleyan hymns. The Boers are dirty and lazy, and regard the Aborigines as wild animals, only to be tracked and exterminated when occasion offers.

And, finally, in M. Max O'Rell's opinion, not one of John Bull's colonies causes the least apprehension. One magistrate and a dozen policemen administer and keep in order districts as large as five or six departments of France. There is the same justice for the natives as for the colonists. All the British colonies are so many outlets for the commerce of the world; and people from other countries may go to them and settle without any formality or any foreign tax to pay. They may enjoy every right of citizenship, and learn to lay to heart many good lessons in those nurseries of liberty. Thus shall strangers be joined to Israel, and cleave to the House of Jacob (Isa. xiv. 1).

## THE STONE OF ISRAEL.

By H. R. Shaw.

### PART II.

(*Concluded from page 43*)

We now purpose to consider briefly the subsequent history of the original stone of Israel, which is reputed to be lying at rest in the seat of the British coronation chair in Westminster Abbey, in the custody of the people whom we claim to be the descendants of Joseph and the tribes of Israel his fellows. It would not be within the limits of this paper to relate what has been so well told by Mrs. Rogers and Dr. Wild, in their respective pamphlets upon the subject. Both writers are agreed as to the generally received tradition which was in vogue long before Anglo-Israelism or the Banner, to the effect that Jacob's pillow remained amongst his descendants, and was preserved in the first Temple until

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just before that Temple's destruction, when it was taken away by the prophet Jeremiah, together with the tender twigs, or two daughters of King Zedekiah, with whom and which, after some vicissitudes, he arrived in Ulster, in the north of Ireland. Through the preaching of Jeremiah, the Danite king there reigning renounced Baalism, married the elder of the two princesses, and was crowned upon the Stone of Destiny, as it was now called.

The stone remained at Tara for many generations, until one of the Irish kings migrated to Scotland, taking the stone with him, and there setting up a new Scottish kingdom in Argyll, where the stone remained until it was captured by our English king, Edward I., from the Scots in 1296, and brought to London, where it has ever since remained. There seems to be but little doubt about the stone's Scottish history, and none at all as to its English history. Mrs. Rogers says our ancestors estimated this stone at a higher value than the Scottish jewels. The Londoners saw the regalia of Scotland taken from the Tower of London without a murmur, and lifted not a voice to stop them; but when the Commissioners proceeded towards Westminster Abbey, where lay in simple state the stone which God had given, all London rose *en masse*, and showed such determination to prevent its removal, that the attempt was abandoned. And since that day every English or British sovereign who has been crowned has sat thereon for that purpose, the last occasion upon which it was used being an additional one in celebration of the Jubilee of our beloved Queen Victoria, in 1887.

It is interesting to be able to state that recent observations have connected this Israelitish stone, now at Westminster, with the figure and dimensions of that prophetic Israelitish building, the Great Pyramid, in but not of Egypt, and in such a manner as in some measure to confirm the semi-traditional history of the stone. In the recently published English translation of M. Lagrange's Pyramid book there appears, as an appendix, the substance of a paper contributed by him to the BANNER for Jan. 3, 1894, in which he shows that the stone, which is but rough and unworked, may be considered to have theoretical dimensions of $26{\cdot}7 \times 16{\cdot}02 \times 10{\cdot}68$ Pyramid inches, which, when multiplied together, give a volume equal to just half the number of cubic inches as there are linear inches in the base side of the Great Pyramid. To which it may be added that the longest dimension given above is just the same as the shortest dimension (viz., inside breadth) of the Pyramid Coffer; and it is further evident that the Coffer would easily contain fourteen replicas of such a stone, with just a little vacant space, and without alteration in shape.

There is a yet further Great Pyramid reference from this stone, which has been observed by the present writer quite lately, and bearing remarkably upon its commonly received history. It will be remembered that when the prophet Ezekiel denounced that profane, wicked prince Zedekiah, whose day was come for the removal of his diadem, it was added that his throne should be three times overturned, but no more, until He come whose right it is (Ezek. xxi. 25—27).

Now, whether or not we allow that Queen Victoria is of the seed royal of David, and rules over his All-Israel kingdom in right of her descent from the daughter of the last Jewish king, we must admit that the history of her Coronation Stone corresponds accurately with the prediction concerning Zedekiah's kingdom, since it has already been thrice overturned—once by flight from Judea to Ireland, again by migration from Ireland to Scotland, and lastly by conquest from Scotland to England, where we believe and hope it may stay until the great Son of David comes to claim His kingdom.

And now comes the Great Pyramid reference—in the several dates of these three overturnings of the Stone of Destiny, whose ignominious flight from Judea, coincident with the fall of Zedekiah into the hands of the Babylonish king, is recorded in the margins of our Bibles to have occurred 588 years B.C. Accepting that the Great Pyramid expresses chronology by inches, we find this number of years B.C. commemorated by the vertical height in inches of the Pyramid's Entrance Passage, or by twice the excentricity of this same passage towards the east. And it is perhaps noteworthy that either of these quantities of inches becomes, upon examination, distinctly appropriate to the mournful occasion of Israel's spoliation by the hand of Babylon. For, as shown in a paper upon millimetres in the BANNER for 1885, the fraction of ·294 of an inch occurring in the first Ascending Passage of the Pyramid is equal to one British barleycorn debased to the extent of one French millimetre, and it is obvious that 588 inches gives this quantity just two thousand times.

The date of the second overturn of this Stone Kingdom cannot be so well authenticated as is desirable; but we find, from the useful little treatise upon Irish history issued last year by Mr. James Simpson, that Fergus I., of the Scottish Chronicles, the Irish king who brought the stone from Tara to Argyll, is made by these Chronicles to reign there, B.C. 330. Now 330 is an undeniably important Israelite and Pyramid number, and fit also to commemorate such a peaceful overturning of the stone as now happens. The number of 330 inches measures the last horizontal way leading from the edge of the Grand Gallery Step to the entrance of the King's Chamber, and they may be divided—and indeed they are twice divided there by unmistakable indications—into two portions of 150 and 180, or 6 cubits of Israel and 5 yards of Britain. The numbers, as thus dissected, may be still further resolved into elementary factors of $6 \times 5 \times 6$ and $5 \times 6 \times 5$, all quinto-sextuple, and suggestive, either of the protecting care of Jehovah at this period of Israel's history, or even of a preliminary coming together of the two sticks of Ezekiel, the yard for Joseph and the cubit for Judah.

The final overturning of the stone, at a date, A.D. 1296, about which there can be no sort of doubt, and as a result of violent conquest by our English king Edward I., was apparently a little premature, at any rate as regards the overturning of the kingdom, which did not take place until three centuries later, when James VI. of Scotland became James I. of England, and the stone and its monarch became reunited; but as to this, if it be conceded that the stone of Israel was then separated from the Davidic kingdom, then the date was most appropriate both to the Pyramid and to Anglo-Israel in separation from Judah, because 1296 inches is practically the length of the greater circuit of either side wall of the King's Chamber, while it is also what may be termed a yard of yards, or 36 yards, and is entirely a sextuple number, being 6 raised to the fourth power.

One further interesting speculation may be offered in conclusion. It has been many times pointed out in these pages that the indications at the final end of the Grand Gallery of the Pyramid point to an important juncture in Israel's history and regathering for the year 1921; because, by one very reasonable way of reading, the floor line seems to end at this point, and moreover the number may be dissected into 1296 and 625, which in inches are equivalent to a yard of yards and a cubit of cubits; and thus the number 1921 gives us,

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in an emphatic or squared form, the union of the two sticks of Israel's yard and Judah's cubit, as seen in simple form of 61 inches upon the Step's upper surface.

Now the Coronation Stone, having been elsewhere for 1296 years of the Christian era, the question irresistibly presents itself—Will it remain at Westminster for 625 years, or until 1921 A.D., and then and there witness the day looked for by the Hebrew prophets when Judah shall walk to Israel, the two sticks shall coalesce, and great shall be the day of Jezreel?

24, Ludgate Hill, E.C., Nov., 1894.

## WHO ARE THE BOERS?

In the *Cape Argus* newspaper of May 12th we have a full and clear account of the Boers as they exist in South Africa given us by a writer called Carlyle Smythe. At the present time, when the Boers are rather prominently before the world in respect to the British miners and their demand for political equality with their Boer neighbours, also as to the Boers' claim to Swaziland, it is interesting to read what is almost a monograph on the subject. The article was as follows, the title being

"A GREAT BOER AND HIS PEOPLE.

"The white population of South Africa consists of 650,000—mostly Boers. How is this, and what is a Boer? In 1656, when the Cape was still in the hands of the Dutch East India Company, nine men bought their discharge from the service to take up land for themselves and become farmers; or, to use the Dutch word, *boers*. Over the whole of Africa south of the Limpopo River the descendants of these nine have spread abroad—as the four winds of the heaven. Go where you will you cannot escape them. In the Eastern Province of Cape Colony they are in a minority, but they are there; and in the Western they are almost as thick as rabbits in New South Wales. As a political force they are simply immense.

"It is said that the life of a Cape Ministry is not worth a day's purchase without the support of Mr. Hofmey and his gang, the Parliamentary representatives of the Afrikander Bund, a sort of double Dutch A.N.A. that goes in heavily for politics, and whose motto is, "Africa for the Afrikander." Their first great victory was to secure the right of speaking Dutch in Parliament, where a visitor to-day may sit for hours without hearing a word of the Queen's English. In fact, Dutch is the predominant tongue, even in Cape Colony, and there are towns, such as Paarl, Graaf-Rienet, and others where it is practically the only language spoken. Even in these, however, one's attention is caught by such very French names as Du Toit, Du Plessis, De Villiers, Joubert, &c. The Chief Justice of the Cape is Sir Henry de Villiers (his compatriots pronounce it De Filjee), who on his appointment was the youngest Chief Justice in the British dominions. The explanation of the presence of these French names is that about two hundred Huguenots were shipped out by the Dutch Republic to assist the enterprising nine Boers and their followers in the work of farming and colonization. These refugees settled about the Paarl, a small mountain not very far from Cape Town, and so called from its resemblance when the morning dew is on it to a big black pearl. One of the first laws passed by the company of the Republic with respect to these refugees from the tyranny of Louis XIV. was to prohibit the use of the French language, and in South Africa Jacques Bonhommie for once met his master in the matter of language, so contrary to his experience in Mauritius, Canada, Pondicherry, and even in France after the invasion of the Gauls. The Huguenots at the Cape completely forgot their mother-tongue. So it happened that when Napoleon, with a desire to augment his beggarly array of nobility with some of the descendants of the expatriated noblesse, wrote to M. Du Plessis, the surviving head of the great Huguenot family, inviting him to return to France and assume the high rank and rights of his ancestors, there was not one of the descendants of this noble old family that could read the letter—they had all become Boers, and De Villiers had become De Filjee.

"In time John Bull took charge of the Cape, as a sort of half-way house to India, but the Boers did not relish the change of landlord. The younger ones began to *trek*—that is to say, 'make tracks,' as they thought, out of the Britisher's reach. Poor things! This happened over one hundred years ago, and the Boers are still *trekking*, as they think, out of John Bull's reach. Trekking then was probably as simple as it is to-day. The African continent from Cape Point to Mashonaland is a series of wide plateaux. Over these, which are known as the *veld*, travelling is very easy. There are no forests; indeed the only vegetation is on the side of the little hills which dot the table-lands, and on which diminutive shrubs sprout like the tufts of hair on a Kaffir's skull. With a good Cape waggon for a house, and a team of about a dozen oxen, the young Boer wandered and still wanders over the *veld* to found new homes in distant lands. His necessaries were few and simple. They consisted simply of some mealy corn for consumption on the road, and to sow in the new settlement; some *biltong*, strips of meat that have been hung on a line, they are so dried by the sun that they look like shreds of indiarubber, and a strip of which the Boer always carries in his pocket when travelling, to munch when he 'feels so dispoged'; some ammunition and a rifle, which in his education precedes the alphabet, provides all other food. At night the oxen are 'outspanned,' a fire is made up near the waggon to ward off anything in nightly prowl, and as soon as the evening meal is over this strange household on wheels retires. The women sleep in the waggon and the men underneath—a safe and healthy habit in that night of 'cloudless climes and starry skies.'

"In this way the Boers spread across the Orange River and over the Drakensberg into Natal. In time the Britisher annexed the Republic of Natalia and 'protected' the Orange Free State. Then, again, the younger men, in obedience to a sort of unwritten 'move-on clause,' trekked across the Vaal and founded what is now known as the South African Republic.

"On the bead-roll of fame in the history of the Transvaal three names are prominent—Pretorius, Joubert, Kruger; but the greatest of these is Kruger. Oom Paul (Uncle Paul), to give him the name by which he is popularly known, is a strong and unique personality. Being President of a Republic, he is easily accessible; but his hours are somewhat peculiar. He receives at 7 a.m., when he takes his early breakfast. As the bearer of a commission from Sir George Grey, I called at that time. President Paul Kruger looks about 70, is very corpulent, and far from well-favoured—rather of "vinegar aspect," forbidding and stern—very like a professional humourist. In profile, with his thick nose, shaven upper lip, and short, shaggy whiskers, he looks like a replica of a Trafalgar-square lion. He does not understand English, or pretends not to, for his friends aver that he understands and

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speaks it easily. His manner is exceedingly rough and his voice loud and untuneful. When Oom Paul replies in the affirmative his 'Y-a-h' is like the roar of a young lion in the vicinity. He lives like all the Boers, very modestly; and, like all his countrymen, will probably live very long—*'la vieillesse vient tard aux gens de modestes maisons.'* In the last few years he is reputed to have made an enormous fortune out of the goldfields, but this has not changed the manner of his life. It is not likely that Kruger at the end of his present term will offer himself for re-election; most probably he will, like Pretorius, retire to Holland, and with his 'old Dutch' pass the rest of his life in well-earned repose.

"The Boer is the Scotchman of Africa, and Oom Paul is as shrewd as they make them in Aberdeen. His thrift amounts to an inspiration, as the following anecdote may prove;—

"'When Mr. Kruger was about to start on his first embassy to England, in whose suzerainty the Transvaal then was, one of his advisers who had been there told him that in England everybody used a pocket-handkerchief, and that as he was to see the Queen he must provide himself with some of these articles in case of an emergency. A dozen were therefore bought from the leading linen-draper in Pretoria. Upon his return from the embassy, Kruger, although unsuccessful, received a great public welcome from his leading supporters, including the principal linen-draper. On the evening of the same day Oom Paul sent to the draper's store a parcel of nine unused handkerchiefs, with a request to be credited with their value. He had only been to Windsor three times, and consequently had no further need of the remaining nine.'

"In power Kruger is absolute. Though both Houses of the *Volksraad* may have passed an Act granting any concession, say to enable the Natalians to construct a railway from Charlestown to Johannesburg, or to regulate the importation of dynamite, the President has yet to be persuaded of the justice and equity of the measure before it can be acted upon; and, in the experience of the Cape and Natal people, 'persuading' the President has proved a prolonged and very expensive proceeding.

"I have said that the Boer is the Sandy of South Africa, and in nothing does he resemble his British prototype so much as in his religiosity. It is especially in this matter that Kruger shows he has his finger on the pulse of the people. From what has been said above about the habit of trekking, it will be readily seen that there could be little opportunity for liberal education, nor was there any attempt at it. But the Dutch, inherently a religious people, had in Africa this side of their character strongly intensified by the infusion of Huguenot blood, and to a man they knew and loved their Bible. Thus it happened that the education of a Boer consisted of the Bible, the whole Bible, and nothing but the Bible. Here was 'religion in State schools' with a vengeance. Whenever the stranger enters a Boer township, be it in Cape Colony, the Orange Free State, or the Transvaal, the first thing that catches his eye is a very large, disproportionately large building. If he happens to be a caterer of public amusements the visitor will naturally and immediately conclude that it is the town-hall; if he is a mere ordinary traveller he may take it for the town gaol. It is neither. This large building is the Dutch Reformed Church. At Paarl, a straggling town of 8,000 persons, the church seats 3,000; and in Cradock, with a population of about 4,000, the church cost £37,000 to build. These are merely two instances out of fifty. The buildings are not, of course, filled every Sunday, but at the time of the *Nachtmaal* or Dutch Sacrament Service, when the market *plein* or square, which occupies the centre of every Boer town, is filled with the waggons of the farmers, who to a man for miles round have come in with their household to attend this service, these churches are jammed to the doors day and night for a whole week. The strictest sect of the Boers is called the Doppers, from the fashion of cutting the hair as if a basin or *dopper* had been put on the head and the hair cut round the rim. The Dopper has made the Bible his authority in all matters; he has degraded the Book of books to the level of "Inquire within upon everything"; and Oom Paul, though far from being a Dopper, invariably lends his support to any argument of a religious character. Herein lies the secret of his power.

"I saw a very good example of this when I was in the Transvaal. The great plague of the Boers is that of locusts, which often in a single night sweep the country of its crops. It is impossible to imagine a cloud of South African locusts, in its dimensions like the pitchy cloud that 'darkened all the land of Nile.' At the end of their powers of endurance, some members of the Volksraad proposed that means should be taken for firing the country when the locusts settled to breed; and curiously enough, about the same time there was a proposal before the House to insure the new Parliament buildings just completed at a cost of £25,000. Both proposals were thrown out, Kruger concurring, on the ground that if the buildings were burnt or the locusts devastated the country, it was because the Almighty so willed, and to attempt to obviate either would be flying in the face of Providence.

"The last time I saw Oom Paul was at the prorogation of the Volksraad. The free and easy character of this assembly is well known. On entering either chamber the stranger is uncertain whether he has not stumbled accidentally upon a meeting of the clergy, only the odour is not of sanctity; quite the opposite, for there is a distinct smell of fire. It appears that every member of Parliament must during session wear black clothes and a white tie; and he may smoke and expectorate anywhere, even within the precincts of the House. He never neglects an opportunity of exercising both these privileges. There are about fifty of these black dragoons, who sit round a daïs, whereon are seated the President (General Joubert) and the heads of the departments. The only mark of presidency is a big, ill-fitting green sash, such as is familiar to everyone who has seen a Melbourne Hibernian procession.

"The Transvaal is a republic, not, I imagine, because the people consider this the best of all possible governments, but rather because when their ancestors left Holland that was a republic. The Boers aim at no fantastical 'Liberty, Equality, Fraternity;' they are perfectly content to be equal to their superiors and superior to their equals; and they are as little colour-blind as the Yankees. One of the Boer laws is 'to admit in the person of colour no equality with the white inhabitants in church or state.'

"Pretoria is the political capital, but Johannesburg is the chief town and practically the capital of South Africa, though but slightly over seven years old and 1,000 miles from Cape Town by the nearest route. What a town it is! At the time of my visit small-pox was raging, and several hundreds were down with the disease. As the Europeans refused to be taken to the lazaretto, then almost filled with natives, they were allowed to be quarantined in their own homes, over which the yellow flag was hoisted. But beyond causing certain houses to be passed by on the other side, the

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presence of the epidemic created little alarm. The real truth was that the people had not time to think about it. Johannesburg is a furnace of activity, a perfect prodigy. Broken Hill is a mere mining camp compared to this substantial town of 50,000 white inhabitants gathered from every corner of the earth—blacks, Boers, and British, Levantine and Whitechapel Jews, Yankees and Russians, French and German, friend and foe—all rushing, gambling, drinking together from morning almost to morning. But the dust in which one eats, works, and sleeps is terrible, inconceivable, and, with the rarified air—the town is about 6,000ft. above sea level—makes life for the first week almost unendurable from chaps and chilblains. And this staggering city, with its miles of neat suburbs, its clubs (social, musical, and racing), its two beautiful theatres, its magnificently-appointed hotels that would be a credit to Melbourne, and its shops and stores fit for Regent-street—all that would be remarkable in a place of 50 years' growth—has scarcely the rights of a municipality, and is practically disfranchised. Such is the hatred of the Boers for the English that, with the exception of merely minor municipal details, perhaps the most marvellous town in the world is dictated for by 50 ignorant and prejudiced Boers in Pretoria at least 200 years behind the times.

"I had almost forgotten to say that there is some gold at Johannesburg, of which about one million and a half ounces were exported last year.

"Will the Transvaal ever become English? Kruger and his people say, 'Never while there is a Boer alive;' but it is difficult to see how this very valuable asset can long escape being included in John Bull's schedule. It will not be by force of arms. Ingogo Heights and Amajuba Hill taught a lesson that is never likely to be forgotten. When the Transvaal is again annexed, it will be by the peaceful pressure of circumstances without and within. Soon Johannesburg will contain as many Englishmen as there are Boers in the whole of the Transvaal, and it will be impossible then to withhold the franchise—the thin end of the wedge, which no one sees more clearly than Oom Paul himself. But what he sees even more clearly is the pressure threatening from without. This he thinks to avert by retaining Swaziland, which, with its 17,000 drilled warriors of incontestable courage, will prove a troublesome possession. At present Rhodes does not want this Cinderella of the native states. Swaziland is of no use to him till he possesses Portuguese East Africa, which the Cape Government will strive might and main to acquire, not only because it contains the port of Mashonaland, Port Beira, but because it contains the port of the Transvaal, Delagoa Bay, the finest harbour in South Africa. If the Cape once obtains the Portuguese colony—and so far Rhodes has secured everything he wanted—Swaziland, with its English sympathies, would be a very easy matter; and then the Transvaal, completely surrounded by English possessions and peacefully invaded by English settlers, must become part and parcel of federated South Africa—the end and aim of the present policy of Cecil Rhodes."

## COL. SENIOR'S LECTURES IN STIRLING, N.B.

### BRITISH-ISRAELISM.

Colonel Senior, London British-Israel Association lecturer, gave a lecture in Miss Stewart's drawing-room, on Wednesday last, to a select audience. Subject—"The Tabernacle in the Wilderness." On the drawing-room table a neat model of the tabernacle caught the eye on entering. Right above it, hanging on the wall, was a water-colour picture of the mountains of Moab, partly bathed in the setting sun, and in the valley below was this tabernacle, with its incense rising to heaven. Close by was that sure witness to Jehovah, the cloudy pillar. On the mantle-piece were placed the seven golden candlesticks, the brazen altar, and the ark of the covenant. Then on the window there was a striking picture of the camp in the wilderness, showing clearly the place and position of each tribe and under whose standard they marched in their wilderness journey. The lecturer had with him badgers' skins, rams' skins, and shittim wood, and the cloth of blue, purple, scarlet, of fine twine, linen, and goat's hair. The colonel gave a most impressive, interesting, and instructive exposition of types and symbols, and their relations to the Saviour of mankind. Holding in his hand a model lamb, he said, "Bind the sacrifice to the horns of the altar," and he placed the sacrificial lamb between its horns. The whole lecture was a most impressive object-lesson of the divine symbolism of the "Tabernacle in the Wilderness," which few can ever forget.—*Stirling Paper.*

## Correspondence.

*To the Editor of the "Banner of Israel."*

Dear Sir,—The following is from the *Echo*, July 13, 1894:—

"EGYPT, PHŒNICIA, CORNWALL.

"Did the ancient Egyptians obtain their eye-paint indirectly from Cornwall? is a question which is at the present moment going the rounds of archæological circles. It appears that, on examining the remains of the black powder which still adheres to the *stibium* pots which have from time to time been discovered, chemists have found that the eye-paint of ancient Egypt was nothing more than sesqui-oxide of antimony. The question therefore presents itself—How did the Egyptians get this drug?

In the first place, it is a product of tin, which we do not find mentioned on the Egyptian monuments as a metal existing in Egypt, although we find gold, silver, and copper enumerated. Did the Egyptians import it? That is the *crux* of the whole question. It is known from recent researches that the Egyptians had a very brisk trade with Phœnician traders, and these, in their turn, went to Cornwall for tin; so that it is now thought highly probable that the Egyptians obtained their tin for the manufacture of their eye-paint, or antimony, from these Phœnicians, who, in their turn, obtained it from Cornwall. How strange!

Yours in hope of Israel,

G. Wells, jun.

38, Dudley-road, Tunbridge Wells, August 3, 1894.

*To the Editor of the "Banner of Israel."*

Dear Philo-Israel,—On the Sunday before last there were sermons here in support of the propagation of Christianity among the Jews. At one church the subject was from the thirty-seventh chapter of Ezekiel, 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 the third chapter of Jeremiah, 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,

T. A. N. Chase.

Leamington, Nov. 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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## BRITISH GOVERNMENT IN HONG KONG AND BURMA.

FOREIGN statesmen, travellers, and writers have always before them a puzzle which they must find it exceedingly difficult to solve. Why do the British succeed in their management and government of foreign Eastern countries? and why do the French and Germans, for example, fail to achieve success? A French book on this subject by M. Chailley Bert, in respect to "The Colonization of Indo-China," is an effort on the part of a French writer to explain to his own countrymen, for their benefit and imitation, what we have done for Hong Kong and for Burma, as compared to their own French attempts to govern Saigon and Cochin China. They have really failed where we have succeeded in two apparently hopeless directions, and the French author tells his countrymen why.

The *Pioneer* newspaper of Allahabad (North India), on Nov. 15th last, reviewed the facts of the case, and has given us a very interesting summary of them. In regard to Hong Kong, acquired as the fruit of successful war with China, in order to be used as a British Chinese Gate, the island fell to our nation in 1841. It proved at first to be a very worthless acquisition, and was very nearly abandoned on account of its unhealthy climate. During the first six years of its occupation by our troops its soil proved deadly to its new occupants. One of the British regiments which formed its garrison lost 257 out of 700 or 800, its strength. The medical authorities declared the place would never be healthy and condemned it. Even the then Governor said that its occupation had been a mistake. The hope of any mercantile success to come of the island was denied by the resident merchants. The abandonment of our Chinese Gate was trembling in the balance. But the French author explains how that this disaster was averted thus:—

Works systematically and perseveringly carried out had the effect of rendering the malarious climate more healthy, the deserted port and forsaken city were to become one of the most favoured and frequented places in the world. That the change was due in some measure to fortunate accident, and native disturbances on the mainland that sent over to Hong Kong great hordes of a useful though dangerous and troublesome population is obvious no doubt and recognised by our French critic, but he also recognises other factors. "One must have to bow under an autocratic and irresponsible *regime* to appreciate a moderate and just one. The Chinese, at the hands of their Mandarins, had been able at that period, even more than at the present day, to learn to appreciate the protection accorded them by British law and magistracy. Let us pay this tribute to the Anglo-Saxons. No people have a greater regard than they for conformity to law. . . . The British have with few exceptions a respect almost amounting to religious belief for law and justice." The passage goes on to dwell on the impartiality with which native and European are treated under British authority, and assumes that the Chinese population of the young colony appreciated this condition of things. As for the European "colonists," whom it was necessary to attract, how was this to be done? There was no question here of planting a colonial population.

The Hong Kong colonist could not be more than a bird of passage. At 40 or 50 he would dispose of his business and return to Europe. And yet from him were expected "far-reaching enterprises, long-dated engagements, at times even lofty conceptions." How were men capable of such ideas to be got for Hong Kong? The problem was complicated. But the British Government had the courage to face it and to endeavour to solve it. "Hong Kong, an unhealthy island and a deserted rock, by prompt and judicious initiative could be transformed into a charming spot and a populous town, whither colonists would resort and where once come they would settle."

Large sums were expended on public works; sanitary improvements were effected, quays were constructed, and waterworks set up, and behold the result! Hong Kong, "notwithstanding a temperature that is frequently excessive, is at least for the traveller who spends a few days there one of the most agreeable resorts in the world, and you may imagine what it owes to its administrators."

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In regard to the events which gave our nation Burma, the Frenchman sees proof "of the far-sighted wisdom of the British in guiding the events." We all along wanted to secure the country, which may be doubted, but had the wisdom to wait patiently till the ripe pear dropped into our mouths.

We first secured Aracan and Pegu, with the command of the Irrawadi river and Rangoon on its banks. The moment we defeated the enemy in Upper Burma we commenced our plans for the pacification of the populace, and this fills M. Chailley-Bert with wonder and admiration. The *Pioneer* remarks:—

Our critic is overwhelmed by finding that Sir George White, on one occasion with thirty thousand men under his command, wrote: "I have consulted with the Chief Commissioner, and he concurs with me in the scheme I have planned." This readiness to sink all rivalries for the greater good of the country strikes M. Chailley-Bert as sublime, even though it is provided for by the wisdom of the arrangement that has made the Viceroy powerful enough to control all inferior jealousies. And so he goes on the point which our critic always emphasises is the "wisdom" which the British show in dealing equitably with the native populations passing under their rule, and with those merely coming within the range of their influence. "The British displayed equal wisdom in their dealings with the vassal tribes as in those with the high Burmese officials." And the way in which we modify codes of law to suit the idiosyncracies of different subject populations is very impressive. Frenchmen would assume that the code which satisfies their sense of justice at home must necessarily be the right code wherever their authority is asserted. We have our code in India especially adapted to India, and do not impose even that bodily and without precautions on the Burmese. So on to the end.

There is no doubt our French admirer gives our nation credit where none is due. We have not advanced as the Frenchman believes, along lines laid down in advance, but really as a matter of fact refused to advance and receive possession of provinces which God over and over again placed at our feet, and that in order to avoid conquest. Thus we refused to take possession of the Punjab till ten pitched battles with the Sikhs taught us there was no other alternative.

Upper Burma, too, was a case in point. We should not have touched it unless the King of Mandalay, Theebaw, had madly brought resentment on himself and forced the British to depose him as a monster. We have mostly as a nation "jogged along, taking events as they came, without any plans for the future." But God has been directing and guiding our blind nation, and showing what to do and impelling us to do it.

When Upper Burma was about to be annexed, we remarked upon the then crisis on December 10th, 1884, p. 493 (Vol. VIII., No. 415). The words we then used are applicable to our national case to-day. "The secret," we said, "of our vast expansion everywhere is explained by Our Identity. We are Israel, and to Israel is given by God Himself the dominion of the earth. It is gradually acquired, and falls to the House of Israel now as always before, bit by bit; here a little, there a little; being a never-ending, constantly flowing, advancing tide of annexation and increase of responsibility which must fill the statesman's heart with despair, but sends Anglo-Israelites rejoicing to their Bibles, showing them that God is true, that their Identity is a fact, and that the prophecies are fulfilling in spite of all their opponents, and in spite of the statesmen of the day. These facts account for our success in Hong Kong and Burma, and they also show why the French (without our blessing from on high) are unable to achieve success. To the Lord be all the praise.

## LAWFUL AND LEGITIMATE CARE.

On October 14th last the Rev. Vicar of Clifton preached an excellent sermon on Phil. ii. 20, 21, "I have no man likeminded who will naturally care for your souls. For all seek their own, not the things which are Jesus Christ's." Among the remarks which the preacher made on these words of the apostle were these: "But some cares are quite legitimate, just as the care here spoken of. If we look at the description of the true invisible Church of God in 1 Cor. xii. 25 we read that 'the members should have the same care one for another.'" So this care is one which only arises in the hearts of those who have been brought to know the Lord Jesus Christ, and the area or scope of this care includes all the people of God. Then in 1 Cor. xii. 26 we see that the things which are Jesus Christ's should come within the scope of a Christian's care. Should not every Christian be careful about the honour, the work, the coming, and the character of Christ? Do we care for all the people of God, even those who sometimes are disagreeable?"

In the enumeration of the things of Christ which every Christian should be careful about, we would add, as no doubt the preacher would concur, "the kingdom of Christ." With the words we have quoted we perfectly agree. Every Christian should be careful about the honour of Christ, about His work, His coming, His character, and, we would add, His kingdom. In regard to His honour, is it not a fact that "He came as a Minister of the circumcision, for the truth of God, to confirm the promises made unto the (Hebrew) fathers"? Those promises were one and all made exclusively to the Hebrew fathers—to Abraham, to Isaac, to Jacob, and to Israel for ever. They referred to the great and mighty nation which was to come of the patriarch in the Christian dispensation (our times), a nation which was to be like the stars of heaven and the sand which is upon the seashore for multitude, which was to possess the Gate of his enemies, and by these means was to be so blessed that all nations—not some—but all should be blessed in it. Should we not be careful about the work of Christ? About His redemption of Israel, which is the theme and burden of the Old and New Testaments alike? regarding the blessing of Israel, whereby, according to His own decree (Matt. xxi. 43), He declared, "the kingdom of God" was to be removed from the Jews who had it then, and should be conferred in supercession of them on Ephraim-Israel, a nation in the true literal sense, bringing forth the fruits of the kingdom of God?

Should we not be careful about the coming of Christ, the King, since He comes to reign over Israel and Judah, His people, His heritage, and inheritance, giving them "the kingdom and dominion and greatness of the kingdom under the whole heaven 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)?

Finally, should we not be careful as Christians about the character of Christ for truth, for faithfulness, in respect to His promises to Abraham and his seed for ever, but never consent to the idea that He has cancelled those promises

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which were ratified by His oath solemnly sworn, even by Himself?

Then, should we not be careful about the kingdom of Christ which the Old Testament told us in plain words was the Ten-tribed House of Israel (1 Kings xi. 35), and the New Testament also described as a body in separation from Judah in our Lord's days, but destined to be restored in glory (Acts i. 6, Isa. xxiv. 23)? We have no doubt that the reverend preacher had none of these things in his mind when he spoke as we have described, and that he meant to allude only to the spiritual aspects of the case. But it cannot be denied that many material blessings were promised to Abraham and his afterseed. These were fulfilled to the people of Israel with scrupulous fidelity by the Divine Promiser both before and at the time of His first advent, and now also during the period prior to the second advent, of our present Christian dispensation. He has not placed these in abeyance, but asserts, on the contrary, by the mouth of St. Paul, that He came to confirm those very promises and all the others with them. These things, then, fall within the category of the matters every Christian should be careful about, according to the just remark of our preacher.

We wonder, then, exceedingly why our clergy as a body ignore these promises to Israel, and how they can fail to see that it is a point of vast importance that Our Identity as a nation with the Lost Tribes should be carefully investigated, and, if proved to be true, should be proclaimed from their pulpits as a truth dear to God and therefore dear to all those who are the people of God and believers in the Gospel of His beloved Son, the King of Israel. For in truth it stands to reason that if "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life," then He must have some practical means (not miraculous) of making known this Gospel or good news to all the nations. He has long ago chosen His agency for this work, even the afterseed of Abraham; but, as the Jews are disqualified, the nation to do this bidding of the Lord must be the House of Israel. The British are carrying out the glorious enterprise to all the nations, and must therefore be Israel, as God is true. To the Lord be all the praise, and may Britain realize her responsibilities in this vastly important matter.

## CANADA AND AUSTRALIA.—BANQUET AT VANCOUVER.

### Speech by Hon. A. J. Thynne.

"There was a large attendance at the Hotel Vancouver on Thursday night to participate in the banquet given by the Boards of Trade of Vancouver and New Westminster, to the delegates from Australia to the Intercolonial Conference at Ottawa. The bill of fare was varied, the viands were tastily prepared, and after a full supply of the toothsome products of Canadian gardens and fields had been discussed it wound up with a choice selection of Australian fruits.

"The Queen, the Governor-General, and the Lieutenant-Governor, having been duly honoured, Vice-president Alexander proposed the toast of the Australian Colonies. He said the meeting these delegates were about to attend was a most important one—the first practical attempt of the people of the colonies to get closer together. The latter were like a family of brothers from the old country who had settled in various parts of the empire. They remembered the old roof-tree, but they finally dropped corresponding with each other. Then two of them met and compared notes, and the result was a grand family reunion. So it was with the colonies. They all remembered the parent land, and the name of the Queen was received with as much, if not more, enthusiasm in the colonies as in the old land—(applause)—and now it was meet that they should draw the ties of relationship closer, one with the other. This feeling that was now started he hoped would increase in volume. He was assured that the various Governments had given their delegates advice to do their best to advance friendly relations, and he was assured from what he had seen of the delegates that that was their desire and wish. Now that this step had been taken, it was proper that the old land should be asked to assist in settling up the real estate of her own children rather than that of foreigners. He was sure that the conference was a step towards that grand consummation—a united empire. He bade the delegates a hearty welcome, and hoped that they would not be disappointed with the phases of life they had discovered in Canada.

"The Hon. F. B. Suttor responded on behalf of New South Wales, and Sir Henry Wrixon for Victoria.

"The Hon. A. J. Thynne, who was next to reply to the toast, said that the natural difficulty of doing justice to such a toast had been enhanced by the manner in which he had been referred to by the proposer. He was not one of the foremost men of his colony. Difficulty had been encountered in the matter of getting any of the leading statesmen to accept the mission, because, as the Queensland Legislature assembles in June, the person attending the conference might have to forfeit his seat in the Legislature. It was on this account that he had the honour of the appointment as the Queensland delegate. He felt the deepest pleasure in meeting the people of Canada at this western Gate of the Dominion. The scenery was such as to impress in the most lasting manner. He had met here the same character that dominates all parts of the globe. All this tended to cause him to feel the same pride that others expressed. He spoke on behalf of a colony that was great in area, but small in population. He therefore felt a stronger sympathy for Canada, as they had the same difficulties to encounter. Still there was no opposition of nature that they were not bound to conquer. Wherever the Anglo-Saxon was to be found he had always the same desire to spread civilisation, and show by his example a reverence for those systems of British order and government of which none had a monopoly. He felt that himself and his co-delegates were being instinctively driven in the same direction by the universal spirit of the British Empire that demands freedom. It is a wonderful thing to feel that wherever we travel we are still under the ægis of British rule. They could look with equanimity on other constitutions that claim as full and greater freedom, and in this connection it might be an ultimate and not far distant consummation that there would be a union of all the English-speaking peoples. If they stand together, no matter who is opposed, peace on earth is assured. They might be premature, but it was better to aim high, and hope that those who followed would be guided in the same direction. The British name never stood more highly than at present. He would not refer particularly to the objects of their mission. They had already been fully dealt with. The fact that they were here showed that they were in sympathy with the proposals. They had been anticipated by the London Conference of 1887, and had nothing really new to deal with. Canada at that time had brought forward the mail service and the commercial relations. They were now approaching each

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other with the view to bringing into fruition the aims of 1887. He hoped they would not separate without attaining some substantial result. As for his colony, it was ready to do its share towards joining with Canada in the first step towards the realisation of a glorious Imperial federation. If anything was to come to Australia in the way of trade it was naturally from the Western portion of the country it would first be felt. He was therefore glad that they had been afforded time to study the wants, as well as the resources and industries of this section. He again thanked them, and expressed the hope that the union between the British peoples would last to the limits of time. (Great applause.)"

The above appeared in the *Brisbane Courier*, of July 20th last. It reports the interesting speech of the Queensland delegate to the Intercolonial Conference at Ottawa, Canada, on the occasion of the banquet given to them at Vancouver by the local Boards of Trade. Well may the friend who sent us the paper describe the Hon. A. J. Thynne as an unconscious or "blind" witness to our nation's Identity with the lost House of Israel. He foretold the coming Imperial federation of the empire, also the Pax Britannica, and noticed the desire the nation always feels to extend the blessings of civilisation, British order and government, throughout the world. Here we see a Queensland statesman speaking at Vancouver, in Canada, and reported in a Vancouver paper, in respect to Imperial federation; such speech being reprinted at Brisbane, and finding a place at last in our BANNER OF ISRAEL in London, in order to make a fresh departure again round the world!

## MISS FLORA SHAW'S VIEWS ON COLONIAL EXPANSION.

(*Concluded from page 50.*)

### PART II.

### "LIBERTY OF CIRCULATION.

"THIS liberty of circulation has been found to be the law of our Imperial growth. It has not been brought about by theory; it has come as the result of practical experience. Without it our national limbs could not have spread; the corporate Empire could not have been constructed. Imagine Australia if we had attempted to maintain there the law by which the exportation of wool was forbidden in Great Britain. Imagine Canada if a Law of Settlement had forbidden her labourers to move from one parish to another. Liberty has been essential to the existence of the Colonies, and there is every sign that their practical experience, as they too realize their growth, will confirm the experience of Great Britain. In every group the tendency is to break down within the limits of their frontiers the barriers which have imposed restrictions upon intercourse. Canada has already perfect liberty from coast to coast of her great territory. Australia is seeking to establish a similar liberty in the Australian continent. In South Africa the effort has been made to include the Dutch Republic in the area of unrestricted intercourse which there is a desire to create. It can scarcely be more than a question of time when the outside barriers shall also yield to that necessity of expansion towards each other of which this year has given so remarkable a promise. We have been speaking hitherto of the expansion of the Colonies towards Great Britain, and of Great Britain towards them. But it was not for this that I detained you with an enumeration of the diversity of products and conditions which render the Colonies no less each the natural complement of the other than all are of the United Kingdom. Commercially, politically, and socially, they have much to gain from mutual intercourse, and the new movement of their expansion is towards each other. Each group of Colonies has for different reasons experienced of late a need for the enlargement of its export trade. In Australia the effect of the financial crisis has been to bring about a realization of the necessity of producing more wealth from land. But with a limited population, increased primary production involves a corresponding increase in exportation. In Canada the settlement of the North-West has created a country party of which the demand is naturally for free production and the removal of all restrictions upon exporting industries. In both groups of Colonies political parties have espoused the cry, and while there is a strong difference of opinion as to the methods by which the desired result can be best obtained, there is practically no difference of opinion that it is desirable. In South Africa, where the annual output of gold considerably exceeds the whole yearly supply of Europe a hundred years ago, natural production is also rapidly increasing. Large items of South African export are articles of luxury, such as diamonds and feathers, and it is essential for South Africa, as it is for the other Colonies, to seek a perpetual extension of its markets. The internal vitality of each Colonial group is thus impelling it to external action. It is natural that this action should take place along the lines of least resistance, and these lines the Colonies are fortunately finding within the Empire. The Colonial Conference which was held at Ottawa last summer opens a new chapter in our history. The self-governing Colonies met there by delegation to organize a scheme for the development of inter-Colonial communication. If the facts which I have passed briefly in review have any weight, it is not easy to exaggerate the significance of such a movement. We have had a system of communication from the centre to the circumference. The object proposed by the conference at Ottawa is to add to this a branch system of communication which shall follow the circumference and enclose the Empire in successive rings connecting colony with colony. We have seen that the full enjoyment of the natural solidarity of interest created by the variety of production and the diversity of conditions which prevail within the Empire is impeded by two forms of obstruction. One is the artificial obstruction imposed by restrictive commercial regulations; the other is the natural obstruction created by distance. The deliberations of the Ottawa Conference were directed to the removal of both these obstructions. Its resolutions are in favour of the abolition of all treaty regulations which impede the establishment of a system of commercial reciprocity throughout the dominions of her Majesty, and of the creation of new lines of steam shipping and telegraphic communication round that side of the Empire which is at present least well supplied. The report of the proceedings of the conference goes far, I think, to confirm the view, based upon general observation, that while we should of course encourage in every possible way the removal of technical treaty difficulties, artificial restrictions upon commerce, even when they serve a certain local purpose, are merely temporary, and may be left to the operation of the same causes which have effectually abolished them in the United Kingdom. Difficulties of distance, on the other hand, must be got over by specific effort. Briefly, the artificial obstructions may be left to nature; the natural obstructions must be overcome by art. To develop our lines of steam shipping, postal, and telegraphic communications, and to

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defend them when developed, must be the conscious mutual effort of the Colonies and Great Britain.

"INTER-COLONIAL COMMUNICATION.

"In urging the creation of one steam shipping and cable line for the Atlantic and Pacific service, the Ottawa Conference proposes the definite initiation of a new system. The construction of one line will be followed, as the occasion for them multiplies, by others. The lateral extension of the Colonies is a movement which, when it has been once started, may be trusted to its own impulsion to be carried on. Under its influence, every producer who produces, every manufacturer who manufactures, every shipper who puts a ship upon the seas, will consciously or unconsciously weave his thread in the woof and warp of a United Empire; and it is possible to look forward without any great imaginative effort to a day when inter-colonial shipping shall be scarcely less numerous than the shipping which now carries freight between Great Britain and the Colonies, and the vessels of an immensely increased merchant navy shall ply like ceaseless shuttles from port to port, weaving round British territory such bonds as friction cannot wear nor convulsion snap. That a system of Imperial defence will follow upon consolidation can be scarcely doubtful. Already beginnings have been made; and if the Colonies have taken as yet no definite step to express their collective views, it is, I imagine, because they can wisely move but one step at a time. The conference at Ottawa was a consolidation conference. We may yet have a conference of Sydney or Melbourne, Cape Town, or perhaps of London, which shall be a conference of defence. It used to be the view of the old economists that the home trade was the most profitable, because it gave quick returns, and the profit at both ends was made by our own country; that the foreign trade, which gives the advantage of diverse commodities, and the profit of at least one end, was the next profitable; and that the carrying trade, of which the profits at both ends went to foreign nations, was the least profitable. But even under those conditions it was considered necessary to encourage the carrying trade for the sake of maintaining our naval supremacy. With this object, the Act of Navigation was passed, and, arbitrary as were its provisions, it was long defended by the most ardent supporters of commercial liberty. If it were necessary, we too might take this view. Our naval supremacy is certainly no less important to maintain. It made us; it keeps us: without it the Empire could not exist for a single day. But it is our pride that freedom in this relation, as in others, has replaced restriction, and that the expansion which the Act of Navigation was designed to limit has returned to us a thousandfold in strength what we sacrificed of despotic power. The development of inter-colonial communication promises a commerce which shall have all the advantages of the home trade in giving the profit at both ends to our own countrymen and in the facilities which modern science offers for the realization of quick returns, all the advantages of the foreign trade in diversity of products, all the advantage of the carrying trade in giving scope to the seafaring energies of the nation. The increase of our Navy is an essential accompaniment of the extension of our maritime interests; the development of those interests has for its natural effect the creation of the elements from which an efficient navy may be constantly nourished and enlarged. It is but one more of the many ways in which, under a system like ours, the forces of expansion and consolidation work almost automatically together. When we pause and think for a moment of all that this system has produced, it seems incredible that the word "separation" can be heard. Who is there born beneath the flag, one is inclined to ask, so blind to his advantage that he would accept a part when, if he will, he may have the whole of such a birthright? Second only in value to the robust love of liberty in our history has been the inspiring conception of the dignity of union; and we may, I believe, look confidently to the expansion of the Colonies to prove that the fullest measure of the one will but strengthen and affirm the other, so long as the first principles of Imperial unity are recognized to be liberty and prosperity within the Union.

"At the conclusion of the paper, the various points of which were received with cheers, the Chairman invited discussion upon it.

"Sir Charles Warren said that the keynote of the paper appeared to consist in the attention which the lecturer called to the fact that there arose a time in the history of a nation, of an empire, when the Colonies must look to themselves and to each other as well as to the mother country. He was very glad to see how much stress the lecturer laid upon the necessity of our going step by step and line by line; it was useless for anyone to attempt to turn over the pages of history too quickly.

"Mr. H. C. Beeton (Agent-General for British Columbia) said that Miss Shaw had referred to the fact that Canada had still her great northern territory to fill. He believed that the day was not far distant when the development of that region would be seriously undertaken and when Canada would be able to avail herself of the vast resources, agricultural and mineral, now lying dormant there.

"Mr. H. H. Johnston wished to emphasize one point which had been borne in upon him very much of late years. It should be remembered that the British Empire of which Miss Shaw had spoken so eloquently was not merely the heritage of 38 millions of Englishmen; but that it was a vast league in which black men and yellow men as well as white men were joined together—a league of peace, first and foremost, and then of commerce. That being so, we should try to be far-sighted and should not take any solely selfish view and think only whether certain localities were suitable for our own race; but we should inquire whether they might not be of value to that portion of the yellow race which was governed under our flag, or even to our black fellow-subjects. (Hear, hear.) To him it was just as satisfactory a conclusion to arrive at to find that a country was rather more suitable for the Indian or for the black man than for the white man, as to find that it was wholly suited to the white man, because we had some 250 million fellow-subjects in India as against 38 millions of Englishmen at home, and the former might be able to avail themselves of such a country to an extent to which white men could not possibly, because of their fitness for withstanding the peculiarities of climate. If such countries proved a great outlet for Indian emigration and trade, they would fully repay us for the time and labour spent in acquiring them. He felt, therefore, that we might go forward with our work in the countries of Central Africa, and that even in the advancement and increased civilization of the black people we might take comfort for ourselves, more especially because we were opening vast markets for our manufactured goods in new regions where, although the people were rapidly acquiring money to purchase our manufactured goods, it would be a very long time, owing to local circumstances, before they could erect mills and compete with our manufactures. (Cheers.)

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"Mr. James Huddart, speaking as an Australian, said that he could say, that they swore by Miss Shaw in Australia. (Cheers.) They looked upon her as a stateswoman, as an Empire-woman. (Cheers.) He thought that the great journal of which they were all so proud, which was so much linked up with the British Empire—he referred, of course, to *The Times* (cheers)—had done those who, like himself, had lived so long outside of the heart of the Empire an infinitely great service by sending that lady round the Empire, that she might get a closer personal touch of it, by visiting the Cape, and Australia, and so be enabled to come back to the heart of the Empire and write and speak so hopefully and so helpfully. (Cheers.) What was wanted nowadays was courage. This British Empire was not built by pessimists; the world was carried along by optimists, and to the last the British race must hold on to its instinctive courage. There were no difficulties in the Colonies, in Australia especially, which could not be worked out to a successful issue. He, as an Australian, was ashamed of the fact that they had not as yet federated. There was one thing which stopped them from federating, one thing which they wanted, and that was one man—and that man had not yet made his appearance. When they got that federation they would have a great impetus given to the prosperity and development of Australia. He took that opportunity of thanking Miss Shaw, on behalf of the Empire, for the statesmanlike paper which she had read that night. (Loud cheers.)

"Sir George Goldie also took part in the discussion.

"The Chairman, in proposing a vote of thanks to Miss Shaw, said that she had led them up to one conclusion—that it was impossible that the word 'separation' should be heard amongst us. (Loud cheers.)

"Mr. Duncan Gillies seconded the motion, and said he was convinced that the question of separation was beyond the pale of practical politics. (Cheers.)

"The vote of thanks was heartily accorded and briefly acknowledged by Miss Shaw, who proposed a vote of thanks to the chairman, which was also cordially passed.

"The meeting then terminated."

## OMNIVOROUS OR PURE.

By H. R. Shaw.

In a recent *Anglo-Israel Almanack* I ventured the suggestion, which has not yet met with public dispute, that Adam, our first father, may have been English, at any rate in speech, startling as this may at first sight appear.

The argument in support of this suggestion, briefly stated, was that according to Holy Scripture, written in Hebrew, mankind was originally all of one speech and language, but that this pure speech fell to pieces as the result of disobedience in attempting to build the Tower of Babel. The Hebrew fathers may, perhaps, be considered to have carried off the better elements of the language of Eden, since they were destined to beget the chosen race to whom the oracles of God were ever entrusted.

But it cannot be supposed that this early Hebrew dialect contained all the pearls of speech, since every family came under the ban of the Divine fiat, and none was deserving of any favour in this respect. Moreover, Israel of old was nothing if not disobedient, and if disobedience brought confusion once, why not twice and thrice? Whether the Hebrew speech deteriorated in the mouth of Israel or not, it is known that the written characters were changed by the scribe Ezra for something deemed more beautiful as discovered by him in use in Chaldea.

What the Hebrews do seem to have obtained and have held unchallenged to the present day is the faculty of grouping the words and arranging their thoughts in a manner totally dissimilar from that of any other family of men, save and except the family or families who speak the English language, which is notoriously the same in construction and arrangement with the Hebrew, but totally inverted as regards any other modern or classical language of repute.

Anglo-Israelites feel no surprise at this otherwise remarkable coincidence, because it is only one more proof of our Hebrew and Israelitish parentage. Our thoughts, like our blood, remain unchanged after thousands of years exile from Palestine, and in spite of any amount of outer contact with strange families. This is no new peculiarity of Israel. The valiant disciple Peter was detected by the maid-servant as a Galilean, because his speech bewrayed him. In other words, being a man of limited education, he doubtless was unable to speak Greek precisely like a book, but he might have done better had he an opportunity of expressing himself in modern English.

This is not the only instance of an Israelite being found with a Hebrew mind blazing through classical surroundings. The beloved disciple and evangelist John was, like his brethren, a poor man, of no repute as a linguist, as is evidenced by his writings, which, while containing the most beautiful thoughts in the Holy Bible, are yet expressed, as I am assured, in very bad Greek in their original form, just in fact as a Hebrew fisherman might be expected to put down his thoughts.

I have myself tested this statement several times by asking Greek scholars to open the Greek Testament and read and translate literally the opening words of St. John's Gospel, and they invariably agree that the writing is very badly expressed for Greek, but and because it readily translates into good English word by word, without any construing or alteration of form. If it were good Greek it would require considerable sorting out of nouns and verbs to make it readable English.

Reference to Zeph. iii. 8—14 makes it clear that we may look for a reversal of the curse of Babel at or before the restoration of Israel to her land, from beyond the rivers of Ethiopia, and other Scriptures support the view that this pure language shall become the portion of the whole of the earth's families, that they may with Israel call upon the name of the Lord to serve Him with one consent.

Meanwhile it has already passed beyond all controversy that this English language of ours, so like the Hebrew in construction, and so unlike everything else, is rapidly marching on to universal domination of all people, and even to the extinction of all other languages by the simple process of absorption into its own body of all their words, or at least all their useful words. This process has been observed in marked operation for at least three centuries, and does seem to have been going on side by side with the expansion of the British race and the growth of the Stone Kingdom.

It is needless to repeat statistics of the number of hundreds of millions of persons who either speak or are striving to learn to speak this omnivorous or pure tongue, or to measure the acreage of land occupied by the speakers. Almost every Banner of late has contained evidence of the fact that the speech encircles the globe by sea and land, but I have lately been much struck by a statement made by the

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*Evening News* (of London), in its issue of Nov. 16th, 1894, which goes to explain in some measure the universal gathering up, and therefore the universal adaptability of the language. If the *Evening News* is correct, one Englishman (or is he a Norseman?), Mr. Walter Morrison, takes and uses no fewer than eight different languages with which to write his name and address! If one man alone takes tribute in this manner from eight languages, it is small wonder that our national vocabulary contains half-a-million words, or more than that of any three European nations. The extract is as follows:—

"It is a noble language—this English of ours! Mr. Walter Morrison is a candidate for the Shipton Division of Yorkshire. His name and address appeared at length the other day, and it was interesting, as a chance experiment, to observe from them what a conglomeration of diverse elements the English language is. He is described as Mr. (Latin) Walter (German) Morrison (Norse), Waltham (Anglo-Saxon) Tarn (Danish), Bell (Norman) Bush (French), Leeds (British). It is this extraordinary capacity for borrowing that has made the language infinitely richer than any other. We possess about 500,000 words, or more than the vocabulary of any other three nations in Europe."

If this is not a fulfilment of Ezekiel's prophecy of the resurrection of the dry bones it must be, as has been before observed, an evidence of the fact that lost Israel is now in process of gathering, and that for these many years past rifts and remnants have been arriving among us for absorption into the general body-politic, and each brings, as it were, some precious pearl of pure speech, notwithstanding much of it does sound like slang or vulgarism at first hearing.

The prophet Amos declares (chap. ix. 9) that the Lord shall sift the House of Israel among all nations as corn is sifted in a sieve, yet shall not the least grain fall upon the earth; thereby anticipating this very sorting out and re-gathering alike of speech and people which is now in visible operation before the whole world. The English language, like the chosen race of Israel, is to other languages and races as wheat is to chaff or to dust of the summer threshing-floors (see Dan. ii. 35), or even to the tares of our Lord's parable, which obscure or choke the wheat, and must continue to do so until the great harvest of Armageddon, when and only when shall the Lord of the harvest complete His sifting and sorting of the wheat from chaff and tares alike. Meanwhile it seems scarcely presumptuous to say that to all human appearance this omnivorous English language just now promises to become the "pure" language for the coming people.

P.S. — Since writing the foregoing observations, an interesting letter from the Right Hon. W. E. Gladstone has been published in the daily press, which goes far to confirm the soundness of my argument. Writing under date of Jan. 5th, 1895, to acknowledge the gift of a new book, he says:—"If speech were only radical human invention, how could it have happened that an ancient language like the Greek (still more, as I understand, the Sanscrit) should be so superior to our own? and though we call it dead, should be the repository to which we repair when we want a new living word for any purpose?"

Notwithstanding the characteristic ambiguity of this proposition, it may without fear of contradiction be assumed that the right hon. gentleman holds the opinion that speech is something more than radical human invention, whatever that may mean; also that language has fallen from a once high estate, and has deteriorated upon the lips of mankind during the ages of history.

But it will be well to remember, before drawing any hasty conclusions as to the relative goodness or badness of Greek and English, that superior and inferior are terms of position, rather than merit, and therefore when Mr. Gladstone asserts that the ancient Greek language is superior in structure to the modern English, it may be only another way of telling us that it is constructed upside down to our ideas, which thus are evidently not classical Greek ideas. And Mr. Gladstone can scarcely be unaware that there is a language which is more ancient than Greek or Sanscrit, and is by no means dead yet, and which is neither superior nor inferior but identical in structure with our own; and with our own language is equally opposed in structure to the ancient Greek and other languages; and, further, that one member of what may be termed this interesting pair of languages has the merit of being ever open to receive any number of radical dry bones of Greek or other alien speech, and to transform them into a living army half-a-million strong and fit for all purposes whatsoever.

24, Ludgate-hill, E.C., Jan. 12, 1895.

## OUR BIBLE.

By L. P.

As I pondered over the heading of an article in the BANNER of Jan. 2, dealing with "The Birthright, the Crown, the Church," I asked myself, what should we have known of the two first precious gifts, had the record of them not been engraved on the enduring incorruptible golden tablets of that priceless heritage of Israel, the Word of God, the Holy Bible?

It was written for us, to us, by us. It contains God's spoken words to His especially favoured servants, His inspired messages through His prophets, and His laws which were given directly to us and to no other people; yet, for the future guidance of all the world through our instrumentality. What should we know of an elect nation, of Israel's past, and its future destiny without the Bible? There might have been a tradition concerning a people who had been enslaved and who, escaping from thraldom, became for a time great and prosperous. But that kingdom had disappeared, leaving no trace of their past existence, except maybe some hieroglyphic stone writings or cuneiform inscriptions. Perhaps it may be said, there were the tables of the law graven by the finger of God; but where are they? If existing, yet hidden and lost, as were the Tribes of Israel.

We cannot realize by our imagination what we should be, or what the world would be now, without the existence of that written word given to Israel; a heritage of light for time and for eternity. Without it, where would be our title-deeds, which stamp our claim to be Israel, by the recorded inalienable promises of our Almighty Father? It is—is it not?—an undeniable fact that no nation loves and honours the Bible as we do. We have translated it into a marvellous number of languages, and have scattered it abroad, I may say with a lavish hand, under the inspiration, doubtless, of God's Holy Spirit, working in us to will and to do of His good pleasure. Thus we are impelled to share with millions the blessed gift of old bestowed on Israel.

There is no need to dwell on the especial theme of the New Testament, written as was the old by Israel's sons. But who can picture the horror of great darkness that would

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enfold every sin-laden heart for its own sake, or the dense pall of gloom that would enshroud the whole world, if the inspired Book could be as if it had never been? Assuredly we may look upon the Bible as one of the brightest, most glorious gems of our heritage.

Jan. 10.

## OPINIONS REGARDING THE IDENTITY FROM VICTORIA, AUSTRALIA.

PERIODICALLY we receive from an intelligent friend in Victoria, Australia, various thoughts on the subject that occupies our pages which are striking and novel. We have here always maintained that God has given our nation the possession of the Gates of the world, and that the Gates confer on us, as a natural consequence, the dominion of the sea. We have also, speaking on the authority of the Scriptures, maintained that God's purpose respecting His people Israel is to give them the dominion of the whole world (Dan. vii. 27). To our surprise, our Victorian friend sends us a cutting from the *Argus* of July 9, in which both our views are enunciated and applied to the facts of our own British nationality! The letter in which it appears was to the following effect:—

THE DOMINION OF THE SEA.

*To the Editor of the "Argus."*

Sir,—In your interesting leading article of this morning you tell us of the banquet recently given in London to the distinguished American naval officer and eminent writer, Captain Mahan, and which appears to have been prompted (for so I gather from your article) by the desire of English naval and military men to emphasize their recognition of the important principle extracted by him from the entangled records and confused and conflicting theories of prior writers, namely this—that the control of the sea carries with it the dominion of the world.

Bacon is so little read that I would not be surprised to find even well-informed men unacquainted with the fact that he propounded and published this principle some three centuries since; and therefore, without detracting in any degree from Captain Mahan's merit, I append the following extract from Lord Verulam's "Discourse in Praise of Queen Elizabeth," which will be found in the first volume of his works, page 372, the edition published by Reeves and Turner, of London, in 1879:—

"And lastly, to make an end where no end is, the shipping of this realm so advanced and made so mighty and potent as this island is become, as the natural site thereof deserved, the lady of the sea; a point of so high consequence, as it may be truly said, that the commandment of the sea is an abridgement or a quintessence of a universal monarchy."

Yours, &c., HANBURY C. GEOGHEGAN.

July 9.

It will be a surprise to our readers to learn that Bacon foresaw in his day that "the commandment of the sea," as he quaintly called it, led naturally to universal monarchy. It leads, in short, to the kingdom of Christ upon earth, which is being prepared even now by His people Israel in the British Empire.

Our Australian correspondent has another thought to give us. It concerns the British Bible, and the remarkable affinity between Hebrew and the English language in respect to idiomatic structure and grammatical texture. He sent us this:—

The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in, for the English translation, the Bishop's Bible, as well as King James's. . . . There is no book so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not into French-English. *Il fait froid*—I say it is cold, not makes cold; but the Bible is rather translated into English words than into English phrase. The Hebraisms are kept, and the phrase of that language is kept.—*Selden's Table Talk.*

In regard to the above, our Australian friend writes thus:—

The comparison of Hebrew and English, not only in words, but in structure, might profitably engage the attention of some of our brethren. If there had been no affinity between the Hebrew and English tongues, how could our Bible have been rendered so close to the original (see Selden above), unless at the expense of sense, force, and elegance? Our modern philologers do not seem to care to find out the reason of this resemblance.

In respect to another curious but very important fact, indicating the early conversion to Christ of London, our great city, the following comes to us from the Antipodes, quoted from the *City Press*, dated May 19, 1894. The "cutting" is to the point; thus:—

MR. WALTER BESANT ON THE EARLY RECEPTON OF CHRISTIANITY IN LONDON.

In or near all other Roman towns are remains of amphitheatres, theatres, and temples. There is an amphitheatre near Rutupæ, the present Richborough. Everybody knows the amphitheatres of Nismes, Arles, and Verona; but in or near London there have never been found any traces of amphitheatres or temples whatever. Was the city, then, so early Christian? Observe again that the earliest churches were dedicated, not to British saints, or to the saints and martyrs of the second or third centuries—the centuries of persecution—but to the apostles themselves—to SS. Peter, Paul, James, Stephen, Mary, Philip. These facts, it is thought, seem to indicate that very early in the history of the city its people were Christians.—*City Press*, May 19, 1894.

Our Australian friend seems to be struck with the slow progress of Our Identity. Men refuse to accept and proclaim it. He rightly remarks that, in his belief, coming events will have the effect of inducing many to give serious thought thereto. In face of the indifference of both Church and State, Professor Freeman's opinion may be of interest. Professor Freeman some time ago gave a lecture on the subject of "The Nature of Historical Evidence." He said in the course of it:—

We cannot foretell a coming political event with the same certainty with which the astronomer can foretell a coming eclipse. Sometimes, indeed, we can come very near to such certainty. There is one rule to which, in my own experience, I have never known an exception; but I am far from asserting even that rule so positively as to deny that there may be either past or future exceptions. When statesmen who pride themselves chiefly on a certain air of dignified infallibility, make light of a question or a movement, when they scorn it, when they snub it, when they call it "sentimental," when they rule it to be "beyond the range of practical politics," we know, almost as certainly as we know the next eclipse of the moon, that that question will be the most practical of all questions before long.

We believe that events will work for us by-and-bye as nothing else has done or will do. Our rapid advance in South and Central Africa, the vast increase of our wealth in gold discoveries in Western Australia, the opening up of trade facilities in Japan (and probably China too) in favour of Canada and Australia, British colonies, the advance of the Gospel everywhere by British missionary enterprise in all directions—these things are already attracting attention.

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When men discover that these are just the points which the Scriptures hold forth as God's blessings to Israel of the House of Joseph, to qualify them to rule the world for Christ, and prepare His coming kingdom, they will see that Our Identity is true, and our belief well-founded. Efforts are being made everywhere, even now, to enlighten men, even in San Francisco, where, in the *Examiner* of that town, we have, on Sept. 4 last, a report of the "Minister's Meetings." Among the rest it is said:—

The Rev. Dr. Allen made an attempt to prove that the Anglo-Saxon race was composed of the Ten Lost Tribes of Israel at the meeting of the Presbyterian Ministerial Union, at the Mission House, 920, Sacramento-street. He endeavoured to show that modern progress and the present condition of affairs was but the fulfilment of the Old Testament prophecy, and that Englishmen and Americans were the direct descendants of Ephraim and Manasseh.

To the Lord be all the praise for these efforts and their success!

## APPRECIATION.

We have had several letters from the friends of our cause in respect to the opening number of the Banner for the present year, and propose to quote a few sentences from each without mentioning names and addresses. One who is as yet unknown to our readers, but has been a subscriber for fourteen years past, says, "I desire to congratulate you on the issue of the New Year's Number of the Banner of Israel, to which I have been a subscriber for about fourteen years. I sincerely hope and pray that health and strength may be given to you and to the noble band of helpers to continue the grand work in which you are engaged. I wish you a joyful year of progress."

Another, a man of ability, and who tries, he says, to keep abreast of most topics of the day, which involve National Righteousness, including "Currency Reform," and "Licensing Reform," adds that he rarely misses any part of the Banner, and has ordered a number of copies of the New Year's issue, "which is," he tells us, "truly a marvel of sanctified erudition. I congratulate you on its complete success." He considers the Banner a marvel of "delightful and instructive literature, provided for the public, week by week." Our friend keeps the Identity "well before as many of his friends as he can induce to listen to him." He is pressing it on a well-known character in the religious world and hopes for success.

A third very old and valuable friend of the Banner, who has often contributed to its articles, writes thus: "I must congratulate you on Vol. XIX. having begun its career, with such a goodly array of contributors too, showing that your Identity friends have rallied round you and not left you to fight the battle alone, this beginning of 1895. How grateful we are to you all for your (and their) almost incessant labours to spread truth, spite of mockery, indignation, and indifference, from many of the opponents. I am delighted with the Manasseh article. Of late years I have thought that certainly Devonshire and Norfolk folk must have sprung from the same family, though separated from each other so widely. Their very peculiar pronunciation of the word "two," as *tu* or *tew*, is one reason for the idea. Latterly I have thought, too, that Oliver Cromwell was a Manassite. You know it was circumstances only that prevented his going off to America with the other Puritans. *L'histoire se répète.* I look on him as a second Gideon, for he rescued his countrymen, not from outside enemies it is true, but from foes of their own household. He gave his country good laws. He made his name feared and respected in Europe, and he allowed the Jews openly to reside in England after centuries of disability. Whatever his failings he was a grand man. His birthplace was Huntingdon, the place "Fishe" mentions.

We are well-pleased to think from these and other communications which have come to hand, that the New Year's Number, on which much pains were expended, has, on the whole, given satisfaction. Our object is to make the paper a thoroughly practical instrument to make known to as many as can be persuaded to read it, the wonderful fact that "Lost Israel is found," and that, therefore, God's promises to His people are fulfilled in their measure to-day; and that we may confidently expect that all that our God has sworn to carry out for us, His people's benefit, will yet be as exactly fulfilled, as He has for the time past brought to pass His designs for the same favoured race.

## Correspondence.

### THE IDENTITY IN AMERICA.

*To the Editor of the "Banner of Israel."*

Dear Sir,—Accept my thanks, many and sincere, for the warm and generous welcome you give to my "Anglo-Israel and Jewish Problem." I accept it as a great honour to be so kindly introduced to the readers of the Banner of Israel.

You are more favoured in England than we have been in America, by the number and excellence of authors on this great subject. You were first in the field. Your books, however, were hard to find in America. I ransacked the book-stores of New York City in vain, as well as those of Philadelphia, to find literature on this great question. I finally succeeded in finding a few pamphlets, and went to work as best I could. A friend in Montreal, Canada, afterwards sent me some valuable tracts and two or three books from that city. They were to me more precious than gold. My treasure-house, however, was "The Tower of David, builded for an armoury, whereon there hung a thousand bucklers, all shields of mighty men." I went in there, and found rich spoil. The Bible became to me a new book, shining like the angel of the Apocalypse standing in the sun. I am sure it can never be explained or understood with Israel left out. It is as much worse than "Hamlet" with Hamlet left out, as the Scriptures are more important and sacred than Shakespeare. This is the reason why our schoolmen cannot do their sum. They have eliminated from the problem its greatest factor, the Ten Tribes of Israel, and are wondering what is the matter. The contradictionists are declaring that the promises of God to His covenant people have not been kept, and that the predictions and expectations of the prophets concerning the future of Israel have never been realised, and never can be, because the time is past, and the apologists are explaining why. The sum of their explanation is, that the Israelites did not turn out as well as God expected them to, and so He threw them overboard to experiment with the Gentiles. To be sure they put it in language more elegant and guarded than this, but the meaning is the same. They say: "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." The assumption is that Israel has been destroyed. This is a fiction agreed upon in all the theological seminaries of the world. The good news that God has pardoned His people Israel, and that they are among and at the head of the greatest nations of the earth, takes their breath. A fact so startling in its bearing on history, revelation, and ethnology seems incredible. It is easier for them to believe that the promises of God have been broken. They are deaf to the voice calling unto them from Emmaus, "O fools and slow of heart to believe all that the prophets have spoken."

Nevertheless, the truth is making its way over here in America. The interest in this great question is increasing among the people. Good literature upon the subject is sought for and read with avidity. The fact that my "Anglo-Israel" has within two and a half years reached its fourth edition is proof of this. Letters also received by its author from Maine to California prove the same thing. These would

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fill a volume as valuable as the book. Of two just received in the same mail—one from California, the other from New York City, both from clergymen—the first says: "Your argument challenges the stoutest critics. Let them show where you have slipped a cog. You have gone down to bed-rock in your investigations, and produced pure gold without alloy."

The other, from New York City, says: "I regard the topic as one of the first importance to our religious and national life. It makes the Bible new. It illustrates the Gospel, and opens the way for the establishment of God's kingdom." This writer then goes on to say: "My soul was bowed down with grief for many years at the severity of God in destroying the tribes of Israel. I was a mourner, and, as I supposed, over the relations of another race. It weighed upon me continually as a dark cloud. I saw America rushing on to the same doom. I really supposed that Israel had perished, for I had not so much as heard a single hint that it still lived. When the news came that God had pardoned his ancient Israel and that they were among the greatest nations of the earth, I was lifted from long grief into a joy that has not left me. Nothing that I ever learned ever so blessed and exalted me."

What a beautiful answer this is to the question sometimes asked, "What difference does it make if we are the Israelites? What good is there in knowing it?" Much every way, but especially because "The deaf hear the words of the book, and out of obscurity and out of darkness the eyes of the blind see; and the sufferers have abundant joy in the Lord, and the pious among men are glad in the Holy One of Israel." It is a great comfort to know that the oath which God sware unto Abraham has been remembered, and that the promises which He made unto the fathers have been kept.

Yours in the hope of Israel,

THOMAS ROSLING HOWLETT.

16, South Front-street, Philadelphia, Pa., U.S.A.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—In reading the letter signed "Anglo-Israel, Sydney, New South Wales," in last week's BANNER, where he mentions the "Lia Fail," or "Stone of Destiny," being brought to Ireland by Jeremiah, I have often wondered whether the Irish people had any idea or regard for the value of the stone. But upon reading a book some little time ago, entitled, "Twenty-five Years in the Secret Service," by Major Le Caron, who died a few months ago, I came across a very striking paragraph, which interested me very much and set my mind at rest on that point. Thinking it might interest other readers of the BANNER and believers in Our Identity, I send it you for insertion, if you think it worth inserting, and remain,

Yours respectfully, JOHN GYTE.

158, Prospect-road, Scarborough.

The paragraph is on pages 244—246, and is as follows. He says:—

"Of all the schemes indulged in by the dynamite men, none seems to have been more far-fetched than that of the theft of a certain stone from within the walls of Westminster Abbey. This was the famous 'Stone of Scone' which serves as the seat of the Coronation-chair in the Abbey. To an outsider the possession of such a stone as this seems of no importance whatever. Yet, ludicrous as it may appear, the idea of securing it gave rise to great enthusiasm, and led to a very generous subscription with this object. According to the originators of their scheme, this 'Stone of Destiny' was really the property of Ireland for a thousand years before Christ, and upon it were crowned the Irish kings, for hundreds of years, on the Sacred Hill of Tara. Its restoration to the land of its original and lawful owners, it was contended, would inspire confidence in the course then pursued (that was the attempt to blow up the House of Commons and other public buildings), and the people would be strengthened by the well-known tradition 'that so long as this stone remained in Ireland, so long would she remain an united nation,' while its loss to the English would work wonders.

"Elaborate preparations were made for carrying out the scheme. Men were sent from America to work in conjunction with certain Fenians in London, and it was decided that some of the conspirators should secrete themselves in the Abbey, and at night seize the police, remove the stone, and pass it out through a window to others who would be in waiting outside to take it to a place of safety. For months these men waited and waited, but the opportunity never came, for one of the group gave the whole thing away to the police, and the detectives who surrounded the sacred edifice made the seizure impossible. In the end the three principals had to leave the country for fear of arrest, and the whole affair ended in smoke, as usual."

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*To the Editor of the "Banner of Israel."*

SIR,—Will you kindly, at your earliest convenience, insert our very best thanks to the many friends who have responded to our appeal for literature in the BANNER of the 12th inst.

We should have preferred thanking each one personally, but many of the packages did not give any clue to the sender, and we can, therefore, only acknowledge their kindness through your valuable paper.

What has been sent will be a very valuable assistance to us in our work, and we trust it will prove a blessing in throwing light on many passages in God's Word, which have hitherto been only spiritually interpreted.

We remain, on behalf of the British-Israel Bible Class,

Yours truly,

H. D. MARSHALL, *Chairman*,
G. LEWIS, *Secretary*.

Temperance Hall, Bedminster, Dec. 19, 1894.

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## WHY BRITISH-ISRAEL SHOULD NOT PURCHASE LAND IN PALESTINE.

BY A. H.

IN respect to the statement made in the extract from a lady correspondent in Palestine, writing under the initials C. H., and under the heading of "Correspondence," in the BANNER OF ISRAEL for Aug. 29, 1894, "that 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"; I would remark that the attitude of England in refraining from buying land in Palestine is the proper one for Israel. Why should Israel want to purchase that which is her own? Why should she buy what the Lord has already given her? Although He has seen good in His wisdom to deprive Israel of the enjoyment of the possession of the land for a time, because of her sinfulness, yet we know that He has promised to restore her. We are therefore assured that she will again be in full possession of the land, which no doubt will be much to the chagrin of those who are at present purchasing it. The judgment as to who is the rightful owner will not have to be decided by the law courts down here, but the Lord Himself will reinstate His people as He has promised to do. To attempt to attain supremacy in that land as Israel by purchase would altogether be to show our distrust in the promises and power of God. The other nations of the earth having no such promises, and yet vainly desiring that which they can never attain to, attempt to seize the inheritance by purchase. At best such a purchase will be only like buying stolen property, which will have to be restored to the rightful owners.

May the Spirit of God direct the attitude of His people in respect to the land, and give them patience to wait till the time appointed, because we may be quite sure that at the set time (but not one moment before) the way will be made plain and Israel-Britain will re-possess the land to the glory of a covenant-keeping God, and as a witness to the world of His faithfulness.

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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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## HOW ISRAEL EDUCATES HER INDIAN SONS AND DAUGHTERS.

THE *Scotsman* of August 25th has an interesting article inspired by the Annual Report for Education in the Province of Bengal for the year 1892—93. The Indian Government has an enormous task to carry out, and is doing its best, though it cannot do all it wishes, to impart a thorough education to all its subjects. The British have had a problem to face which might well appal the strongest and richest Government in the world. Given a population equalling that of a quarter of the globe, requiring education in their mother tongue, and also as regards a considerable number of the people in English, how is it to be done, and what will it cost? The Education Department tells us. To attempt to explain the whole of the process would be impossible, and therefore the *Scotsman* selects Bengal, one of the twelve educational districts of India, to describe to us how the work is carried on there. To begin with, Bengal is as big as France, and has twice its population! According to the last Census there were 73,000,000 souls in Bengal proper, half males, half females. The Educational Department consists of a Director of Public Instruction, five or six English inspectors under him, aided by a small army of sub-inspectors to bring the villages into subjection to the system. At the end of every official year the director reports on the whole results of the year to the Lieut.-Governor, by whom the details are published, with praise or blame to the teachers. The general effect of our system in Bengal is to leave the primary schools in a condition of neglect and starvation, but to give to the upper classes all the advantages of the higher education which the State provides for them through the medium of the English language. This is, of course, a serious defect, and one which the Government must strive to remedy. The *Scotsman* has some sensible words to say respecting this error in procedure, and speaks thus:—

**The first duty of the State, having established Universities and a fair system of grants in aid to the higher education, is to the people from whom comes the land revenue and the bulk of the salt tax and the growth of the plant which produces the opium revenue. Radicalism, which is pernicious in Indian politics, has a legitimate field in the wise education of the people and the promotion of such reforms as will prevent social oppression and let light into the poverty-stricken huts of the countless villages. The educational progress of Bengal, as of all India, has been undoubtedly steady, and the financial attitude of the State towards it has been generous compared with that of all Governments of dependent races which history records. But it has been too slow, because one-sided, and it has resulted in creating a class of noisy expectants of place and power, who use the training cheaply conferred on them too often for the oppression of the lower castes, to whom education alone will give self-respect and loyalty to the ruling power.**

Of the population of Bengal, numbering 73,000,000, 15 per cent. ought to be at school, according to the usual rule. There are in Bengal about $5\frac{1}{2}$ millions of boys and $5\frac{1}{2}$ millions of girls, all of whom (11 millions) ought to be in the Government schools learning something. The fact is, there are only 1,431,528 boys and 103,528 girls, or a little over $1\frac{1}{2}$ millions of boys and girls "of a school-going age," being taught in the Government schools. It costs the State a million sterling a year to provide the education it gives to the million and a half of its Indian children. More is being done every year in female education, "thanks to Christian philanthropy."

We have reason to thank God that in spite of adverse exchanges the British Government in India is anxious and willing to better the condition of the youth of India, as far as education is concerned. We are told that one boy in every four is just now receiving education in the schools of Bengal, including those of private individuals and of the Missionary Societies. It seems, then, that for a large outlay we are obtaining rather unsatisfactory results. Things, no doubt, will mend when the Government of India has a

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larger revenue-income to deal with, and the Rupee reaches a value—if it ever does—more in accord with its worth a few years ago. The effort to give good education, if rather misdirected at present, is satisfactory as far as it goes; but it leaves much to be desired, which doubtless will be rectified as time goes on. Meanwhile we have reason to be thankful for what is attempted, and are glad to know that missionary schools are standing bravely by the side of the Government's efforts, and providing for the people of Bengal and the other eleven educational provinces religious as well as secular knowledge, teaching the children and young people of the land "to observe all things whatsoever the Lord Jesus Christ commanded us," remembering His promise that He would be "with us alway, even to the end of the age."

Our task in India is rendered rather easier than it is in other countries, in consequence of the fact that in our heathen empire children do not need to be driven to learn. They are anxious to go to school, and take pains while they are there. In our own experience in Madras, we found young boys soliciting money to enable them or their indigent parents to pay their school fees. The road to promotion lies through the schools, where a knowledge of English may be acquired. The Government services provide a vast number of appointments to which natives are eligible, and the high road by which these may be acquired is education in the English tongue. The Indian Civil Service is open to them, and the educated natives of Bengal and North India are pressing into it. The subordinate Judicial Services in the six Presidencies, or Divisions, are all open to natives. The District Sub-magistracy is reserved for the natives of education. The Subordinate Medical and Engineering services are all open to them, and the pleaderships in all our Courts are already in their hands. We educate the natives of India, therefore, for their benefit, and give wide scope to their ambition when they have proved their qualification for official employment. The native supply is, of course, beyond the Government demand, but the Government is not to blame for that. Israel, sadly hampered in many respects, is doing her best in the matter of education of the native masses, and we may praise our God for that!

## "GOD DWELLING IN THE TENTS OF SHEM."

THE respected Vicar of Clifton parish preached a sermon in his church on July 22, 1894, on Gen. ix. 27—29 (an old and much quoted text of the BANNER in former years), which text being published in the localised parish magazine (*Home Words*), was printed thus:

"God shall enlarge Japheth, and He shall dwell in the tents of Shem: and Canaan shall be his servant. And Noah lived after the flood 350 years. And all the days of Noah were 950 years." When we first perused the text, we came to the comfortable conclusion, that the vicar, by adopting the reading, "He" (with a capital H) "shall dwell in the tents of Shem," was on our side, and was satisfied that "God," who "enlarges Japheth," was nevertheless resolved "to dwell in the tents of Shem." This we are prepared to maintain is the correct translation of the text, and we were glad that the pulpit was one with us on this vital point. Our readers may judge of our surprise and disappointment when, on perusing the sermon which followed the text, we found that the preacher was quite against us; that the word "He" was clearly a printer's error, and that what was meant by the rev. preacher was that "God shall enlarge Japheth, and he (Japheth) shall dwell in the tents of Shem." This, of course, made all the difference, and the sermon, instead of making for our views, committed the vicar to the conclusion that the British, whom he derives from Japheth, have nothing to do with the Shemitic House of Israel, but are a purely Japhetic race who yet have God dwelling in their tents, and are therefore blessed with vast colonies, besides innumerable other blessings, which we receive because "Japheth was to dwell in the tents of Shem." That portion of the sermon to which we refer reads thus:—

"Now we come to consider the blessing on Japheth, which ought indeed to interest us, for are we not descended from him? So let us glance at the blessing, and notice how it was pronounced and how fulfilled.

"There is a difference between the titles of God in the blessing on Shem and that on Japheth. Between 'the Lord God of Shem,' and 'God will enlarge your borders.' God is not so much a covenant God, in this case, as the God of nations and of the whole universe. And here we have a practical lesson—spiritual blessing was received and also temporal blessing. It is true that even here on earth the godly and pious are blessed temporally as well as spiritually. May we have the Lord God of Shem as our God, and may the God of Japheth enlarge us!

"But which would be best—to be enlarged, or to dwell in the tents of Shem? Oh! the latter. We do thank God for earthly blessings, but above all for spiritual. Let us see that while we take the temporal, we do not fail to grasp the spiritual.

"But how literally has the blessing on Japheth become true. Look at Gen. x. 2, a list of his sons is given, each one being the head of a race which became prominent in the earth. Gomer, from whom we are believed to be descended; Magog, the head of the Slavonic races; Madai, of the Arians; Javan, of the Greeks: and Tiras, of the Teutonic nations of to-day. That prophecy has been fulfilled. Look at our nation and all its colonies.

"'Japheth shall dwell in the tents of Shem.' That does not mean merely that the European races should conquer the Asiatic, which would be only partial. The tents of Shem contain the true covenant. In Psalm lxxxiv. 1, we read, 'How amiable are Thy tabernacles, O Lord of Hosts;' and again in Psalm xxiii. 6, 'I will dwell in the house of the Lord for ever.' Surely both texts refer to the true temple, to the blessed Lord incarnate, the true High Priest. And Noah must have meant that those nations or individuals who accept the King of the Jews are dwelling in the tents of Shem.

"In Acts ii., in reading about the day of Pentecost, we notice that not a few of the Gentiles, or descendants of Japheth, were blessed, and perhaps this was the first fulfilment of Japheth dwelling in the tents of Shem. Secondly: Cornelius, a Roman Centurion, was saved by the grace of God; the gates of heaven were opened for him. Thirdly: Lydia, whose heart the Lord opened, and many Gentiles, who besought that the words of the apostles might be spoken to them. When Paul visited Rome, that Japhetic city, a body of Christians went out to meet him. Surely, in each of these instances we recognise the fulfilment of Noah's word about dwelling in the tents of Shem.

"In Gen. x. 4 we read of one of Japheth's grandsons, Kittim, which meant isles of the sea. Is it true that our beloved Island is one of the isles of the sea? Was Noah foretelling that which should happen to our nation? That we should colonise the whole world. But greater far that we should dwell in the tents of Shem? If that is true or

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not, the blessing of Japheth has come to us, and we do dwell in the tents of Shem. If we as a Japhetic nation dwell in the tents of Shem, we are allowed to carry the tents all over the world. What a privilege! Have we individually learnt to dwell in the tents? and if so, are we carrying them about? Shall we endeavour during the holidays to carry the tents of Shem, and to see that we always have the Master present with us?"

To understand the point which is at issue between the Vicar of Clifton and ourselves, it is necessary to go to the Hebrew original and see what the words are. The correct translation, it appears, is given in the R.V., ver. 26, thus:—"And he (Noah) said, blessed (be) Jehovah, the God of Shem; and let Canaan be his servant; God shall enlarge Japheth, and shall dwell in the tents of Shem." Who shall dwell in the tents of Shem? God, the subject of the first clause? or Japheth the object of the verb "enlarge"? Surely not the latter, but the former! To suppose that Japheth, the accusative case of the first clause, is to stand as the nominative of the second, is to upset all the rules of Hebrew Grammar.

The illustration of this mistake given by the Rev. H. Marriott, M.A., in Vol. I. of his "Horæ Propheticæ," p. 7, is to the point. It is, he says, as if one were to understand 1 Sam. xvii. 51 in this fashion, changing each of the concluding accusatives of the first sentences into nominatives of the following ones. "Therefore David ran, and stood upon the Philistine; and *he* (the Philistine) took his sword, and *it* (the sword) drew it out of the sheath thereof, and *it* (the sheath) slew him, and he (the Philistine or David) cut off his head therewith." So that who slew and who was slain, nobody can know or ever will know for certain. It stands to reason, therefore, that in order not to make nonsense of Gen. ix. 26, we must read it as we have stated. "Blessed be the Lord Jehovah, the God of Shem. God shall enlarge Japheth, and shall dwell in the tents of Shem." Shem, in short, has a double blessing; Japheth has but one, because God intended the Semitic race to have all the blessings He has to give, and Japheth but one only—that is, wide expansion into the holes and corners of the earth, where only that race is to be found to-day. Facts prove that this is so. God gave to "Abraham and his seed for ever (all Shemites)," according to His sworn covenant, the Lord Jesus Christ to redeem His people Israel, and also vast enlargement, till they are now a "nation and a company of nations," a redundant population, with immense wealth, great military and naval strength and success; all spiritual blessings besides, which, with the Bible, the Sabbaths, and the laws of God, accompany the Gospel. He gave, too, to them the blessed privilege of "blossoming and budding and filling the face of the world with fruit," according to Isa. xxvii. 6, R.V., and lastly the Gates, conferring maritime supremacy, and the heathen and colonial empires, all which were gifts given by the Lord to Israel exclusively, and enjoyed by the British folk alone.

The vicar clearly holds that the British, as a Japhetic nation highly privileged, was endowed with the evangelising function by God Himself. But the Bible, which is God's sure word, written, and cannot err, as Mr. Sherbrooke no doubt firmly believes, gives that function to Shemitic Israel alone. Three or four times was the promise made to Abraham, Isaac, Jacob, and the children of Israel, that in their seed only all the nations, families, and kindreds of the earth should be blessed (Gen. xii. 1, 3, xviii. 18, xxii. 18, xxvi. 4, xxviii. 14; Isa. xxvii. 6; Acts iii. 25). God's Word must be correct and the Vicar of Clifton has, we believe, partly misunderstood the passage, Gen. ix. 27—29. The error, of course, is at the bottom of all the opposition we encounter. For if the British be Japhetic in origin, and are yet enjoying all the blessings God promised on oath to the Shemitic family of Abraham and his afterseed, then the Word of God has failed, and the promises have failed with it. God forbid! Nothing of this sort can happen, and, therefore, the true meaning of Gen. ix. 26—29 cannot be in opposition to the rest of the Word, as our opponents seem bent on showing. God, the covenant God, is the God of Shem. Being such, He must dwell in the tents of Shem; and all work for God, of which He is the author, must be done by the Shemites, because God dwells in their tents. For Japheth there is but one blessing conferred by the Lord. He Japhethises or scatters and opens him out.

An article, going into the whole case, and giving valuable remarks confirming our views from the Rev. C. W. Hickson and from the authoress of "The Heir of the World," will be found in Vol. VII. of the BANNER OF ISRAEL, May 2, 1883, pp. 198, 199. On p. 216 of that volume, we have the Rev. Marcus S. Bergmann, a converted Jew and Missionary to the Jews in East London to-day, giving his opinion in our favour and referring, as corroboration of our view, that "God, not Japheth, dwells in the tents of Shem," to such texts as Exod. xxv. 8, xxix. 45; Num. xxxv. 34; 1 Kings vi. 13; Ezek. xliii. 7, and Psa. lxviii. 18.

## WAR OR PEACE FOR ISRAEL?

THE following appeared in the *Echo* of Nov. 9th, 1894:—

"FRANCE AND ENGLAND.

"The words of Mr. Hodgson Pratt should induce Englishmen to pause and reflect—to ask themselves what is the real state of feeling in France as regards England? and what will be the result of that state of feeling if it is accentuated and matured? There is a war party at Paris. Mr. Stead said recently, it was about the only centre in Europe where the war spirit was a danger; and those who live abroad, and are *au fait* with what is going on in France, know this is the truth. Certain French journals are mouthpieces of the war party; these fan the war spirit, and that they all tend to imbue young France with a thirst for revenge and military glory is patent to all. Constantly has my blood boiled to read the hateful, false, baneful articles of a certain paper, the boast of which is, it is read by three million Frenchmen daily. And the danger of this is widespread. The *Howler*, as I shall call this paper, is read throughout Europe. It forms the ideas and gives the information which people throughout Europe accept and believe in. And here is the danger, since France has become 'strong again,' and has become the ally of Russia, the *Howler* has clearly shown to Europe, and is showing it (that the war party at Paris hate England with a perfect hatred). They are waiting for their turn to come, and then the long reckoning with England will be squared.

"It is useless just now to try to inquire into the reason of this. The question is, is this feeling—this action of a party at Paris—a real danger to Europe? It certainly is to us. Mr. Pratt says, 'We do not believe in the false policy of ignoring danger.' And this refers to this feeling as shown in France, and then gets into European papers generally. But are we not ignoring our danger by making no supreme effort to be ready for a war—a revolution forcing on war (such as the world has never seen the like of, which may break out at any moment)? The *Howler*, at the Toulon fêtes, in a moment of expansion, made the statement that it

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had a political agent, whose office it was to cry up and assist the fusion of French and Russian friendship, and to show up the perfidy and danger to Europe of England. This policy is being carried out to the bitter end as regards England.

"Sensational, false, and fiery articles are being spread broadcast over Europe, the intelligent Europe which reads French, the tendency of which is to show up England as a brutal power, a bully, a standing danger, and to secure the firm alliance of the young Russian party, while clearing the ground all round for making France to appear as the great nation called to establish righteousness, and do justice amongst mankind.

"The public mind of Europe is being poisoned at England's expense. Do Englishmen think that airing a few schemes, however good, making for peace, or interviewing a few good true-hearted Frenchmen who know what is going on, will put any appreciable pressure on the war party?

"Do Englishmen think that Italy, staggering under her heavy load, does not see clearly the issue; or Germany, with its colossal burden; or Austria and Hungary? They see, as Continental papers show them, as the public feeling of France shows itself, that the danger is real, terrible, and as they believe, approaching. They bear these burdens to keep the fatherland intact, safe, whole.

"England looks on placidly, and says, as an Englishman said to me in Central Europe one day, 'We have always come out of it all right, and I suppose we always shall.'

"Let it be clearly understood, these few observations are the result of many years' observation and study abroad. And, visiting England again after a long absence, I am literally astounded to see the carelessness and indifference of Englishmen when war—horrid war—may to-morrow be thundering at the gates.

"Mr. Pratt thinks some organized effort should be made to meet, oppose, stem the torrent of false distorted views being disseminated abroad where England is practically unknown, and her adversaries are loud-tongued, and have the ear of the people.

"There is a remedy for it—a peaceful one, too. I wonder if there are a few English patriots ready to unite and carry it out. It can be done fairly well if the whole question is gone into, the means to the end discussed, and a strong organization worked out by practical men.

"VIATOR."

Regarding the above, our correspondent, G. W., wrote thus:—

"This looks black enough, but being Israel, what have we to fear? Mr. Pratt, no doubt, thinks this nation is Gentile, and therefore must be drawn into a horrible war against France; and if we were Gentiles, that might be our fate. But there seems no doubt that something horrible on the Continent will break out very shortly."

NOTE BY THE EDITOR.

We publish the above that our readers may see what poor consolation those have who repudiate the Identity, and that they have no comfort to offer to those who are thought by them to be exposed to the terrors so vividly painted. These terrors are believed by them to be impending over our nation, by reason of the hatred of the war party in France. Mr. Pratt points to one of our Israelite traits, and declares with astonishment that we "English" live "carelessly," and also (evidently) "confidently," in the Isles, according to the prophecies concerning Israel in Ezek. xxxviii. 11, and xxxix. 6, R.V. The very spirit of this our people spoke in the words quoted by Mr. Pratt. An Englishman said to him as to the impending troubles, "We have always come out of it all right, and I suppose we always shall." A people who, in the face of impending dangers, and of the threats of a neighbouring race, having no reason to love us, are yet living carelessly and confidently, have, it is true, no ostensible grounds for their happy serenity. But they are, in fact, God's chosen ones, the House of Israel; and they live under the special security of Divine promises which guarantee them protection and safety, in their island home, from the assaults of enemies who desire to conquer them, and to usurp all the good things that God has given them abundantly to enjoy.

Mr. Pratt's fears are vain. God will frustrate all the devices of our enemies, and will see to it that the plans they are for ever conceiving to effect our ruin shall be rendered abortive, and our "appointed place" made perfectly safe and sure. To the Lord be all the glory.

## EDOM SHALL BE A POSSESSION.

BY JAMES MCINTOSH,
*Vicar of Sacriston, Durham.*

IN a former article entitled "Britain's Heritage," we endeavoured to show that Britain would form a convention with Turkey and Egypt for mutual protection. We will now try to prove the identity between Moab, Ammon, and Assyria. In the history of Edom, we find, with only one or two exceptions, Moab and Ammon banded together against Israel. The reader will also observe by reference to the Concordance, that these three nations are often mentioned together. There existed among these nations an inveterate hatred and national prejudice against Israel, though they had been treated by Israel with the utmost consideration, as they proceeded to take possession of the land of promise. The Lord of Hosts had charged Moses not to meddle with Edom, and not to distress Moab, nor Ammon, and yet these nations sought every opportunity to injure Israel. Edom, which was of nearer relationship to Israel than the two others, indulged in the most spiteful hatred, and stirred up frequent confederacies against Israel to root them out of their own land.

On account of this hatred, which was manifested on all occasions, God declares His indignation against Edom in particular. We fail to trace the slightest ray of hope respecting its future, whereas a promise is recorded in favour of both Moab and Ammon, that God would bring again in their captivity in the latter days (Jer. xlviii. 47, and xlix. 6). But the destiny of Edom is that of utter destruction. Edom rejoices in the calamity of Israel, and desires that it be no more a nation. Edom takes possession of their lands, and says triumphantly, "Aha, even the ancient high places are ours in possession" (Ezek. xxxvi. 2)—that is, they now possessed the land given to Abraham and Isaac. But read chap. xxxv. 5: "Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end." This must have direct allusion to the time near the restoration of Israel to its own land. Verse 6: "Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; sith thou hast not hated blood, even blood shall pursue thee." (Read whole chapter and the next upon this subject).

Edom, we learn, has possession of the Holy Land at the

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time when God's people are to be brought back, which will appear quite manifest by glancing at the words of prophecy. "These two nations and these two countries shall be mine (Edom's), and we will possess it" (Ezek. xxxv. 10). Again, verse 12: "And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given as to consume." Verse 14: "Thus saith the Lord God: When the whole earth rejoiceth, I will make thee desolate." This destruction and desolation shall be executed by the people of Israel, "And I will lay My vengeance upon Edom by the hand of My people Israel; and they shall do in Edom according to Mine anger and according to My fury; and they shall know My vengeance, saith the Lord God" (Ezek. xxv. 14). "But they (Judah and Ephraim) shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them" (Isa. xi. 14). Or, as the Septuagint version renders it, "And they shall fly in the ships of the Philistines (or from Cyprus the writer would suggest), they shall at the same time spoil the sea, and them that come from the east, and Idumea (or Edom): and they shall lay their hands on Moab first; but the children of Ammon shall first obey them" (see Isa. lx. 14).

Edom has ever been regarded as the most terrible foe of Israel. The Jews generally name the Romans, Edomites, and look upon them as their hateful brother. The Romans certainly did inflict upon them the severest punishment possible, but their hatred had an end, whereas, that of Edom's only ceases when Edom is utterly destroyed, and when the whole earth rejoices. That is, when the year of the redeemed has come, then the day of vengeance against Edom will arrive. Thus Moslem Turkey, otherwise Edom, otherwise Romans, for their capital was called New Rome, shall be visited with the sword when the whole earth rejoices. But in the former article on this subject, we stated that Assyria and Turkey were equivalent. If Turkey be equivalent to both Edom and Assyria, it follows that Edom=Assyria. Let us see if we can prove this. Well, in Isa. xiv. 24—27, we find the Assyrian in possession of the Holy Land at the time when the yoke is to depart from off them (God's people. Read beginning of chapter). Verses 25, 26: "I will break the Assyrian in My land, and upon My mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders." "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations." Surely this is the same event which is to happen against Edom in the land of promise. Ancient Assyria was found in league with Edom in hostile confederacy against God's people (Psa. lxxxiii. 3—8).

We also know that Edom has possession of the Bosphorus at the time when Israel is to return (Obad. 20). Paleographical discoveries establish this fact. The restoration of Israel to God's favour, and their return to their own land, will be the subject of praise to all the families of the earth, which shall be Abrahamic as we believe. But when this glad day comes, when the whole earth rejoiceth, then shall Edom be desolate. This agrees with the prediction, "The day of vengeance is in My heart, the year of My redeemed is come" (Isa. xxiii. 5). In the same prophecy we read, "For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion" (Isa. xxxiv. 8). This latter chapter sets forth the coming judgment upon the nations, when Edom shall be visited with slaughter by the sword of those who come from Edom, with dyed garments from Bosrah.

Some of your readers may recall to mind the articles written in 1876, showing that Britain must have the straits of the Bosphorus. This acquisition to our Gates looks more probable now than ever. At the same time, we have come to the conclusion that Constantinople will not fall into the hands of any power, but that it will be utterly destroyed by fire, and that some tremendous shock, either of earthquake or volcanic action, will hurl it to the ground, while Britain will take possession of the waterway as her inheritance. "They shall possess the Bosphorus" (Obad. 14). It is well known that among the Turks a very small number belongs to the ruling or moslem (moslem, may possibly be derived from Hebrew signifying ruling) part of the nation. The great majority are called the Rayas, or Flock, who are chiefly members of the Greek Church. When, therefore, the Moslem Turk is destroyed in the city of strength, the Rayas, or Flock, will join themselves to Britain, and place themselves under the protection of her wings, against the ravages of the northern colossal bear, which now seeks a pretext to lay hands on the much coveted water-way, that he may make the Black Sea a Russian lake.

This flock will become joined to us, as in Isa. xi. 14. They will also become our servants, and shall, with us, worship the Lord of Hosts. But these people are probably Moabites and Ammonites. May not Ottoman signify Lot-ammon, where Lot stands for the elder brother Moab? But these people, as remnants, are to be brought back from their captivity in the latter days (Jer. xlviii. 47, xlix. 6). When we reflect that Edom, Moab, and Ammon, were in the closest bonds of union, and that they now possess the whole region of ancient Assyria, we need not be surprised that Assyria is put for the children of Lot in Isa. xix. 23, 25, and is called the work of God's hands, seeing that the Elamites (neighbours of Ancient Assyria), Moabites, and Ammonites are to return from their captivity in the latter days. But to Israel belongs the heirship of their lands (Jer. xlix. 2).

Again, Edom is spoken of in Psa. cxxxvii. 8, as the daughter of Babylon; and what name do we find as the name of their stronghold in Europe, but Stamboul, hidden or mysterious Babylon? In Jer. xlix. we have a description of Edom, but in chap. l., we have a similar character ascribed to Babylon. Both are spoken of as proud, both described as terrible. Verses 19—21 of chap. xlix., as spoken of Edom, are identical with those of chap. l., verses 44—46, as spoken of Babylon. But upon Babylon "will the Lord stretch out His hand, and roll it down from the rocks, and will make it a burnt mountain" (Jer. li. 25). (See Rev. xiv. 8, xviii. 18.) That this is Constantinople appears evident, because the sea is to wash over her, and that she is to be as Sodom and Gomorrah, and the neighbouring cities of the plain, which are now covered with the waters of the Dead Sea (not true of Ancient Babylon). But this is spoken of Edom and Babylon (Jer. xlix. 18, and l. 40). Who are these described in chap. l. 41, 44, but Britain and her colonies? The description is perfectly correct, "Behold, a people shall come from the North, and a great nation, and many kings shall be raised up from the coasts of the earth." But this is said of Israel in ver. 9: "For, lo, I will raise up and cause to come up against Babylon a GREAT ASSEMBLY OF NATIONS from the NORTH country: and they shall set themselves in array against her; from thence she shall be taken; their arrows shall be as a mighty expert man; none shall return in vain." (Read Gen. xxviii. 3.) Isaac's blessing to Jacob, when leaving home for Padan-Aram: "And God Almighty bless

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thee, and make thee fruitful, and multiply thee, that thou mayest be an ASSEMBLY OF PEOPLES." Can we fail to see the connection, and do we not find such an assembly of people occupying as its chief seat of empire the North country, and whose voice is like the roaring of the sea, or as that of the lion in the forest in their loud hurra? the word used in ver. 15: "Shout (hurrah) against her round about; she hath given her hand: her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord: take vengeance upon her, as she hath done, do unto her." (See Zech. ii. 6, 7.)

In Isa. xxxiv. 5, 8, 9, 10, we learn that when the Lord shall pour His fury upon all nations, Edom shall be visited with judgment, and then shall the strong city become a desolation. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." "It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." In the fall of this mighty city the world shall be moved, consternation shall seize all the dwellers upon earth. Then shall the "great trumpet of jubilee be sounded, so that they shall come who are 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 at Jerusalem" (Isa. xxvii. 13). Thus, when Britain, the assembly of nations, occupying the North country and the coasts of the earth, with her soldiers clad in red, and her sailors in purple, shall take possession of the Sraits of Constantinople on the Asiatic side, then shall the proclamation go forth, that all the banished Jews may return to their own land, and the ships of Tarshish first will bring them to Jerusalem, to place them in their own land, their silver and their gold with them. Surely it seems quite plain that Turkey is the sole cause of Israel being kept out of her possession, but when God shall take vengeance upon her, and bring down her pride to the dust, then shall the common people of Turkey, the Rayas, be found to be enemies to their rulers, for the least of the Flock shall draw them out, they shall welcome the British, or Israelitish standard, and shall join themselves unto the House of Jacob for evermore, and then shall take place that terrible contest for the possession of Palestine.

## HOW WE MAY REMEMBER THE RIGHTEOUS ACTS OF THE LORD.

WE have but one way whereby we may know the righteous acts of the Lord, that is His righteousness. We can do this only by the exercise of memory in regard to His dealings with His people. What did He do with them and for them? What did He promise them, and how did He perform His promises in the past and in the present? The Lord's controversy with His people was described in Micah vi. 1—5, and His words to them were these: "O My people, what have I done unto thee? and wherein have I wearied thee? testify against Me." He then reminded them of what is recorded in the Holy Scriptures respecting Israel's past history. "I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam." The direct appeal was to the Scriptures; and Israel was directed "to remember now what Balak, King of Moab, consulted, and what Balaam, the son of Beor, answered him; remember from Shittim unto Gilgal, that ye may know the righteous acts of the Lord." The reference in this prophecy to the action of Balak towards Balaam, and to the prophecies of the latter, is very remarkable, and proves the importance of this episode in the history of Israel. It has a lesson to teach, and we must refer to and remember it, if we desire to know "the righteous acts of the Lord."

The righteous acts of the Lord can only be gathered from these prophecies by noting the exact performance of His promises to His people in accordance therewith. The four prophecies of Balaam held out to Israel a glorious and splendid future, and these being God's special promises to His chosen people we are bound to refer to them, and to give God the glory for His righteous acts. When we observe the exact correspondence between the promises, and their historical fulfilment in our modern days to His chosen ones, we cannot but know the righteous acts of our God, in so exactly performing His Word to them throughout their checquered career.

Balak desired to have the children of Israel cursed of God so that he might be able to "overcome them, and drive them out" of his borders (Num. xxii. 11). But God bade him know that He would not let harm come to them, but that Israel should become a powerful, mighty empire, innumerable in multitude, "dwelling alone," righteous, and blessed in all ways (Num. xxiii. 9—11). Balaam let Balak know that Israel was always to be a power conquering in war, out of whom should come forth a star (the Lord Jesus Christ) and a sceptre (Israel's empire), which "should smite the corners of Moab, and destroy all the children of Sheth." "Out of Jacob" was to come "He that should have dominion, and should destroy him that remaineth in the city" (Num. xxiv. 17—19).

Here we have the picture of a victorious mighty empire, during the Christian dispensation, whose appearance was to be subsequent in time to the prophecies of Hos. i. 10, and Dan. vii. 27. Israel of that coming time was to be "in many waters," that is among many nations, and his king—(Israel was always to be under a monarchy)—should be higher "than Agag"—or Gog, the Russian—and his (Israel's) "kingdom was to be exalted" (Num. xxiv. 7). His strength was to be like the lion's; for in vision Balaam saw the nation as one that "crouched, that lay down as a lion, and as a great lion; who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. xxiv. 9, 10). The people Balaam saw thus blessed is conclusively proved to be Israel, by God's own blessing pronounced on Abraham's after seed in Gen. xii. 2, 3: "I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." "I will make of thee a great nation. I will bless thee, and make thy name great. And thou shalt be a blessing."

Such were the words of Balaam in reply to Balak's consultation with the seer. What we have to do, according to Micah vi. 1—5, is to remember what Balak required, and what "Balaam, the son of Beor, answered him," and then to compare the after history of Israel with the words of prophecy, in order to decide whether or no God is a righteous, faithful God! We have our test! If the prophecies have failed, as nine out of ten of our clergy really hint, nay, declare has been the case, then God cannot be believed in reference to any of His prophecies and promises! Therefore, His testimony respecting Christ cannot be believed! We and all mankind, then, are lost for lack of a Redeemer, and we cannot appeal to any of the righteous acts of the Lord, since there is no righteousness

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in Him, according to the words of Micah! To all which blasphemous thoughts we say again and again God forbid! God, the Righteous One, forbid!

Micah was correct! We can know the righteous acts of the Lord, because we read in the Scriptures, and call to mind, the story of Balak and Balaam, and how the Lord has fulfilled every jot, every tittle, and every iota of His promises to Israel given by the mouth of Balaam, the heathen seer. He has raised up a nation in these our latter days, who respond in all particulars to "the great and mighty nation" which Balaam saw in vision in "the latter days," going forth, like a lion, conquering and to conquer (Num. xxiv. 8—14). A nation is this, settled in islands in the West; holding the Gate of her enemies; multitudinous beyond all experience; Christian in character, loving the souls and bodies of mankind; evangelistic in aim; abnormally wealthy; possessing a vast commerce in all seas; a conquering military and naval empire; with colonies in the four quarters of the earth; and a heathen dominion of an extent unknown hitherto to mankind.

Here is a picture taken from the prophecies, which are all in perfect agreement, even in the least particular, and lead to the conclusion, which is inevitable, that the British are Israel, as described by Balaam in his answer to Balak, the King of Moab. The recollection of these things, and the perfect fulfilment of the Lord's prophecies respecting Israel, teach us, then, to know the righteous acts of Jehovah, and so to know and be convinced that He is a righteous and faithful God, a God whom we may trust as to the sacrifice of the Lord Jesus Christ for us, and rely upon in the matter of our personal and our national salvation, too! To the righteous and faithful God, then, be all the praise given by us, being Israel, His people, for ever!

## ONTARIO'S NEW NORTH.

THE following appeared in *The Toronto Empire*, of November 17, 1894, and seems to indicate the existence of a new and pleasant opening for our British surplus population waiting for new homes and land, where they may settle and live. The writer, who appears to be a "British-Israelite," introduces his subject as

"A GREAT LAND AWAITING SETTLEMENT.

"This is an age of land hunger. In all parts of the world, men are afoot in quest of land where they can make homes for themselves, and gain the independence the older countries deny them. British stockmen and farmers are pushing their way into Africa, sheep herders and graziers swarm alike on the uplands of New Zealand, and the desert-bound plains of Australia. Mad scrambles for homes mark the opening of new territory in the United States, and all through the Spanish-American republics and the pampas of South America the cry is for 'land, land.' Even bleak and dreary Patagonia has not been overlooked, for there a party of Welsh sheep raisers have planted themselves, and possess flocks which must ultimately play an important part in the wool and mutton market. Within the past quarter of a century our own great west has been reclaimed from desolation, and from the Red River to the Rocky Mountains, from the boundary line to the plateaus of the Saskatchewan the herder and the husbandman find it a pleasant land. With that restlessness which is peculiar to the race, and has ever pressed them westward, our own farmers have not resisted the movement which impelled them to seek new homes in the new land, and from the plains of Manitoba to the valleys of British Columbia the virile and progressive presence of the sturdy yeomanry of Ontario is making itself felt. God enjoined upon His chosen people that they should inhabit the waste places of the earth and make them fruitful. If the Anglo-Saxons are not the chosen people, they and they alone are the ones who are bearing out this injunction. They

SEARCH OUT THE WASTE PLACES,

and inhabit them, and there is nowhere they will not go, no hardship they will not suffer, to possess land worth possessing.

"To those among us and those abroad, who want land which can be easily reached and easily secured, land which, though comparatively in a wilderness, yet is within easy distance of two great centres of population, Toronto and Montreal, I would say that the newly opened district of Temiscamingue affords opportunities which the west does not present. I am satisfied from what I saw and heard during my visit to Ontario's new north that as soon as it becomes generally known that there are in that region, less than 300 miles north of Toronto, in a straight line, hundreds of thousands of acres of land of as fine a quality as any in Canada, which settlers can secure, there will be a great demand for it."

The writer of the above has advanced an argument in favour of Our Identity which is as cogent as any we know, to prove that the British are the Lost Ten Tribes. The passages of Scripture which predict for Israel the destiny named are these:—

Isa. xlix. 8, R.V.: "Thus saith the Lord, In an acceptable time have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages, saying to them that are bound, Go forth, to them that are in darkness, Show yourselves."

Isa. lxi. 4, R.V.: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

Isa. xxxv. 1: "The wilderness and the solitary place shall be glad; the desert shall rejoice and blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, the excellency of our God"—words spoken concerning the "redeemed and ransomed of Jehovah, who shall return, and come with singing unto Zion" (ver. 10).

These prophecies were spoken regarding Israel, that is, "Israel-obedient," who were necessarily Israel Christianized ("the sons of the living God" of Hos. i. 10). The Jews could not have been included, since they refused, and still refuse, Christ, were disobedient, and have for 1890 years had no empire or wealth, and no opportunity for carrying into effect the glorious promises which have been literally fulfilled by our own nation exclusively.

The Canadian writer is correct in his conclusion that "if the Anglo-Saxons are not the chosen people, they and they alone are the ones who are carrying out the injunction. They search out the waste places, and inhabit them, and there is nowhere they will not go, no hardship they will not suffer, to possess the land worth possessing." We may add further, that if the British be not Israel, we must look for some other race to fulfil the promises God made to that chosen people exclusively. But one important gift which

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God gave them, the coming Israel will never be able to enjoy. They will never be able to occupy "the desolate heritages" and turn them into "blossoming and fruitful gardens of the Lord!" For the British will be then, as they are now, in possession; and have already transformed the desolations of the earth, such as the Dominion of Canada, New Zealand, Australasia, South Africa, and a great part of the Peninsula of Hindostan into "singing" and "rejoicing gardens," full of the blessing of the Lord. The coming Israel, therefore, if the British be not they, will be unable to fulfil the prophecies; a conclusion which is absurd! It is, indeed, proof that no other supposition can prevail, but that the British nation is Israel of the House of Joseph, according to the Scriptures.

No doubt Canada is a land of wonders. Not only has it a really boundless territory, most of which was till lately, or is now, in a state of nature, literally "desolations" or "waste places"; but it possesses an energetic, pushing British population, which, with the aid of immigration, is rapidly taking up and occupying the land, and possesses already over 15,000 miles of railway, all built during the last 27 years! The enormous size of the Dominion of Canada can best be realised when it is remembered that British-India, as a whole, is only one-third the size of the Dominion, and that on a mercator's projection it is quite easy to fit in three Indias, as large as our heathen empire, to occupy the space which the Dominion takes up on the map! Yet Canada is only one of several British-Israelite nations growing before our very eyes! Australia will be a great British Empire itself some day, yet always, like Canada, the dutiful, loving daughter of the old mother in the north and west.

Larger even than Canada and Australia, there is South Africa looming vast already as a British "daughter nation," but destined yet, we believe, from the teaching of the prophecies, to be "the Empire of Africa" itself, another huge Hebrew daughter, owning loving allegiance to the little "Isles of the West," where the "House of Israel" now dwells, as the "place appointed" for her by the God who guides her! (Isa. xlii. 16). To Him be all the praise!

## COLONIZATION.

By W. L. Blore.

### PART I.

James iv. 13—16; Exod. xxxiii. 12—17; Mal. i. 11.

It is amusing to see the leading continental nations of Europe putting forth their best efforts to colonize the waste places of the world without taking into account "the Holy One of Israel—the God of the whole earth" (Isa. liv. 5). The first great colonizers in modern times were the Northmen, who established colonies in Iceland and Greenland, and their most important discovery was America.

"In the beginning of the eleventh century two Norsemen, Thorwald and Leif, natives of Iceland, sailed far to the South-west, where they found the rivers abounded with fish, and that the finest furs could be procured. They and their countrymen repeated their visits. The name given to the region is Vinland, from the vines growing in it, a feature which occurs to us as very foreign to this part of the world; but, in fact, wild vines are found growing in all the most northerly districts of America. My researches lead me to believe that Vinland must have been a southerly district of Greenland. In 1211 A.D., Bishop Eric is said to have repaired thither with the view of converting the natives."—*Murray's Cycl. of Geography.*

About the years 1492—1498 Gama and Columbus appear on the scene. The latter goes Westward, the former Eastward. These navigators represented Spain and Portugal, and under the direction of the Pope certain domains in the newly-visited regions were granted to these two countries. Spain, under Charles V. and Philip II., continued the most powerful kingdom, and her armies the most formidable of any in Europe.

As to Portugal, her flag at one time floated victorious over all the Eastern seas; while, in the West, by the possession of Brazil, they came into some competition with Spain. After four hundred years, what a change do we see in the position of these two Papist States, and in what an inferior condition do we find South America as compared with the States of Anglo-Israel in North America, the Pope's presumptuous grant notwithstanding!

The descendants of the colonists in South America, after four centuries, amount to but one-third of the descendants of Anglo-Israel in North America, who have been established there for but half the time. Even, as European states, the names of Spain and Portugal occur but seldom in our daily Press; and, as to South America, the finances of that region are constantly in an unsettled condition, strife and bloodshed seem every now and then to prevail. "The sciences have not yet shone very bright, although in the olden time much has been expended by the Government to promote these. The amusements of the people are chiefly those of old Spain—bull-fights and religious processions. Ignorance, extravagant love of diversion, abject superstition, and propensity to quarrelling prevail."

In trade South America and Mexico unitedly have but reached half of that of Anglo-Israel in North America, which latter is but half as old as the former; and in social status, general enterprise, influence, and wealth, comparison is out of the question, as there is as much difference as between the light of day and that of night in favour of Canada and the United States.

At present the colonial dependencies of Spain and Portugal are given by Whitaker at only 400,000 square miles. I here append a comparative table of areas, &c., of the leading colonizing powers of Europe and America:—

| | Sq. Miles. | Population. | Trade. |
|---|---|---|---|
| Anglo-Israel ..... | 12,700,000 | 420,000,000 | £1,500,000,000 |
| Russia ..... | 8,500,000 | 109,000,000 | 133,000,000 |

I look upon Russia in Asia as a Russian colony or dependency. The Anglo-Israel area is one-half more than that of Russia, but the population is nearly fourfold, the trade nearly twelvefold, and the revenue threefold. But let us restrict our attention to a comparison between British Asia and Russian Asia. To do this it will be necessary to average the Russian trade as to population, thus giving Russian Asia a full proportion. The result is as follows:—

| | Area Sq. Miles. | Population. | Trade. |
|---|---|---|---|
| British Asia..... | 1,700,000 | 292,000,000 | £225,000,000 |
| Russian Asia ..... | 6,400,000 | 17,000,000 | 22,000,000 |

Now, if we revert in both instances to the mother country, in order to show the reflex influence of colonization, in their relation thereto, we find the status of the United Kingdom and European Russia to stand thus:—

| | Area Sq. Miles. | Population. | Trade. |
|---|---|---|---|
| United Kingdom..... | 121,000 | 39,000,000 | £715,500,000 |
| European Russia..... | 2,081,000 | 92,000,000 | 120,000,000 |

Of course, the trade of the United Kingdom is affected

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by its other colonies beside its Asiatic; but the above shows the status of these two leading European States at the present moment. For the information of your readers, I give the annual income of the population in the United Kingdom and in European Russia respectively:—

United Kingdom Annual Income..... .. £1,200,000,000
European Russia „ „ ..... 600,000,000

*(To be continued.)*

## 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-FOURTH MONTHLY REPORT.

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|---|---|---|
| By the Treasurer:— | | |
| P. C. G., towards Miss O. Mount's Honorarium ... ... ... ... | 10 0 0 | |
| Mrs. J., Edinburgh ... ... ... | | 0 5 0 |
| Mrs. E., Shrewsbury ... ... ... | 0 1 0 | |
| By Miss E. M. Rush:— | | |
| Sale of pamphlets ... ... ... ... | | 0 0 6 |
| G. W., Tunbridge Wells ... ... ... | | 0 0 6 |
| Mrs. B., Shepherd's-bush ... ... ... | | 0 5 0 |
| S. R., Wilsden ... ... ... ... | | 0 0 6 |
| Mrs. H. and friends, Bridge-of-Allan ... | | 0 6 0 |
| T. A. F., Purekiriki, New Zealand (a collection) ... ... ... ... | | 0 15 0 |
| T. F., Dunedin, New Zealand (collection and sale of books) ... ... ... | | 1 16 6 |
| E. G. A., Dubbo, New South Wales ... | | 1 0 0 |
| G. H., Liverpool ... ... ... ... | 0 5 0 | |
| M. A. F. ... ... ... ... ... | | 0 6 0 |
| W. T. W., Crewe ... ... ... ... | | 0 3 0 |
| 1895. | | |
| By the Treasurer:— | | |
| Mrs. S., Cheshire ... ... ... ... | | 0 5 0 |
| J. M., Masham ... ... ... ... | 0 2 6 | |
| F. W. R., Brisbane (per Messrs. Banks and Son) ... ... ... ... | | 0 2 6 |
| A. K. R., New Hebrides (per Messrs. Banks and Son) ... ... ... | | 0 6 6 |
| Miss R., Liverpool... ... ... ... | | 0 2 6 |
| J. M., Wearmouth... ... ... ... | | 0 5 0 |
| H. E. T., Dorking ... ... ... ... | 0 10 0 | |
| By Miss E. M. Rush:— | | |
| J. G. W., Alfreton (per Philo-Israel) ... | | 1 1 0 |
| Mrs. B., Southport... ... ... ... | 0 5 0 | |
| R. H., Bedford-park ... ... ... | | 0 5 0 |
| R. N., Birkenhead ... ... ... ... | | 0 2 0 |
| W. A., Leicester ... ... ... ... | 0 2 6 | |
| E. L., St. Leonards ... ... ... | | 0 1 0 |
| Miss L. L. ... ... ... ... ... | | 2 0 0 |
| Mrs. M., Hampstead ... ... ... | | 0 5 0 |
| A. J., Broughton, Victoria ... ... | 0 7 6 | |
| Miss. L., Andover ... ... ... ... | | 1 0 0 |
| Sale of book and pamphlets ... ... | | 0 3 2 |
| J. G. T., Newcastle-on-Tyne ... ... | | 1 0 0 |
| J. H. ... ... ... ... ... | | 0 7 6 |
| Miss P., Malta (for BANNERS) ... ... | | 0 7 0 |
| Sale of papers ... ... ... ... | | 0 0 6 |
| E. H. ... ... ... ... ... | | 0 2 0 |
| W. R. (monthly) ... ... ... ... | 0 4 0 | |
| Miss C., Clifton ... ... ... ... | | 0 5 0 |
| Miss M., Stockwell ... ... ... | | 0 1 0 |
| | £11 17 6 | £12 19 8 |

Total, £24 17s. 2d.

J. LAWRENCE, *Hon. Treasurer.*

ANGLO-ISRAEL FREE DISTRIBUTION FUND.—Object: To assist in making known, by special means, the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 100 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid, as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South Africa.

Some time back the Distributors of the Anglo-Israel Free Distribution Fund had under consideration an idea of dropping the word *Free* out of the title of the Fund, one reason for the change being that the word *free* may perhaps imply, as it has appeared to do in our experience with some people, that any amount of our literature might be had for the asking, to scatter indiscriminately. It will be evident to our real friends who understand, and enable us to carry on the work of the Fund, that at no time could we have had money enough in hand to attempt that free kind of distribution, and the statement heading this, concerning the Object and Method of work, which has been printed year by year in the *Anglo-Israel Almanack* and elsewhere, shows that broadcast sowing on both good and bad ground has not been desired. The following quotation from "Sowing the Seed," with report for 1892, proves in what sense the *free* distribution was to be understood:—

"Free, but always with a curb on nevertheless, not the wholesale, broadcast, free scattering. No; that requires a magic purse, a lucky-bag ever full. And even had we that, there would be no denying that behind the teaming press which it would command, there would be wanting the unknown power that should compel every eye to read. Would that we might have it. Failing that, it will be good to remember, when haphazard sowing is desired, that there is the Waste Paper Basket, always ready and willing to receive contributions, and it may be only too frequently made use of."

Now that the Banking Account of the Fund must be transferred to the London and County Bank, Margate, and the title given afresh, upon the resignation of Miss Lawrence as Hon. Treasurer, it has been decided to allow it to stand simply thus, THE ANGLO-ISRAEL DISTRIBUTION FUND. As some subscribers and correspondents in the past have contented themselves with giving the Fund this shortened name, we hope the gain in conciseness will be generally considered an advantage.

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 would go to Sowers who have not the means to defray any extra expense connected with them.

This week it will be best to give only a quotation from one interesting letter received from a Sower abroad, now visiting England, as the space at our disposal will hardly allow room for the usual SOWING THE SEED paper, with further news from correspondents that our readers will doubtless be glad to see.

The Sower referred to, who is most earnestly desirous of proclaiming the truth of "Our Identity," wrote: "I am always so pleased to receive my BANNERS and the *Covenant People*. I have done what I could, I hope, to spread the knowledge of the Identity, and, with you, I feel that this knowledge and belief are indeed only the stepping-stones to the knowledge of what our duties are, and what is required of us, and leads to the spirit of praise and thanks to the God

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of Israel that He has 'performed His mercy promised to our forefathers, that we may serve Him without fear,' and 'guided our feet into the way of peace.' I have given the last copy of 'British-Israel Truth' to the daughter of a clergyman, who for many years has been an opponent to the Identity; but when I mentioned the subject she said she would *like* to study it. In a hasty letter thanking me for sending the book, she said she had peeped into it at 12 p.m., the first moment she had had to herself, and thought it must be very interesting." There is a hopeful look in this, and maybe the father's interest, so much to be desired, will follow the daughter's. Here we may note the advantage it is for our Fund to flourish sufficiently to enable us to put some good books, as well as less expensive works, into the hands of judicious Sowers, for lending, or for gifts where there is real probability that they will be read and appreciated. Thus quietly, by God's blessing, another mind and heart may be enlightened, another worker be led into the field to carry further the news of Israel's revelation.

Our correspondent then refers to a visit to a relative: "I showed him some BANNERS I had taken for the purpose. He said he should like to know more, and would show them to a friend, an earnest, good man. Since then he has written, saying they are going to study the subject, and asking for some more literature. I sent No. 1 of 'Our Race,' and last year's BANNERS, as I hope and think they will distribute them. I should so much like him to have a copy of 'British-Israel Truth.'" This, of course, we expect to send shortly from the Fund.

Letters such as the above show the every-day progress that is being made, and prove the need for and the value of our having always a good stock of varied literature to draw from. Applications come constantly, and it has been, and it will still be, the hearty desire of the Distributors of the Fund *not to delay*, and so cripple the energies of our fellow-workers. We would add the reminder that it is our rule and intention never to go into debt, believing that system to be a *wrong* method of working, and so we will continue to look with hopeful confidence to the readers of the BANNER, our many friends, to support us in all that we would attempt for the everlasting praise and glory of God.

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

Westgate-on-Sea, Jan. 19th, 1895.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, 4, Westgate-road, Westgate-on-Sea; and by the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, the London and County Banking Company, Margate.

STATEMENT OF ACCOUNTS,
From Jan. 1st to Dec. 31st, 1894.

| *Receipts.* | £ | s. | d. | *Expenditure.* | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| Balance in hand ... | 32 | 15 | 8½ | Books, Pamphlets, and Leaflets, including carriage from publishers ... ... ... | 47 | 14 | 5¼ |
| Subscriptions and donations ... ... ... | 126 | 6 | 11 | The BANNER OF ISRAEL, including carriage from publishers ... ... ... | 39 | 17 | 9¾ |
| Sale of Leaflets, etc. | 1 | 0 | 4 | Honorarium to Miss O. Mount ... ... | 20 | 0 | 0 |
| Subscription towards Miss O. Mount's Honorarium... ... | 10 | 0 | 0 | Cheque-book ... ... | 0 | 2 | 0 |
| | | | | Postage, carriage, etc. | 33 | 2 | 2½ |
| | | | | Balance in hand ... | 29 | 6 | 6 |
| | £170 | 2 | 11½ | | £170 | 2 | 11½ |

JESSIE LAWRENCE, *Hon. Treasurer.*

Examined and found correct.

12th January, 1895. THOS. CLARK WESTFIELD.

ERRATUM.—Page 51, Col. 1, 17th line from end, for "Rev. R. Craig" read "Rev. R. W. Thompson," and line 6 from end, read "Rev. gentleman."

OUR Publishers have been enabled to make up a few more copies of the *cloth* edition of *Anglo-Israel Almanack* for 1895, price 1s. Early application should be made for these copies.

## ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last month seven new members have been added, making a total of 1,540.

A donation of 2s. was kindly sent towards the funds by Mr. T. R. M., Artane.

Identity believers would find this early month a good time to join our Prayer Union, and it is hoped many more will do so.

Subject for special prayer on last Sunday in February: That God will bless the members of the Prayer Union, giving each one a greater desire to study His Word, with earnest prayer for the Holy Spirit's teaching.

The financial statement for 1894 is as follows:—

| *Expenditure.* | £ | s. | d. | *Income.* | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| Donation to British-Israel Association ... | 2 | 8 | 0 | In hand from 1893 ... | 2 | 8 | 2½ |
| Honorarium to Sec. ... | 3 | 0 | 0 | By Cards ... ... | 2 | 19 | 8 |
| Postage and envelopes | 0 | 10 | 8 | „ Donations... ... | 0 | 5 | 3 |
| | | | | „ "Monthly Comments" ... | 0 | 8 | 0 |
| | | | | „ "Monthly Comments" sold by R. Banks & Son | 1 | 3 | 6 |
| | | | | „ "Prayers" ... | 0 | 4 | 4½ |
| | | | | | 7 | 9 | 0 |
| | | | | Expenditure ... | 5 | 18 | 8 |
| £5 | 18 | 8 | | In hand ... | £1 | 10 | 4 |

Audited and found correct.

JAMES DONELLY.

During the past year our Union has grown steadily. Fifty-six new members have been added, which is an increase of four on the previous year. The number of new names is encouraging, as it proves that the knowledge is still spreading, although it is so bitterly opposed in some places. Let us all take courage, and still press on.

In Nova Scotia, New Zealand, and Philadelphia, U.S.A., local secretaries are doing their best to spread the knowledge and induce those around them to study the Bible.

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. each, or 9d. per doz., postage extra. Address—Mrs. Woolcott, 265, Portnall-road, St. Peter's-park, London, W.

## FRANCE AND AFRICA.

(THROUGH REUTER'S AGENCY.)

Paris, Dec. 1.

COMMENTING on Mr. Rhodes's journey to London, the *Temps* makes the following remarks this evening:—"On comparing the utterances of the Cape Premier with the proclamation of a British Protectorate in Uganda, one cannot withstand a certain feeling of apprehension as to what will take place under a Chauvinistic Government in Great Britain, considering that these annexations have been carried out by a Ministry calling itself Liberal and pacific. British Africa is no longer the mere dream of certain fevered imaginations."

A MEETING AND LECTURE AT GLASGOW, ON OUR IDENTITY.—Last night, Jan. 22, we had a good meeting in the Burgh Hall; the lecturer was Mr. James McDonald, he is a descendant of one of our Scottish martyrs, and inherits much of that characteristic. He had a splendid lecture of a right tone, taking the Bible only, and setting forth God's faithfulness. He was much appreciated. He is coming out as a minister of the Free Church. He has the fire of youth with head and heart of an old experienced Christian. His subject was—"Israel, the Imperial Nation of the Earth."—R. W.

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

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

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

# THE BANNER OF ISRAEL.

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

VOL. XIX., No. 946. Entered at Stationer's Hall.] WEDNESDAY, FEBRUARY 13, 1895. [PRICE ONE PENNY.

*EDITED BY PHILO-ISRAEL.*

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## THE OTTAWA INTER-COLONIAL CONFERENCE.

A BLUE BOOK of nearly 400 pages has just been issued giving a history of the proceedings of the Ottawa Conference held in the Dominion of Canada, on the initiation of the Colonies only. The Blue Book is rendered more valuable by the report it contains, by the Earl of Jersey, regarding what was done by the Conference. The Conference assembled at the invitation of the Canadian Government, to consider how the means of intercourse between Australia and Great Britain, *via* the Canadian Dominion, might best be improved. They discussed the questions connected with steam-ship and telegraphic communication between the two points indicated, and also such questions as related to the trade between Great Britain and her self-governing Colonies. The Conference, of course, decided nothing; but opportunities were afforded for the statement by the Colonies of their wants.

The key-note of the proceedings, said Lord Jersey, was given in the words of the Canadian Premier, lately, alas! deceased in Windsor, after his sovereign had honoured him by admitting him to her Privy Council. Sir John Thomson welcomed the delegates thus:—"On this happy occasion, these delegates assemble after long years of self-government in their countries, of greater progress and development than the Colonies of any empire have ever seen in the past, not to consider the prospects of separation from the mother country, but to plight our faith anew to each other, as brethren, and to plight anew with the mother land, that faith that has never yet been broken or tarnished."

The reason why the Canadians feel more warmly towards their "old mother in the West" than do the Australian Colonies, was well-stated by the *Scotsman* of Dec. 11 last, in the following sentences:—

It is certainly a happy augury and a matter for pride and hope that the outcome of an experiment in self-government already extending over one or more generations should be a meeting of representative Colonists to devise a strengthening of the ties of interest and affection that bind them to their home country. If, as seems to be assumed, that attachment takes a more earnest and "passionate" form in the case of our children of the North American Colonies than of those who have settled in the Antipodes, an explanation is readily found, and it is not without encouragement. Distance, no doubt, counts for something; the laws of gravitation operate in the political world as elsewhere. But, on the other hand, the close neighbourhood of the American Republic has operated to produce repulsion rather than attraction among thoughtful Canadians; the Dominion has turned its negative pole towards the United States and its positive pole towards the United Kingdom. The group of Colonies which have had longest experience of self-government under the British flag are most enamoured of the union. Another hopeful sign was the presence of representatives from South Africa. The matters specially in hand—the construction of a submarine cable from Australia to Vancouver in British Columbia, and the establishment of a quick mail service between Great Britain and Australasia *via* Canada—did not directly concern them. Their coming was a voluntary testimony of the "solidarity" of interests and sentiments among the various Colonies and between them and the centre of the Empire; it was, and was felt to be, "a gracious and significant act." Then from more than one quarter witness was borne to the power of the British connection in helping to weld together not merely distant countries, but diverse races. The Chief Justice of the Cape confirmed the belief that "union is being more and more cemented between the English and the Dutch at the Cape." The Canadian Premier and the leader of the Opposition, Mr. Laurier, himself a man of French extraction and brought up, as he said, "on French systems," bore evidence to the warmth of the loyalty of the French-speaking people of Canada, This is not only good news; it indicates a profound change of sentiment and of political conditions, both in Lower Canada and in South Africa. Lastly, the Conference is expected to do good by impressing, with the aid of the object-lesson afforded by the Canadian Union, the advantages of Inter-Colonial Federation on the delegates from the other two groups of Colonies which are as yet unconsolidated and incapable of making their united weight felt by speaking with united voice.

The self-governing Colonies have placed before themselves

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and the mother country, a very important and desirable object. They have stated it as a preamble to the principal resolution. Thus:—"Whereas, the stability and progress of the British Empire can be best assured by drawing continually closer the bands that unite the Colonies with the mother country, and by the continuous growth of a practical sympathy and co-operation in all that pertains to the common welfare; and, whereas, this co-operation and unity can in no way be more effectually promoted, than by the cultivation and extension of the mutual and profitable interchange of their products, &c., &c."

The next step, however, shows a divergence between the Colonial wishes and ours. They wish us to abandon free trade, in respect to the outside world, and to submit in respect to Colonial commerce to a protective system with favouring clauses as regards our Colonies. The Conference was a great success as far as it went. But Federation, pure and simple, is not to be had yet, though no doubt as time goes on, and dangers for the Empire increase, a way will be found, out of the difficulty, which will be satisfactory to all the parties in the firm of "John Bull and Company." In this matter, the solution of which seems to us, at present, to be impracticable, it is satisfactory to know that God Himself is guiding us, and will finally bring us easily and safely through. He is pledged that His people shall in these, our last days, present the aspect of "a nation and a company of nations," which clearly expresses the idea of a "Federation of States," such as the world has not seen yet. What He has promised, He is sure to bring to pass, and we may safely leave the matter in His hands to bring about in His own good time and way. It is ours to watch the play of parties, and the struggles of nations, all acting as though perfectly independent of the divine guidance, but all, the same time, silently obeying His commands, and never swerving therefrom as to the general outline by a hair's breadth.

Among other things, it is curious to see how, in the matter of ocean telegraphy and submarine cables, God has favoured our nation, and while He has enabled our people to obtain a monopoly of the cables, He has restrained the other nations from competing with us, and forced them to lean on us for all their submarine cable work. The following on this subject comes to us from distant Tasmania (from Launceston), and while the origin of the facts is British, it is strange that they should come to us for publication in the ubiquitous BANNER, from the very ends of the earth. The article is this:—

ENGLISH CONTROL OF SUBMARINE CABLES.

The war in Corea has again brought into prominence (remarks the *Pall Mall Gazette*) the entire control which England has over the submarine cable system of the world. French journalists complain that all their information is filtered through England, and that the English newspapers are always twenty-four hours ahead of them in news. A comparison of the means of communication with different parts of the world which the two countries possess is very interesting. The English companies own a network of submarine cables, having a length of more than 150,000 miles, which were laid at a cost of over £30,000,000, and produce a revenue of more than £4,000,000. The English Government has done everything in its power to facilitate the laying of these cables both by subvention and patronage, and, in fact, the preliminary surveys have been nearly all carried out by the naval authorities. In return, the three following clauses are inserted in the articles of association of the companies:—1. The despatches of the Imperial and Colonial Governments shall always have priority over all others when required. 2. No foreigner shall be employed by the companies, nor shall any wire pass into the offices or be under the control of any foreign Government. 3. In case of war the servants of the companies shall be replaced by Government officials when required. France, on the other hand, has but one cable communicating directly with America against the ten of England. Such is the favour with which the English lines are regarded on the Continent that nine out of ten Spanish communications with America pass over their lines, though it costs 4d. a word less to send them *via* Brest. At different times the French Government have subsidised with large amounts English companies for communication with Senegal, Saigon, Tonkin, for a line from Sierra Leone and Bathurst to French Guinea and Gabon, and also from Perim to Oback. It is not necessary to point out that France thus depends entirely on England for the means of communication with even her own Colonies; and while we have every reason to be satisfied with the arrangement, we cannot help wondering at the short-sighted policy of the French Government, which has invariably nipped in the bud any project for laying cables of their own.

We, on the other hand, see no reason for wonder. The British are Israel, God's people, and He cares and provides for them. To Him be all the praise.

## "YE SHALL BE A BLESSING."

THE above was the prophetic gift the Lord bestowed on the two Houses, Judah and Israel, in Zech. viii. 13. It will surely be fulfilled in regard to the Jews in future. It is true to-day of the British, who are the House of Israel, as the following from the *North British Daily Mail* of Dec. 26 last clearly shows. The article relates to the beneficence of the British towards their own sick ones, and is proof of their wish to alleviate the miseries of their own poor. It is a satisfaction to know that the sums given to foreign missionary work and educational societies "dwarf these essentially charitable contributions, large though they are." What they really are, may be seen by the wonderful figures we give below, taken originally, it appears, from the *Charity Record* of 1894. The article is headed:—

"A YEAR'S CHARITY.

"It is gratifying (says the *Charity Record*) to begin a new year by looking back to specially note some of the great "windfalls" chronicled in our columns. To give an absolutely complete list of charitable donations and bequests during the year would be impossible, but we are able to regularly record a great number; and although, taking the year as a whole, the bequests are neither so large nor so many as in 1893, it is some satisfaction to know that we have recorded amounts approaching in the aggregate to nearly £3,000,000. This sum is given to medical and other charities, and work of relief pure and simple, and does not include the receipts of the great missionary and educational societies, which indeed dwarf the essentially charitable contributions, large though they are. The past year cannot be said to have been prolific in big bequests, although there were a fair number, and again the fact is noticeable that metropolitan charities have not been fortunately favoured by any extraordinary legacies. In most cases where a large sum was left to London's charities, it had to be divided amongst a number, which may perhaps be taken as a proof of their uniform excellence. We find chronicled, in our first issue of 1894, bequests of Mrs. Peter Martin, of Rivington, near Bolton, to the extent of £10,000, of which the Bolton Infirmary got £3,000; and in our next we notified that the Royal Medical Benevolent College, at Epsom, became entitled to £10,000 under the will of Mr. Pugh, the specified object being to 'create pensioners without residences.' In

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February we announced that Lady Jane Dundas had donated £6,500 to build a new wing for the Royal Hospital for Sick Children, Edinburgh, and £5,000 to endow beds in that wing; and in the same month we noted that the trustees of Mr. Barbour, formerly M.P. for Paisley, had devoted £15,000 to erect an infirmary in that town. March was rather a rich month, for Baron de Hirsch made his award of £15,000 to the London hospitals, thus just doubling the sum won by him on the turf. Mr. Gervas Taylor left £16,000 to Irish charities, of which the Meath Adelaide and the City of Dublin Hospitals got £5,000 each; Mr. T. Avery, of Birmingham, £7,000 to charities of that town; and Mr. W. J. Whitaker, of Lymington, £20,000 to charitable purposes in England, of which £5,000 went to the Royal National Lifeboat Institution), and a good sum to the poor of Palermo. The Earl of Leicester brought his endowment of the Fletcher Convalescent Home, in Norfolk, up to £20,000 by subscribing another £5,000, and the Messrs. Heath perpetuated the memory of their father by endowing a convalescent home for working men of North Staffordshire at an expense of £20,000. April again showed many big bequests. Mr. Henry Boys, of Walsall, left over £10,000 and the residue of his estate to Walsall and Staffordshire charities, the Wolverhampton Orphanage being the recipient of £7,500. Mrs. Saunders left over £7,000 to be divided amongst London charities. The will of Mr. Samuel Weston, of Manchester, showed magnificent generosity, no less than £115,000 being devoted to Manchester charities, the Royal Infirmary getting £50,000, and the Salford Dispensary, Deaf and Dumb Schools, Blind Asylum, St. Mary's Hospital, and the Convalescent Hospital, £10,000 each. Mr. John Clark was another munificent giver to Paisley charities, the infirmary receiving £10,000, and other institutions £18,000. In the same month the Messrs. Schilizzi gave £20,000 for benevolent purposes in London, Athens, Constantinople, and the Island of Scio, in memory of their father. In May we announced only two contributions of any considerable amount. The trustees of the David Lewis bequest offered £70,000 to the managers of the Manchester Southern and St. Mary's Hospitals on certain conditions, which would enable them to build a maternity hospital and a general hospital for women and children; and Mr. Seymour Robert Delmé, of Fareham, Hants, left about £7,000 for the poor of several south of England parishes and to London institutions. In June Mr. W. H. Worthington (who, we regret, has since died) sent £10,000 to the Burton Infirmary, and Miss Rolleston, of London, left nearly £20,000, mostly for metropolitan charities. In the following month we announced that Miss Sarah Harrison, of Wakefield, had left £9,500 for charitable purposes; Mrs. Mary Eldridge, several handsome bequests to London hospitals and societies, subject to a life interest; Mr. Matthew Honan, of Cork, £48,000 to charities of that city, of which £25,000 was for building Honan's Hospital; Mr. John Scott, £10,000 to erect almshouses at Leeds; and Mr. John Maple gave £1,000 each to seven London institutions. There was little to note in August, although Dr. Macdonald left several handsome bequests to Scotch charities, and Lady Forester £1,000 each to five institutions. In our issue of Sept. 6 we noted one of the biggest 'windfalls,' the apportionment of which, however, caused some difficulty. We allude to Mrs. Elizabeth Allan's bequests, amounting to no less a sum than £60,000, and the residue of her own and her husband's estate, to London charities. Of this magnificent sum, the National Hospital for Paralysed, the London Hospital, and the City of London Hospital for Diseases of the Chest, received £10,000 each. Mr. E. F. Gyde, of Stroud, left about £13,000, of which £10,000 went to erect and maintain a Blind, Deaf, and Dumb Asylum at Painswick. In the same month Mr. Worthington, as we have mentioned above, died, and in his will left £20,000 to his widow, to use for charitable or other purposes as she thought fit. He also made several specific bequests to Derbyshire charities. The next heavy item we noted was the bequest of Mr. John Steele of £10,000, mainly to Yorkshire charities. Then came the bequests of Mrs. Yolande Stephens, who left about £9,000, mostly to Roman Catholic charities. The Lincoln Hospital came in for a big sum at the death of Miss Wells, who left the residue of her estate, valued at about £12,000, to further its work. Beyond a gift of £4,000, by Mr. Harben, L.C.C., to build a convalescent home for the working men of Kentish Town and Hampstead, and munificent gifts to the same parishes for various other purposes, there was nothing striking in November, whilst in December the only large bequest was that of Mr. John Kidston, who left £10,000 to be distributed amongst Glasgow charities.

"In conclusion, we should mention that during the year Mr. Passmore Edwards's practical philanthropy, especially in promoting convalescent homes, has been almost boundless; that the Sunday Fund has distributed £34,000, and the Saturday Fund £18,000; whilst large amounts have been contributed to the Mansion House, Liberator, and other special relief funds. And there is, too, the charitable work of the Corporation, City Guilds, parochial charities, and the private benevolence of those who find their reward in the consciousness that they are striving to alleviate the sickness, suffering, and misery ever found in populous centres like London."

## THE FULFILMENT OF THE COVENANT.

By Revertite.

An interesting letter which appeared recently in the columns of the Banner, signed C. Hussey, and dated from Jerusalem, refers to the purchase of the Garden Tomb, and in the November number of *The Covenant People* a brief account of the transactions is given. The general public may receive the news of this event with indifference, but we (the initiated) hail it with glad satisfaction, recognising it as one more link in the chain of God's forging, forming the sequence of events in Israel's history.

The garden and tomb in the hill of Calvary, the supposed place of our Lord's interment, said to have been fully identified as such by men such as General Gordon, Mr. Evan Hopkins, and Mr. Haskett Smith (the latter of whom has ably summed up the arguments in a pamphlet entitled, "Calvary and the Tomb") has been purchased by the English. We have acquired possession of a plot of land, a garden and a cave, about four acres in all. Can the fact ask the public be of much importance? Not to the world at large, not to those who lay no claim to their birthright and inheritance, but to believers in the Identity significant is no word for it: one cannot express the fact in language impressive enough. There is no event in our national history, however unimportant it may appear, that does not bear some significance for us, and in the accomplishment of these events our nation is fulfilling her destiny; for to believers in the Identity, history is no mere record of events objective merely in their nature. There is in it a subjective element which renders every detail doubly significant and proves

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each to be an important factor, binding in its relation to the whole. This event, then, is one which bids us pause, and for the true meaning of which we are led back, step by step, in the history of our race, till we reach its earliest development in the days of Abraham.

In virtue of our divine endowment as holders of the birthright, we are constantly reminded that our national relation to God is a covenant one. The covenant which, as being unconditional, we hold as the guarantee of certain pledges given to us by God, is of a threefold nature; it was connected not only with a promise of seed, and of blessing, but with one also of inheritance. These promises were first made to Abraham, to whom alone God repeated and confirmed them seven times, each time with renewed force and greater definiteness. There is no possible way of lessening the actual definiteness and literality of these promises. Generation after generation has passed away since then, age after age has gone by, yet still we look for the fulfilment of the word given by One who cannot lie.

The fourth time that word of promise was spoken Abraham asked God for a token in confirmation of His oath, and God, the ever-gracious God, always ready to stoop to the level of men's understanding, met him in this desire and ratified His word by covenant. When we learn the nature of that covenant by sacrifice, and the reason which necessitated it—viz., the weakness of human trust, which made it necessary that men in any commercial dealings with one another should bind themselves to their word, and thus enter into a bond which should guard them from treachery and protect them from the risk of falsehood,—we marvel. To such an ineffable concession God stooped when He bound Himself by this covenant of sacrifice to His contract with Abraham. How can men ever say now, that this contract has been rendered null? No act of man can ever make it so. It bears the unmistakable stamp of its legality by, as it were, having been stamped with the mark of Jehovah's name. In the deed there are three distinct clauses: 1. The seed; 2. The land; 3. The blessing. These three always existed, but were not separately and distinctly defined till God confirmed the covenant to Abraham in Haran (Gen. xii.). Abraham himself never saw the complete fulfilment of any one of these, but, having "seen them and greeted them afar off," he held, as it were, the pledge of each —in "Isaac," that of the seed; in "Macphelah," that of the land. Abraham was an hundred years old before that seed was given, and he had dwelt for over sixty years in the land of Canaan without acquiring a single acre of it as his own. After the death of Sarah he completed the purchase of a sepulchre, the details of the negotiations for which are rendered with the minutest accuracy. Yet ALL the territory of Canaan was declared to be the destined possession of Abraham's first seed; on the formation of the covenant the limits were defined, and the tenure of the inheritance was given in perpetuity to Him and to his heirs for ever. This sepulchre Abraham acquired by purchase. The significance of the acquirement is only fully grasped in the light of Eastern customs.

The fact of the patriarch's living and dying in Canaan would not have proved sufficient pledge of his claim to the land or ensured his son's right to possess it. By this purchase he acquired a permanent right of burial in Canaan, and held it in pledge for his seed. The details of the purchase are described with all the minuteness of oriental colouring. It was evidently considered an important transaction. The extent of the possession is even described with unerring accuracy. After payment of a just price, the cave, the field, the trees, and the surrounding fence were at last in the presence of witnesses formally made over to Abraham and his descendants for ever. Thus "Macpelah" became the pledge of Israel's inheritance.

Six centuries later, the tribes of Israel under Joshua gained possession of the whole land; but, in token of this transaction, the sons of Abraham, when they followed their father's bones to the grave, held a legal share in it, and knew that Macpelah was the pledge they held in proof that one day the whole land should be theirs. We are the heirs of the promises. Israel is once more holding up her head as the time of her redemption draweth nigh. The promise of the seed is fulfilled. The promise of blessing, too, is manifest to us, but the promise of the land, what of that?

In acquiring this sepulchre near Jerusalem, is not history repeating itself? Whether or not it be the sacred spot, we believe it to be; the fact of the acquisition is in itself significant. If it indeed be the place where our Lord lay, it is very doubly precious to us. Was it meant, as some say, that we should not know? or, in the dispensation of God's providence, has the revelation been reserved for us in these latter days, and is it after all going to prove part of the divine programme in the world's history, which has been so gradually and so grandly unfolded to men? It may be so, and the thought fills us with wonder, reverence, and awe.

In any case, the historic facts are the same. We have purchased a sepulchre in a garden surrounded by a wall. It was evidently the garden and the tomb of a rich man, and is traditionally believed to have been that of Joseph of Arimathea. It strikes the keynote of Christianity and must prove precious to us if from this very grave there rose the One in whom is centred all our hopes, who is the God not only of the dead but of the living. This, then, is our Macpelah, the pledge of our future possession, as precious to us in its literal as in its spiritual significance, and yet more sacred than was the burying-place of Abraham to the sons of the patriarch.

With our feet firmly planted here, and our hearts fixed on the promise of God, may we not regard this possession as the link which binds the future to the past, and lift up our voices in praise to Him who is faithful and true?

## WHO ARE ISRAEL?

WE noticed on page 40 of this year's BANNER Mr. H. B. Brown's views in respect to Izrael, and answered him to the best of our ability on the lines of Our Identity. We are now surprised to find that we have an ally, at least in the one respect of opposition to Mr. Brown, in the Rev. David Baron, who, at page 18 of the *Christian* of Sept. 13 last, replied to him, and in three consecutive subsequent numbers discussed Mr. Brown's arguments, one by one, and showed that they none of them could be maintained. The grounds on which he did so are quite reasonable, and such as we should have no difficulty in accepting. The only thing is that they do not go far enough. They totally ignore the existence of the House of Israel, as distinguished from the Jews; they claim all the promises for the latter exclusively; and, in short, strive to enact the play of *Hamlet*, with the total omission of the chief character of Hamlet himself!

Putting these important considerations aside, we may profitably pass in review some of Mr. Baron's arguments in reply to Mr. Brown's ideas in respect to the entire disappearance of Israel, and the substitution of the believers

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in Christ for the seed of Abraham (without reference to race) in the benefits of all the promises of God to the patriarchs. The following, by the Rev. Mr. Baron, is rather involved, but is, we hope, fairly understandable:—

"We see, then, that those who are of faith among the Gentiles are Abraham's seed, and fellow-heirs with him of an unconditional covenant and promise made to him while he was yet uncircumcised. That is to say, 'the uncircumcision in the flesh' (Gentiles) are by faith linked to the covenant and promises given to Abraham while as yet he himself was in uncircumcision. But Abraham himself was not an Israelite, this name having been first given, long after his circumcision, to Jacob, as the father of the twelve tribes, with whom the national history of the Jews only in reality begins; and the promises in reference to the land, and that nation of his natural descendants through Isaac and Jacob, and the twelve tribes, which Abraham already received as a distinct part of the unconditional covenant (see Gen. xii. 7, xiii. 14—17; xv. 7—18), but which were finally confirmed to Jacob (Gen. xxviii. 13, 14) as father of all his descendants, henceforth collectively to be called 'Israel,' are the inalienable possession of the Jewish people, whose miraculous preservation is in itself a proof that the purpose of God in them as a separate nation is not yet fully accomplished."

We shall all, no doubt, concur with Mr. Baron in the latter portion of the argument we next quote. It is what we constantly insist on ourselves as lying at the foundation of Our Identity belief. The idea is thus expressed:—

"We may idealise the name 'Israel,' or think of its significance, and show that what is meant by it ought to characterise all Christians now. We may treat the whole history of the Jewish people—past, present, and future—as typical, as it indeed is; 'written for our admonition, upon whom the end of the ages have come.' We may even apply to ourselves or the Church as a whole promises which primarily concern Israel as a nation, if only we do not give people the mistaken idea that the application is the interpretation. We may point out the fact that, in the infinite grace of God, we are now in the enjoyment of those spiritual blessings and privileges from which Israel, as a nation, has for a time been excluded owing to his unbelief; for spiritual blessings are the same, and there is but one God, one Saviour, one Gospel, and one Holy Ghost for Jew and Gentile. But to say that Gentile believers in the Lord Jesus Christ, because they are the seed of Abraham by faith, are therefore also Israelites, is to confound things which the Word of God emphatically and designedly differentiates; and to say that the specific promises to Israel have been transferred to the Church, is to assert that God is mutable, and that He has cast off the people which He has foreknown, at the very suggestion of which the Apostle exclaims, 'God forbid!' as being inconsistent with His character as the unchangeable Jehovah."

In reference to Mr. Brown's inconsistency, in denying to Israel any interest in Israel's Scriptural promises and prophecies, and yet his strange assertion that, according to "dispensational truth, the nation is still beloved for the fathers' sakes," the Rev. Mr. Baron gives him the following very sensible reply:—

"Mr. Brown says that his contention that the name and whole position of 'Israel' no longer belongs to the Jewish nation, but to the Church, 'does not in the least interfere with what is known as "dispensational truth," the nation is still beloved for the fathers' sakes.' Again: 'The study of prophecy is undoubtedly of great importance, especially in the present day, when the times of the Gentiles are manifestly nearing their end.' And again: 'Let us by all means pray and labour earnestly for the conversion of the Jews, and let us watch with intense interest the indications of their return as a nation to their own land, as one of the principal signs that herald the speedy return of our Lord,' &c. But on what ground? And what are all these but mere phrases,—if Israel be not Israel, if there be no distinction between the Jews and the Gentiles and the Church of God, and if the specific promises and prophecies in reference to Israel and the times of the Gentiles be transferred to the Church, because all believers are the seed of Abraham by faith? If Mr. Brown's assertions in his paper be true, then it is logically, absolutely impossible to make out a Scriptural warrant for any of these other statements of his which I have just quoted."

The rejoinder of Mr. H. D. Brown, contained in the Oct. 4 number of the *Christian*, contains one important admission respecting Israel as the ultimate heir of the Old Testament promises, while the believers of the Church are honoured guests, enjoying all their "good things" now. The following sentences err, of course, in the total omission to notice that Israel, the true heirs, are existing to-day as a nation, are enjoying the promises now, and, as to the bulk of the believing Church, that they embrace them all within the circle of their own national body! Mr. Brown wrote thus:—

"But it is one thing to be a guest—even a welcome and honoured guest—in a rich man's house, partaking of all his dainties and enjoying the best that his estate affords, and quite another to know that you are yourself the rightful inheritor of the whole estate; so it is one thing to be permitted to feed in the rich pastures of the Old Testament Scriptures, and another to be able to claim them as all our own; to know when we read of God, the God of Israel, that He is our God, Jehovah the Shepherd of Israel, that He is our Shepherd, and when He speaks in tones of tender love and blessing to 'His people Israel,' to know that it is the people to whom we belong. I am aware that the promises concerning the land and the millennial glory cannot be fulfilled until the nation of Israel is restored; but even these are closely interjoined with the spiritual blessings, and believers in every age are 'the handers-on of the promises to them which follow.'"

Of course, we have no sympathy with our unwitting advocate, the Rev. Mr. Baron, because he ignores Israel of the House of Joseph, and does not see that "the Jewish people" are but the House of Judah, or the Jews, now in separation from the House of Israel, their co-heirs, who are already, however, in enjoyment of all the material and earthly blessings included in "the Hebrew birthright," and possess besides all the spiritual gifts God has entrusted to them as His stewards, to enable them to communicate them to all the nations, all the families, and all the kindreds of the earth, according to the prophecies (Gen. xxii. 18, xxviii. 14; Acts iii. 25, R.V.). If Mr. Baron has not yet realised that the House of Israel still exists in a position of independence apart from "the Jewish people," we would commend the promise made to the two Houses in Jer. iii. 18, R.V., in respect to an event yet future even now. It runs 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 gave for an inheritance to their fathers." Let Mr. Baron ask himself: 1st, Where this House of Israel is now; 2nd, Which is the land of the

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North which is Israel's home; 3rd, Whether the two Houses have ever reunited, and returned "together" to Palestine, and so fulfilled Ezek. xxxvii. 21—28 and Amos ix. 14, 15?

We are obliged to Mr. Baron for fighting our battle to some extent with Mr. Brown; but we wish he would extend his studies somewhat, and fall into line with us in respect to the House of Israel (or Joseph), and as to the now proved Identity of the British nation with it.

## SOME OBJECTIONS, WITH *CUI BONO* ANSWERED.

We take the following from a useful paper, published in 1878, by Dr. J. C. Gooding, of Cheltenham, in pamphlet form. Under the title of "Are We the Lost Ten Tribes of Israel?" the subject was brought before the St. John's Communicants' meeting by Dr. Gooding in a compendious and interesting form. It was published by W. H. Built Leonard, of Bath-street, Cambray, Cheltenham, but is probably now out of print. The *Cui bono* objection is always being raised even now, and we think well to remind our friends how it was answered sixteen years ago. Dr. Gooding wrote thus:—

"It has been said that by attempting to establish the fact of Our Identity with Israel, we should be rebuilding the middle wall of partition which Christ has broken down; but how can this be so? Why it is our privilege and duty—*because we are Israelites*—to carry the Gospel to Jew and Gentile, a duty which no other nation but the Anglo-Saxons endeavour to carry out—in itself a proof of Our Identity of no mean force.

"I shall only notice one other objection. In Ezek. xlvii. and xlviii. we find that on the restoration of Israel and Judah, the land is parcelled out to the various tribes; but, say our opponents, is it not absurd to suppose that the multitudes of which you say Israel will consist—the Anglo-Saxons—can find room there? Certainly it would be; but we do not rest on supposition; we have the 'sure word' to dissolve this apparent difficulty. In Jer. iii. 14, the Lord thus addresses Israel, 'Turn, O backsliding children; for I am married unto you: and I will take you one of a city, two of a family, and I will bring you to Zion.' Israel will therefore return representatively, and will have the honour of taking back Judah as a present unto the Lord of hosts (Isa. xviii. 7). Now many who deny our Israelitish Identity admit that the ships of Tarshish—identified with Great Britain—will convey back the Jews to their beloved Canaan, and yet these blind shepherds cannot see how strong a proof this is of Our Identity. Besides, were Canaan large enough to hold the hundreds of millions of Israel, and they were to go, the immense property acquired in the four quarters of the globe would have to be abandoned; but Obadiah tells us, 'On Mount Zion shall be deliverance, and there shall be holiness; and the House of Jacob shall *possess* their *possessions*' (Obad. 17).

"And what is the good to be derived from the knowledge of Our Identity with Israel? We are living on the threshold of great events, as the signs of the times indicate. Nation rising against nation, kingdom against kingdom, famines in divers places, pestilences and earthquakes, are the beginning of the sorrows of which our Lord spoke (Matt. xxiv. 7), the advent of the end of this dispensation. The sun of Persia is already darkened by the shadow of the northern bear, and the moon of Turkey is setting in blood; the times of the Gentiles who are treading down Jerusalem are nearly at an end, the joyous times of our national redemption are at hand. We cannot fail to see that distress of nations is prevailing; famines in India, China, Brazil; savage war, barbarous as any of olden times, desolating fair countries; Euphrates—*i.e.*, Turkey—drying up (Rev. xvi. 12); during all these calamities God's people are told to enter into their chambers and shut their doors about them, to hide themselves, as it were, for a little moment, until the indignation of the Lord be overpast (Isa. xxvi. 20, 21). Would it not be good to know that we are the 'My people,' who, though not unmoved, but trembling in the West, are yet to be exempt from such calamities?

"What Good? Read Ezek. xxxvi.—xxxix., where God promises—yet in the future—'to give His people a new heart and a new spirit,' so that we may walk in His statutes; and when He has cleansed us from all our present iniquities, to cause us to inhabit the land wherein our fathers have dwelt, which desolate so long, and still, should become as Eden. There He has promised, after the union of Judah and Israel—symbolized by the junction of the Two Sticks—to make a covenant of peace with us, an everlasting covenant. 'I will be their God and they shall be My people, and the heathen shall know that I do sanctify Israel.' Is it not good to know that when Israel dwelleth safely in Palestine, and Gog and the chief princes of Meshech and Tubal and his numerous company think an evil thought, and come up out of the north against Israel, that the Lord has declared I am against thee, O Russia, and will call for a sword against him, and with pestilence and blood turn him back and leave but the sixth part of him, thus setting His glory among the heathen and making His name known to His people? Will not all this knowledge stir us up to obey the Lord? for He says, 'I will yet for this be enquired of by the House of Israel, to do it for them' (Ezek. xxxvi. 37).

"What Good? It will redound to the glory of God, and be for the good of men. To the glory of God, for it will establish the truth of His holy Word—a truth which thousands of Socialists, atheists, and infidels, scoff at and think a myth, because in their blindness they cannot see it. To the individual Christian it matters not whether he be proved to be a lineal descendant of Abraham or not, but surely his gratitude to God and his Saviour should overbear the selfishness of security, and arouse his zeal for the honour and glory of His Maker and Redeemer. Infidelity is the constant theme of our bishops, and with good reason. A few days ago the *Times* described the funeral in Berlin of a Socialist; 10,000 men and women of his persuasion followed the corpse to the grave, over the portals of which were written: 'There is no hereafter.' Scoffing and blasphemy accompanied the car, and it requires little imagination to picture the delight of devils at its onward progress. I myself, Christian though I am, have often marvelled—albeit in faith—at the apparent want of correspondence between God's promises to His chosen people and His performances; at the apparent spasmodic and repeated beginnings and failures in man's history—but grasp the truth of this Identity and all it implies, that the kingdom will soon be restored to Israel (Acts i. 6), and a veil that obscured the vision lifts and discloses a perfectly continuous and connected story from Adam to this hour, of man's rebellion and tardy repentance; of God's justice and speedy mercy; indicating a future for our country when the errors and strifes of contending sects will be drowned in the outpouring of God's Holy Spirit on the nation at large; when the people will all know Him from the least to the greatest, and God

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will make us a name and a praise among all people of the earth (Joel ii. 28, Jer. xxxi. 34, Zeph. iii. 20). Then, and not till then, will Judah's national redemption draw nigh, for on Our Identity with Israel being established, the Jews, as Ezekiel, Hosea, and Jeremiah, tell us, will 'walk with,' or be joined to, their brethren of Israel, and they shall no more be two nations, neither shall they delight themselves any more with their idols, they shall be My people—I shall be their God (Ezek. xxxvii. 23).

"What Good? Why Gentile nations who have already so richly profited by the casting away of Israel—for have we not carried the light of the Gospel into all lands?—will then reap advantages incalculable. It will be to them as St. Paul says, 'as life from the dead.' 'Many people and strong nations shall come to seek the Lord,' and 'Gentiles to the light and brightness of Israel's rising' (Zech. viii. 22, Isa. lx.).

"'Not unto us, O Lord, not unto us, but unto Thy name give the praise: for Thy loving mercy, and for Thy truth's sake' (Psa. cxv. 1)."

## THE WILD OLIVE GRAFT.

THE following letter appeared in the *Irish Ecclesiastical Gazette*, of November 16th, 1894, signed by our friend the Rev. Rector of Tipperary:—

SIR,—Much as we may regret that the action of the Archbishop of Dublin has given the enemy occasion to blaspheme, it is well that the rancorous anger of Cardinal Vaughan has caused the issue between the Anglican and the Roman Churches to be so clearly knit.

When snubbing Viscount Halifax and the E.C.U., and teaching them a lesson which it is to be hoped they will wisely lay to heart, he writes thus to the Cardinal Archbishop of Toledo (see *Daily Express*, of October 25th):—"This nobleman is not, and never was, a Catholic, but the chief of one of the sects of the Anglican Church, which claims for itself, without the smallest foundation, the name of the true Catholic Church. . . . This sect speaks of us English Catholics as schismatics and the Catholic Church of England as an Italian mission."

*Apropos* of this, with your permission, I shall reproduce a conversation that I had when travelling last summer twelvemonths with a fellow-*voyageur* a well-read R.C. ecclesiastic, and a most intelligent man.

"If you, sir, have no objection to give it, I would very much desire to have your opinion upon the Apostle Paul's meaning in his statement as to the olive tree and its branches and the wild olive graft." "Oh, yes," said he, "it is a most interesting and expressive statement." "I suppose that it is admitted by all that the root and stem signified the Church of the earlier dispensation?" "Undoubtedly." "And the excised or broken off branches were——?" "The Jews." "And the wild olive grafted in into their place?" "The Catholic Church." "I suppose you mean the Roman Church?" He said very nicely, "Excuse me, but, of course, as you are aware, I hold that she only is Catholic." "Yes," I replied, "I fully agree with you in this that the wild olive graft is the Gentile Roman Church. But has it ever occurred to you what the result would be if a wild graft of olive or of apple was grafted on to a good stem. Would it not yet bear wild fruit?" "That is a question which would require a lengthened investigation as to the practice of Eastern gardening." "May I ask whether the idea is new to you?" He answered frankly, "It is." "And now," said I, "but one other point. What of the other branches with and among which the wild olive was to partake of the root and fatness? As the wild graft is Catholic, must not they be so also?" "Undoubtedly so, if they existed; but where are they?"

"You will observe that the wild olive, or as you truly say the Gentile Roman Church, is warned not to boast herself against the branches, or to imagine that she is the root, for the apostle said, 'Thou bearest not the root, but the root thee.' Now, if any part of the Abrahamic seed in the line of Isaac became Christian, would not they be at least as truly Catholic, if not more truly so, than the wild ingraft?" "I suppose they would." "Probably you never heard that the British Church is an original branch and not an ingraft?" "No! how could that be?"

"Historically, it is easy enough. The captives of the Assyrian invasion, Ephraim-Israel, crossed Europe, and are the British. Scripturally, it is as Hosea and other prophets foretold. Ecclesiastically, the Church of Britain as a national Church dates from the period A.D. 65, when the kingdom of God taken from Judah was given to a nation, as our blessed Lord foretold." "I never heard such a claim before," said he. "Well, are you sufficiently interested to look further into the matter?" "Yes, it is necessary to look into it." Thereupon we shook hands, and went our several ways.

Boast not thyself against the branches. Is not this just what Cardinal Vaughan does? And although Anglican Churchmen are as yet blind to their own true place in the kingdom of God, such utterances as that quoted from Cardinal Vaughan's letter cannot but help forward the knowledge that will prevent the natural branch from coquetting with the wilding, or ignoring the dignity of the positon which has been given her by God, when she was recovenanted in Christ.

DENIS HANAN.

October 25th, 1894.

## RANDOM SHAFTS.

I CANNOT help thinking that the minds of many people are constructed on the principle of those eyes which read small type better than large, although this malformation, or whatever it may be, is of a decidedly more aggravated nature. For while they seem totally blind to fulfilments of Scripture which are co-extensive with the universe, and quite unable to appreciate the significance of what men are calling "the greatest facts in history," they can discern, with gnat-like vision, comparatively trifling fulfilments, and discern the importance of them too. By way of illustration, consider the fuss there is about the Rechabites. Dr. Lewis declares—and we have an innumerable host of Dr. Lewises—that their preservation is "one of the most extraordinary accomplishments of prophecy on record." Why? Because God decreed that Rechab's issue should not fail, and the discovery that God has kept His word fills the biblical "student" with a glow of enthusiasm. But God gave a similar promise to David; He also vowed to preserve and prosper Israel; yet it would be difficult to mention a term in English conveying contempt which has not been bestowed on those who value these pledges, and endeavour to vindicate them.

* * *

To find the Rechabites is grand. To try and find Israel is at the least a silly waste of time. What difference does it make to a perishing world whether the Ten Tribes exist or not? Would anybody be a button the richer for it if they were found to-morrow? Why should a child of God trouble himself with matters of that kind? If these notions were expressed by Christians of dubious intellect they could be excused; but they are the sentiments of divines who lose nothing of their reputation for piety or wisdom by talking such nonsense. Divines were not always thus inclined. They used to regard the fate of Israel as a problem fraught with the weightiest consequences; thought

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little of journeying 5,000 miles in the hope of meeting with a trace of her, and eagerly championed the claims of this or that nationality. But now it can be proved to a certainty that the British are Israel, they inform us that they do not care. Whence this change? The Christian public resemble the Dutchman to whom it was reported that his bankers were bankrupt, and that his money was gone. He went to the counter, and demanded the amount of his deposit. It was handed to him; and at this he was surprised, saying, "Vot? you got him? Den me no vant him. But if you no got him, den me vant him."

***

The investigation of Anglo-Israelism is, doubtless, a poor affair, not altogether worthy of those who seek a heavenly city, and it is deeply instructive to notice what are the graver questions which at present agitate the breasts of the said seekers. The correspondence columns of nominally religious papers afford a good vantage-ground for taking this survey, as it is here that anxious inquirers relieve their perturbed spirits, while the editor and his sympathetic staff pour in the balm or pour out learning. A single glance, in fact, is sufficient to impress. One model of meditation asks:—"In Gen. xii. we read of Abram being told to get out of his country, and he went. Could you tell me by what method he travelled?" This is momentous, but the answer is more so: "He evidently took all his near relatives and household property, cattle, &c., and went in the usual slow and deliberate manner; halting and pitching his camp here and there, and going on from stage to stage." It is hard to say whether teacher or taught deserves the prize. The former might, perhaps, have added that if Abram rode in a waggon, or on a camel, he generally sat, and that if he walked he would place one foot before the other. But in spite of this omission it is all very edifying, and we who grovel over the Identity may well feel ashamed at the higher flights of our fellow pilgrims.

***

As our advocates often show, both English and foreign writers have drawn attention to the correspondence between the British and Hebrew temperaments. It is held that, in character, the two races are of the same stamp, with the same mental bent; our habits, theology, music, laws, and literature being adduced in support of the contention. But the affinity is also perceptible in the province of art. Continental painters deal (or did anciently deal) heavily in Madonnas and a limited number of New Testament themes, but the whole range of Israelitish history has fascinations for the British school, of which the latest evidence is, probably, Sir Frederick Leighton's "Rizpah." George Tinworth, however, is the most conspicuous example of the "Semite" in this direction.

***

Of that famous sculptor in terra cotta, whose pieces are in all parts of the globe, a biographer affirms "he has, we believe, only once essayed a subject of importance not Biblical"; and observes that "Mr. Tinworth's panels constitute what has been aptly called the Bible in sculpture. From the plucking of the apple by Eve, right away through the Sacred Volume to the last days of Jesus on earth, few important incidents have escaped his hand. The story he has to tell is that of Holy Writ." And that he is imbued natively with the genius for vividly interpreting Hebrew scenes is obvious from the language of Ruskin on "The Release of Barabbas":—"After all the labours of past art, here is an English workman fastening, with more decision than I can recollect in any of them, on the gist of the sin of the Jews and their rulers."

***

The French having no surplus population to spare it is surely grotesque that they, of all Europeans, should be pre-eminently covetous of colonies, if they really mean colonies, and not garrisons. May be, they are trusting that the future will alter the complexion of affairs, and bring to France a more satisfactory birth-rate. But the recent census will not do much to encourage that anticipation. In view of these stagnant statistics the following table, compiled awhile ago, will be interesting. There are in France:—

| | | | | |
|---|---|---|---|---|
| 2,073,205 | families | with | no | children |
| 2,542,611 | ,, | ,, | 1 | child |
| 2,265,317 | ,, | ,, | 2 | children |
| 1,512,054 | ,, | ,, | 3 | ,, |
| 936 853 | ,, | ,, | 4 | ,, |
| 549,693 | ,, | ,, | 5 | ,, |
| 313,400 | ,, | ,, | 6 | ,, |
| 232,118 | ,, | ,, | 7 | ,, or more. |

***

None need to be reminded of the lofty disdain with which the Rev. H. Grattan Guinness looks down upon our renderings of Scripture. He cannot see a scintilla of what we profess to see, and it is excruciatingly absurd to suppose that we inferior creatures should be able to perceive prophetic truths which are invisible to him. But he sounds a useful note of warning in his "*Approaching End of the Age*." The warning is, of course, intended for those who, unhappily, are outside the circle of his disciples. The idea that he personally is in want of a warning would never seriously suggest itself, and it would be unmixed impertinence of me to make the suggestion. In giving this extract, therefore, I wish it to be clearly comprehended that the caution only applies to ordinary people, and has no bearing on expositors who have reached the infallible state:—"It is possible to possess prophecies of certain events, to read them diligently all our lives, and yet not to understand their fulfilment even when it takes place before our own eyes. This is sinful unbelief. 'Because they knew Him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning Him'" (Acts xiii. 27). Page 81.

***

The second of last month's "Random Shafts" contains an error which, for the sake of Archdeacon Farrar's English, must be rectified. He is quoted as stating that "St. Paul . . . assumes and glories in the title of 'an Israelite,' . . . but also of 'a Hebrew.'" This should run, "St. Paul . . . assumes and glories in the title, not only of 'an Israelite,'" &c.

JOHN SHOOTINGHAM.

## Review.

*England, the Heir of the World.* By J. E. Hendley. Elliot Stock, Paternoster-row, E.C. 1894. May be obtained of Robert Banks & Son, Racquet-court, Fleet-street, E.C.

THE author of this volume of 180 pages undertakes the task of proving that "England," as he describes the British Nation, is the direct descendant of the Ten Lost Tribes of Israel, and is also "the heir of the world;" destined like the stone of Daniel to "become a great mountain, and to fill the whole earth" (Dan. ii. 34, 35).

He holds, relying on the Rev. A. H. Sayce's words, especially in relation to the Hittites, that the Israelites of the Ten

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Tribes had in the time of Rehoboam lost their physical identity in that of the Amorites, among whom they had for centuries lived on terms of the closest intimacy, inter-marriages being the rule rather than the exception. What Hamor and Sechem desired, as shown in Gen. xxiv. 9—16, was, in short, completely realised among their descendants. The author's historical notices are based upon the writings of Herodotus and Tacitus among the ancient authorities, and on Rawlinson and Gibbon, in respect to the doings of the Getæ, whom the author believes to have been Israelites, and as to the fall of the Roman Empire. The book begins with Abraham, the colossal figure of the man who lived the life of faith. "What God had promised he believed He was able to perform." God therefore honoured him, tried him, and rewarded him. Modern history is but the working out of the first promises to Abraham: "I will make of thee a great nation;" "A father of many nations shalt thou be;" "the father of a great multitude." The final result is to be, that Abraham's children "will exercise a universal, wide-spread sovereignty—a sovereignty and dominion that should go on widening and increasing to the end of time." If this be so, argues Mr. Hendley, Abraham's seed must be moulding events even to our own day, unless Genesis be anything more than myth and legend." When Abraham died, he held the confident assurance of three great events which have already taken place, and of a fourth which must occur as God is true. These are:—

1st. That Ishmael should develop into and remain independent, roving, Arabs.

2nd. That Isaac's seed, after heavy national trials, should return to and inhabit Canaan.

3rd. That the Saviour of the world should be born of Abraham's seed, and (yet unfulfilled),—

4th. That gradually increasing, the seed of Abraham should attain universal dominion.

The work of the generation, in short, is to find "the heir of the world," and to indicate who they are, among the nations. By what steps the author arrives at the correct conclusion, that the British are the lost nation, and that their destiny is universal dominion, we must leave our readers to discover by perusing the work for themselves. We can only say that his argument is supported at each step by the authority of Scripture, and that he seems to follow our own general line of argument, very closely. He traces the rise of Israel in the Getæ, the Goths, and Vandals, and shows how the latter shattered the Iron Rule of Rome as by the blows of a stone. As "wanderers," they took possession of the fairest portions of the Roman Empire.

Many chapters are devoted to the consideration of the Gothic race, and their wonderful career in Europe; till landing them in England, the author points out how, in the services of the Church of England, we claim, in God's sight, to be "His people," and especially in the song of Zachariah, we declare that Israel's forefathers are ours, and we the heirs of the Lord's holy covenant. Mr. Hendley concludes his 14th chapter with these striking words: "Five thousand years ago, the growth of the offspring of a single childless man into a multitude of nations" was predicted. Impossible as it must have appeared, the colossal faith of that individual stumbled not at the improbability, and to-day a people, and that people ourselves, with an unbroken chain, can trace their origin from this great ancestor, and may, without exaggeration, exclaim, "Nothing has failed of all that was then promised."

On page 123, *et sequitur*, we have a fine piece of reasoning which we desire to re-produce. Adverting to Matt. xxi. 33—43, he observes, "Here, then, are three synonymous things. The husbandmen, the builders, and the Jewish hierarchy, to whom Christ was speaking—"YOU." Three other things, equally synonymous and answering to these, are likewise present. 1. Husbandmen bringing the fruits in their season. 2. The nation bringing forth the fruits of the kingdom, and 3. The stone which the builders refused; alluding to the view that the Stone is usually understood as the Lord Jesus Christ Himself, Mr. Hendley does not deny it. But he alleges that the kingdom of Heaven symbolised the regalia of the kingdom, laws, statutes, ordinances, temple, and, above all, the custody of the oracles of God (Rom. iii. 2), and all this had to be passed on to some other nation than the Jews—a nation, too, that the Jews had already rejected. They had rejected Joseph in Canaan, who was the head of the Ten Tribes, in Ephraim his son; and the latter were rejected in the former.

The Stone rejected by the Jews grew powerful, destroyed Rome, and in Britain has been gradually rising to power, even the dominion of the whole earth, which it is also filling with its population. "This is the Lord's doing, and it is marvellous in our eyes."

Mr. Hendley expatiates on the expansion of the British Empire, its love and dissemination of the "Oracles of God"—the Bible. It is a crushing stone, and yet one which protects the poor, befriends the outcast, helps the oppressed, and is the refuge of the destitute. This has been our mission in India. In Africa we free the slaves, and we help the persecuted churches of the East under Turkish despotism. Our author has a strong chapter showing how "the Stone breaks to pieces all opponents." The story of the Spanish Armada is told in spirited words, and then follows an account in chap. xviii. of "England's enemies 'broken' in succession as the Stone dealt them deadly blows." The conclusion of the whole matter is the subject of Mr. Hendley's last chapter. He shows how the spiritual kingdom of Christ is a part of the blessing conferred on Ephraim-Israel. His hands are made strong by "the mighty God of Jacob;" by the name of the Shepherd, the Stone of Israel. "The Shepherd of Israel," who has "led the House of Joseph like a flock," is none other than the heir of the House of David. Within the outer shell of England's world-wide empire, the kingdom of Heaven has grown, and is growing and advancing to the conquest of the world. The shout of a King is within her. It is the King rejected of the Jews, who now leads England to victory.

Such is Mr. Hendley's book which we recommend on the whole as a valuable contribution to our literature. He believes he has found "the heir of the world," and we are sure that others before him (and he by a path of his own perhaps) have succeeded in the search. The British are Israel, to the glory of God.

We regret that the value of the Gates is not recognised by Mr. Hendley. He simply passes them over; though they are truly the key-note of the whole subject. Perhaps in a new edition he may give them a chapter to themselves, like the late Bishop Titcomb in the last edition of "The Anglo-Israel Post-bag."

## Correspondence.

### H. A. MARCHANT'S REPORT FOR 1894.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—With gratitude to Almighty God, I once again present my Annual Report. No effort has been spared during the year to make known the glorious news that "He hath holpen His servant Israel in remembrance of His mercy." Lecturing on the Brighton Beach week-nights and Sundays, also on the Brighton Level, Eastbourne, Copthorne, Turner's Hill, West Hoathley, supporting our faithful brother Mr. Vince, whilst Mr. Jones handed over Carlton Hill Mission Hall on Friday evenings for three months, where the people showed great gratitude for what they had heard. Putting all together, about eighty-five addresses have been given by myself during 1894, and I am now compelled against my will to take what I hope will be a short rest, when I trust by God's grace to begin another good year's work. The amount of literature that has been distributed is beyond calculation. At least 30,000 BANNERS, about 7,000 of which were kindly sent by Mr. Banks. At one time I had sufficient BANNERS in the house to pile fifteen feet high, and still they came from all parts, with pamphlets, tracts, and the prayers and good wishes of my many helpers. The Rev. E. K. Tullidge, to whom be many thanks, sent me packet after packet of his splendid broad-sheet, "The Truth Sworn to Our Fathers";

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and to prove there are no bounds to his generosity and love of this glorious work, gave the magnificent number of 350 copies of his shilling pamphlet, "The Lost Ten Tribes," and all I sent him in return was £1 14s. postage, 27s. of which I made the public give me back by charging the small sum of one penny each for the shilling pamphlet, and many an one has told me how they appreciated and valued that work. A large number of these did good service at Eastbourne, where I spent such happy times with Mr. and Mrs. Reep, who deserve our best thanks for what they were the cause of being done there. We have evidence that the seed took root.

Mrs. Maxwell Reeve very kindly sent me a set of her works, and twenty more copies of her sweet little work, "Faithful for Ever," which are being read far and wide. Mrs. George Albert Rogers also sent me a set of her works, which are being lent about to the joy of all who read. Would to God they were in every home. The anonymous friend who sent me a valuable parcel of Identity books will be pleased to know that they came at a most acceptable time, and were nearly all despatched to an earnest minister in the country, whose eyes are opened and who is earnestly studying the truth. The Free Distribution Fund, as usual, has continued its valuable help; I have much to thank them for. The British-Israel Association has sent me thousands of valuable tracts for the nominal sum of £4, and continue to supply me with the "Handbook" so that I can sell it for 6d. I am now disposing of my 8th hundred. Miss C. Pearce kindly sent me several of Tottin's works, and several vols. of unbound *Messengers*, and 5s. towards binding them. I have recently had all the *Messenger* and other works bound for reference.

Literature has been posted to clergy and other influential people, when I have heard from any source that they had passed remarks for or against the subject. Special literature has also been posted to meet the difficulties of new converts, and if any have closed their eyes after professing to have opened them, myself and my helpers are not to blame. From various parts of the country I have received most interesting letters, showing with what joy the seed has fallen into the good ground. In spite of many discouragements, there has been much to encourage. Some people say the "poor people cannot understand these subjects," but I know better from the testimony of many; and this summer, an agricultural labourer, four miles from Brighton, got hold of a BANNER, which led him to come on Sunday evenings to the Level that he might carry back BANNERS and pamphlets for himself and friends to read. Such men will rise up in judgment against many who profess to be learned, and close their eyes against the clearest Scripture testimony. My thanks are specially due to my faithful friend Mrs. Richardson and her children. She is an indefatigable sower, and when people go to her shop in Edward-street for a paper pattern they see pictures of coronation chairs, chronological trees, etc., etc.; and when they say, "What meaneth this?" receive a lecture gratis, accompanied with one or more tracts and a BANNER OF ISRAEL. It is impossible for me to say how many have received the truth from Mrs. Richardson, who, with Mrs. Dan aud my wife, has rendered most valuable service at the meetings by helping to convey and distribute the literature.

A good number of Jews listen from time to time, and sometimes confirm my statements, and seem well disposed toward the subject, accepting literature with gratitude, and it is the exception when I find one of our brethren of Judah ill-tempered over the subject. I do not know how to express my gratitude to the many kind friends who have sent cash and literature. I can only show them what they have enabled me to do. I have been cheered with their many kind expressions of sympathy and love for the work.

The following have helped with literature:—Philo-Israel, Mr. Robert Banks, Free Distribution Fund, Mr. Gooch, Mrs. Blenkensop, S. H. L., Mrs. Hird, Mr. W. E. Bennett, Mr. J. S. Christopher, C. P., Colonel O. Lambert, Mrs. Rae, Mrs. Hoste, Miss E. Pearce, Rev. E. K. Tullidge, Miss Stratton, Mr. Stow, Mr. E. Jones, J. S. Kurtly, A. Jackson, Lady Wyatt, Mrs. Netherclift, Miss Famaim, Mrs. Saunders, Miss Gouch, Mrs. Richards, Mrs. Sworder, Lieut. W. Pearce, Mrs. Scaranebe, Mrs. Butcher, Mr. Blundell, Mr. Loveland, Mr. J. R. Banks, Mr. J. S. Anderson, Mrs. F. Clarke, Mr. Cocksedge, Mrs. Tompkins, Mr. Mundy, Mr. Bethane, Mrs. Scott, Mr. W. T. Wardell, Mr. E. Huxley, Mrs. Rogers, Mrs. Neal, Mrs. Incledon, Miss Cox, Miss Price, S. T. H., Mr. B. Payne, Mrs. E. Griffis, Miss Lowe, Mrs. Reep, Miss Harris, Mrs. Farnes, Mrs. M. Reeve, Miss C. Pearce, and many anonymous parcels.

*Cash received:*—S. H. L., £3; Mr. Hird, 5s.; Mr. W. E. Bennett, 10s.; Mr. Charles G. Porter, £4 4s.; "A Sower," £1; Mr. J. G. Taylor, 10s.; J. A. (Hull), 2s. 6d.; L. S. (Chichester), 10s.; Daughter of Israel, 5s.; Mrs. Blenkensop, £1 1s.; J. P. L., 2s. 6d.; Mrs. A. Taylor, 2s.; Lady Wyatt, 6s. 6d. (also two splendid flags, the Union Jack and Stars and Stripes, to use at times when I am lecturing); Miss Rush, 4s.; Mr. W. L. Furguson, 5s.; R. E. C., 5s.; Mrs. Simon, 2s. 6d.; Mrs. M. A. Hoste, 1s. 4d.; the Misses Foat, 10s.; J. C. F., 5s.; Miss Lowe, 10s.; Mrs. Edward Mitchell, £2. Total, £16 4s. 4d.

*Expenditure:*—

| | £ | s. | d. |
|---|---|---|---|
| Balance due to me ... ... ... ... | 0 | 8 | 6 |
| Mr. R. Banks (literature for distribution) ... | 7 | 0 | 7 |
| British-Israel Association (literature for dis.) | 4 | 0 | 0 |
| Postage (correspondence and literature) ... | 1 | 10 | 0 |
| Stationery ... ... ... ... ... | 0 | 8 | 6 |
| "Handbooks" presented ... ... ... | 0 | 11 | 0 |
| Mr. Taylor (Beach seat owner) ... ... | 0 | 15 | 0 |
| Miscellaneous ... ... ... ... ... | 0 | 14 | 0 |
| Carriage of parcels ... ... ... ... | 0 | 10 | 6 |
| Balance in hand ... ... ... ... ... | 0 | 6 | 3 |
| Total ... ... ... | 16 | 4 | 4 |

I owe Mr. Douglas Onslow an apology. It is years since I had a copy of "Israel a Reality," and when Mr. Onslow posted me one a few days ago, I was surprised to find I had made a mistake, and, in the *Anglo-Israel Almanack*, attributed to John Gilder Shaw that able and excellent work. I have re-read it with a great deal of interest, and though written fourteen years ago, it is quite up to date as far as the arguments of our opponents are concerned.

In conclusion, I beg to thank you, dear sir, for your kindly notices in the BANNER, and remain,

Yours faithfully, H. A. MARCHANT.

60, Upper Lewes-road, Brighton.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—Having in an article which I wrote for the New Year's number of the BANNER OF ISRAEL quoted from a telegram which appeared in the *Times* on Dec. 6, when speaking of the young Tsar, will you kindly allow me now to quote a paragraph from *Evangelical Christendom* January number:—

"It may be as well here to correct a mistake into which many have fallen from a telegram from St. Petersburg, which appeared in the *Times* on Dec. 6, and which has been reproduced extensively in provincial papers, sometimes omitting the dates, that the Minister of the Interior had published a circular, dated Sept. 15, announcing a decision of the Committee of Ministers, dated July 16, and confirmed by the Tsar after an agreement with the Chief Procurator of the Holy Synod, which prohibits Stundist prayer-meetings, and at the same time declares the sect to be one of the most dangerous both to Church and State. This has been supposed to have taken place under the sanction of the young Tsar, and many have been grieved and discouraged thereby. But the dates show that this is not the case, as the Tsar spoken of in the circular is evidently the late Tsar, who died Nov. 1. The decision spoken of was come to so far back as July 16, and the circular was only published on Sept. 15, several weeks before the present Emperor came to the throne."

We may, therefore, still hope that the clemency shown to others by Nicolas II. may be extended to the Stundists.

Yours very sincerely, B. HAILES.

Jan. 26th, 1895.

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

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

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

# THE BANNER OF ISRAEL.

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

VOL. XIX., No. 947. Entered at Stationer's Hall.] WEDNESDAY, FEBRUARY 20, 1895. [PRICE ONE PENNY.

*EDITED BY PHILO-ISRAEL.*

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## ISRAEL THREATENS MANASSEH WITH A RING OF BRITISH FIRE.

THE United States Government finds that their country is not sufficiently defended against the Power of Britain, and that, therefore, it is a necessity of their existence, that they must increase their standing army. The statement is rather amusing, but it amounts to the ridiculous, when we find that the standing regular army of our brethren across the Atlantic, amounting now to twenty-five thousand men, must be increased to thirty-one thousand to make the country safe against the overpowering might of Britain on the eastern and western sea board. It takes down British pride, however, to be told that an addition of only five thousand American soldiers will make the States safe; and that with thirty-one thousand the power of Britain may be defied. The new number of the *North American Review* is the authority for the facts asserted.

The London *Daily News* of Dec. 15, quoting the *American Review*, remarked thus:—

One may read with a certain half-melancholy surprise a passage in General Ruggles' article, which sets forth that the position of Great Britain is the one condition which renders the increase in the artillery defence of the Republican coasts "a pressing and immediate necessity." For behold, "Our British neighbours already threaten our entire sea coast, immediately at our doors, from Halifax on the north, from Bermuda on the south, in whose capacious harbour the entire British Navy can find rendezvous; from the Bahamas; along our Gulf coast, from the British West Indian stations; on the Pacific, from Esquimault, in British Columbia." Ringed with British fire, indeed, is poor America. She must needs do something: and it is a comfort to find that even her alarmists do not feel so much alarmed as to recommend more than the adding of a few thousand men to an army whose numbers would not quite equal those of the Court of Pumpernickel in the good old Continental days. America is certainly to be congratulated even on the proposed increase in her army. No testimony to her national safety could be more strong, more emphatic, and more convincing, than the terms of this proposal for her to make some preparation for a day of possible danger.

The United States have their militia system, and they find that quite enough to keep their own unruly people in order. To overawe the foreigner represented by the "British," they want only thirty-one thousand regulars, mostly artillery, to feel safe and secure. If the Americans only knew and believed in their origin, they would see that their "British neighbours," being their Israelite brothers, are at their doors east and west by way of protection to safeguard their splendid Republic. Our Eastern Gates are not there as a threat to Manasseh, but to enhance their security as against the outside nations of the earth. The American Gates of Great Britain are there, too, to emphasise the fact that God's gift of the Gates was for Israel, but not for Manasseh. An object-lesson to enforce the teaching lies thus almost within sight of Manasseh's sea coasts, and will one day reveal to that great people why the British are so close to them, in power, and that God's promise to the holder of the birthright of Israel related to the inheritance of God's first-born according to the promises.

Ephraim was the greater of the two blessed sons of Joseph only in respect to "the company" or "assemblage" of nations, attached to Ephraim. But to enable the latter to safeguard these daughter nations she must hold the dominion of the sea, with the power of the promised Gate, which confers it even so as to surround Manasseh's land with "a ring of fire." It was no chance which gave Great Britain Halifax, and Bermuda, the West India Islands, and the Bahamahs, with Esquimault in British Columbia, as Gates and ocean fortresses to defy her foreign enemies. The Americans are our Israelite brethren, bone of our bone, destined presently to be one with us as rulers of the world. When they recognise who we are, their thirty-one thousand troops may again safely be reduced to the normal twenty-five thousand, and Manasseh will feel safer because his brother

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holds the keys or Gates of his coasts, as a friend but not as a foe.

It is a great fallacy to imagine that because the British acquire territory and Gates in various quarters of the earth, that she therefore aspires to conquest and wishes to lord it over the nations of the earth. We have acquired all India and Burmah. Does the fact do harm to the French, the Dutch or Portuguese, our former rivals for the possession of Hindoostan? On the contrary, we always welcome the foreigner to the shores of India, and invite him to settle where he will, and trade as we do with the three hundred millions of the Peninsula. It is the same with Australia, the Cape, Canada, and the British possessions everywhere. We welcome all who come in peace and will help us to enrich our native fellow subjects, by lawful commerce, or raise them in the scale of nations by teaching them to serve the God of Israel. The fact is, that the lot has been cast for our nation by the God of Abraham, who has promised to make Israel His people for ever, and to give them "the kingdom and dominion, and the greatness of the kingdom under the whole heaven."

To carry out this purpose, which had for its object the evangelization of the world, God, as He said, created "a great and mighty nation," supreme at sea, the owner of the Gates, to influence the nations for their good, and to fulfil His promise that Jacob should "take root, blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). The object thus was to benefit and bless the world, not to dragoon and destroy it by means of the great nation of God's formation. "He formed it for Himself that it might set forth His praise" (Isa. xliii. 21, R.V.). Its destiny, therefore, must needs be the benefit and blessing of mankind in accordance with the often repeated promise "to Abraham and his seed for ever," "In thy seed shall all the nations of the earth be blessed." To the Lord be all the praise for this great distinction conferred upon His people.

## THE "CHURCH TIMES" ON OUR IDENTITY.

We need not say that the *Church Times* is not complimentary! A correspondent named "Sigma" was allowed space on Jan. 4th to have a good many lines of small type to laugh us out of court. But the attempt seems rather poor, and hardly worth the effort spent on it. Our readers shall read for themselves, and decide whether "Sigma" is likely to do us much harm. What he wrote was this:—

"Sigma.—We cannot waste much space on the 'Anglo-Israel' theory, which is a travesty of the Bible history and ethnology such as no man of recognised position and acknowledged learning could endorse. It was started more than a hundred years ago, and died a natural death; but it has been revived during the last twenty-five years. You may read its history and its refutation in two articles by Canon Rawlinson in the *Leisure Hour* for July, 1872. The 'theory' is that the Ten Tribes were lost (which they were not); that they grew into a vast nation in Assyria, after their deportation, B.C. 725, and were converted to Christianity by St. Paul; that they suddenly, in the space of two hundred years, instead of being Semitic Jews, became Aryan Scythians and Goths; that from being dark in feature, hair, &c., they became blue-eyed and yellow-haired Saxons; that they forgot who they were, and lost their own language; that they traversed thousands of miles across Russia and Germany, and settled down into Angles and Saxons; that, from being worshippers of Jehovah, and even of Christ, they became worshippers of Odin, Woden, &c., and finally landed in England (except Manasseh, who settled in America) about the year 449 A.D. We need not pursue these absurdities, which all rest on 'Scriptural Identifications!' This means that you may get a verse here, and half a verse there, out of the English Bible, make a mosaic of it by a warm imagination, apply your own meaning to it, and so write a treatise on history! Any theory on any subject could be argued and proved thus; as did Arch. Evans in the 'Ministry of the Body' (p. 228), where he shows by 'Scriptural Identifications' that England is 'The Scarlet Lady' of the Revelation beyond all reasonable doubt. Theories as to the so-called 'lost' tribes have been very ingeniously worked out, and they have been made Red Indians, Afghans, and Gipsies, and have been found in Arabia and Malabar. That vast numbers of the exiled Jews mingled with the nations among whom they lived is beyond question."

Mr. W. Whigham, who sends us the "cutting," remarks on it as follows: "It is evident that the writer does not perceive the distinction between the House of Israel and the House of Judah. Reference is made to 'the history of the question and its refutation.' But the refutation by Canon Rawlinson was ably answered by the late Mr. E. Hine, in his well-known pamphlet, 'Oxford Wrong.' On p. 193 of his 'Lost Israel Found,' twenty-seven plain reasons are given from Scripture to show how lamentably deficient Canon Rawlinson was in prophetic and Bible history. The writer characterises the fact that Israel was lost, that they forgot their own past history, also their language, as well as Manasseh's settlement in America, as 'absurdities' resting on 'Scriptural Identifications.' It is, of course, easy to attack the Identity by calling names, and yet assigning no proof. Our critic does not state what the identifications are. He mentions incidentally 'theories' that have been ingeniously worked out, declaring that the Israelites have been detected among the Red Indians, Afghans, and the gipsies. These people, however, do not possess the characteristics of Ephraim in exile, according to the Scriptures. Our critic evidently sees the lost tribes as identical with the Jews. But God's Word does not take that view."

So far our correspondent. "Sigma" disposes of the Ten Tribes in a very summary manner. He seems to deny that they were ever "lost." But if not, where are they? They are not among the Jews. The latter deny the fact, and pray in their synagogues that they may speedily be found. Historians are puzzled to know what has become of them, and in Isa. xxvii. 13, R.V., it is positively declared they were "lost" in Assyria (see margin). They have always been spoken of by the historians of the Israelites, ancient and modern, as missing or lost, and Josephus' testimony in Antiq. xi. 5, 2, is to the same effect.

St. Paul never converted the Ten Tribes to Christianity! He converted an elect portion of them, gathered in his day in Asia Minor, and constituted them into Christian churches. But those churches ceased to be faithful, and when Israel moved westward, collapsed. Two hundred years have changed Huguenot Frenchmen into British subjects. Why, therefore, should not two hundred years have changed Semitic Israelites (not Jews, as "Sigma" supposes), into Scythians and Goths? How does "Sigma" know that the Lost Ten Tribeswere "dark in features, hair, &c.?" The Jews are, and probably were so originally. But why should the Ten Tribes be like them, after two hundred or two thousand five hundred years' exile in northern latitudes, their maternal parentage at the first being different? The

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Saxons, being Israelites, forgot who they were after their thousand years' absence from Palestine, just as other European nations which have come from Central Asia forget now their origin! The Ten Tribes were banished from Palestine because they ceased to worship Jehovah, and became rank idolaters (2 Kings xvii. 12, &c.). No one alleges, as "Sigma" supposes, that Manasseh emigrated to America before the settlement of the Anglo-Saxons in Britain in A.D. 449. It was twelve hundred years afterwards that Manasseh, leaving the main body, abandoned our shores, and settled in the eastern coast of the modern United States, thus fulfilling Gen. xlviii. 19. "Sigma" may call ours "absurdities"; but the onus rests on him to show where the absurdity comes in! Jer. iii. 18 plainly proves that the House of Israel exists to-day in separation from Judah. Where is that "lost House"? We can only detect it by the possession of those attributes and gifts which constitute the Hebrew birthright, theirs by gift (1 Chron. v. 1, 2). These are described in the Scriptures in great detail, and do not need to be selected—here one, and there another—from the Bible. They are to be found in grand clusters and masses of blessings, which no faithless sneers can conceal. Gen. xxii. 1—18, xlix. 22—26, and Deut. xxxiii. 13—17, contain magnificent collections of them. In Hosea i. 9—11, and chap. ii. *passim*, we have another group, with promises in Hos. xiv., Dan. v. 27, Jer. xxxi. 33, 34, Zech. x. 6—9, and Heb. viii. 10—12, which plainly tell of lost Israel's future blessedness and grandeur, with the reasons for it all. The Red Indians, Afghans, and gipsies respond to none of the unique promises of God to Israel. The British possess them all exclusively. We take our stand on these facts then, and invite "Sigma" to show us where we are wrong. It is too late to attempt to put us down by ridicule or obloquy. We require reasonable answers to reasonable arguments, and we decline to submit to any other style of attack.

We hope to hear again from "Sigma"! A friend who has read his strictures wishes that, before he had rushed into print, our opponent had read the New Year's number of the BANNER, just published! We concur with him, and believe that a perusal of that number would certainly have made "Sigma" into a friend, and cured him of his contemptuous opposition.

## THE ETHNOLOGICAL AND PHILOLOGICAL DIFFICULTIES.

### PART I.

IT appears to us that at most of the meetings held in reference to Our Identity the chief objections frequently urged are those relating to the Cosmopolitan character of the British people; their derivation from so many apparently diverse races; their supposed (so-called) Aryan origin which negatives their alleged Shemetic pedigree; and their language. If the proper answers to these various questions are not ready at hand, and urged with authority at such meetings, it is clear that our opponents must have everything their own way, and so leave upon the audience a damaging effect, with the added impression that the British-Israel advocates are not well read on their own subject, and that they are in hopeless error respecting the alleged Semitic origin of the British people. It seems advisable, therefore, that something should be attempted to help those on our side at such critical moments, at meetings where public discussion is allowed. The effort shall now be made to supply to those on our side a clear answer to the argument, that the ancestors of the British, the Celts, the Scots, the Angles, the Saxons, the Frisians, the Danes, and the Normans, were eight distinct and diverse races, and, therefore, could not be the sons of Abraham the Semite. Before quoting the words of those who alone are qualified from reputation to speak to us on such a subject, we ask first of all, what saith the Scriptures regarding the Ten Tribes of the House of Israel in dispersion among the nations after their captivity commenced?

In Hos. ii. 6, R.V., we have God's decision respecting Israel thus expressed: "Therefore, behold I will hedge up thy way with thorns, and I will make a fence against her, that she shall not find her paths"; intimating that Israel would be lost, and unable to point back to her past history.

But how was this to be brought about? Ezek. xi. 16, 17, R.V., tells us: "Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while, in the countries where they are come. Therefore say, Thus saith the Lord God, I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." The scattering of Israel was the Lord's work. The gathering and assembling of Israel will also be effected by the hand of the Lord alone. The assembling of the tribes will be miraculous, and beyond the power of man to comprehend or understand.

What is the historical account of the arrival in these islands of our British ancestors, the Celts, the Anglo-Saxons, Danes, and Northmen? To begin with, the Celts arrived first. They reached the east of Europe about the years B.C. 650—630, and they were, like all that followed them, Asiatics. There were three great waves of these immigrants; the Celts, then the Teutons, finally the Sclavs.

Among the first of these arrivals were the Cymry and the Gael, whom Rawlinson identifies with the Celts. They reached the east of Europe from Asia, about the period above-named—viz., B.C. 650—630, and arrived at the Cimbric Chersonese about B.C. 200, preparatory to their entry into Britain and Wales, called by them *Cam*bria. These Cymry of Wales were the same people as the Cimbri of the Romans, the Cimmerii of the Greeks, and the Gimiri of the Assyrian inscriptions; and are traced to the Khumri of the Nimroud Obelisk, where "Beth-Khumri" stands for Samaria, and Jehu is described as the son of Omri (Khumri). This is the first historical link.

Professor Rawlinson, in his Herodotus i. 196, iii. 150, iv. 170, connects the Scyths or Sacan with the Gimiri, meaning "tribes." The Aryan name was Saka. The Semitic, or Assyrian equivalent was Gimiri. These were the same people originally known by the Aryan title Saka. In Western Asia they bore the Semitic designation of Khumri, the very name the Welsh call themselves to-day.

Sharon Turner, the historian of the Anglo-Saxons (our British ancestors), declares of the Anglo-Saxons, that they were a Gothic or Scythian Tribe (Vol. i., Book ii., p. 59). They occupied the most fertile part of Armenia, and called, therefore, Sakasina. The Saxons were sprung from them, according to Ptolemy.

These Gothic ancestors of the British first appeared in Europe in the 7th century, B.C., having come from Central Asia. This was soon after the Ten Tribes were outcasted in that very locality—Media; and Herodotus says they were not cradled as a race in that region.

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But with the Anglo-Saxons there came into the British Islands the Jutes (A.D. 449), the Angles (A.D. 547), the Saxons, invaders with the Frisians (A.D. 450—547), and the Danes (A.D. 787). None of these were of diverse origin, but on the contrary were all of one race.

Thierry, in Book ii. of his "History of the Norman Conquest," says: "Such was the first appearance in England of the Northern Pirates, called Danes or Normans, according as they came from the Islands of the Baltic Sea, or from the coast of Norway. *They descended from the same primitive race as the Anglo-Saxons.*"

The Semitic Celtic-Khumry of Media of the 7th century B.C. were the same people as the so-called Aryan Sacæ. The Sacæ were the ancestors or kinsmen of the Anglo-Saxons, the Danes, Jutes, Frisians, and Normans; and so the whole of the invaders of our islands (the Romans only excepted) were of once race—the Israelitish, as we believe.

In support of the above we quote the words of John Beddoe, M.D., F.R.S., "one of the most talented of modern writers" on the subject of "the Anthropology of the British Islands." On p. 47, his opinion as to the relationship of the Saxons, Angles, Jutes, and other invading tribes is thus expressed: "Spite of any possible shades of difference in language, the evidence of a common national feeling among them, a consciousness of racial identity, was very strong. In Beowulf, even the Danes are spoken of as if of the same race. The national traditions and national heroes were common; the kings drew, or believed they drew, their origin from the same sacred family; their religion was the same; their laws differed little." (See Dr. Beddoe's "Races of Britain," pp. 47 and 94.)

*(To be continued.)*

## THE IMPERIAL SPIRIT AND WHAT IT HAS ACHIEVED IN RHODESIA.

We cannot do better than ask our readers to peruse the words of Dr. Jameson, in his remarkable speech on "South Africa," delivered on January 28th, before the Prince of Wales, who presided, and about 2,500 people, including some of our most distinguished public men. The Right Hon. Cecil Rhodes was present and spoke a few words. The conclusion of the *Times* on the whole address was much to the point. "Be the ultimate result what it will, our African statesmen have taught us a great lesson. They have reminded us what the Imperial spirit is, and what it can achieve." The address was reported thus:—

"The Prince of Wales having introduced the lecturer,

"Dr. Jameson, who was received with loud cheers, said,—I cannot say that I have looked forward to my appearance here to-night with any confidence. The diffidence I felt has been increased by the kind reception which you have given to me, and I feel that for the next three-quarters of an hour or so I must do my best to live up to that reception. I need not add that the fact that I am about to address such a large and distinguished audience in the Imperial Institute, with his Royal Highness the Prince of Wales in the chair, increases the diffidence which I should naturally feel. You will also understand, I dare say, that I have had considerable difficulty in deciding what form my address should take to-night. I could not well weary you with the history, which is happily now ancient history, of our Matabeleland troubles. (Cheers.) Still less could I weary you with the still more ancient history of our early development in Mashonaland. Therefore, in turning round in my mind what form I should choose in which to give this address, I have decided to attempt to give a short sketch of South Africa generally under three divisions—first, the past; next, the present; and, last, my idea of what the future will be. (Cheers.) I will also give some slightly fuller sketch of Rhodesia, with which I am naturally principally connected, as a central factor in the production of what the future will be according to my idea.

"THE PAST.

"Now, as to the past. I may appear tedious, but I will limit myself merely to the statement of a few essentials; and, as an excuse for entering upon this part of my subject, let me say that I wish to show you, by a comparison of what has been done, say, in the past 300 years with what has been done in the last three or four years, what we may expect to be done in the next two or three years. Another excuse for this tedious history of the past is that I have found that among my own friends—at all events, during the couple of months that I have been here—colonial history and colonial geography are certainly not the strongest points (laughter); and I think probably that it is the same with the general public. I am going right to the beginning. It is more than 300 years ago, I think, that some of the best families of France and Holland, compelled to emigrate, settled down on that narrow strip of land between Table Mountain and the sea. Their old square watch towers are still to be seen on the mountain slope, defining the extent of the small colony, and bearing witness to the hard fight they maintained for many years against the native inhabitants. Later on the French Huguenots imported their vines; a trade grew up with the Dutch East Indies and with Ceylon, and in 1760 the first Dutch Governor, Van Ribeck, landed from Holland and assumed administrative control. Fifty years later, in 1806, during the Napoleonic wars, Holland being allied with Napoleon the then Dutch Governor capitulated to three English men-of-war, and what had now been renamed the Cape of Good Hope was transferred to the English Crown, under whose protecting flag, let us hope, it will always remain. (Cheers.) At that time the colony had extended 200 miles inland, and during the next 25 years, being under the English, naturally the frontier was extended to 400 miles inland. About this time the compulsory abolition of slavery occurred, and I do think our Dutch friends in the Cape were extremely shabbily treated by the Home Government, and then it was that an impossible condition was imposed upon them. Their property was entirely in slaves, and the allotted compensation could only be received by personal application in England. Naturally the majority were reduced to poverty, and then first arose that trek spirit which has remained with our Dutchmen at the Cape in unabated force almost to the present time. (Hear, hear.) The spirit of adventure certainly remained, but the real essence of it was the determination to get away from the English, their methods, their manners, and to live as it seemed good to them. One of the first of those treks went to Natal. As usual trouble arose between the Boers and the Zulus; England stepped in and annexed the colony. Another trek crossed to what is now the Orange Free State. Again the same story was repeated: there was trouble between the natives, the assistance of England was evoked, and then annexation to the Cape Colony. A third trek crossed the Vaal river and founded the beginning of what is now the South African Republic. Meanwhile a rebellion had arisen in the Orange Free State, and after the Boers had been defeated by Sir Harry Smith the country was again

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handed back to them, and from that retrocession arose the present Orange Free State Republic. Then England, from having governed the whole of the country, reverted practically to the administration only of Cape Colony and Natal. I do not think that I need relate fully another rebellion, annexation, and retrocession in the Transvaal in our own day. At all events, that brings me up to the year 1880 when the 'Little England' policy was in full force with regard to Cape Colony—at all events in South Africa. (Cheers.) But still the north was open to us, and it was open to the Transvaal also. We may thank our good fortune that we had a man in South Africa at that time with Imperial ideas and with the means and capability to carry out those ideas. (Cheers.) Bechuanaland, the scene of Livingstone's first great work, was within an ace at that time of falling under the Transvaal, but through the energetic action of the then High Commissioner, Sir Hercules Robinson, and Mr. Rhodes (cheers), it was saved to the Imperial Crown. Bechuanaland became a Crown colony, and a protectorate under England was proclaimed up to the 22nd parallel. Checkmated here, the Boer Government sent emissaries to Lobengula, and at one time Matabeleland and Mashonaland seemed destined to be incorporated with the South African Republic. The 'Little England' policy was then in full force, and I do not suppose any Ministry would have ventured to entertain as a serious proposition the acquisition under the British flag of the territory that lay between Mafeking and the Zambesi, nearly a thousand miles in length; and there was certainly only one man who thought of adding a further thousand miles beyond that, right up to Lake Tanganyika. Who was to find the money, and how was it to be found to produce not merely a flag occupation, but a *bona-fide* occupation and a *bona-fide* development?—for naturally and rightly no charter would have been granted by her Majesty's Government without financial and other guarantees. The financial portion was managed by Mr. Rhodes (cheers), and all other guarantees were fully satisfied by the fact that our present directors had accepted seats upon the chartered company's board of directors. Without going into details, therefore, as to our early occupation and proceedings in Mashonaland and to the north, I may say that this huge addition to the Empire was an accomplished fact. (Cheers.) So far I have attempted very briefly to give you a sketch, or rather a statement, of South African developments under my first two divisions of past and present.

"RHODESIA.

"With reference further to the second division of my subject, I would add a slightly fuller sketch of Rhodesia as it is and of its capabilities, and I will tell you the reason why I am going more fully into Rhodesia. I want as far as I am able, to prove to you to-night that Rhodesia not only will be, but is, a great, if not the greatest, factor in producing my third division—the future of South Africa. That I wish to interpret as the commercial union, amalgamation, or federation of all the South African States. (Cheers.) Well, in Rhodesia we have a country nearly as large as Europe—a liveable country, a country where white men and women can live, where white children can be reared in health and vigour. Mr. Rhodes told the shareholders of the company a week ago that we have a highly mineralized country. I told them, and I say again now, that we have a highly 'payable' country. This, of course, is only my own opinion, but at the same time I will ask you to remember that that opinion is based on many years of residence, and that, especially with regard to the minerals, I have had the advantage of having had personal communication with the best expert, as I think, at present procurable. As to these minerals, our goldfields are innumerable, and some of them, as I stated at the meeting of the shareholders, have already been proved to be 'payable.' They will naturally attract a large population in the meantime. But what I am much more anxious to prove to you to-night is that there will be a permanent occupation there, and that the country will be a permanent home for the overflow from England itself. (Cheers.) Therefore I tell you that what we have there is what I believe is the greatest factor of England's wealth at the present day. It has been proved by the same expert witness, and by another almost as good, that we have iron almost universally distributed throughout the country. Recently south of the Zambesi we have discovered several coal beds spread over a large area. Therefore I say that we have in Rhodesia one of the greatest factors of England's present wealth as a guarantee for its future prosperity—the coexistence of coal and iron side by side. (Cheers.) Beyond that, I will go to the agricultural and pastoral capabilities of the country, which mean the capability of the country in self-supporting the large population which not only will be, but is being, attracted by what I call the already proved mineral wealth. On the agricultural side, therefore, we have not required experts from abroad. As to African agriculture and African pasturage, our own farmers from the Cape Colony, many of whom are now with us in Rhodesia, have not only experimented, but have produced in large quantities during the four years we have been there; and their opinion on every side is that, as to agriculture, the country is an eminent success—corn, vegetables, and fruits of all kinds grow in abundance. As to the pastoral capabilities, we have no indigenous disease either for cattle or for sheep; and I have only to appeal to any one who has been in Matabeleland recently, and who has seen, not a merely experimental lot of cattle, but—I am not overstating the facts—over 100,000 fat, sleek cattle in the country, to prove that, whatever else we have, we have an admirable pastoral country, as far as cattle are concerned. Merino sheep also, on a small scale, have been proved to thrive well, and to produce as good, if not a better, crop of wool than in the Orange Free State, from which they were imported. Mr. Rhodes is now sending up to our country several thousands to thoroughly test its capabilities in this respect, and I have no doubt as to what the result will be. I hope you understand now that we have a livable country—a country with a fine climate, a country rich in minerals, and a country that can support a large population.

"THE WORK OF THE LAST FOUR YEARS.

"And now further—still with a view of proving to you what a factor Rhodesia will be in the future of South Africa—I will shortly state what we have done in the last four years, certainly under considerable difficulties both internal and external. And here I will ask you to bear in mind that from what has been done under these difficulties you can estimate what may be done in the future, these difficulties being overcome. We have during those four years erected 1,300 miles of telegraph, and 300 more are now being erected. We have already built and established four brick townships, with all the necessary Government offices, and with a staff of considerably over 100 white Civil List officials. This is exclusive of our 250 white police, which are now increased with a view to the recent extension of our administrative area up to the southern end of Lake Tanganyika. With respect to the last of these townships—Buluwayo—when I

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left Matabeleland last August we had only been in occupation of the country nine months, and it then contained over 100 well-built brick houses, with a population of 1,900 whites in the town and 600 of our recent Matabele enemies outside making the bricks for those houses—a quiet and peaceable body of citizens. (Cheers.) Outside the town at the various goldfields there were over 2,000 prospectors—and all this exclusive of Mashonaland. I will ask you to remember that all this was being done while at the same time the peaceable settlement of the country after the war was being taken in hand; it shows what we may be able to do now that we have got rid of our troubles altogether.

"MATABELES SATISFIED WITH THE SETTLEMENT.

"I should like to say a few words now with reference to that peaceful settlement. It is not a mere paper settlement I assure you; it is a settlement that has satisfied the Matabeleland nation. (Cheers.) I also assure you that I am speaking from personal knowledge. I think, between November and August last, I am not overstating it when I say that either in Buluwayo or outside the various kraals I have interviewed every headman in Matabeleland and have discussed the whole question with him, from Mijan, the head of Matabele armies, downwards. I heard the same story from every one of those headmen—namely, that they are thankful the past *régime* is over, and that they are thoroughly grateful for the protection of the civilized government under which they are living. (Cheers.) There has also been constructed in the country a thousand miles of roads connecting all the townships and the outlying goldfields with the various centres. The railway from the east coast has been carried through the fly to the Chimoio, only 230 miles from the capital, Salisbury, and from the evidence of transport-riders, by no means an optimistic class, the road between these two points, though considerable engineering difficulties had to be overcome, will more than bear comparison with any road in the Cape Colony. From the south the railway has been completed by the Chartered Company to Mafeking, and I feel certain that before the end of the present year it will be continued north from that point. Once begun, I venture to predict that it will never stop till it has reached Buluwayo, and I do not think I am too optimistic in expecting that we shall be in complete railway communication between Cape Town and Buluwayo within three years from the present time. (Cheers.) From Chimoio to Salisbury there is a fast coach service which is shortly expected to do the distance in three days, or I am not sure that it does not do so now. From Mafeking to Buluwayo there is at present also a weekly mule service, and next month, I believe, a biweekly service will be commenced which will accomplish the whole distance from Mafeking to Buluwayo in five days. Lastly, as Mr. Rhodes has told you, our revenue is now practically balancing our expenditure. Remembering the dual capacity of the Chartered Company as a Government and as a commercial company, and that rightly the directors insist that all government revenue should be spent on the country itself, and for the good of the people who contribute to that revenue (cheers)—I say, remembering this, and, also, the increased revenue we may expect from the rapidly increasing population, I think you will agree with me that our financial difficulties are over, and that the development of the country will not be retarded for want of funds. (Cheers.) So much for Rhodesia internally—a large country, a livable country, a payable country, a country which has succeeded in overcoming all its internal troubles. And now, looking at it externally, in its relations to neighbouring States, I think we may say that it is on a sound and peaceable basis. In the south, since the abortive Boer trek in 1891, when we were so firmly supported by the High Commissioner for Cape Colony, the Transvaal has accepted the position that the Limpopo is its northern boundary. On the east we have had trouble with the Portuguese, but that is long past, and we are now on the most amicable terms, only anxious to help each other in the rapid development of our respective territories. In the west and south west we have the Protectorate, which, of course, we look upon as our natural heritage, in terms of our charter, and the local administration of which, no doubt, her Majesty's Government will hand over to us when they think we are capable of undertaking it. (Cheers.) I hope you will agree with me on the one point, which, as I told you, I was anxious to make—namely, that this new territory of Rhodesia, of only a few years' growth, will prove to be a very important, if not the most important, factor in the future of South Africa. (Cheers.)

"COMMERCIAL FEDERATION OF SOUTH AFRICA.

"My third heading, which, as I have said, I may describe as the commercial federation or amalgamation of South Africa. The word commercial I use in its widest sense. Of course, outside the commercial union there is the question of the flag, but that, I think, is too delicate a subject for me to touch upon, and I think it may well be left to settle itself in the future. After all the flag question is more a question of sentiment, but certainly there is a sentiment that we in Charterland and the Cape Colony, who at present have the Union Jack, are determined never to lose. (Cheers.) But for the very reason that we think so strongly on this point we can afford to appreciate and to allow for the same feeling in others, and we must always remember that unity of flag is not a *sine qua non* for the commercial union of which I am now speaking. There is just one point further in connection with Rhodesia itself as a factor that I may mention—that is, the natural connection between Rhodesia and the Cape Colony. The fact of the existence of that identity of course increases enormously the force of Rhodesia in whatever arrangements may come about for the future of South Africa. You must remember that the very conception of Rhodesia was due to the Prime Minister of Cape Colony, who is also managing director of the Chartered Company; that Rhodesia is being populated by both Englishmen and Cape Colonists; that the Cape Colony is in entire sympathy with us; that our direct trunk line and most important means of communication will come from the Cape Colony; and, further, you must remember that, *qua* commercial development, the Free State, under its enlightened President, Mr. Reitz, is in entire sympathy with the Cape Colony and with us. Given a combination of the Cape Colony, Orange Free State, and Rhodesia determined on a commercial federation, with Natal possibly lukewarm and only the Transvaal inimical, and the Transvaal with a population of nearly 50,000 Englishmen and Cape Colonists equally desirous with us, as against a population of about 15,000 Boers opposed—remembering all this, I do not think you will consider my interpretation of my third heading to be an extravagant dream, but will rather consider it as a proposition of practical politics which must inevitably come about. (Cheers.) Suppose that this much-desired end has been reached, I would ask you to imagine what incalculable benefits it will confer, not only upon South Africa and the South Africans, but upon the Empire at large. (Cheers.) Here will be a livable country and with the finest climate in the world—in that portion,

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at all events, extending from the Cape Peninsula to certainly within a hundred miles of the Zambesi—capable of supporting an enormous white population, with free exchange of products throughout, with a united railway policy, and, above all, with a united and native labour policy. (Hear, hear.) Surely the country itself and every individual in it will benefit from such a result, and surely as a field for emigration and as a market for their manufactures England and the rest of the Empire will equally benefit by our South African success. (Cheers.) Finally, seeing, as I have been trying to show, that Rhodesia must be, and is, a great factor in this much-to-be-desired and inevitable ending of Mr. Rhode's Imperial expansion work, I do not think even the 'Little England' party, if it then exists, will be able to turn to us and ask, as they have done recently, what beneficial results are to be obtained by the people of England from what they call the selfish financial scheming of our managing director, but what I think the majority of Englishmen will rather call a great and useful Imperial work. (Loud cheers.)

"The Prince of Wales,—Ladies and gentlemen, we have heard a most interesting and—if I may say so—an almost too short address from Dr. Jameson this evening. (Cheers.) He has given us an account of the past, and the present, and what he believes to be the future of South Africa. I feel sure, in so vast an assemblage, which has listened with so much attention to what he said to-night, that it will be your wish that I, having the honour to occupy the chair on this occasion, should tender him our unanimous thanks for the most interesting and excellent address which he has given us. (Cheers.) As he is shortly about to return to South Africa in the important position which he holds as Administrator of Mashonaland and Matabeleland, we can only hope that he will continue to be most successful. (Cheers.) Before sitting down, I only wish to say how gratified I am that on this occasion so distinguished a man as the Right Hon. Cecil Rhodes (cheers) should be present. Mr. Rhodes is also shortly to return to his arduous duties. I have been very much gratified personally with what I have heard this evening, and I am sure you will fitly mark your appreciation of Dr. Jameson's excellent address. (Cheers.)

"In response to repeated cries of 'Rhodes,'

"Mr. Cecil Rhodes, who on rising to acknowledge the calls was received with loud cheers, said,—I have to thank his Royal Highness and you, ladies and gentlemen, for the cordial manner in which you have received the reference to my name and to my work. I can only thank you for the appreciation which you have shown, because one always feels this—that in an undertaking in connection with what I believe is to the benefit of the Empire it is hopeless to attempt such a work unless one has the complete support of the English people. (Cheers.)

"The company then dispersed."

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CHARLES G. PORTER, of Dalebrook, writes:—"There is an error in the BANNER, January 30th, page 63, left hand column, line 18, where we find 'Waltham' Tarn. This, I think, should be Malham Tarn, a lake famous in this county for its trout, and belonging to Mr. W. Morrison."

NOTICE.—Those of our readers who bind their numbers into volumes can obtain handsome blue cloth cases for the purpose at 1s. 6d. each. The local binder can obtain these through the usual agents. The binder can remove the advertisement pages at end of each number, and in the present volume the advertisement pages are not included in the folioing of the pages.

## COLONIZATION.

By W. L. BLORE.

### PART II.

(*Concluded from page 75.*)

James iv. 13—16; Exod. xxxiii. 12—17; Mal. i. 11.

BUT let us see what qualifications are necessary for true colonization, so that the same shall be a benefit and not a drawback to both the country to be colonized and to the country colonizing. It is a sacred proverb that "by wisdom kings reign, and princes rule, even all the judges of the earth; but if thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for He that is higher than the highest regardeth, and there is higher than they; and surely oppression maketh a wise man mad." These are the inspired utterances of Holy Scripture. And the admonition, "Trust not in oppression, and become not vain in robbery," holds good as to States as well as individuals. The late civil war in the United States proved the value of this admonition.

But Russia teems with oppression, and wisdom *non est* in the reigning power. We see oppression in the military despotism, the ecclesiastical tyranny, the non-recognition of civil freedom, and the determined folly of subjugating peoples without recognising their personal right by representation in the Government, or attempting, by education and pure religious teaching and example in those who are the chiefs of the land, to elevate not only those whom they subdue, but those who already are recognised as Russian citizens and natives of Russia in Europe.

Can a people such as Russia benefit the world by colonization? Decidedly not. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh!" If there are oppression, bigotry, selfishness, despotism, ignorance, debasement, malice, and blood-thirstiness in Russia proper, it will send forth these into Russia improper. A country, such as Russia, was never destined by the Holy One of Israel either for colonization or universal government.

The Jew, the Lutheran, the Stundist, and the preacher of freedom are deemed unworthy of citizenship; and Poland even to-day sheds tears of blood, wrung from her by the oppression of Russia. The freedom of the Press is stifled, and the present condition of Finland, Poland, and the peasantry throughout Russia are sufficient indications of what is meant by Russian colonization or rather subjugation.

The present condition of the Spanish and Portuguese Colonies throughout the world has this inscription to identify them—"Disturbance, debasement, destruction"; whilst Russia's identification is—"Cruelty, Cossack, and curse." (Prov. xxii. 16.)

The next would-be-colonizer is France. Her present scene of operation is Africa, and Algeria is her first and most important possession in that quarter of the globe. A colony it is not. Hear Whitaker on French Colonization!

"Algeria alone, between 1830—88 cost £140,000,000, and it is difficult to say what the annual deficit amounts to now. The revenue is not equal to the cost of administration, if the army of occupation, which amounts to 54,000 men and 15,000 horses, is included. The expenditure on the other African colonies exceeds their revenue to the extent of £772,000. The total area of French colonies,

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dependencies, and protectorates amounts to, leaving out tropical Africa, 932,500 square miles, and a total population, including undeveloped and unoccupied Africa, of 31,000,000 ; and it is worthy of note that within all her possessions and territories the number of Frenchmen does not probably exceed half a million, Algeria and Tunis are, however, excepted, in which there are 300,000." So that the entire French population may be taken at 800,000. In Madagascar they have not been successful, and the entire trade of that island does not exceed £330,000, of which the United Kingdom monopolises £210,000.

Let us compare this with the position of Anglo-Israel in Africa, and we find that our work there has been in the direction of freedom, civilization, native representation, Gospel-teaching, and the recognition of individuul rights ; and not only so, but, within the Anglo-Israel sphere, all Europeans are admitted to the same privileges as in Europe, and all are welcomed, whilst the Boer, the Teuton, and the Frank do all they can to exclude Anglo-Israel from equality, fraternity, and liberty, although in Paris it may be inscribed on their walls beside another inscription—"Anarchy."

Look at the work done in Egypt by Anglo-Israel. "One of the beneficial effects of the English occupation has been the entire abolition of the hateful *Corvée*, or forced labour system, or in other words slavery, which took effect in 1890. In the same year Sir Evelyn Baring was able to announce conversion of the privileged Debt, by which large economies to the Egyptian Treasury were effected. In 1890, 3,425 vessels passed through the Suez Canal, 77 per cent. English; 5 per cent. German ; 5 per cent. French. Under England Egyptian finance has been placed in a position of acknowledged security."

The trade of Anglo-Israel influence in Africa amounts to forty-six million sterling. That of all other influences only twenty-seven millions, or less than one half. Outside of Africa France has not solid status as compared with Anglo-Israel.

Now let us give Germany a moment's consideration. For ten long years she has been attempting colonization but without success. In her territories there cannot be, all told, more than one thousand Germans. Her largest area is in Africa, where she has an area of 800,000 square miles. Her total direct trade to and fro only amounts to £470,000. The line of steamers from Hamburg does not pay. Bloodshed, cruelty, and jealousy of Anglo-Israel mark the path of Germany in Africa. Witbooi in South-Western Africa has been subdued, but the country, 150,000 square miles, is a waterless region, and is inhabited by only ten thousand miserable Hottentots.

No civilization and no true colonization in A.D. 1894 can possibly succeed, without having as a foundation and developing power the "Gospel of the Kingdom of God," which kingdom at present rests with the House of Israel.

In no sense can Russia, France, or Germany be said to be preaching the Gospel of the kingdom in Africa. They are busied solely with self-aggrandizement by purely military rule and tyranny. Military despotism is the ruling element in their own homes.

France has just published a map of Africa, showing its acquisitions there within the last few years, and also indicates the progress of commerce between France and its several possessions. There is an increase in sixty-three years in Algeria of £18,000,000; but the annual interest of the outlay on Algeria, added to the annual cost of the military occupation, amounts to six millions sterling ; so that France pays dearly for her "whistle" there.

Algeria and Tunis furnish twenty out of twenty-three millions of French commerce in Africa ; but from these three millions must be deducted the sum of £772,000 ; the excess of expenditure over revenue in the other French African colonies, or 25 per cent.

The direct trade between Africa and the United Kingdom is the double of that of France, and is steadily increasing ; but the great work of Anglo-Israel colonization in the present day is the "preaching the Gospel of the Kingdom."

Hill House, Sandown, I.W., December, 1894.

## ANGLO-ISRAEL DISTRIBUTION FUND.

### SOWING THE SEED.

**We are happy to report that we have been enabled to commence the year well. 246 copies of the Banner of Israel have been sent out weekly, and in addition 15 dozen extra of the New Year's Banner, one dozen of which being a gift from Mrs. B. (Madeira), which we desire to acknowledge with best thanks.**

During the four weeks, ending Jan. 19th, 127 packets of Literature have been despatched to the following places:—England : Aldershot, Alvaston, Askam-in-Furness, Attercliffe, Andover, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birkenhead, Bishopstrow, Bournemouth, Bow, E., Bradford, Brighton, Bury-St.-Edmunds, Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chester, Chingford, Chippenham, Crewe, Derby, Devonport, Dover, Eastbourne, East Grinstead, East Twickenham, Edmonton, Exmouth, Faversham, Hampton Hill, Harpurhey, Heaton-Chapel, Highgate, Horsforth, Hull, Kingsbridge, Knutsford, Kirton-Lindsay, Lee, S.E., Leicester, Lewisham, Leytonstone, Liskeard, London, Lowestoft, Ludlow, Margate, Moreton-in-Marsh, Newcastle-on-Tyne, Norwood, Old Trimdon, Perranaworthal, Plymouth, Plymton, Poplar, E., Portsmouth, Quernerford, Richmond, St. Just, St. Leonard's, Sandgate, Shepherd s Bush, Shrewsbury, South Benfleet, Southwold, Teddington, Tulse Hill, S.W., Tunbridge Wells, Uxbridge, Wandsworth, Walthamstow, Wellingborough, Weymouth, Wimbledon, Woking, Woolwich. Wales : Maesteg. Scotland : Broughty Ferry, Burnbank, Cockburnspath, Dundee, Edinburgh, Hamilton, Leith, Northroe, Stirling. Ireland : Dublin, Fermoy, Freshford, Kingston. France : Paris. Switzerland : Montreux. Malta. Mauritius. Africa : Abeokuta, Hanover Road, Ograbeis, Port Nolloth, Vryburgh. India : Bangalore, Bolarum, Poona, Secunderabad. Burmah : Rangoon, Moulmein. Ceylon : Baddegama, Colombo. Australasia : (N.S.W.) Dubbo, Narrandea, South Kurrajong ; (Queensland) Brisbane; (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Gisborne, Kirikiriroa, Mackay Street, Purekeriki. Hawaiian Islands : Honolulu. West Indies. B. Guiana : George Town, Berbice. Jamaica. United States : Albion, Charleston, Detroit, Philadelphia. Canada : Toronto, Port Arthur, Victoria. Nova Scotia : Halifax, Yarmouth.

One of our Sowers at home wrote : I want to give you some account of my stewardship as a distributor of Anglo-Israel literature. I think I may say that I have gained a convert in a lady going to live in London, where I hope she may be able to hear some of the addresses that are given from time to time. Then I have been able to send a nice packet of papers to the men on the Lightship off the Bahama Rock, who are only relieved every two months, and are very rarely visited by anyone. I have also sent leaflets to several families in the Isle of Man, also to India, and to numbers of people about home. I have also continued the short addresses, as a missionary study, at our monthly prayer-meeting for Foreign Missions, but have not yet got through the life of Abraham. I found so much more in it than I had ever seen before." I am pleased to quote the above reference to Missions, as lately at a small meeting for Bible study an unwarranted charge was brought against the Anglo-Israel body, that Anglo-Israelites have no care for foreign missions. Other people may in like ignorance be making a similar

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grave mistake, so this simple account of regular study for creating an interest in missions may not be without effect.

But there is more. A letter, giving some account of a friend, a missionary in China, to whom we have been sending literature that has been gladly received, provides further evidence of true regard for Missions, as the fact is disclosed that the cost for maintenance of this particular missionary had been discharged, with provision made for the future, by an Anglo-Israelite, until her death. Our Fund also, and the British-Israel Association, have cause to gratefully remember her generosity. I trust that BANNER readers will remember these facts, for use as they may be required, and well indeed it will be if, according to our means, we try to emulate such living work for our Lord, and also bear in mind that the Editor of the BANNER has all along been setting an example of giving time and money for missions, both to Jews and Gentiles. To be forewarned is to be forearmed to meet false charges.

We will now pass to the United States, and quote from a Sower who has been working for some time, and has had the pleasure of finding the pastor of his Church accept British-Israel truth. I have had some communication with this gentleman, and sent him some literature. The Sower wrote "Our pastor's lectures on 'Israel' have been lucid, interesting, and forcible. They have been received by good and intelligent audiences. There is a growing interest in the subject in this city, and more believing in 'the Identity' than I was aware of. I will try and get up a club or an Association to discuss and promulgate the glorious truths, and the dealings of the God of Israel, past, present, and to come, with His own covenant people Israel. I would gladly, were I able, contribute to your blessed work of propagating the truths far and wide, for I feel greatly indebted to your Fund, and want to aid the good work all I can. I am sorry to inform you that we are soon to lose our dear pastor, as he has accepted a Church in Toronto, Canada. This is a great loss to this community, for there is not another pastor in this city that dares to preach Christ's near and personal Second Coming and Anglo-Israel truths. The first is an unpopular doctrine in our modern Church, and the latter is strange doctrine, ridiculed by our pastors and teachers." No doubt our fellow-workers in Toronto will be ready to welcome the Rev. G. Welton, and we hope that he will deliver lectures there, and find need for our help in his new pastorate to aid him in awakening interest in "Our Identity."

A few words from Victoria (Australia) show us another student and worker: "I must apologise for not acknowledging your kindness in sending me so regularly the BANNER and other literature connected with 'Our Identity.' I enjoy it very much, and distribute it amongst my neighbours. I have also lectured on the subject here in the Wesleyan Church. I also bring the subject forward on every possible occasion, and I believe that but for the terrible depression that exists, especially in these parts, a deeper interest would be taken; but the *leaven* is at work, and I believe that in God's time the fruit of the work will appear. I have lent the *Covenant People* to a young man, a lay Reader in the Church of England. He is delighted with it, and has ordered it." Our correspondent says he has been conscious for nine years of his being an Anglo-Israelite, and adds: "I feel deeply interested, and hope to be able to advance the cause wherever I may go."

I close with noting very hearty words of thanks that come from an old and valued Sower and subscriber, who works in copper mines in South Africa. Enclosing his subscription, he says: "At any time, should you send me any extra periodicals and my funds are not enough, please let me know. I am greatly pleased with whatever you send. I have many friends who look to me. I like to do a good turn, more especially in a work like this. I have received my BANNERS, &c., for this year very correct. I am looking anxiously for the new Almanack. May you receive, with myself, God's blessing from above for a New Year's gift, which is more to us than all earthly gifts." This good wish I appreciate highly, and desire the same for all our friends and fellow-workers, in all climes, with the hope that by our work God may be glorified. E. M. RUSH, *Hon. Sec.*

Westgate, Jan. 26th, 1895.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received by the Hon. Treasurer, Miss M. A. Fitzpatrick, 4, Westgate-road, Westgate-on-Sea, and by the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, London and County Bank, Margate.

## Review.

*The Colonization of Indo-China*, translated from the French of J. Chailley-Bert by Arthur Baring Brabant. London: Archibald Constable & Co.

M. CHAILLEY-BERT'S book on "The Colonization of Indo-China," translated by Mr. A. B. Brabant, is of almost as much interest to British as to French readers. The author finds that great errors have been committed in the colonial policy of France, and in particular in the course which Frenchmen have pursued in seeking to establish themselves in the Indo-China peninsula. He proposes to inquire into the causes of these failures and the remedies to be applied; and with this object he enters into an elaborate examination of the different system and policy which have been pursued in the British possessions of Hong Kong and Burmah, lying on either side of France's new Eastern dominions. He falls into some errors of fact and of opinion; but on the whole, praise and blame are judiciously applied. The example of this country in its colonizing methods is offered both for warning and for imitation, but chiefly for the latter, having regard always to the differences that exist between the conditions of the problem as it is found on the Red river and the Irrawady. His summing-up of the balance-sheet of six years of British administration in Upper Burmah is as follows: "A flourishing trade; finances based upon an admirable system, but nevertheless still inadequate to the country's requirements, and likely to remain so for several years to come; the administrative machinery, created on the solid foundation of good laws and good officials, but yet occasionally thrown out of gear by friction, and liable to jerky action; lastly, pacification and security increasing day by day, but still disturbed from time to time by rude awakenings, and even successful outbreaks of the spirit of revolt." The neighbouring French colonies can show nothing resembling even this moderate and hesitating progress. M. Chailley-Bert prescribes an entire change of system. Frenchmen should study more the conditions of the country and the needs of the natives; should adapt their laws to the circumstances, and not try to rule Annamites by rigid codes drawn up to suit the very different circumstances of life and society in France; should abate the plague of an inefficient and excessive bureaucracy, and while keeping peace and order should judiciously seek to introduce education, Free-trade, and the "resources of civilization." The advice is good; but it is doubtful whether France is in a mood to avail herself of it, and whether, indeed, the citation of the example of Britain will not set the "Colonial party" more stubbornly to follow their own bad way.—*The Scotsman*, Oct. 22, 1894.

## NOTES BY S. A. M.

GLASTONBURY, so named by the Saxons from "Glos," water, "ton," town, to which "bury," burgh or borough, was afterwards added. It stood on the high mound in the midst of the marshy lands called the Island of Avalon. Joseph of Arimathea, on his taking refuge in England, landed here, the exact spot being marked by his planting there and then his hawthorn staff, which thus became the first Christian standard in Britain. Being brought from the East, its natural season for blossoming and budding was about our Christmas-time, and it was consequently afterwards called "the holy

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thorn." In the time of Cromwell it was cut down as a relic of Popery, but its stump remained till 1750, the spot being now marked by a flat monumental stone laid on the ground, and bearing this inscription—

I. A.

A. D.

XXXI.

Does this signify Joseph Arimathea, A.D. 31? Several grafts taken from this old stump have flourished into fine thorn-trees, the oldest still known is at Glastonbury, where it was planted in 1600.

In the Abbey may still be seen the armorial ensigns borne by the British King Arthur:—

Field, vert.
A Cross botonne, argent.
In the 1st Quarter the Holy Virgin,
On her right arm the infant Christ,
In her left hand a golden sceptre.

Also in the Abbey are the armorial bearings of Glastonbury:—

Field: argent.
Bishop's mitre and 2 croziers,
A Maltese Cross outside all
The four sides of the Field.

Motto: Floreat Ecclesia Anglicane.

## Correspondence.

### BLIND EVIDENCE FROM THE *ECHO*.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—The following is from the *Echo*, Jan. 8:—

"Central African newspapers tell us that the importation of Sikh soldiers into Nyassaland has exercised a marked influence on the native inhabitants. They are adopting the Sikh dress, boots, turban, trousers, and coats.

"Moreover, a new language is being formed, an amalgam of Hindustani, Swahili, Yao, and Chinyanja, and this monstrous tongue is 'understanded of the people.' It has not yet a large vocabulary, nor has it fixed rules of grammar. But it proves once more that language is a social, not a racial product, and it furnishes a remarkable instance of the fluidity of non-literary idioms, a phenomenon that has been remarked by travellers in the Pacific island groups and elsewhere; when, upon returning to a place after a few years' absence, they have found the speech of the people quite changed through the agency of political or social events.

"It is noteworthy, too, in another aspect, that of our Indian fellow-subjects being unwittingly instrumental in civilising the heart of Africa. What should we have said forty years ago to the idea of Sikhs bringing speech and vesture to Nyassa?"

And yet people are so inconsistent as to expect the British to speak the Hebrew language, if they are the Lost Ten Tribes; and think, because they do not, they cannot be Israel, after hundreds of years contact with other races of mankind. From the above there comes proof that the language of a people changes in course of years while in contact with other races.

G. W.

Tunbridge Wells, Jan. 9, 1895.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—I have just been reading with much interest the first number of the BANNER for 1895. Every article that it contains is well worthy, not merely of perusal, but of study. Amongst the rest, I was particularly struck with the article headed "Britain's Heritage," by the Rev. James McIntosh, with the greater part of which I cordially agree. When we consider the part assigned in Scripture to Israel, I think there can be no doubt that in Egypt, as elsewhere, she will be the "predominant partner" in all leagues and political arrangements, which may be formed in the immediate future. France is very jealous of Britain's position in Egypt at the present time, and would doubtless be very glad to drive her thence, if she could find a pretext for doing so; but she is not likely to find a pretext, or, if she did, to be able to accomplish her object. There is a restraining hand, of which she knows nothing, and would disregard, if she did know of it. Unquestionably the verse (Isa. xix. 24), which Mr. M. places at the head of his article, will have its fulfilment in God's own time, and it may be in the manner which Mr. M. describes; but I cannot altogether agree with him, when he substitutes the words "commander or captain" for the word "third." He relies for this interpretation on various passages in other parts of Scripture, viz.: Exod., 2 Sam., 1 Kings, 2 Kings, 1 Chron. and 2 Chron. I have examined all these passages in the original Hebrew, and find that he is perfectly correct. The word is "Shalish," in the plural, "Shalishim" (please pronounce the "i"s as double "e"s). It is derived from the verb "Shalash," which means "to be stout, firm, strong"—hence correctly translated "captain" in our A.V. The same word also means "a measure," or "tierce" (Isa. xl. 12). It also means "an instrument of music with three strings" (1 Sam. xviii. 6). These different meanings can only be determined by the context. It is remarkable, however, that this word is not the word used in Isa. xix. 24. In that verse the word is "Shelishiah," which is the feminine form of the word Shelishi, meaning "a third," and may be explained as meaning, "a third part"—*i.e.*, the third people in the league. Being a feminine word it cannot properly mean a "captain" or "chief," though the idea of pre-eminence may have been underlying the other sense in the prophet's mind. I shall be glad to have Mr. M.'s opinion of this little criticism—if he thinks it worth his while to notice it—but no doubt he is a better Hebrew scholar than I can pretend to be.

H. S. H.

Jan. 9, 1895.

### AN ANCIENT PROPHECY AND A MODERN FACT.

SIR,—Will you kindly allow me to present the following facts to your readers?

1. *An Ancient Prophecy.*—"And God said unto him (Jacob), I am God Almighty: be fruitful and multiply; *a nation and a company of nations* (Hebrew, *goyim*) *shall be of thee*, and kings shall come out of thy loins" (Gen. xxxv. 2).

Jacob, afterwards blessing Ephraim and Manasseh, said: "He (Manasseh) also shall become *a people*, and he also shall be *great*; but truly his younger brother (Ephraim) shall be greater than he, and his seed shall become *a multitude of nations*" (Gen. xlviii. 19).

This was to be in the "last days" (Gen. xlix. 1). See also blessings to Joseph (Gen. xlix. 22—26).

2. *A Modern Fact.*—England, with her colonies (over fifty), each with its own legislature, forms *a nation and a company of nations*; and the Americans are a *great people* derived from the same stock.

There is no other example of this in the world now, nor does history show us that there ever has been.

3. *Remarks.*—(1) The Hebrew *goyim* and the Greek *ethné* are used in the Old and New Testaments respectively (in the plural number) to denote the heathen nations generally outside Palestine. (2) "Company of nations" in Old Testament is equivalent to "fulness of the Gentiles" in New Testament (Rom. xi. 25). (3) The Ten Tribes were Gentilised for their sins—made *Lo-ammi*—not My people (Hos. i. 9, Rom. ix. 25, 1 Pet. ii. 10). (4) Ephraim was the federal head of the Ten Tribes, or House of Israel (see Isa. vii. 8, xi. 9, 13, xxviii. 1; Jer. xxxi.; Hos. v., xiv.; Zech. ix. 10, x. 7; Ezek. xxxvii. 16, &c.).

T. M. G.

*New Zealand Church News*, September, 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 BISHOP OF SALISBURY ON THE EMPIRE.

THE Bishop of Salisbury preached an eloquent sermon in his cathedral, on Wednesday, October 31st, on behalf of the Salisbury Church Day-schools. The sermon was preached on the eve of the Bishop's departure for a lengthened tour round the world. The *Wiltshire County Mirror and Express*, of November 2nd, quoted this part of the sermon thus:—

The Bishop thanked them all for coming there that night, for the sympathy they had shown to him in his sorrow and trouble, for the loving prayers with which they were sending him forth into this great world of ours. It was a wonderful thought that in the whole of the journey of 30,000 miles which he trusted to accomplish before their next Synod met in May, he would be in places linked with this land of ours, and in places (except two instances) all under British dominion. He should pass through Egypt, and there find the country protected with British soldiers; he should stop at Aden, Colombo (the capital of the Colony of Ceylon); he should then come to Australia, visiting Albany, Adelaide and Melbourne, and then diverge to New Zealand, and afterwards visit New South Wales. Then he would go to Fiji, another of our possessions, and then for the first time after leaving Europe, set foot on soil which was not British and not under British protection. He meant Honolulu, and from thence he would go to Vancouver, the extreme West of the Canadian and Pacific Railway, and then across the great dominion of Canada, only touching the United States in order to take the steamer from New York to Southampton or Liverpool. He asked them to consider what a wonderful thought the fact that such a vast part of the world was under British influence and dominion suggested to them, and let them think what their example should be to those across the seas in the matter of true religion, and let them not only set a good example but be prepared to make great sacrifices for the sake of that religion.

In another part of the same paper we see that the Bishop, when at Devizes, again alluded to the long journey he was about to undertake. It was the longest, he said, it was possible anyone could propose to himself. After saying it was 25,000 to 30,000 miles long, being rather longer than the whole circumference of the earth, the entire journey being within British dominion or British spheres of influence, the Bishop asked this important question, "Why had God given 'England' this great power?" He added:—

Perhaps it was because the English people were the type of people He would best like to see perpetuated. (Applause.) It has not been by mere push or self-seeking on the part of our soldiers, statesmen, explorers, and commercial adventurers that Great Britain's power had been so largely extended. This extension of England's influence was the natural outcome of the British spirit, and of that nature with which God had endowed them. (Applause.) Surely God had intended them for that in order that He might carry on the development of their Church as well as the development of their national character.

Another point noticed by the Bishop was, that "He believed that a love of the Holy Scriptures was a distinguishing mark of English or rather British Christianity. There were no countries in the world in which the Scriptures were so widely read, or so widely used as a book of devotion from end to end of the land, as England and Scotland."

When the Bishop noticed the various spots he would touch at on his long journey, he omitted to mention that the seas he traversed were also God's gift to the people he described as "England." In journeying to the East he would touch at Gibraltar and Malta, British Gates giving them the supremacy of the ocean which leads to the Holy Land and Egypt. The Suez Canal at the North, and Perim and Aden at the South of the Red Sea, were Gates locking both entries of that narrow ocean joining the two hemispheres, and placing the keys in Britain's hands. He did not notice that his journey Southwards from Colombo in Ceylon was through the Indian Ocean, which was

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British water by reason of India being a mighty British military possession to the North, and Zanzibar and the Mauritius being British Gates to the South of that ocean. As he approached the British Island continent of Australia he would be sailing again in British waters, and the North Pacific he would find from Auckland to Vancouver to be a sea where Britain was paramount by reason of her possession of the Gates of New Zealand, and those of Vancouver in the vast dominion of Canada.

The Bishop did well to remind his hearers of the great responsibilities these facts placed on us as a nation. It was that we might "bless all the nations, families, and kindreds of the earth." That is true no doubt. But why were we nationally selected for this responsible duty, and not the French or Germans? The Bishop was silent on that point. The reasons he did assign appear trivial. It could not be because ours "is a type of people God best wished to see perpetuated!" It was not because we had more "push" and British spirit than others, or because God had endowed us with a special nature which favoured expansion! It was for no other reason but that the British are Israel, and God had sworn to Abraham our forefather, and to Israel herself, that He would cause them "to spread abroad to the West and to the East, to the North and to the South," and give us besides the Gate of our enemies whereby we might dominate them, and make the world our own to the glory of His faithfulness and truth (Gen. xxxv. 14; xxii. 17, 18; Dan. vii. 27).

The Bishop noticed that "a love of the Holy Scriptures was a distinguishing mark of British Christianity, and that nowhere else in the world were the Scriptures so widely read, or so widely used as a book of devotions." But he forgot to say, or did not realise that the British are Israel, and God promised to Israel, in Psa. cxlvii. 19, 20, that "He showeth His words unto Jacob, His statutes and His judgments unto Israel; He hath not dealt so with any nation, and as for His judgments they have not know them!"

The Bishop, in short, lacks the teaching of the Identity. Had he received and accepted it he would have enjoyed his tour round the world much more than he is likely to do, and many of the puzzling problems he mentions would have been easily solved to his own great satisfaction. As the Bishop journeyed over his 30,000 miles, without leaving the British Empire, except in two places, he would have realised the wonderful fact that British coal was meeting him almost everywhere. At the British Gates near home it would be seen in vast masses, brought and stored from the Welsh mines. In Australia, New Zealand, Vancouver, and throughout the Dominion of Canada he would find that God had been before our race and provided for our wants before the creation of man, by burying for us the coals we should need in these modern days of steam-ships, and of steam-driven men-of-war. Verily the Bishop had much to see and learn; but he will lose half the pleasure of his trip because his eyes are tight closed to our Israelitish origin! Perhaps this journey may open them, and then he will have cause, indeed, to praise the Lord!

---

**We understand that Lady M. L. W., the author of the little pamphlet, "Who are You?" is about to issue a more extended work, being a series of papers that have been prepared at various times, and read at home and parochial meetings, and published at the request of some friends who heard them. We are glad to learn that a second issue of "Who are You?" has become necessary.**

Erratum.—Page 85, Col. 1, line 5, read Gen. xxxiv. 9—16.

## "NUMBER IN SCRIPTURE."

By the Rev. Denis Hanan, D.D.

The Kabbalistic method of interpretation of Holy Scripture made use of by the Jews, and inherited from them by some of the earlier Christian expositors, so far from manifesting and fostering a knowledge of the things of God, invariably obscured the true sense. The worship of the letter hid the spirit of the revelation, or, to quote Archdeacon Farrar, "It was this stupid fetish worship of the dead letter—a superstition which invariably and inevitably involves the murder of the living spirit—which led to the superfluous folly of counting the letters of the law."

By the processes of Gematria, of Notarikon, or of Themourah, words were reckoned, or united, or changed, so as to mean anything that prejudice or interest desired. But the studies of the Rabbis did not enable them to read aright the prophecies of the Messiah, or to grasp the divine purpose with respect to Israel and the world.

I have before me a book which is based in large measure upon the Kabbalistic idea, and, in fact, gives an index or alphabet of the method of Gematria, &c.—viz., "Number in Scripture: Its Supernatural Design and Spiritual Significance," by Rev. Ethelbert W. Bullinger, D.D. The work is curious, painstaking, and interesting, but it furnishes the most modern instance of the ancient experience, that the minute study of the letter does not secure a true grasp of the spirit, and may absolutely obscure the great central object and teaching of the whole.

The predictions concerning and the history of the twelve-tribed people of Israel and of Israel's Messiah is surely the central idea and the very purpose of the inspired volume; and yet in one of its chief aspects it is absolutely hidden from the ken of the author of "Number in Scripture, &c." In the section that treats upon the word *dodekaphulon* —"twelve tribes"—(Acts xxvi. 7), which comes under his notice as one of the words which occur but once, the author goes out of his way to prove (?) that the Jews are the twelve-tribed people. His method of doing this is peculiar. Ignoring the different prophetic destiny of Ephraim-Israel, or the Ten Tribes, and Judah-Israel or the Two Tribes, and their histories which tell of the Northern kingdom having been deported to the Caspian Sea one hundred and thirty years before Judah was deported to Babylon, he holds that Judah at the latter date was all Israel, because, forsooth, certain families of Northern Israel took up their abode within the territory of Judah, and that therefore Judah representing the whole of the Hebrew people, and being known, the Ten Tribes never were lost or unknown.

Before we consider Dr. Bullinger's arguments in detail, let us see whether an emigration of many or of few of Ephraim-Israel into the land of Judah would have sunk Ephraim's identity in that of Judah, and transferred Ephraim's birthright to the people known as Jews. A study of Numb. xxxvi. contradicts this assumption. The families of any tribe settling amongst or marrying into another, forsook their inheritance in the destiny and fortunes of their own tribe and became absolutely identified with that into which they became affiliated. Marriage or emigration did not cause the possession of land to move from one tribe to another (see ver. 9). If possessed by a woman it could only be retained by marriage with one of her own kindred. If she married out of her tribe she forfeited her inheritance.

Similarly, if Anna, one of the tribe of Asher, who lived

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in Jerusalem in the year 1 A.D. had rejected Jesus Christ, her doing so would not have involved Asher in that act, any more than her acceptance of the Messiah was an acceptance by the long absent tribe. And thus also with regard to the birthright; which be it noted, Jeremiah said belonged to Ephraim one hundred and thirty years after that tribe had been deported to the shores of the Caspian; that birthright inheritance and its allied destiny could never have become the possession of Judah, no matter what interchange of families emigration may have caused. The carefully recorded genealogy of the forty-two thousand who returned from Babylon proves that Northern Israel was not counted amongst those who re-peopled the territory of Judah. It has often been shown that there was no reunion of the two Houses at that time, for, as foretold by Ezekiel, when the union takes place it is to be in their own land, and they are to dwell therein for evermore, whereas the land is not now in Israel's possession. No abstruse study of "Number in Scripture" can overthrow the plain lesson of Ezekiel's Two Sticks.

So far as to the general question, and the principles which rule it. What has been written may make it unnecessary to treat in detail Dr. Bullinger's arguments from emigration, and I pass on to his use of the words of the Lord Jesus, "I am not sent but unto the lost sheep of the House of Israel," which he takes to mean that Christ was sent only to the Jews who were all Israel, as the terms "Jews" and "Israelites" are not used in the New Testament with the distinction which modern usage has given to them.

The words "modern usage" are encouraging; they can refer only to the British-Israel contention which intelligently, and in the truest sense scientifically, reads the purposes of God revealed in the Old Testament into the New Testament.

When the Lord Jesus spoke of His ministry as one to "the lost sheep of the House of Israel," how can He have meant the Jews and those associated with them, who, as Dr. Bullinger has already stated, were never lost, but always known?

The Lord's mission was, in the first place, to all Israel—to the children first and then to those who were to partake of the crumbs, and therefore He assisted the Syrophœnician woman under protest. The Lord Jesus knew that Gentilized Israel existed, that the tribes were "scattered abroad," and He spoke of them (see article, "The Syrophœnician Woman," BANNER OF ISRAEL," April 11th, 1894).

Dr. Bullinger has not yet mastered the simple logical statement that, although all Jews are Hebrews, all Hebrews are not Jews. He states that in Jer. xxxiv. 9 the term "Jew" is co-extensive with the term Hebrew. Here we have a "word" spoken to the Jews living in Jerusalem that they should not enslave "a Jew, his brother." Of course, these Jewish slaves were Hebrews, but how does this prove that all Hebrews were Jews, or that the Jews living in Jerusalem were the exiles who had been dwelling on the shores of the Caspian? He proceeds, "In Zech. viii., too, which carefully distinguishes between 'the House of Judah' and 'the House of Israel' (ver. 13), the term 'Jew' is clearly used of the whole nation (ver. 23). Here Zechariah, a prophet of the restoration, after the return from Babylon, recognises the distinction between Israel and Judah, and promises that in a time yet future both Houses would become a blessing." He then goes on to say that in a time yet future the nations will pray before the Lord at Jerusalem, and that they shall take hold of the skirt of him that is a Jew, that is an inhabitant of Jerusalem. So far from the use of the Babylonish term "Jew," used in this connection, proving that the inhabitants of Jerusalem at that time were the House of Israel, the whole context shows that the people were then, as they are to-day, two Houses. He then quotes the New Testament use of the words "Jew" and "Israelite," as when St. Peter addressed them as "men of Israel" (Acts ii. 14, 22; iv. 8, &c.). Here the distinction before mentioned explains the use of the words, The Jews were men of Israel, but this is no proof that Gentilized Israel were Jews.

At this very time some of the representatives of the Assyrian captives—*i.e.*, of the Ten Tribes—were living in the south of Russia, as their tombstones prove, we ask were they Jews?

The opponents of the Lord Jesus said among themselves, "Whither will He go that we shall not find Him? Will He go unto the dispersed among the Greeks and teach (them) the Greeks?"—not those Jews, but those Gentiles—a term of contempt in the lips of the speakers.

We ask, were these Jews? or were not they the *Diaspora*—*i.e.*, the Twelve Tribes scattered abroad whom Dr. Bullinger absurdly speaks of as Jews. We therefore distinctly contradict his statement "that those whom we speak of as 'Jews' are identical with the 'Twelve Tribes.'" No matter how minute the study of Holy Scripture may be, no Kabbalistic lore or gematria will overthrow the declared purpose of God. The House of Judah is fulfilling its prophetic destiny, and so also is the House of Israel whom Christ's Gospel found and recovenanted. The true Joseph knew all about the barren and desolate, who as the first result of His travail was to become blessed and glorious. A study which will admit the spirit of Isa. liv. into the mind and heart, will do more to elucidate Holy Scripture than will volumes of curious gropings after the mysterious meanings of "Number in Scripture."

## THE ETHNOLOGICAL AND PHILOLOGICAL DIFFICULTIES.

### PART II.

(*Concluded from page* 90.)

THE difficulty usually brought forward in respect to our language is this. Ours is one of a class of languages known as Aryan, or Indo-European. Our race, therefore, is Aryan; and that race has nothing to do with the Semitic class of languages or the Semitic race. The British cannot, therefore, be Israel. The reply is, that there is no proof at all that any race or races ever were "Aryan." The term only applies to a distinction in language, which the learned have invented, and they have assumed without any proof that all who speak that class of language must be one in race—Japhetic. It is a *non sequitur*. For, to take an instance, the Spitalfield weavers of to-day were Huguenots who came from France, as Frenchmen, only 200 years ago, speaking not English, but French. To-day, after only two centuries' contact with the British, they have utterly forgotten all their French; and their language and physique now are British, or English.

The negroes of the United States speak English to-day. Are they, therefore, English by race, but not African, though their hair is woolly and their skins are black? Many other similar examples might be mentioned. These prove that the true rule is, that "affinity of language cannot alone prove affinity of race, but only social contact." Israelites, thrown in scattered groups among a people speaking an Aryan tongue, must, after many years of contact, have

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abandoned their own and adopted the so-called Aryan tongue, spoken by the Teutonic races, among whom they dwelt, during their sojourn and journeyings through Europe.

In our own case, we have, being Shemitic in origin, and originally 2,520 years ago a Hebrew-speaking people, since our arrival in Europe been in close contact with races speaking the Indo-European languages. We have, therefore, lost our own vernacular, and from social contact for many centuries with races speaking so-called Aryan tongues have learnt their words. But the miracle is, that we have retained the idiomatic structure of our own Hebrew language and its grammatical texture. We speak with Teutonic roots, but with the Hebrew idiom, so that Hebrew verses in the Old Testament, if read off in the exact order of the words in which they are written, using the true English translation of each word, will give us very intelligible English, so similar are the two languages in their idiomatic structure. Two instances of this remarkable oneness of Hebrew and English idioms and structure of language may be given here. Take Zech. xiii. 23, and how does that Hebrew verse read, if the English translation be written down word for word in the Hebrew order and read off. Thus: "Thus spoke Jehovah Sabaoth in those days (which), they shall take hold, ten men from all tongues and nations, and they will strengthen (or take hold) upon the skirt (wings or extremities), a man, a Jew, thinking (saying or resolving), we will go with you because we have heard Elohim with you."

Another text treated in the same way reads thus (2 Sam. vii. 10), "And I have set (or appointed) a place to My people to Israel, and I have planted him, and he has tabernacled in his own place (under himself), neither is he moved, neither add the sons of wickedness to humble him as at first (formerly)." It will be seen that in both cases the translation is fairly readable English. The texture and idioms of the two languages are the same. The same test applied to any other tongue, Hebrew being the language of comparison, will fail to answer in the same way. The translation in every other language, but English, or Welsh, will prove unsatisfactory and without meaning if made in the same way and read off.

In regard to this subject, Professor A. H. Sayce, of Oxford, made the following remarks in the Anthropological section of the British Association in 1887, being quoted in part by Arthur B. Prowse, M.D., on p. 490, vol. xi. of the BANNER of Dec. 7, 1887. The professor said, "The assertion that language is a sure and certain test of race, is one than which there is none more readily to be confronted with history; and when so confronted, more clearly proved to be false. Language is no physiological necessity; it is not one of those physical marks, such as colour of skin, or shape of skull, which are inseparable from an individual. Though language is no mark of race, it is a mark of social contact or society. The language we speak is not implanted in us at our birth. The child has painfully and slowly to learn his native tongue, though doubtless he inherits a certain aptitude for doing so. If he is born in England, it is English he learns. If in France, French. If two or more languages are spoken by those about him, he is likely to acquire these languages, more or less perfectly, according to the degree in which he comes in contact with those who speak them. Languages once known can be entirely forgotten, and foreign ones become as familiar as though they were native. Children whose language was Hindustani have forgotten it utterly after a short residence in England, and it is often difficult to reproduce a sound which was constantly on the lips of childhood.

"A society may continue to exist, thanks to its customs or the influence of race, while the language it spoke has disappeared, through the daily need of communication with other and more powerful societies, speaking a different language. Thus, Jewish societies exist all the world over, as separate societies with peculiar rites and customs, and apart from any question of race; and yet their language is for the most part that of the people among whom they are settled." "Keltic is extinct among the Kelts of Cornwall, and the Isle of Man, and the same fate seems to threaten the other Keltic districts of Great Britain and France. Sclavonic has disappeared from Russia, and Basque alone is left of the pre-Keltic languages of Western Europe. Keltic itself had to make way for Latin in Gaul and Spain, like Punic in Africa, and the Normans first lost their mother-tongue in Normandy, and then their new tongue in England. The Scandinavian Colonies, which existed in Greenland for 500 years, left practically no traces of their language behind them; and Arabic in Sicily, and Visigothic in Spain, have been totally extirpated." The Melanasians and Papuans belong to different races and yet speak the same languages; and the same may be the case with the Lapps and Finns.

According to Humboldt and Bonpland, a million of the Aborigines of America have exchanged their native for an European language. The inhabitants of San Salvador, Nicaragua, Costa Rica, &c., have exchanged their own tongues for Spanish, the inhabitants of Rio Janeiro for Portuguese. The negroes of Hayti have adopted French. The ancient agglutinative Accadian of Chaldea, in which a large and influential literature was written, and the first elements of Asiatic civilisation were comprised, was so completely rooted out by the conquering Semites, that the very existence of the language was unknown until the last few years.

## DR. JAMESON ON RHODESIA.

WE lately published Dr. Jameson's lecture on the Government he has first conquered and then administered in South Central Africa, now called by the name of the great man who has given life to the whole scheme—Rhodesia. The Right Hon. Cecil Rhodes is a man of the true empire-building British sort, who has shown us how easily her Majesty's dominions may be enlarged and on how splendid a foundation it can be built by the gift and grace of God. He is a man of imperial ideas, gifted with the means and genius to carry those ideas into practical operation. Dr. Jameson shows us where the hand of God came in and turned the scale in favour of the British when by an accident (as men would have it) Bechuanaland was within an ace of falling into the hands of the Boers of the Transvaal, but became a British possession and a Crown colony instead.

Then, again, there was a fresh crisis when, as the result of an Embassy from the Boer Government to Lobengula, Matabeleland and Mashonaland seemed likely to be incorporated with the Transvaal But God willed otherwise, and by means of Mr. Rhodes and his wealth the charter was obtained for the South African Company, and the enormous territory now called Rhodesia was incorporated with the British Israelitish Empire.

We hope our readers realise with the aid of large maps what a gigantic Empire it is, which, after the Matabele king and his impis were subdued (a miracle in itself) has quietly passed under the British Crown.

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In the first place, it is of itself nearly as large as the whole of Europe. Let that grand fact, a large one indeed, be digested. Rhodesia is nearly as large as all Europe. It is a "liveable" country. Englishmen and their wives and children can live and thrive in it. White children can be reared and brought up there. It is full of gold and minerals, and it is a country which will pay to occupy. Its goldfields are innumerable. Iron and coal are found there side by side, which facts are the foundation of our prosperity here and will be so too in Rhodesia. In agricultural and pastoral qualifications the country is very well provided, and it is sure by-and-bye to support a large population where the surplus of our own people can go and fill up the waste places. In this respect the new land is a great success. It produces abundantly corn, vegetables, and fruits of all kinds. There are now 100,000 fat sleek cattle in the country to testify that the farmer will do well there. Dr. Jameson sums up all by saying Rhodesia is a "liveable country, a country with a fine climate, rich in minerals, and capable of supporting a large population." So busy have the doctor and his assistants in governing the country been, that soon, he tells us, it will be possible to go by train from Cape Town to Buluwayo (Lobengula's capital) and round to the East Coast by the Beira railway.

The Matabele warriors who lately fought us so valiantly are now settled down to the peaceful occupation of making bricks and building houses for the white men's cities shortly to rise all over the country. As to political troubles, there are none left. The natives are satisfied and loyal. The Transvaal Republic has been quiet for four years past. The Portuguese on the coast have ceased to impede our progress, but are helping us instead. By-and-bye, it is expected by Dr. Jameson that there will a customs' union among the various governments in South Africa, which will be a step to federation under the British flag. It has been said by some one writing as "a Christian Socialist" in Manchester that the BANNER and its editor have no sympathy with the poverty and depressed condition of some of our British working classes. It is because we do feel for them that we rejoice in the splendid openings for the masses in Rhodesia, which promises them, if they will work and not strike against the employers of their labour, ample provision for them, their wives and families. No doubt God has brought distress in these hard times on many of them, but it is, we believe, to compel them to emigrate to more sparsely occupied lands where a competence can be secured by labour. To despise such an opening would be a national sin. Those who desire to see our empire diminished instead of enlarged, as Dr. Jameson has (under God) enlarged it, should recollect Mr. Chamberlain's saying, "That a little empire means a little trade," "and a little trade means, of course, less spent in wages, and less work."

The London *Morning Advertiser* of January 30th remarks further as follows:—

**An enormous and ever-increasing market will be opened in Rhodesia for British manufactures—a fact to which our French and German rivals are wide awake. Hence their rather late zeal for colonial enterprise; hence expeditions to Madagascar and settlements among the Cameroons, while even Belgium herself is becoming interested in African ventures. There are two great advantages, however, which are on the side of this country in the struggle for colonial marts. We were first in the field, and our people make better colonists and get on better with the natives than Frenchmen and Germans do. Nor is there any lack of pioneers, who, as Lord Rosebery once said, are ready to "peg out claims for posterity" in distant lands.**

**Mr. Rhodes and his colleagues have had to endure a great amount of abuse from a small section of politicians at home, but it does not seem to have hurt them. They have not susceptible nerves, or else they would never have conquered Matabeleland. The Prince of Wales fully expressed the feelings of the vast majority of Englishmen when he avowed his pleasnre at what he had heard from Dr. Jameson about South African affairs.**

We have said that the hand of God is seen in the splendid achievement of Dr. Jameson and his fellow-helpers in Rhodesia. And so it is, if we reflect that "nowhere have such enormous strides been made in so brief a time, as in South Africa," in respect to the enlargement of our Empire, and that the enlargement comes in a part of the world suitable as to climate for our increasing population, with railroads and other means of communication already prepared, and vast mineral inducements for people to go forth to the Southern land and there to turn their attention to rich pastoral and agricultural treasure, more valuable even than gold. We are thankful to God for these rich openings in South Africa for our suffering masses, and trust they may soon be assisted to emigrate to that land of promise, which is also their inheritance. To God, the God of Israel, shall be all the praise.

## HOW ISRAEL HAS GOVERNED BRITISH INDIA UNDER THE CROWN.

SIR WILLIAM WILSON HUNTER, K.C.S.I., M.A., LL.D., is well known as an able and distinguished (retired) member of the Indian Civil Service, whose labours on Indian, historical and administrative subjects have won for him a well deserved European reputation. He lectured last year before the Society of Arts, under the presidency of Sir Frank Forbes Adam, C.E.I., and his address published in the journal of the Society is so admirable a résumé of the progress of India under the Crown, and of the work which our nation has carried out for the benefit of our heathen empire, that we think it ought to be transferred to our pages (though somewhat late in the day) as a standing memoral of the good which God has enabled us to effect for the land He has given to us, to bring it to Christ. The paper was to the following effect.

"THE PROGRESS OF INDIA UNDER THE CROWN.

"During the fourteen years preceding the transfer of India to the Crown, a change had taken place, almost unperceived, in the fundamental problem of British rule in that country. Everyone would see that those years had added about 200,000 square miles to the Company's dominions. But very few realised how profoundly the geographical position of the newly annexed territories affected the military foundation of our power. Great Britain had conquered India from the sea; it had held India from the sea-board; and up to 1846 its advance into the interior had been so gradual that the sea-board remained a thoroughly effective base. The rapid conquests and annexations in the following ten years left little leisure for strengthening the line of communications between that base and the three distant inland regions which were then added to the British Empire of India. To the maritime populations, the sea had been the visible symbol of an apparently inexhaustible reserve of fighting force at the command of their foreign rulers. Its mysterious capacity for bringing forth fresh and fresh battalions at each critical moment in our history, formed part of the spell by which we held India.

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But the new populations whom Lord Dalhousie subjected, whether in the land-locked kingdom of Oudh, or in the recesses of the Central Provinces, or in the far-off Punjab, knew little about the sea, and had never come under the spell.

"Lord Dalhousie clearly discerned the dangers of the situation. He saw that the line of communications with the British base on the sea-board was lengthened out and attenuated to a perilous degree. Any accident might snap it in two. He saw that this line, thus weakened by geographical stretching, was further enfeebled by the fewness of European troops along its course. At present, the proportion of British to native soldiers in India is one to two. Before 1857 the proportion was only one to six, and along the critical line of communications in Northern India it fell at places as low as one British soldier to 24 natives. Many of the forts and arsenals were practically in the keeping of native troops. The artillery was also to a large extent manned by natives.

"Lord Dalhousie perceived, moreover, that the danger was not a military one alone. He realised that the vast and rapid extension of territory which had taken place during the ten years preceding 1856, must severely strain the cohesive powers of the British Empire in India. The danger was both from without and from within. On the frontier, the old native powers which, in Sind and in the Punjab, formerly stood as breakwaters between the Company's dominions and the warlike races beyond, had gone down before our arms. British India, for the first time, stood face to face with Central Asia, and new barriers would, sooner or later, have to be raised against Afghan turbulence and Russian intrigue. In the internal conduct of the Empire he perceived that the control of the Central Government, if it were to remain effective, must be modified, not only in degree but in kind. That the obedience of the subject populations must be secured by consolidating influences, some of them novel in character, all of them to be exercised on a scale never before attempted in India.

"Dalhousie saw all this, and he did what a great ruler of men could do to make others see it also. He inaugurated a system of railways which should strengthen his long drawn-out line of communications in Northern India, and enormously increase the striking power of the British armament at any point. He inaugurated a system of telegraphs, which should counteract the dangers of geographical distance. He instituted, under John Lawrence, a vigorous watch and ward along the new frontier. He demanded, again and again, from the Home Government, an increase to the British troops in India. His last solemn act, before laying down his office, was once more to urge this necessity, and to press for a re-organisation of the overgrown native army.

"Nor were the measures of internal consolidation effected during his rule of less importance. Up to his time, the Governor-General was vested, not only with the control over all India, but also with the Government of Bengal. That is to say, he was not only responsible for the general management of the British Indian Empire, but also for the direct administration of its largest province, a province containing one-third of the inhabitants of the whole. Under Lord Dalhousie, Bengal was erected into a separate Lieutenant-Governorship, and the Governor-General in Council was set free for a more effective regulation of imperial interests and imperial affairs. Under Lord Dalhousie, also, public instruction was organised on a scale which should eventually bring the races of India under the influence of Western ideas of government and Western modes of thought. To Dalhousie India owes what we may now strictly call her penny postage; and to his period, although not so directly to himself, she owes that new sense of solidarity which is growing out of a widely-spread system of State education.

"By these, and other measures and proposals, Lord Dalhousie sought to secure and to bind together the Empire, to which such vast additions had been made. But while his military proposals lay gathering dust in a pigeon-hole in a London office, and before his measures of consolidation could work out their results, the accident which had always been possible, happened. The Mutiny burst upon Bengal, the long attenuated line of the British communications was broken by a broad gap, the power of control was wrenched from the hands of the Central Government throughout extensive provinces.

"Exactly 150 years previously, a calamity on an equal scale, and arising out of somewhat similar causes, had befallen the ruling race in India. In 1707 the Mughal dynasty had practically fallen, with its line of communications from its base snapped in two, with its Central Government powerless to control the new kingdoms which it had conquered, and with the Hindu military races, whose aid had rendered possible those conquests, in revolt. The Indian princes and peoples might well ask themselves in 1857, whether the end of the British domination had not, in its turn, arrived. The troops of the ruling race were far fewer in 1857 than in 1707; they were more isolated, and hemmed in by a more numerous and better disciplined enemy; any succour to them seemed infinitely more remote. But such calculations omitted an important factor, indeed, the over-ruling factor, in the situation. For, in 1707, the ruling race in India were Mughals; in 1857 they were Britons, who knew how to die but never to despair, and with whom disaster and defeat were only a preparation for victory.

"The Mutiny was quelled, and, in 1858, India passed to the Crown. The past thirty-five years have been spent in three great tasks— in making the British Empire of India safe, in making her peoples prosperous, and also, thank God, in making them loyal. The essential history of India during that period may be summed up in two words— defence and development. The British rulers of India determined that never again should their line of communications with the sea-board be cut in two. No sooner was the first tumult of the mutiny stilled, than Lord Dalhousie's scheme of binding together the provinces of India by a great net work of railways was pushed forward with renewed vigour. This vast work of consolidation must be dismissed in a couple of sentences, for many pages would be required to bring home to the understanding, or even to the imagination, of an English audience, the full significance of what has been accomplished. I shall, therefore, only say that in 1857 there were 300 miles of railway opened in India; in 1892 there were about 18,000. Distances which, in 1857, occupied a three month's march are now covered in three days; and the whole military resources of the Indian Empire are rendered available by a net-work of railways for the protection of every part.

"The first duty thus imperiously imposed by the Mutiny on the governing power was to make India secure. The Mutiny had cost many more Indian lives than European lives; it led to a far more widely spread plunder and destruction of native than of European property; it left behind, on the shoulders of the innocent Indian taxpayers, a burden of £42,000,000 of new debt. We had disarmed the races of India, and we were bound to assure the safety of the peoples from whom we had taken away the means of self-

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defence. The basis of all sound and permanent progress in India is the safety of India. I have so often dwelt on that progress, and I have again this afternoon so inspiring a narrative of progress to relate, that it is right, first of all, to explain at some length the solid foundation of force on which the marvellous superstructure of Indian prosperity now rests.

"No time was lost in carrying out Lord Dalhousie's view in regard to the increase of British troops in India. Broadly speaking, the number of British troops was doubled; while that of the natives troops was reduced to one-half. The native army was remodelled, both as to its material and its organisation. The Sikh, the Gurkha, and the Pathan have largely supplanted the pampered sepoy of the middle valley of the Ganges and Oudh. The native army thus recruited from hardier materials, is also better organised. Not only has the fighting value of each battalion been greatly increased, but it is so composed as to render combination of its units against authority much more difficult.

"A full quarter of a century of peace within India, and the absence of any serious danger from without, enabled the long task of remodelling the army to be thoroughly accomplished. In 1881, the British troops numbered 60,000, against 110,000 natives—total, 170,000—and almost every object connected with the reconstruction of the Indian army for the purposes of internal security had been attained. But, during the 12 years which have followed 1881, the military problem in India underwent a change. The steady advance of Russia in Central Asia, and her contact with the States on our North-Western frontier, transformed the freedom from external danger, which India had previously enjoyed, into a condition of affairs approximating to that among the great armed States of Europe. The new order of things thus brought about has, during the past eight years, been emphasised by such episodes as those of Penjdeh, the Pamirs, and the recent conflict of Russian and Afghan troops. That new order rendered not only an increase in the Indian armies, but also a higher standard in their fighting efficiency, absolutely necessary for the safety of the British Empire of India.

"The improvements in efficiency have been effected by means of better weapons, a stronger force of artillery, and a more complete equipment and organisation for the actual purposes of war. The increase in numbers has been economically carried out by quietly augmenting the strength of the British regiments of cavalry and infantry, and by adding eleven batteries of artillery and three battalions of infantry. Corresponding additions have been made to the Native Army. In 1891, the combined forces had been raised to over 71,000 British and 149,000 Natives; total of regular army, 220,000; or 50,000 more than in 1881. But the addition has not been to the regular armies of India alone. For the feudatory princes of India realised the new danger as keenly as the British Government, and of their own free will they now maintain a body of Imperial contingent troops, at present 14,000 in number, but eventually to be raised to 21,000, besides transport corps and sappers. A new voluntary force of Europeans has also grown up. The Anglo-Indian and Eurasian volunteers in 1891 numbered 23,000, including cavalry and infantry. Of whom 20,000 were declared efficient. A reserve system has been organised alike for the native army and for the European volunteer corps. In 1891, 7,000 time-expired soldiers of the native infantry, and 2,180 European volunteers, stood on the roll of the reserve.

"To sum up, the Indian army at the end of 1856 was reported at 40,000 European, and 245,000 native soldiers, including contingents serving in native States; total, 285,000. The proportion was one European to six natives. Even this inadequate proportion was not maintained, and it was extremely weak at the strategical points where it should have been strongest. In 1891, the Indian army consisted of 96,261 Europeans, including regulars, volunteers, and volunteer reservists, with 170,192 natives, including regulars, feudatory contingents, and native infantry reservists; total 266,453. The aggregate total is smaller than in 1856. But the proportion of European to native soldiers, in the regular army, is one to two, instead of one to six. In the subsidiary forces of reservists and volunteers—taking the feudatory contingents as the native counterpart of the European volunteers—the proportion is one European soldier to one native. The fortresses, arsenals, and all the main strategical positions in India are now secured by British troops; and the artillery is almost entirely a British force.

"While the army of India has been completely reconstituted on a safer and more efficient system, another lesson painfully learned during the mutiny has borne fruit. That lesson was—that given a tenable place of refuge, even a handful of Englishmen could hold it against overwhelming odds till succour arrived. Before Sir Donald Stewart laid down his command, at the close of his distinguished career in 1885, refuges had been either constructed or arranged for at many local centres of European population in the Bengal and Madras Presidencies. The next Commander-in-Chief, Sir Frederick Roberts, had long urged the necessity of such refuges. In 1889-1890 arrangements were made for having a clear front of fire round these defences, and steps were taken to secure the right of preventing the erection of buildings which might weaken their position. In 1891, a detailed sytem of yearly confidential inspection by a senior Artillery officer and an officer of the Royal Engineers was elaborated.

"Confining our attention to the main line of communications which was so fatally cut in two in 1857, the following summary of defence works will suffice to indicate what has been effected during the past few years. At Delhi, a scheme for improving the fort defences had been practically carried out by 1890, with the exception of some of the fortifications for the protection of the railway-bridge over the Jumna, which were finished in 1891. At Agra, a block-house to defend the left abutment of the railway-bridge over the Jumna, was constructed in 1889-90. At Cawnpur, block-houses to defend the Ganges-bridge were elaborated in 1889-90, and completed in 1891. At Allahabad, block-houses to defend the railway-bridge were commenced in January, 1890, and completed in the following year. At Lucknow, after long and repeated discussions from 1864 onwards, two redoubts commanding the main positions were finished in 1888 and in 1891; and the subsidiary defences of the Bhoosa Godown are also practically completed. These, and the block-houses at Fatehgarh, Firuzpur, Jhansi, Kalpi, and the Jhelum River, all of which are now finished, may serve as an illustration of what has been done during the past few years to prevent the British positions in India from ever again being rushed as they were rushed in 1857. I regret to add that the isolated European centre of Cuttack, the capital of Orissa, is said, through want of funds, to be still left without really effective means of defence.

"The internal safety of India has thus been secured by a reconstitution of her army, and by a widely-spread unob-

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trusive system of local defence works, scientifically planned, and vigilantly inspected—a combination of living strength of control, and of physical difficulties placed in the way of revolt, which not even Dalhousie would have ventured to think possible when the Government passed to the Crown. But in regard to material defence works as in regard to the organisation of the army, the safety of India is no longer a problem of internal protection alone. The long land frontier of the North-West, whose difficulties were only emerging in Dalhousie's time, is now recognised to be one of the heaviest responsibilities of the British rulers of India. In October, 1885, the Secretary of State for India gave his general approval to a plan of frontier defence, carefully elaborated by Sir Donald Stewart, then Commander-in-Chief. That plan included, among other fortifications, an entrenched camp at Peshawar to close the mouth of the Khaibar Pass; a similar entrenched position in the Pishin Valley; the improvement of the defences of Kandahar; a strong work at Multan to secure a depot of supplies; a defensive position at Sakkar, to protect the bridge across the Indus; certain defences of the Gomal and other passes, and a fortified arsenal at Quetta; together with important strategic lines of railway. This plan underwent changes on further discussion, and in January, 1887, the Secretary of State gave his general sanction to the scheme on which the frontier defences have, during the past six years, been carried out. The works to be constructed, apart from railway communications, arranged themselves into three groups. Those intended to prevent an enemy from advancing on Kandahar by Quetta and the Bolan or Pishin lines. Those for the defence of the Khaibar Pass, and its *debouchure* on India. Those intended for the protection of certain strategical points in rear.

"The first series, or the Quetta defences, were practically completed by 1891. The main line of the Quetta defence is a strongly entrenched position in front of Quetta, covering the railway junction, and barring the approaches towards India, leading from the various passes which here converge towards Quetta. An advanced post at New Chanam, six miles on the Kandahar side of the Khojak-tunnel, covers the terminus of the railway which keeps our frontier in direct touch with the whole military resources of India. I need not detain you with the defensive works in detail. The tactical points throughout the main position are occupied by batteries and flanked by redoubts, with intervening lines of infantry trenches. At Quetta itself, a second-class arsenal has been established; the old fort has been practically reconstructed, and now affords protection for the ordnance stores.

"While the road from Baluchistan has thus been effectually blocked at the entrance, the Khaibar Pass is secured on a different principle. Political considerations render it at present impracticable to construct extensive fortifications at the western or outer end of the Khaibar Pass. With the exception of small works, as at Landi Kotal and Jamrud, and the improvement of the Bala Hissar Fort at Peshawar, finished in 1889, the Khaibar Pass has been commanded by an inner line of defence, chiefly represented by the Attock, and Rawal Pindi positions. The proposal to close the Pass by means of an entrenched camp at Peshawar has not been found practicable. The nearest position of great strength is at Attock, where, after protracted discussion and several intermediate changes, the line finally selected consists of an arc about 7½ miles in length, both flanks resting on the River Indus at points four miles apart. The position comprises a series of batteries commanding the lines of approach, and flanked by infantry redoubts and lines of entrenchments. The works are expected to be completed in June, 1893.

"The main defensive position on the line of the Khaibar lies still further back at Rawal Pindi. Extensive alterations were carried out in the Rawal Pindi Arsenal during 1884-85, and the scheme matured in 1888 by the defence committee was eventually as follows:—1. The defences of the Rawal Pindi position to consist of a quadrilateral with sides about five miles long, enclosing the cantonment, city, and arsenal, guarding the communications in rear, and adapted to resist attack from any side. 2. The four salients of this position to be strongly held, and to rest on infantry redoubts capable of independent defence, the Misrial position at the north-western angle being especially strenghtened. 3. The curtains, on the north, east, and west sides, to be further strengthened by selected infantry and artillery positions, to which radial communications would be opened out.

"At Rawal Pindi, as at Attock, delay occurred owing to a misapprehension regarding the proposals of the Defence Committee, resulting in the commencement of works on too extended a scale; but it is expected that the whole will be completed by the end of 1893.

"While the two great entrances into India, by Quetta and the Khaibar, are thus guarded, a carefully planned inner line of defence has been made strong. The main strategical points in the rear, at which fortifications have been completed, are at Sukkur, commanding the railway-bridge across the Indus, Multan, Firuzpur, Shershah, and Bahawalpur. The whole north-western frontier line of British India, over 800 miles in length, is now reasonably secure.

"The coast defences of India have also been placed on a sound footing. A scheme was initiated by Sir Donald Stewart simultaneously with his scheme for strengthening the north-western frontier, and it has been extended and worked out under Lord Roberts. The defences of the great ports of Aden, Bombay, Karachi, and Calcutta are now practically complete. Those of Rangoon have been retarded by differences of opinion, and by the treacherous nature of the soil, which makes the preparation of heavy gun emplacements a work of extreme difficulty, and one involving long delay. Proposals for defending the minor Indian ports of the Madras roadstead, Port Blair, Akyab, Bassein, Chittagong, and Moulmain have also been considered, and in some cases, schemes have been approved. But financial obstacles, together with the difficulty of providing men and officers to work the proposed armaments, if supplied, have hitherto stood in the way of their execution. The great coast defences of India are, however, now almost complete.

"India, under the Crown, has thus been rendered secure within, and, as far as possible, safe from without. The solvency of the finances formed the second fundamental duty of the British rulers. Since the country passed to the Crown, the appliances of a civilised government—public offices, court houses, jails, schools, hospitals—almost the whole material fabric of the modern Indian administration, have been built or rebuilt on a large scale. In spite of these two heavy sets of expenditure thus involved, military and civil, the finances have prospered. Comparisons between revenue and expenditure at different periods in India are rendered difficult by changes in the system of accounts, and by alterations in the value of silver. In such comparisons, therefore, I confine myself to the results authoritatively pre-

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sented to Parliament by the Blue Book, in 1889,* premising that progress has gone on steadily since the date to which its figures refer. I express all large sums in Rx., or tens of rupees, the form now adopted in the Parliamentary statements; so that, when I say 50,000,000, I mean not 50,000,000 sterling, but 50,000,000 of Rx., that is, of tens of rupees.

"Speaking on this authority, and expressing large totals in this form, the following are the main results. The finances of India emerged from the Mutiny of 1857, in a state of apparently chronic insolvency. During the 20 years before the mutiny, there had been 14 years of deficit and only six of surplus, yielding a net deficit of Rx. 18,626,000, and an addition of Rx. 16,737,000, to the debt of the country. The Mutiny resulted in four years of terrible financial strain and unbroken deficit, adding another Rx. 42,000,000 to the public debt. But, meanwhile, the new financiers sent out under the Crown had been hard at work, and, in 1861-62, financial equilibrium was practically restored. During the quarter of a century which followed, there were fourteen years of surplus and eleven years of deficit, yielding a net surplus of Rx. 6,000,000. Since then, the four years ending 1891 showed three years of surplus against one of deficit, yielding a further net surplus of Rx. 4,000,000. "The public debt of India, apart from capital" invested in railways, public works, &c., was returned by the Parliamentary Blue Book of 1889† at "67,000,000, as against 51,000,000 before and 93,000,000 after the Mutiny period"—showing a reduction of 26,000,000 of debt in the twenty-five years from 1862. India, under the British Crown, has been rendered not only safe, but solvent to a degree never attained under any previous government. At the commencement of the period India had to pay interest on its debt at 4 to 5½ per cent.; it can now borrow at a little over 3 per cent.

"One cause of the improvement in the Indian finances is a greater economy in expenditure. Money is made to go further. The decentralisation of finance; while reserving intact the control of the Government of India and of the Secretary of State, has produced two results. It has rendered that control more really effective by divesting it of ineffectual interference in petty details. It has also enlisted the Provincial Governments on the side of a vigilant economy, by securing to them the gains accruing from economy and vigilance. But the main cause of financial improvement in India has been the steady growth of the revenue, due not to new taxation, but to the increase of the population, and to the still more rapid increase of material prosperity. Comparing the data afforded by the Blue Book of 1889, the total revenue of India, in 1856-57, was Rx. 33,378,000; thirty years later it had nearly doubled to Rx. 62,859,000, apart from capital outlay on railways and from municipal funds. 'This is nearly double the revenue of the period before the Mutiny, yet,' says the Blue Book of 1889,‡ 'the increase is almost entirely due to the growth of revenue under old heads.' In 1891, it had increased to about Rx. 64,000,000; and the total gross revenue, including railways and irrigation receipts, &c., was Rx. 85,750,000.

"The only new revenues levied during this period of vast increase, says the Blue Book of 1889, have been the income tax, the provincial rates, and the forest receipts, yielding a sum not much greater than the old taxes, from customs, salt, and inland duties, abolished or reduced since the close of the Mutiny period in 1862. New local imposts have been levied for local, municipal, or port improvements since the Mutiny; but they are entirely expended by local bodies on local objects, such as roads, harbours, schools, hospitals, and town improvements. The increase of revenue has been mainly the direct result of the increase of the population, and of the means of internal development, such as roads, railways, and irrigation works. This is well seen in the expansion of the land-revenue or rent, which the Government of India derives from the State ownership of the soil. The gross land revenue has risen from under Rx. 18,000,000, in 1857, to over Rx. 24,000,000 in 1891. But while the rent paid by the people to the Government has thus increased by one-third, the value of the produce of their fields has more than doubled. This is partly due to the higher local prices, and partly to the enormous increase in the area of cultivation.

Since 1856, the year before the Mutiny, the cultivated area, according to the Blue Book of 1889, has more than doubled in thinly-peopled tracts like Burma and Assam in thirty years; it increased by 20 to 30 per cent. in the Central Provinces, Berar, and parts of Bombay; and by 20 per cent. even in the densely-peopled province of Oudh. The number of cultivators has also increased by at least one-third for all India during the same period. New and profitable crops have been introduced; the standard of living has risen among the agricultural classes; occupancy tenant rights have been recognised by law over almost all India! imprisonment, sale of land outside the permanently settled Districts, and other of the old harsh processes for the recovery of arrears of land-revenue, are much less common; while the land-revenue itself is more punctually paid.

"The same natural increment from the increasing numbers and prosperity of the people is disclosed under other general heads of taxation. While, therefore, the land revenue has greatly increased, it is not so exclusively the main dependence of the Indian Exchequer as before the Mutiny. In 1856, the land revenue formed over one-half of the gross revenues of India, it is now less than one-third; so that the public income rests upon a broader basis, and is augmented by the growing prosperity, not alone of the agriculturists, but of all classes of the people.

*(To be continued.)*

* "Indian Administration during the past thirty years."—C. 5713.
† C 5713; par. 32. ‡ C. 5713, par. 33.

## WHY ARE THESE THINGS SO?

By B. Hailes.

We do not think that any thoughtful man or woman who believes at all in a ruling Providence could have been present at the great meeting at the Imperial Institute on the evening of January 28th, when H.R.H. the Prince of Wales being in the chair, Dr. Jameson, C.B., Administrator of the British Chartered Company's Territories in South Africa, lectured on "Rhodesia," without asking him or herself why this one nation should thus be pre-eminent in the earth.

The sketch given by Dr. Jameson of what has been done in South Africa during the last three or four years, in comparison with what had been done in the past three hundred years, is as wonderful as a tale in the "Arabian Nights." The great dark continent becoming by an almost magic touch instinct with light and civilization appeals very forcibly to the imagination, but it is not imagination, but fact, that when Dr. Jameson, between November and August last,

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interviewed every headman in Matabeleland and discussed the whole question with them, they expressed themselves thankful that the old régime was over and thoroughly grateful for the civilized protection under which they were now living.

We have read in our Bibles the sure promise that Israel shall be a blessing in the midst of the land of Egypt. We have seen with our eyes that English rule is such, while the above statement by Dr. Jameson proves that this blessing is not confined to Egypt alone, but this nation is "blossoming and budding and filling the face of the world with fruit." This again is Israel's *rôle*.

Again and again has the little England policy seemed to prevail, and, after having governed the whole country, England at one time reverted practically to administering only Cape Colony and Natal, and we have witnessed another retrocession in the Transvaal in our own day. Yet, notwithstanding that the trek spirit has led the Boers "to get away from the English, their methods and their manners," the astounding fact faces us that in the Transvaal at the present day there are about fifty thousand Englishmen and colonists, against only fifteen thousand Boers. Is Dr. Jameson, then, assuming too much when he hopes that "within a reasonable time" these fifteen thousand Boers and Oom Paul Kruger will "adopt a reasonable attitude towards the much-desired union of the South African States?" "Supposing," said Dr. Jameson, "that this much-desired end had been reached, I would ask you to imagine what incalculable benefits it would confer not only on South Africa and South Africans, but upon the empire at large." For Mr. Rhodes, who with his imperial ideas has carried out this work of imperial extension, the English people can but have the greatest admiration, and ought to give to him what he claims—their complete support. But, while doing so, the great question must sooner or later come to the surface. Why is it given to our nation to exercise such imperial sway? Why to Englishmen are given such imperial instincts and power to govern? Why have not the Dutch or the French, the first occupiers of the narrow strip of land between Table Mountain and the sea, who built their watch-towers, which still remain, upon the slopes of the mountain, and had a hard fight to maintain themselves against the original inhabitants, become a blessing in the land? Why have not they produced such men as Livingstone, Sir Hercules Robinson, and Mr. Cecil Rhodes? It will not do to tell us that British pluck has done this, that the free-born Englishman whose island home, washed by the waves, has fostered in him the desire of supremacy of the sea and the necessity of finding wider lands for her superabundant population, has through sheer force of circumstances developed this imperial spirit which bids fair to make his nation ruler of the world. All this we acknowledge, but there is something behind,—there is, there must be some plan, some power, some Providence which has given to this one nation, and to this one alone, to thus spread over the world. Surely, it becomes a matter of supreme interest to try and find out why God should thus honour this people? Why He should make them His instruments for carrying out His purposes?

"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." To Joseph He promised "the precious things of the earth and fulness thereof." Were these promises only for the days of old? Were they ever fulfilled in their entirety to Israel of old? Is God the same yesterday, today, and for ever? "Doth His promise fail for evermore?" According to the number of what people do the bounds now seem to be set? Have these bounds been settled first for one people and then for another? Has the great plan of the Almighty failed, and has He selected another people in place of those to whom He said, "Yea, I have loved thee with an everlasting love."

Let every thinking man and woman as they ask themselves, Why are these things so? ponder, and search as the noble Bereans did of old, "with all readiness of mind," and we feel sure they will give all glory to the God of Israel.

## SAXON PRE-EMINENCE.

By the Rev. Thomas Rosling Howlett.

*(Of Philadelphia, Pa., U.S.A.).*

We take the following from the Plainfield *Daily Press* of November 2nd, 1894:—

"*To the Editor of the 'Daily Press.'*

"In the *Daily Press* of October 29th, Michael J. Adams expresses his indignation against the cry of 'America for Americans,' whose only claim, he tells us, is that their 'ancestors crossed the ocean in quest of right of conscience, peace, and happiness.' What they sought they found, and left to their children as their most treasured possession. These blessings we are willing to share with all, but to surrender to none. America, north of Mexico, is in Anglo-Saxon possession, and the Anglo-Saxons must and will govern it. 'We are,' says Wayland, 'a patriotic and long-suffering people, but we are beginning to feel that America is for Americans, and is not to be governed by any ecclesiastic sitting on the banks of the Tiber.' A few years ago the Philadelphia *Inquirer* said: 'There should be no international difficulties between the American Republics, nor would there be if we could convert the diocesans to our way of thinking, or they could convert us to theirs. As a matter of fact, however, the Latin and Germanic races have never been able to agree since the time when the former, under Cæsar, stirred up the latter in their forest homes. Irrepressible race conflict will go on, peaceably or by force of arms, until the Germanic people swallow up the Latins—for that is the end foretold by the logic of history.'

"Immense emphasis is given to this fact by the discovery that the Saxons derive their descent from that race to whom One mightier than man said more than three thousand years ago, 'Thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them; neither shalt thou serve their gods; for that will be a snare unto thee.'

"The final language, civilization and religion of the whole earth will be that of its ruling race. That race is manifestly the Saxon. Saxon is the lion that devours peoples and languages. Wherever the English tongue is heard it sounds the death knell of other tongues, and wherever the Saxon plants his standard it stays. We carry our 'rights on the points of our swords,' and 'woe to the vanquished.' This was the language of our ancestors when they first came in contact with the Romans on the banks of the Allia, 388 B.C., and it is the history of their descendants, and will be until they either destroy, or permeate with their language, customs, civilization and religion all the peoples of the earth, imparting to them their character, and supplanting the original type of their own. Saxon

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civilization and religion and Latin civilization and religion are not the same. The former is Monotheistic and Hebraic through and through, inside and out, from top to bottom. With the Saxons as with the Jews it is one God or none, and they have no representations nor images of Him in their temples. This is why the Jews make us no trouble. They are the most peaceable element of our American civilization, and a valuable accession to our strength as a nation. Latin civilization and religion conflict with the Saxon and in their aggressiveness have caused strife. 'America for Americans' is the battle-cry of an uprising and mighty people."

## THE ENGLISH LANGUAGE IN INDIA.

Every five years the Government of India reviews the progress of education all over its provinces, and takes stock of the comparative results. At the close of the last quinquennial period, in March, 1892, one in every nine of children of a school-going age was at school, but of girls alone only one in fifty. In the north-western provinces and Oudh, or Hindostan proper, public instruction has receded; in all the other provincial governments it is making steady progress. This is the more surprising, because it was in Hindostan that Mr. Thomason began the great movement of primary schools, in which the other authorities have since followed that lieutenant-governor. In the Punjab, Mohammedans distance the Sikhs and ordinary Hindoos, and also in the central provinces, in the proportion who attend school. Elsewhere the Moslems lag behind, especially in Bengal, where they form about a third of the dense population. In 1892, in British India, 3,856,821 boys and 339,043 girls were at school. More than half of these, or fifty-three per cent., were in aided as distinguished from State schools. The most remarkable feature of the whole five years' progress is the ever-increasing demand for instruction in the English language. Even in the middle schools English is taking the place of the vernacular, as the medium of instruction. In secondary schools high English education shows a larger advance than ever. Even in the primary schools of Madras, Lower Burmah, and Coorg, English is now taught. The Colleges are so much better filled than before that the cost of educating each student for graduation in the universities has diminished from 211 rupees a year to 166 rupees, one fourth of which only falls on the Government.—*The Scotsman*, Oct 24, 1894.

## THE AMERICAN CENSUS.

### A DECLINING BIRTH-RATE.

The Hon. Robert P. Porter, superintendent of the eleventh census of the United States, in an interesting paper which he read yesterday before the Statistical Society, said the "shortage" in the expected population of 64,000,000 for 1890 was owing to a decrease of something like 1,600,000 children, The population under ten years of age in 1880 was 26·7 per cent. of the total population; in 1890, 24·3 per cent. That falling off in the birth-rate found corroboration in the fact that the size of the American family had steadily decreased from 5·55 persons in 1850 to 4·93 persons in 1890. It was undoubtedly true that certain forces and tendencies not heretofore felt, or at least not heretofore recognised, in their national life were beginning to effect the reproductive capabilities of the people. The most striking and unique results of the eleventh census might be thus summarised:—A sharp decline of the birth-rate as a whole, and a distinctly decreasing rate of increase of the negro population. Tendency of the rural population to seek the large centres of industrial activity. An increase in tenant-farming, not so much due to mortgage foreclosure as to the fact that in the middle Western States farmers had moved to town, and let their farms to men who would work them.—*Daily Graphic*, Dec. 5, 1894.

## HINTS TO WORKERS.

By G. S.

It is a grand sight to watch the sun rise, and to mark how the golden light dispels the dark misty shadows of the night, and floods the earth with glorious sunshine. Yet what a still more blessed thing is it for the earnest worker in the cause of British-Israel truth, to see the day dawning and the mists falling from blind eyes, and God's truth dispelling the darkness. Yet this has been the writer's experience during 1894, and this short paper is sent forth with the prayer that the few hints therein contained may prove helpful to other workers in the great cause.

1. Never travel on the railway without having a supply of little leaflets and books for distribution; leave one on the waiting-room tables. It is astonishing how many people you will find who have just heard of the subject, but who are requiring a little "more light." Some time ago I was travelling on the Great Eastern line, and saw a lady sitting on a seat at a railway-station, reading "Flashes of Light." I entered into conversation, and found she had had the book lent her, but that she had not heard of the weekly Banner, so that I advised her to take it in.

2. In visiting one's friends always take a book and offer to lend it. In numbers of cases this has been attended with the happiest results, and many to whom the subject was entirely new are now themselves workers in the cause. Where there is no local association, the system of lending books privately is most helpful. The light, indeed, is breaking, the clouds of opposition are rolling away, and instead of sneers and sarcasm, the worker gets intelligent questions asked; and like the Bereans of old, the Scriptures are searched to see "if these things are so or not."

3. Do not forget the children, remember they are the rising generation, and if we neglect to feed the lambs how can the truth prosper? Sunday-school teachers, you have a grand opportunity to introduce the great question in your classes, and you will find Philo-Israel's little book, "The House of Israel," told for the children, invaluable in this respect. I am going through it at the present moment with my Bible-class. The questions at the end of each chapter will be a good test, how much the child has comprehended during the afternoon! And at the end of the book give a written examination, and offer a prize for the best paper: I have found the children eager to embrace the truth, and they do not keep silence as some grown people do, but they talk when they return home, and thus the subject is handed on to parents.

May the few hints prove useful, and the day soon dawn when the sower and reaper shall rejoice together.

## "JEHOVAH SAVES THE TENTS OF JUDAH BEFOREHAND."

Extract from "Horæ Propheticæ"; or, a Commentary on the Prophecies Concerning the Ten Tribes of Israel; By the Rev. H. Marriott, M.A., late chaplain to the British Embassy at Morocco; vol. ii., ch. 37. "The Lost Restored," pages 168, 169.

Forwarded by M. H. B.

"I am aware that the greater number of writers on Identity truth have committed themselves to a very different view from that which the study of the Scriptures has led me to adopt, regarding the relative positions of Joseph and Judah at the time of the restoration. I believe that he who was first will be last, and the last first. I believe that Joseph will stand first in regard of Him Who sits on the throne judging right, even as our great ancestor stood first in the land of Egypt, when he was made tender father to the subjects of the king, second ruler in Egypt, and when his brethren came and bowed themselves before him. One solitary passage of one of the prophets has, as far as I can trace a contrary

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opinion to its source, been mainly instrumental in leading the men who have adopted it. It is to be found in the English version of Zech. xii. 7: "Jehovah also shall save the tents of Judah first, that the glory of the House of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." The error lies entirely in this one too common fault in connection with Scripture interpretation, that it is in the hands of men whose privilege it has not been to prepare themselves by a special course of study for Bible study. The prophet has been referring, probably, to the invasion of our land by the forces of Gog and his many companions, and sums up that reference by announcing the fact that before it takes place, "Jehovah will save the tents of Judah." So that all we can gather from the passage under consideration is that Jerusalem will be rebuilt, and the Tribe of Judah restored to its tribeship before the Russian depredatory invasion of Ezek. xxxviii. and xxxix. The Hebrew words run thus: "And Jehovah saves the tents of Judah beforehand." Of course, if the restoration of the Ten Tribes had been the subject of verses 1—6, then it would have been right to refer the word "beforehand" to that event, and conclude that Judah would be saved first and Ephraim afterwards; but the Ten Tribes have not been mentioned, and, therefore, whatever other event it may refer to as the one destined to take place after the tents of Judah have been restored, it is quite evident that it can have no reference whatever to the restoration of Joseph."

## Review.

*The Restoration of Israel: A Study in Prophecy.* By the Rev. W. G. Davenport, Rector of Emmanuel Church, Anacostia, D.C. "Our Race" Publishing Company, 1894, United States.

THIS is an American version of the case as it affects Our Identity, and is placed before the public by an American divine because, as he says, "few are aware of the mass of proof that lies upon the pages of Holy Writ tending to establish the identity of our race with the lost tribes of Israel."

Professor Totten introduces the little pamphlet, and it appears under his name and with his approbation. The professor declares that every sign shows that the kingdom of "our race" with its restoration is at last at hand. A spiritual Israel, he adds, hath not flesh and bones such as Ezekiel saw coming together at this predicted restoration, and no matter what so-called spiritual phases it may have, we may be sure they also will have flesh and bones quite as much as the King himself.

The text on which Mr. Davenport bases his lecture is Acts i. 6, 7, "Lord, wilt Thou at this time restore again the kingdom to Israel?" and shows the expectation of the restoration of the kingdom to Israel was common among the Jews at the Lord's first advent. The apostles were only uncertain as to the time, and the question had reference to their uncertainty, "Wilt Thou at this time restore the kingdom?" The apostles perfectly understood respecting the spiritual kingdom they were to be instrumental in founding; but they believed in the literal restoration of that literal kingdom which had been the pride and glory of their fathers.

In regard to the spiritualizing view of the prophecies respecting Israel, which is so common in this day, the author of the lecture makes the following sensible observations: "The spiritual kingdom had first to be established before the final restoration. There was to be a kingdom of holiness built on the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner-stone, as an instrument in the hands of God for working out the destinies of nations and bringing about the ultimate fulfilment of prophecy. This spiritual kingdom was a prime necessity, because without it the perpetuity and stability of the temporal kingdom would have been impossible. Israel's hopes were vain without the cleansing of the precious blood, for sin had been the cause of all the nation's disasters. Interwoven, therefore, with all their prophecies, and symbolized in their temple service, was the Great Redeemer's mission for the salvation of the world. This is the golden cord that binds all Scripture in one harmonious whole. It runs throughout from beginning to end, now hidden beneath the surface, and anon appearing at intervals, but everywhere brilliant with heavenly light. But there is also a silver cord closely entwined with the golden one, and this silver cord is that continuous line of prophecy which reveals the purpose of God concerning literal Israel. It is composed of two strands, one relating to the Ten Tribes and the other relating to Judah, and the distinction between them is clearly maintained from beginning to end—a distinction, however, that has been constantly ignored by commentators and Bible students; for, while they have expended much thought and learning upon the Great Messianic predictions, justly conceiving them to be of supreme importance, they have strangely dropped out of view the fact so helpful to a right understanding of all the Scriptures that those two divisions of God's ancient people—Israel and Judah—have always formed distinct subjects of prophecy."

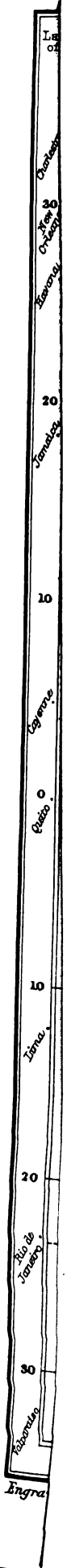
The above extracts will show our readers that Mr. Davenport is on the right path, and may well be claimed as a safe guide to those inquiring into our subject. He carefully proves from Scripture the distinction between the two Houses, and then indicates the part God intended the Ten Tribes to take in the restoration of the kingdom to Israel. He shows that He intended the Ten Tribes to become a nation and a company of nations united, and that Israel's birthright was destined to be enjoyed by the House of Israel exclusively. He comments on Gen. xlix. 22—26 and Deut. xxxiii. 13—17, and asks if words could more plainly declare the future greatness of Joseph's seed, who were to be found only among the Lost Ten Tribes of Israel?"

We notice that our author makes a great point—one which is rather new to our writers on this side, but is most just and cogent—namely, that in Scriptural prophecy the golden cord and the silver cord are continually entwined about each other. The sublime utterances of the prophets are, of course, full of Christ, but we find Him often identifying Himself with His people. Literal Israel has a part to act as well as literal Judah in shaping the history of the world and preparing for the second coming of the Lord. We need not quote further. Mr. Davenport recognises Britain as Ephraim-Israel's home, and finds Manasseh in America. He sees that Great Britain literally possesses the Gate of her enemies in a dozen different parts of the world, where her banners float continually over her strongholds and her men-of-war.

The lecture is a very interesting summary of our case, and the author very properly, in recognising the Americans as the tribe of Manasseh, does not fail to do full justice to British claims to the glorious birthright of Joseph. The little pamphlet can be had of the Our Race Publishing Company, New Haven, Conn., U.S., and doubtless Messrs. R. Banks and Son could procure copies, if requested. The publication appears to belong to Professor C. A. L. Totten, also of New Haven, Conn., U.S.

AN AMERICAN BISHOP'S CONFESSION.—The Bishop of Western New York, the Right Rev. Arthur Cleveland, D.D., LL.D., in a recent address on "Work among the Jews," delivered before the Missionary Council in Hartford, Con., U.S.A., said: "A great literature has been growing up recently in which thousands of English Christians have taken an extraordinary interest. I am not always willing even to read the books to which I refer, lest I should be carried away with zeal not according to knowledge; but it is extraordinary how many in England believe that we Anglo-Saxons are the descendants of the Lost Tribes; that we also are the children of Abraham." If this American Bishop would devote a little of his zeal to the careful study of some of the literature to which he refers he might follow the example of an English bishop, and himself add a useful contribution to the literature.

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

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

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

# THE BANNER OF ISRAEL.

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

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*EDITED BY PHILO-ISRAEL.*

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## BRITISH TRADE WITH RUSSIA, GERMANY, AND FRANCE COMPARED.

THE following is a leader of the *Morning Post*, of December 8th last, on the subject of British trade with the three leading European powers—Russia, Germany, and France. The statement illustrates the promise of God to Israel that "He would give them power to get wealth, that He might establish His covenant which He sware unto their fathers, as it is this day." It is a wonderful and almost incredible statement that the whole volume of the trade of the British in aggregate for ten years has been, with Russia, £280,000,000; with Germany, £540,000,000; and with France, £635,000,000, or £1,455,000,000 in all; being twice as much as the whole of the national debt of Great Britain! The article is as follows:—

### OUR TRADE WITH RUSSIA, GERMANY, AND FRANCE.

In connection with the re-arrangement in natural affinities it is interesting to glance at the volume of the trade of England with the other countries involved. For trade has almost altogether taken the place that used to be held by blood, in the attractions and repulsions of States. Our trade with Russia is comparatively quite small. Including foreign and colonial imports re-exported we shipped to that country in 1893, a little over £10,000,000 worth. If we deduct the foreign imports re-exported, we get the value of the British merchandise sent to Russia as being less than £6,500,000. The value of merchandise received from Russia, on the other hand, was over £18,500,000. Thus, our total trade in 1893 with this country was valued at £29,000,000. But the foreign trade of Russia is altogether very small, and will probably remain so as long as she continues her exceedingly high import duties. Russia's imports of merchandise were valued at under £35,000,000 (1892) and her exports of domestic produce and manufactures £40,000,000. Her total imports and exports in 1893 were £42,000,000 and £59,500,000 respectively. She buys most largely from Germany, England being second, and France fifth. France exports to Russia only one-sixth as much as Germany. According to a recent consular report, Russia has discovered that, in hardware at least, she can get better value from England than from Germany, so that a change in the foregoing order may be in progress or even achieved. Germany buys more than any other country from Russia, England being a close second, and France a very distant third. France buys only a little more than one-fourth of England's purchase, and considerably less than one-fourth of Germany's purchase from Russia.

With Germany our trade is far larger than with Russia, but while our exports to the latter have been increasing for the last five years, our exports to the former have been steadily diminishing, being worth over £31,000,000 in 1889, and only £28,000,000 in 1893. There is the remarkable circumstance in our trade with Germany that she buys more from us than we from her; and that, not in 1893 alone, but uniformly. That is, however, if we include re-exports of foreign produce. Our purchase from Germany in 1893 was valued at £26,500,000; her purchase from us at £28,000,000. But, if British merchandise alone be considered, the latter was not quite £18,000,000. Germany's largest import is from Austria-Hungary, to which England is a very close second, Russia fourth, and France fifth; while her exports to England are double of what they are to Austria, three times what they are to France, and nearly five times what they are to Russia. England is the largest national purchaser from Germany, France fifth, and Russia eighth. (1892.)

Our French trade is considerably larger than either of the others. But, while we buy as much from France as from Germany and Russia combined, we sell as much to Germany as we do to France and Russia combined. Our imports from France in 1893 were worth close on 44 millions; our exports to that country, almost 20 millions. But of British produce only the exports amounted to a little less than 13½ millions sterling in value. Our exports to France are decreasing (in value at least). In 1881, 1882, and 1883 they ranged around 30 millions, went down to 20¼ millions in 1886, recovered to nearly 25 millions in 1890, and, in 1893, had fallen to under 20 millions—the lowest for 15 years. Our exports to French possessions vary between a half and one million. France buys practically equal quantities from England and the United States. But it also gets about 8 million pounds worth from India. Belgium comes second (in sales to France), and then Germany, with Russia far behind. Her largest sales

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are to England beyond all comparison, Germany being third, and Russia 28th. Russia buys only half a million pounds worth from France. (1892.)

The comparative magnitudes of our dealings with the three countries are better distinguished by taking the aggregates of the past 10 years. The value of our imports during that period was approximately—From Russia, 200 millions; from Germany, 250 millions; from France, 400 millions; and the value of our exports respectively about 80 millions, 290 millions, and 230 millions. The whole volume of trade being—with Russia, 280 millions; with Germany, 540 millions; and with France, 635 millions sterling.

As to the articles imported, the chief from Russia are wheat, a rapidly declining import; oats and barley, fluctuating from year to year; flax and wool. All of these exceed £1,000,000 in value. From Germany the great article of import is sugar (owing to the German bounty-system), eggs, butter, and timber. From France the principal importations are silk and woollen manufactures, each being about double the value of both wine and butter, and these, again, about double the value of eggs, brandy, and leather respectively. To the two latter countries we export, of course, our cotton and woollen manufactures, coals, metals, and machinery, and to both a large quantity of Colonial and Foreign produce, the export of wool to Germany being remarkably large. Germany is undoubtedly our best customer among the three, and she taxes herself to sell us very cheap sugar; but if we should fall out with France we should have to get on without champagne.

We may well say, after reading such a statement as the above, that God has, indeed, been faithful to His promises to Abraham and his seed till now, and that we need not doubt Him in respect to His promises of spiritual blessings in Christ. He has promised that Israel's wealth shall be so great that she would be able to lend to many nations (which we do), but borrow from none, which is the fact in regard to the British. This, however, was not to be the sole object—the end all and be all—of such God-given affluence; but that He might, with British-Israel's wealth, establish His covenant which He sware unto our fathers as it is this day (Deut. viii. 18). That covenant included proclamation of the Gospel by Israel's agency to all the nations, families, and kindreds of the world, so that the latter should be truly and fully blessed by their means in spiritual things. It included also the eventual gift to His people British-Israel of the dominion of the planet, so that "the kingdom and dominion, and greatness of the kingdom under the whole heaven," should be given to them by God Himself as "the people of the saints of the Most High" (Dan. vii. 27). This kingdom, which is the Lord Jesus Christ's, is an everlasting kingdom, and all dominions shall serve and obey Him.

To effect these objects, and to enable His people "to reign or rule over many nations," according to Deut. xv. 6, God had need to endow His people with great and abnormal wealth, with the "power to get it," such as no other nation possesses; and with a trade, the volume of which is bewildering in extent, as the *Morning Post* virtually declares. As a preparation for this unique destiny, God predicted for His chosen ones an expansion as a nation literally to the four quarters of the world—to the West and East, to the North and the South (Gen. xxviii. 14)—with connecting links, which must needs be strategic points in foreign countries, to serve not only as coaling stations, but as ocean fortresses, like Malta and Hong Kong, and fortified stations or strategic places and "Gates," to dominate the lands of their enemies, and the ocean highways in their neighbourhood. All these God has foreseen as needful to be conferred on His people, in order that they might be qualified to bring the nations into obedience to Christ, and having heard, to accept the Gospel, and so at last to win their souls for the Lord, who bought them. All this is in reference to, and preparation for, the fulfilment of another promise, which is distinctly a spiritual one. It is contained in Rev. xi. 15, R.V., thus: "And the seventh angel sounded, and there followed great voices in heaven, and they said, The kingdom of the world is become (the kingdom) of our Lord, and of His Christ: and He shall reign for ever and ever." Here is the kingdom, a temporal and spiritual one, too, of the Lord Jesus Christ, which is described also in Dan. vii. 27, R.V. There it is shown to "be given to the people of the saints of the Most High" (that is, the children of Israel, Psa. cxlviii. 14, R.V.). The kingdom in question belongs to One who, being the Most High, retains it as "an everlasting kingdom, and all dominions shall serve and obey Him." The kingdom is the Ten Tribes, as 1 Kings xi. 35, and Acts i. 6 show. A kingdom which was to come of the House of Joseph, the holder of the birthright of Israel. Even when Israel went out of Egypt, so far back as those early times God recognised the fact of Israel's supremacy, for He constituted Judah then His sanctuary, in whom He purposed to become manifested in the flesh; but Israel was then, and is now, and will be for ever, "His dominion" (Psa. cxiv. 2, R.V.). God never changes, and His plans adopted at the time of the exodus are His plans still. The supremacy is always tied to the House of Israel, and as the British are that House, God's dominion, supremacy, power, and government among the nations must always be exercised, and seem to be exercised, by the British-Israelites, to the glory of His faithfulness. But to the Lord let all the praise, honour, and glory be ascribed by the unworthy nation He has designed to select for His divine purposes from among the children of men!

## HOW ISRAEL HAS GOVERNED BRITISH INDIA UNDER THE CROWN.

(*Concluded from page* 105.)

"I MUST pass rapidly over the epoch-making changes in the internal administration of India under the Crown. In finance, a system of Annual Budgets was introduced in 1860, which sanctioned grants for each sub-head in every province and district. The principle was laid down that there should be no new taxation without legislation. When the Budget estimates for any year involved legislation for the reduction or increase of taxation, they were to be laid before the Legislative Council. This system has gradually developed until, under Lord Cross's Act of 1892, it is now finally settled that the Budget statement, whether involving new taxation or not, is to be annually brought forward in the Legislative Council for discussion. Passing from finance to legislation, the whole existing system of the Indian Legislature was remodelled in 1861; and, after 30 years of careful watching, it has been expanded on a wider and more popular basis, alike for the supreme Government of India and for the Provincial Governments, by Lord Cross's Act of 1892. Under the Crown, also, a magnificent series of Law Codes has been passed consolidating the whole Empire of India under a common system of jurisprudence. 'The progress of India,' wrote Sir Henry Sumner Maine, 'in the simplification and intelligible statement of law has been greater than that of any Western country, except, perhaps, the German Empire. . . . In force, intelligi-

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bility, and in comprehensiveness, the Indian codes stand against all competition. These codes are wholly the growth of the period during which India has been governed by the Crown.'

"Next to sound finance, a wisely constituted legislature, and a clear and uniform system of law, come an accessible system of Courts of Justice and a vigilant police. The law courts of India, from the highest to the lowest, have been remodelled under the Crown: But the great improvement in the actual administration in justice is due not so much to changes in system, but to the growth of a highly trained and thoroughly upright body of native judges and magistrates. Nine-tenths of the original civil suits, and more than three-quarters of the magisterial cases, now come before the native judges and magistrates. 'Thirty years ago,' the Parliamentary Blue Book of 1889 declared, 'few of these officers knew English, none of them had obtained a university degree, and hardly any had enjoyed any legal training. At the present time nearly all civil judges in the older provinces know English, and many are university graduates in Arts and Law. . . . With the improvement in education and in salary, has come a much higher standard of probity and sense of duty among native judges and magistrates. A generation ago, public officers of this class were often accused or suspected of corrupt motives.' At the present time such accusations are almost unknown. While the character of the stipendiary judicial staff has thus improved, a widespread system of unpaid magistrates has developed. In 1856, such magistrates, where they existed at all, discharged little judicial business. There are now over 2,000 honorary magistrates in India chiefly native gentlemen, who deal with a vast amount of minor business in towns and rural tracts, and give satisfaction to the people both by their procedure and their decisions.

"The police, also, has been completely reorganised, by a series of legislative enactments, since India passed to the Crown, commencing with the fundamental Police Act of 1861. As a source of security, the new system has been an unqualified success, and 170,000 armed police, drilled and officered by Europeans, now render it impossible to rush the jails or the small isolated British stations as they were rushed in 1857. The new police have also been successful against the most serious crimes of violence. Gang-robbery, *thagi* and *dakaiti*, and the various organised forms of depredation which formerly afflicted the peasantry, have been fairly well put down. But against the smaller class of offences, the Indian police are less successful, nor have they yet purged themselves of a widespread suspicion of corruption as the Indian native judges have done.

"While these improvements in administration have been taking place, India has been equipped with a new mechanism of material developement. In 1856, there were only 300 miles of railway opened, carrying during that year 2,000,000 passengers, and ¼ million tons of goods. In 1891, the great network of Indian railways constructed under the Crown embraced 17,283 miles open for traffic, and carried 121,000,000 of passengers and 26,000,000 tons of goods. The products of every province of India, instead of being land-locked by want of outside communications, have now an easy exit to the markets of the world.

"As regards irrigation works, when India passed to the Crown, the total irrigated area from all the canal systems was under 1½ million acres. Since then great series of new works have been constructed, the old works have been enormously enlarged, and the area now irrigated from public irrigation works is about 12 million acres. The same rapid advance has been made in other undertakings for drawing forth the material resources of the country, and the Secretary of State was able to declare that 'the progress effected with works of material improvement in India has been far greater during the [first] thirty years of Her Majesty's rule than during the preceding century.' As far back as 1886, it was officially calculated that the producers, traders, and passengers of India benefitted from the single item of cheapness of railway transit, compared with the old modes of travelling, to the amount of Rx. 60,000,000 per annum. This sum exceeds the whole actual taxation taken from the Indian people, excluding, of course, opium, which is paid by the Chinese consumer.

"The result of all the foregoing causes, and others such as the opening of the Suez Canal, too numerous to specify here, has been an expansion of Indian commerce such as the world has scarcely ever seen; and which would have been regarded as an impossible dream in any Asiatic country 35 years ago. In 1858, the Court of Directors reported, with pride, the total Indian exports and imports of merchandise by sea at Rx. 39,750,000. In 1891, the total, excluding treasure, was Rx. 172,000,000, or, including treasure, Rx. 196,250,000. But the increase is not so striking, even in regard to its enormous amount, as in regard to its commodities. In 1858, India was chiefly known as a dealer in drugs, dyes, and luxuries. She is now one of the largest merchants in the world in food-grains, fibres, and other great staples of universal consumption. Most of her old products have expanded, while the new and profitable crops of India, such as jute, wheat, cotton, oil-seeds, tea, and coffee, practically date their great development in the world's markets since the country passed to the Crown. A great mining industry has also developed. India now produces her own coal, and before long will probably produce her own iron and steel. The steam factory has reared its tall chimney in all the capital cities of British India. Cotton mills, jute mills, woollen mills, paper mills, iron foundaries, saw mills, and steam pottery works, steam flour mills, and the great steam workshops of the railways and ship-building yards, all combine to make a new industrial era for India.

"If anyone would realise the industrial revolution which has thus been effected, he cannot do better than visit the Indian Section of the Imperial Institute at South Kensington. For the first time in the history of India, India's produce will be brought in a practical commercial way, and, as a whole, before the Western world. Each stage of production will be represented by specimens, from the growing plant to the finished fabric, and from the mineral ore to the fine metal work. In one set of rooms the whole products of India will be exhibited in small glass cases; but each small case bears an inscription, which will accomplish two objects. First, it will enable the inquirer to refer at once to the larger store of the commodity, kept in another department for practical examination, and for handling by commercial men. Second, it will refer him to the exhaustive account of the commodity in Dr. Watts' great Dictionary of Indian Products. The scientific and economic aspects of Indian commercial commodities are thus brought to a common focus, and the Indian Section of the Imperial Institute will stand to the British nation as the visible symbol of the new industrial era of India.

"The Native Princes have recognised, by liberal donations, the importance of the Imperial Institute as a means of developing the resources of their territories. It is to be hoped that the great producing interests in India, who are

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even more directly interested, will also now come forward. The Imperial Institute will not be merely a dead collection of specimens. Its programme is to take up each year certain Indian products which appear to merit careful inquiry, and to submit them to examination and analysis by men of science; and to report and valuation by practical business men. If the Indian Chambers of Commerce and great planting, trading, and industrial associations now do their part, as the Indian Princes have done theirs, the success of the Indian work of the Imperial Institute will be secured.

"Marvellous as has been the material progress of India under the Crown, its moral and intellectual development has been still more significant. While railways and irrigation works have opened up the resources of the country, a great system of education has awakened new ideas and new aspirations among the people. So much of my life and so many of my published writings have been devoted to this social and political aspect of Indian progress, that I do not venture to again enlarge on it here. In 1855, three years before India passed to the Crown, there was not a single university in India, and the total number of pupils in Government, and Aided, and extra-Departmental schools (so far as known) was under one million. In 1891, thirty-three years after India passed to the Crown, there were five Indian universities at full work, and the number of pupils in schools under Government inspection alone amounted to close on $3\frac{3}{4}$ millions. But again, I repeat that the most important feature of the progress made is not its vast numerical returns—it is its quality rather than its quantity. During those thirty-three years, female education, as an effective factor in the life of the educated classes, may almost be said to have been created. A powerful native Press has sprung up, which now sends forth 463 vernacular newspapers, besides many native journals in English. A great vernacular literature under Western influences has come into existence. In 1891, the registered publications alone numbered 7,885 books or pamphlets, of which over 7,000 were in the Indian languages, and 668 in the English tongue.

"This far-reaching intellectual activity is profoundly affecting both the social life and the political aspirations of important sections of the people. The ancient caste-system of India has been brought to the bar of modern Indian public opinion; from the religious obligation of child marriage to the religious prohibition against sea voyages by Hindus. At the Chicago Exhibition this year, the most striking Indian exhibit will be not the fibres, nor the fabrics, nor the food grains, nor the tea, nor the iron work, nor the coals of India, but a complete ship-load of Hindus, who, after a full and public discussion of their caste restrictions on sea-voyages, have chartered a steamer for America with the public approval of leaders of the Hindu community and of the Hindu Press. Such an expedition would have been regarded as an impious impossibility 33 years ago.

"Nor are the political aspirations of the educated classes in India producing less striking results. Since the Act of 1861, native gentlemen have formed an important element in the legislative councils both of the Supreme and the Provincial Governments. Under the Act of 1892 they will form a still more important element; and in 1892, also, a native of India was, for the first time, returned to the House of Commons. In the practical administration of the law, native judges have taken their place under the Crown in all the supreme tribunals of India, as High Court judges. In the subordinate ranks of the judicial administration, the Blue Book of 1889 stated that out of 2,588 judges and magistrates, no fewer than 2,553 were natives of India (including 104 Eurasians) and only 35 were Europeans. Indeed, under the Act of 1879, no person who is not a native of India (or a member of the Covenanted Service, or the Staff Corps) can be appointed to any judicial or revenue office, carrying a salary of Rs. 200 or upwards a month, without previous sanction as a special case from the Secretary of State, as regards certain Provinces, or, as regards the other Provinces, from the Government of India.

"The Covenanted Civil Service is open alike to all subjects of the Queen, and although it has not been found possible to meet the request for simultaneous examinations in England and India, efforts have been made, by raising the limit of age, to enable Indian gentlemen to compete under more advantageous conditions in England. A Native Statutory Civil Service was attempted in India, not quite successfully; and the Public Service Commission has dealt with the whole question of the re-constitution of the Indian administrative body on a basis thoroughly equitable to the natives. Meanwhile local self-government, which is the best preparation for public life, has made important progress. The Indian Municipalities, to which our Chairman, Lord Ripon, gave so memorable an impulse, had under their administration in 1891 a population exceeding 15,000,000; and of the 10,585 members who sat on their boards or councils, more than one-half were elected by the ratepayers. The representative principle is now being cautiously extended, under Lord Cross's Act of 1892, to the Legislative Councils both of the Supreme and the Provincial Governments.

"While this many-sided expansion has been going on in the regular administration, a non-official representative body has organised itself for the loyal expression of the wishes of the Indian people. Each December about 1,000 delegates from the various Provinces assemble at some great city of India, to plainly, but respectfully, state their views. Before the country passed to the Crown, such an Indian National Congress could never have come together; and if such a body had attempted to assemble, it would have been forcibly dispersed. It now meets without danger either to its members or to the Government. Its merits and its mistakes are impartially criticised; what is wise and good in its recommendations is fairly considered; and the ruling power, in India and in England, have shown themselves willing to allow a cautious and safe advance in certain of the directions pointed out by the Congress. For the ruling power is now strong enough to be able to listen without fear to the wishes of the people. It recognises that the loyal expression of their opinions, and their desire for an increasing share in the administration and legislation of India, are sources not of danger but of additional strength.

"In thus rapidly summarising the progress of India under the Crown, it almost seems as if the success had been too complete. But if for a moment the story of Polycrates, as told by Herodotus and sung by Schiller, comes discordantly to memory, we have only to look more closely at the India of this moment, in order to dispel the dread of a prosperity too unbroken, or a good fortune beyond the limits that can be accorded to man. Great as have been our achievements in India in the past, scarcely less great are the difficulties to be overcome in the present. The increasing pressure on an already over-burdened soil by a population which marries in childhood, and brings fresh children into the world as a religious duty, without any regard to their means of subsistence, involves an intensifying problem of poverty and

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a perpetual risk of famine. The new industries by steam-power have inevitably displaced some of the old industries by the hand; and while there is much to encourage us in the industrial India that is now growing up around us, there is also something to regret in the industrial India which has passed away. To the serious Currency problem, which has so lately occupied the attention of this Society, I need only refer. The truth is that our position in India always have been, and always will be, full of difficulties. This lecture, however, as its title declares, is a record not of obstacles but of progress. The fundamental condition on which we hold India is the courage to face and the power to conquer great difficulties. That courage and that power have never failed the British nation in the past, and so long as our nation remains true to itself, they will not fail it in the future. After ample discussion,

"Sir William Hunter, in reply, said he had listened with extreme interest to the discussion which had taken place. He should not refer to anything said by those who agreed with him, but would prefer to say a few words on one or two objections which had been taken. He spoke as a non-official; he had no official interest in British or Indian politics, for he had been entirely dissociated from the Government of India for the last five years. Those years he had devoted to a careful and impartial study of Indian questions, and what he had now spoken was not with a view of drawing any optimistic picture, but to faithfully state what had been done in India during the last 25 years. Amid the various opinions which had been expressed, he had not heard one of his statements contradicted. He had not said that this prosperity, which was almost without parallel in history, was the product of the Civil Service, or of the military service, or of the Government. He had said that, since the rule had passed from the Company to the Crown, a state of things had been called into existence which had produced a new industrial era, a new moral era, and a new political era, and brought about an entire revolution for the good of the country. With reference to Sir William Wedderburn's speech, he could not, of course, refer to political matters. Sir William Wedderburn said that our answer to Russia should be a loyal people. Well, our answer to Russia had been made by a loyal people. What happened after Pendjeh? Long before we could make any frontier defences, the people of India had themselves made the answer to Russia. The natives of the British provinces came forward, and asked to be enrolled as volunteers. The Native States placed their whole armies at our disposal, and, at their own cost, offered to provide both men and means of transport. Such an answer was never made by a country under an alien rule before in the history of the world. Another important point made by Sir William Wedderburn, and in which he agreed with him, was that the revision which took place under the Company every thirty years was a very desirable revision. But what took place now? The affairs of India were not brought before Parliament once in thirty years, but every month, every week, every night. The scrutiny, instead of being occasional, was continuous. Of course, a continuous scrutiny could not cover the whole area in any one debate, but never before were so many columns of Hansard devoted to India as was the case at present. There was a continuous scrutiny, with a responsible Secretary of State, and Under Secretary of State, to deal steadily and continuously with Indian questions in Parliament. The Indian grievances which existed 35 years ago could not exist now for a month without ministers, both in the House of Lords and Commons, being made to answer for them. With regard to the great question of the poverty of India, he very much sympathised with what Mr. Hyndman had said. He himself pointed out, many years ago, that there were 40,000,000 of people just on the margin of subsisting. He was then an official, and, if influenced by optimistic motives, he should have been influenced then and not now. He believed then, that if the attention of the Government were drawn to the fact, efforts would be made to remedy the condition of the people. But how did he discover that number of 40,000,000? He went to the Famine Commission Report, and found that a certain proportion of the population—between 10,000,000 and 15,000,000 of peasant households—were struggling to live off about two acres each, and, allowing four to a household, that gave 40,000,000 living off an insufficient average of soil. He had candidly pointed out, that nothing could be done by spasmodic relief to affect the unhappy condition of these people. But he must add that, in analysing the poverty of this distressed population, he found out how it was they became so poor, viz., that families which, two or three generations ago, had sufficient land to maintain them, had now multiplied into three or four families and divided the land, which formerly was sufficient, so that now there was an insufficiency. In the old times, population was kept down by the sword, by famine, and by pestilence. We had put an end to deaths by the sword in India, and we were struggling to counteract famine. But, as regards the intensity of famine, what had been the famines in this century compared with the famines of the past? During the last 30 years they had numbered almost every death, and there were about 2,000,000 deaths in one famine; but in the last century not 2,000,000 out of 100,000,000 but one-third of the whole population of Bengal went down under the earth in one famine, and one-third of the whole acreage went out of cultivation. The facts were recorded again and again by one witness after another. He was taking no optimistic view, but, thank God, what we had done had been sufficient to make famine, in the old sense of the word, utterly impossible. When he was employed in the Orissa famine of 1866, he went about trying to feed the people, getting them to move out of the villages, to come to centres where they could get food. But their reply was that it was a true famine; what could the Government do, it was merely watering the top of a tree whose roots were cut. After that time, for the first time in the history of India, Lord Lawrence passed a resolution that the district officers should be held personally responsible for any unnecessary deaths by famine. Such an idea had never entered the head of any previous Government of India. These 40,000,000 of people without food were the result of a system which we were powerless to alter. When the Hindoo arrived at 12 or 13 years of age, and the Mohammedan at 15 or 17, without any respect to the means of subsistence, they married—the Hindoos as a matter of religious obligation. In what country of Europe could such a state of things exist without widespread and hopeless poverty? You could not defy the economic laws and evade the results. The problem of poverty in India rested, to a large extent, with the people themselves. It was only by indirect influence, by education, and by a general advance of Western ideas and standards, that the increase of population, independent of increased means of subsistence, would ever be overcome. The Government might do something, but all that it could do was far less than what he hoped would be accomplished within a generation or two by the natives themselves. Mr. Hyndman spoke about the drain

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from India being greater than Rome ever drew from Sicily. He supposed they had all read the Verrine orations of Cicero, and what was it that they complained of? What did the pro-consuls take back to Rome? They took back bribes and plunder. But what did we send to India, and what did we take back from India? We sent railway material, irrigation material, and military material which was absolutely necessary for the defence of the people. Our drain from India was not the drain from Sicily by Rome—bribes, pictures, statues, and plunder; but we sent to India money to construct public works, and charged for that money less interest than ever an Asiatic country paid. He did not think India could do it cheaper with any other capitalist than England. One gentleman said India ought not to be utilised to supply offices for the well-to-do classes in England. What he had tried to show was that under the Crown a system had developed of employing natives themselves in their own administration, and had quoted statistics to prove this. He had mentioned that a law had been passed preventing any Englishman taking any salary in India above 200 Rs. a month, unless a member of the Staff Corps or Covenanted Civil Service. He hoped, when that gentleman considered the matter more carefully, he would see that the object was not to provide offices for Englishmen in India. From the first he had advocated largely the employment of natives of India, and not alone from a sense of justice, but also because he believed it was a very bad policy to have a large number of Europeans in India growing up with children, and attempting to settle in the country. For the present, Europeans must have the control and supervision, but they did not wish to take the work of administration out of the hands of the natives, but to share it with them. Mr. Martin Wood said that the defence of India depended on the loyalty of the people. But in no country does the national defence depend solely upon the loyalty of the people. They could not in England depend on the loyalty of the people without troops, and without a navy. It was utterly impossible to trust to loyalty alone. Loyalty must be armed; and never before in the history of British India had a Government felt so sure of the loyalty of the people as to put arms of precision into the hands of the troops of native princes as it now does. He yielded to no one in the desire for the benefit of the Indian people, and he was very glad that the chairman had so arranged the discussion as not to bring forward anything in defence of what he had said, because he wanted to hear what could be said against it. After having passed over 30 years in the country as a supposed philo-native, as a man whose career in India had been devoted to the advancement of the natives of India in education, it was somewhat of a surprise to him to find himself regarded as an optimistic official by several gentlemen present—gentlemen whose names had not, in some cases, been associated, so far as he knew, with any practical work for the people of India."

## THE LOST TRIBES.

THE following letter from Mr. John Scott appeared in the *Thrumpsall Guardian* and *North Manchester Chronicle* of Nov. 17, last, on the subject of "The Lost Tribes." It is a sensible, honest attempt to bring the subject of Our Identity before the secular press. Having obtained an opening in the *Guardian*, we hope Mr. Scott will still continue his efforts, and in an earnest, outspoken manner bring Our Identity before the general public. There is a great lack of initiative on the part of our believers, who allow our case to go by default times out of number, when by seizing the opportunity they might bring the subject forward and provoke inquiry, research, and controversy. Many excuse themselves with the plea that everything has been said which can be said on the subject, and that it is no use to repeat it. This is a most fallacious plea. A point which has been urged in the BANNER, for instance, a month ago, with wisdom and ability, is forgotten, and may with advantage be repeated in a fresh form, with new arguments.

This will, probably, so presented, strike some mind new to the subject, and prepared to accept it. We, ourselves, lately urged one of our arguments in general conversation on the mind of a lady who had never heard of the subject before. The result was a resolution on her part to inquire and look into the matter and examine the texts quoted for her consideration. Taking a wider view of the matter, there is no doubt that our arguments are so remarkably supported by the facts of the day, now crowding on the attention of all men, that no one is tempted to laugh at our subject or to attempt to defeat it by abuse and ridicule. The bewildering increase of our population is a staggering fact. No one can explain it. Our national wealth is another.

The expansion of our race throughout the world no one can understand. It is past comprehension. The dense ignorance of our people in respect to geography has helped our masses to ignore the fact. But now that apples and pears come from New Zealand, now that cheese and butter, and carcases of sheep from the Antipodes, are conveyed here in ice, and prove good eating when thawed; now that tropical fruits come to us from the West Indies and make the banana and pine-apple as common as strawberries in our fruiterers' shops, men realise that our nation is vastly "spread abroad, West and East and North and South."

The Sabbath sign obtrudes itself every Sunday, and though there are strong efforts being made in certain quarters to bring on us the curse of a continental Sunday, it cannot be denied that, regarded as a nation, "Israel keepeth Sabbath," and keeps it holy. Men see, too, that while the continental nations are arming and preparing for war, our own is living "carelessly" and "confidently" like Israel, assured that no harm will happen to themselves.

### THE LOST TRIBES.

*To the Editor of the "Guardian."*

"Sir,—A true and intelligent veneration for, and interest in, the Bible ought to lead to a practical interest in the people about whom it is written. If Ephraim-Israel is non-existent the wealth of promises and covenant and purpose is but a delusive dream. If Israel is existent, but unknown, the same must be admitted. If Joseph has never been a fruitful bough filling the earth until all the world's waste places have been filled up by another people; if Israel has never become re-covenanted during the Christian age; if Judah in her scattered denationalised state is the only representative of Israel, 'ever a nation,' while the sun and moon endure; then the Bible, instead of being a book wondrously fulfilled, becomes a record of absolute failure. It is as if the ornamentation remained while the Temple had crumbled into dust, for the book is revered, while it is held to witness to the baselessness of the structure that was supposed to lie beneath it. Away with such an unreal estimate of the Book of God. Rather let our reverence for it lead to a true interest in the fortunes of the people. As it records the inheritance of Israel, so let it be seen that Israel verifies the

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record, and that the noblest and truest study of the inspired volume is that which recognises that the living people are greater than the book. And God is greater than Israel. The knowledge of the nation, His first-born people, being in possession of the birthright inheritance, is to lead up to Him and to be used for His glory. Otherwise, Israel would be but as the gold which was more regarded than the Temple. It is the Lord God of Israel who has preserved, re-covenanted and set apart the people; they are glorious because they are His. The re-covenanting of the nation through Christ must not be the end of our knowledge. If it were so, Israel would lead us no higher. The manifestation of covenant faithfulness in Christ is to lead us onward and upward even to the throne of God and to Him who sitteth thereon. His faithfulness to the nation is pledge of His truth to us. Your readers, as well as myself, would no doubt be glad to hear what the Bishop of Manchester has to say to this. I have before me a letter he wrote me on the 27th November, 1891, which says, 'I believe that the interpretation of prophecy which identifies the English race with the Ten Tribes is utterly baseless, and that consequently the efforts of those who believe it are entirely thrown away.' A clergyman told me that he obeys the Prayer Book, and not the Bible. Now hear what Mrs. Annie Besant, herself the wife, I believe, of a clergyman of the National Church, says. In her book, 'My Path to Atheism,' she attacks the National Prayer Book. She takes the beautiful prayers *seriatim*, and states that we English make assertions and advance claims which have nothing whatever to do with our race, if the Bible is true; unless, she says, those people—generally looked upon as amiable lunatics—are correct who assert that the English nation is descended from the Ten Lost Tribes of Israel. Do you not think that Mrs. Besant would have remained faithful to the National Church had God permitted the nation's eyes to be opened to its truly unique position in the Divine polity? See the folly of allowing ourselves to be considered as Gentiles, when a converted Jew (Mr. J. M. Eppstein) at Bristol, on May 28th last, at a meeting of the Society for Promoting Christianity among the Jews, ventured to say to a Christian audience, it was not the Jews who crucified our 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. Of that crime they were innocent. You Gentiles,' cries Mr. Eppstein, 'put the Lord to death, and not the Jews.'

"Yours truly,

"JOHN SCOTT.

"Cheetham Hill, Nov. 5th, 1894."

One remark of Mr. Scott, as recorded above, deserves attention, "God's faithfulness to the nation is pledge of His truth to us." The clerical mind ignores this consideration *in toto*. The promises in Christ to the believing soul are, they say, "Yea and Amen." True, but it is a question of faith, and faith must have ground to rely upon the truth and faithfulness of the Promiser. If, however, this appeal fails, and the Promiser is found to have broken His covenant and oath to His servant Abraham, the fact makes faith in the promise of spiritual blessings in Christ difficult, if not impossible. But the doubt cannot exist, since God's promises and oath to Abraham have been scrupulously fulfilled, and doubt is therefore rebuked. The British respond in all respects to the portrait of Israel as drawn in the prophecies respecting them, and they stand, therefore, as a solid pledge of the Lord's truth to us. To Him be all the praise.

## THE PERPETUATION OF THE LEVITICAL MINISTRY.

(Jeremiah xxxiii. 18.)

*(A Paper read before a meeting of the Cashel Clerical Union.)*

BY THE REV. DENIS HANAN, D.D.

IT is generally acknowledged, even by students of Holy Writ who can explain (as they believe) the method whereby the promise of perpetuity made to the House of David has been fulfilled, that it is not easy to say how the allied promise to the Levites has been accomplished.

In my paper read to you last July, I endeavoured to explain the way in which the promise to the House of David can have been actually and literally fulfilled,* by the preservation of Zedekiah's daughter, and the perpetuation of the Davidic line in her descendants, who rule over the House of Ephraim-Israel. I now endeavour to show that the promise to the Levites has been literally fulfilled also.

The statement, you will observe, is not alone that the priests, the Levites, should have representatives, but that these representatives should *continually* offer, &c. (The word is *Kol hayyom* = all the day. It occurs ten times, and but once in the writings of Jeremiah. Thus, "every imagination . . . only evil continually" (Gen. vi. 5). ". . . the goodness of the Lord (endureth) continually" (Psa. lii. 1). It is here used in connection with the continuance of the sun and moon.) There was an unique element introduced into the Levitical economy—viz., that the sacrifices could be offered only in the temple at Jerusalem; and God, by permitting the overthrow of the Jewish polity and the destruction of the temple, caused the sacrificial worship to cease, and therefore the burnt offerings, the meat offerings, and the sacrifices have not been offered for 1,825 years. Yet the words which we consider are explicit, "They shall be offered by the Levites the priests, My ministers, continually, as surely as the sun and moon continue to rule the day and night."

The explanation of the "Speakers' Commentary" is eminently unsatisfactory, and so are also all the other commentators whom I have been able to consult. The Speaker says: "Read literally, these two verses promise the permanent restoration of the Davidic throne and of the Levitical priesthood. As a matter of fact, Zedekiah was the last king of David's line, and though after the exile the Levitical priesthood attained for a time to great power, yet it, too, has long passed away for ever." "Both these changes Jeremiah himself foretold"; and it then quotes four passages from the prophet which in no way whatever support the statement—viz., chap. xxii. 30, which refers to Jeconiah only, and not to his successor Zedekiah or the Davidic line; chap. xxx. 21, where it is foretold that in the time of restoration their governor shall not be an alien, and whether the governor is to be Messiah or not, there is no reference to the failure of David's house; chap. iii. 16, where the ark of the covenant is spoken of, and not the Levites; and chap. xxxi. 33, where the new covenant and not the Levites is in question. It continues: "The solution is probably as follows. The Jew (*sic*) therefore could only use such symbols as he possessed. . . . So here, the Davidic kingdom and the Levitical priesthood are symbols which represented to the Jew all that was most dear to his heart in the state of things under which he lived. Neither was

* "Irish Archæology and Biblical Exegesis," BANNER OF ISRAEL' Vol. 18, No. 929.

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so restored as to exist permanently, but that was given instead of which both were types, the Church, whose Head is the true Prophet, Priest, and King."

And then follows this extraordinary and contradictory note: "The unchangeableness of God's laws in nature is the pledge that His promises in grace are equally immutable. The throne of David, therefore, must continue, for so had the prophet spoken (2 Sam. vii. 12—16), and though no promise of perpetuity had been given to the priesthood as a whole, such a promise had been given to Phineas personally; and, moreover, the perpetuity of David's throne implied that of the accessory institutions. This promise also has not been literally, but spiritually fulfilled; for in this sense only have the seed of David and the Levites been multiplied," and it proceeds to state that the prophecy of Isa. lxvi. 21, that priests and Levites should be taken either from restored Israel or from the Gentiles, would be a spiritual fulfilment. If the unchangeableness of God's laws in nature is a pledge, and that no allegorical or unliteral working of natural law would be a pledge, what are we to say as to the assumed literal failure of the prophetic statements? Are not the natural laws concerning the sun and moon appealed to in order that we may know that as real and literal a sense is conveyed in the words of the prophecy? I can regard the comments that I have read as nothing but weak special pleading to explain away the failure of God's promises, the consequences resulting from such failure being too sad to contemplate. For when God's promises and purposes have failed in this most prominent instance, what pledge have we that His promises in grace are not equally mutable, and that their failure may not be spiritually accounted for.

But the statement that, "in this sense only have the seed of David and the Levites been multiplied," is a *petitio principii*. In the former paper I stated that it could be shown that a literal fulfilment of the promise to David exists at present in the throne of Britain; and as "the perpetuity of David's throne implies that of the accessory institutions," we may look at home for the accomplishment of the promise to "the Levites, the priests, My ministers."

The statement that the fulfilment must be spiritual, because it is to be accomplished under Christ, who is Prophet, Priest, and King, is only a half-truth. It is true in so far as that it is under the new covenant and within the Church of Christ that the promise can be fulfilled; but it forgets that the Church of Christ is literal, and not spiritual, and that a fulfilment to the seed of David and to the Levites when within the Christian fold would not be spiritual, but rather very essentially literal.

I repeat that there is a begging the question in assuming that the prophecy has not been fulfilled, and arguing therefrom to a fanciful explanation, supported by one text (Isa. lvi. 21), of doubtful interpretation, "I will also take of them for priests and Levites," where, even granting that the "them" may refer to the Gentiles, the admission of Gentiles to the priesthood would not necessarily exclude those to whom the promise was made, any more than the grafting in of the Gentile wild olive branches excluded the other branches with and among which they partake (Rom. xi. 17, &c.). For the honour of the prophetic word, and of Him by whom the prophets spoke, and for the confirmation of the faith, let us see whether a more reasonable explanation can be given.

In my former paper I showed that there was a *prima facie* case that the existence of Israel as a nation, ruled over by the House of David, is a reality, a literal historic fact. In as truly a literal and practical way I hope to show that the prophecy concerning the Levites has actual fulfilment.

Let it be remembered that the Levitical succession did not confer priesthood. It selected those who could be ordained to it. Aaron's son had to be invested with the symbols of his office before he ministered. Ordination was essential. Birth alone did not admit to office (see Lev. viii.). In the Christian ministry also ordination was, and is, essential, but the ministry was open to every family. The Levitical priesthood was maintained and perpetuated by the ordination of those in the line of Aaron. The Christian ministry was maintained and perpetuated by the ordination in the apostolic line of men called by the Holy Ghost.

An Aaronic priest accepting Christ and receiving Christian orders would not thereby have obliterated his former office, but it would have been absorbed into the higher, and therefore it would be perpetuated in the apostolic succession. This succession is literal and historic, and not spiritual—*i.e.*, in the false sense of being unhistoric and invisible; but while literal and historic, it is really spiritual in the true sense of being by the operation of the Holy Ghost.

We must also remember that the Levitical offerings were not abrogated, but fulfilled, and thus in the highest sense perpetuated. The atonement by sacrifice was typical of the one great and only oblation, propitiation, and satisfaction for sin. When the type was fulfilled, the sacramental commemoration was instituted; the *anamnesis*, or memorial, of the one sacrifice, pleaded before God and partaken of by men.

Such an Aaronic priest, when ordained to the presbyterate by apostles, carried his priestly commission along with his new and higher Christian office; the one was subordinate to the other, but neither, when once conferred, could be dropped, and in ministering the Christian rite he perpetuated the worship of which he had been the minister, perpetuated it by pleading its fulfilment, by pleading with God for men, and by ministering for God to men, and this is the very essence of priestly work.

Such a Christian Levite apostolically ordained would hand on his offices by the imposition of hands, and it was the Church's rule and practice to ordain by the hands of an apostle with the hands of the Presbytery. The Levitical office thus absorbed into the Christian ministry, but not obliterated, would be, in all that was essential to its perpetuation, handed on with the Christian office to succeeding generations, and thus in men not of the Aaronic family the Levitical office in all its essentials, so handed on, would cause Christian ministers to be, in the words of Isaiah, priests and Levites, while their higher office would overshadow the lower, and yet Jeremiah's prophecy would be literally fulfilled.

Hitherto I have been arguing upon a hypothetical case. But we have now to remember that "a great company of the priests were obedient to the faith" (Acts vi. 7). The presumption that many of them became Christian Presbyters is very great. They were trained to minister; none would have been more fit. Like that of the Levite Barnabas, their influence would be a great support to the Christian community. In fact, it is almost impossible to conceive that amongst the great company that accepted Christ many were not called to His ministry. They no longer "served the tabernacle" (or temple) in its inner and holiest worship, the altar of incense and the table of shewbread; but they had an altar at which this worship became, not the shadow or type, but the very image, and in which the incense prayers of the saints and the bread of memorial became the

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pure offering which, as the prophet Malachi foretold, should be "offered in every place."

Thus in the apostolic line and the Christian ministry and worship I submit that there has been perpetuated literally the Levitical ministry and worship, and the succession cannot fail because Christ, its Source, its High Priest, ever liveth, and the worship cannot cease until He comes again.

I conceive that this is no fanciful, or unreal, or so-called spiritual fulfilment, but a real and actual and historical accomplishment of the prophecy. At present I have nothing to do with the theological aspect of this exposition as it bears upon doctrine. I only say that if it seems to run counter to any of our theological predelictions, we ought not therefore to refuse to consider its claims as the only possible explanation of the passage, taken literally. I have not stated the argument in support of any peculiar conception of the office of the Christian ministry, but only as an explanation of an accomplishment as literal in the case of the Levite as in the case of the House of David and the nation of Israel. If commentators are respected when they apologise for the non-fulfilment of the prophecies, I may perhaps ask you to bear with a new exposition, which contends for their absolute fulfilment, and to acknowledge that there are statements made which demand an unprejudiced examination. For the failure of the predictions given by the prophet Jeremiah, or their actual accomplishment under the new covenant, involve on the one hand and the other momentous issues. "Let God be true, but every man a liar," as it is written, "that Thou" (the Lord God of Israel) "might be justified in Thy sayings, and mightest overcome when Thou art judged." The aim of this paper is, in all humility, to bear witness to the faithfulness of God. So that in the acknowledgment of His having declared, and saved, and shewed, and accomplished His Word, when there was no strange God amongst us, we may be His witnesses. For, "This people have I formed for Myself; they shall shew forth My praise."

Great is the glory that God has given to Christian Britain. In her is found God's people, His chosen; God's throne and David's house; and the ministry which derives its sanction from Him, and forms the threefold cord of the evidence to His truth.

It is to be noted, that even if the statements made as to the perpetuation of the Levitical ministry in the Christian are accepted, it does not follow that the apostolic ministry in every place inherits the twofold character. For it could have been superadded in those Churches only where the Levitical priesthood accepted Christian orders, and could have been perpetuated only through those portions of the body. The probability is that the East possessed it, and that the West did not, except in the case of those Churches which received the faith from the East, as the Church at Lyons and the British and Irish Churches. The Gallican Church has been swamped by Rome; the Eastern Churches have held a precarious existence under Turkish rule, and it is only in our own islands that we can find a succession that perpetuates the life of the earliest Eastern Christianity. Here also in the good providence of God the Christian offering has been purged from all that rendered it impure on the one hand and imperfect on the other. The special overruling hand of God preserved for us the succession which Continental Reformers lost, and gave to us that reformation of doctrine which, while it removed the accretions of Roman error, did not impair the catholic faith. There has been no break, no cessation. The British Church dates from the year 65 A.D. When Levites could no longer offer the sacrifices under the law, because of the overthrow of the temple, they must have continued to offer the higher and holier and perfect worship; and instead of apologising for an apparent failure, I claim that "the accessories of the Davidic throne" are as continual as that throne, as constant as the sun and moon, and as literal as the pledged Word of God, that cannot be broken.

## ANGLO-ISRAEL 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).

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ONE HUNDRED AND THIRTY-FIFTH MONTHLY REPORT.

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Feb. 16th, 1895.

## SOWING THE SEED.

123 Packets of Literature, large and small, have been distributed during the last month, and 247 copies of the BANNER OF ISRAEL, weekly, have been despatched to the following places:—ENGLAND: Aldershot, Alvaston, Andover, Attercliffe, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birkenhead, Bishopstrow, Bournemouth, Bow, E., Bradford, Brighton, Camden Town, N., Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chester, Chingford, Chippenham, Cowes, Crewe, Devonport, Dover, Eastbourne, East Grinstead, East Twickenham, Edmonton, Exmouth, Faversham, Hampton Hill, Harpurhey, Heaton-Chapel, Highgate, Horsforth, Hull, Kingsbridge, Kirton-Lindsay, Lee, S.E., Leicester, Lewisham

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With much pleasure we acknowledge a very handsome gift of Literature from our late treasurer, Miss Lawrence.

Not unfrequently friends refer in their letters to the difficulty they experience in getting people to concern themselves with the secret of our origin, and to read the works that prove it now to be an *open* secret, and disclosing British-Israel's destiny. Discrimination, prayerful, and therefore wise we may expect, is doubtless needed for the right selection of literature, the right word to speak, and the right time for utterance, so that the great question we wish to introduce may receive something more than a careless hearing. For this reason we endeavour to leave some little variety of publications in the hands of Sowers, to show the numerous views of the many-sided *question*, and to meet the objections often rashly advanced.

In consideration of the difficulty referred to, I quote from the letter of a Sower far away, which allows us to see that care can be, and is, taken in sowing, while an appreciative judgment is exercised which may be of service to others. It is good to know also that an admirable system is adopted by the young Association which our Sower directs; reading members give a small, regular subscription, and all the publications are passed on from one to another in rotation.

"Now for 1895, our Association gets, one way and another, five BANNERS. Unless we grow more rapidly than is well probable, this is enough. We get three *Covenant People* by my own and my son's subscription to the BRITISH-ISRAEL ASSOCIATION. If you send us one *Covenant People* it will be ample; but though it is ill to look in the mouth of a gift-horse, I would prefer other literature even to it." Reader, kindly notice that this statement is not intended to slight this good journal, *The Covenant People*. Our correspondent continues: "Every educated Anglo-Israelite, most people even who are very well acquainted with the Holy Scriptures, will read the *Covenant People* with pleasure and profit, but I think it is rather over the heads of the common run of people. It is the people who do not look at their Bibles whom we want to attract into doing so; and whether the BANNER be open to sameness or not, I think an average monthly part is very likely to arrest a careless body's attention. I am particularly glad to get Dr. Poole's 'Fifty Reasons.' A valued friend and neighbour has a son in Queensland, making plenty of money, but the parents are uneasy at the utter godlessness of their boy's surroundings, as shewn by the labour newspapers he sends them, in which Henry George is given as an authority for schemes of barefaced plunder from which Henry George would recoil with indignation. The father has asked several times for Poole's 'Fifty Reasons' to send his son as a counterblast. I only hope it may be effectual." We need not miss the point of this, seeing how the knowledge of who we are, and what is our destiny, puts a different complexion upon many of the complications of our social life. The letter continues: "Thank you also for 'The New Old Story.' I have been asked for children's literature from time to time, and get out of it rather lamely by pointing out that our subject is great enough to occupy an adult mind, and the best way for children to take it in is from their parents' mouth. I particularly value 'Handbooks' ('British-Israel Truth'), but have a diffidence in asking for them. Stray, even old BANNERS are always welcome, also the smaller publications, such as you sent me this time and on several previous occasions, for all of which I am very grateful."

I add a few words from a home Sower, which show that the whole truth of our being Israel may be culled by a Bible student from the Word itself. After detailing the distribution of literature to many places, this Sower says: "I am sending a parcel to ——, to a cousin who is chaplain to the sailors in that port. He is glad of any literature, for they send out a bag with every ship for the sailors on board to read, and I am sure they will appreciate them. The first I heard of this subject (Our Identity with Israel) was through a sailor, in 1874. When this gentleman was stationed at Cardiff, an old sailor told him he was sure from what he read in his Bible that the English were the Israelites. Neither he nor my cousin had heard of or read any books on the subject. Ever since it has been my study and delight. Thank God, the glorious news is spreading far and wide. "Oh that it may be the means of stopping the spread of this fatal idolatry and priestcraft in our Church." We may thankfully and hopefully endorse this aspiration, believing that the further light now shed on the Word of God by the revelation of Israel affords aid to reason in faith, and shows the uselessness and wickedness of idolatry and superstition. God grant that the tide of evil may be stemmed, and that He may be abundantly glorified. E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, Feb. 16th, 1895.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, 4, Westgate-road, Westgate-on-Sea; and by the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, the London and County Banking Company, Margate.

Mr. John May, Malta, asks us to acknowledge with thanks a parcel of BANNERS from Mrs. P.—, Salisbury.

## ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE January three new members have been added, making a total of 1,543.

The sum of £1 10s. has been sent to the British-Israel Association. Each card issued helps indirectly to further the spread of the knowledge of Israel.

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."

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THE two papers on the "Ethnological and Philological Difficulties of Our Identity," that appeared in our two previous numbers, have now been revised and issued in pamphlet form, and may be had from our Publishers, price 1d., or 100, carriage paid, for 7s.

No. 15 of "OUR RACE" Series has just been received in England. The title is, "The Man of History." The price is, as usual, 2s. 6d.

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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 UNSTABLE CONDITION OF THE GOVERNMENT IN FRANCE.

ON January 16, 1894, the resignation of the French President, M. Casimir-Perier, was announced in the morning papers. He was elected President in May last, when M. Carnot was assassinated at Lyons. The point which is not without its significance to Anglo-Israelites is, that since the Proclamation of the present French Republic on September 4, 1870, twenty-four years ago, there have existed thirty-two ministries in France, under four presidents; and of these ministries some existed only for a few weeks, others only for a few months. A list of them, with the dates of their respective accessions to office, appeared in the Bristol papers on the date above mentioned. The list is interesting, if only as proof of the unstable character of all governments in France, and how that fickle people with a light heart dismiss their ministers and call others to power whom they also speedily discard with as little ceremony. The list is the following :—

M. THIERS' PRESIDENCY.

M. Jules Favre, September, 1870, to September, 1871.
M. Dufanre, September, 1871, to May, 1873.

MARSHAL MACMAHON'S PRESIDENCY.

Duc de Broglie, May, 1873, to May, 1874.
M. de Cissey, May, 1874, to March, 1875.
M. Buffet, March, 1875, to March, 1876.
M. Dufaure, March, 1876, to December, 1876.
M. Jules Simon, December, 1876, to May, 1877.
Duc de Broglie, May, 1877, to November, 1877.
M. de Rochebouet, November, 1877, to December, 1877.
M. Dufaure, December, 1877, to February, 1879.

M. GREVY'S PRESIDENCY.

M. Waddington, February, 1879. to December, 1879.
M. de Freycinet, December, 1879, to September, 1880.
M. Jules Ferry, September, 1880, to November, 1881.
M. Gambetta, November, 1881, to January, 1882.
M. de Freycinet, January, 1882, to July, 1882.
M. Duclerc, July, 1882, to January. 1883.
M. de Fallieres, January, 1883, to February, 1883.
M. Jules Ferry, February, 1883, to March, 1885.
M. Brisson, April, 1885, to January, 1886.
M. de Freycinet, January, 1886, to December, 1886.
M. Goblet, December, 1886, to May, 1887.
M. Rouvier, May, 1887, to December, 1887.

M. CARNOT'S PRESIDENCY.

M. Tirard, December, 1887, to April, 1888.
M. Floquet, April, 1888, to February, 1889.
M. Tirard, February, 1889, to March, 1890.
M. de Freycinet, March, 1890; to February, 1892.
M. Loubet, February, 1892, to November, 1892.
M. Ribot, December, 1892, to January, 1893.
M. Ribot, January, 1893, to March, 1893.
M. Dupuy, April, 1893, to November, 1893.
M. Casimir-Perier, November, 1893, to May, 1894.

M. CASIMIR-PERIER'S PRESIDENCY.

M. Dupuy, May, 1894, to January, 1895.

Under M. Thiers, there were two ministries, one lasting nearly two years. Under M. Grevy there were twelve ministries in nine years, of which two only lasted more than twelve months. M. Carnot had nine ministries in seven years. M. Casimir-Perier, had but one which lasted eight months only. Government in France, we may certainly say, is difficult, because of the uncertain character of the people, who, if they cannot have their own way, are content to destroy their ministers, and call to power others whom they are ready to treat similarly, when the fancy takes them. The late president expected to have some consideration shown him, since he accepted office at a critical period, just after M. Carnot's assassination. He trusted that "the confidence of all Republicans would have given him strength and authority." On the contrary, the Republicans defeated his ministers. The Republicans "passed a vote which robs the constitution of its strength and the laws of their authority." The president has been incessantly attacked, and no one has defended him. In the crisis he might lawfully have dissolved the chambers, but he preferred to resign, and accordingly did so. Whether wisely or not remains to be seen.

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But the point we wish to urge is, that in twenty-four years France has changed her ministers thirty-two times.

There is no stability for that land in the matter of her political condition. She resembles nothing so much as the tossing, labouring sea, which has no rest or peace, but is wearying herself to find these blessings, but never can overtake or retain them. Alas for France, for these things are God's gifts to nations; and He has provided that but one race shall enjoy them; that race being His chosen ones Israel, the holder of the birthright. To them He has granted a polity which has His approval and His sanction. He has arranged that it shall be everlasting. "David shall never want a man to sit upon the throne of the House of Israel."

In 1 Kings viii. 25, and Jer. xxxiii. 17, R.V., we have the promise recorded with the oath of God—"Thus saith the Lord." The throne is everlasting, the dynasty never can change or lapse, and the people shall never be discontented with their divine form of government, or attempt to set it aside, contrary to the will and purposes of God. History has proved that God's decrees have had effect, and are being carried out to this hour according to the Scriptures.

Our ministries are not changed in the wayward and hasty manner the French adopt, nor do we find here what has so often been witnessed in France, namely, a total radical change in the government of the land. We have within the lifetime of men now existing, seen a monarchy in France give place to an empire, and empire to a republic, while in the days of the last, thirty-two changes of ministries have occurred within twenty-four years. Comparing the condition of the two countries, we cannot doubt which one enjoys most of the peace of God, which passeth all understanding, and which has His blessing—the blessing of a stable government, and of an unchangeable dynasty. If we ask, Why should this be? the answer is obvious. Other races have been and are enamoured of change, since they are not Israel. Ours being Israel, are bound by the laws and will of God, and we, therefore, cling to the "kings" and queens of England, as the only possible rulers of our country and empire.

This nation is "God's own people Israel"; the Lost Ten Tribes of that ancient race "cast out," twenty-six centuries ago for their idolatries, from "home and fatherland." To David, God sware that "there should not fail him a man in His sight to sit on the throne of Israel." He promised him that his house, throne, and kingdom should be established for ever. He arranged that a dynasty of rulers of David's House should bear rule perpetually over the seed of Israel.

We see, thus, that this our nation, being Israel (and the Jews having NO king), we are tied up to the monarchical form of Government; to a race, in short, of kings in perpetuity, of David's line. Our British political existence, then, under a monarchy of God's own choice, is secured to us exclusively, as His glorious gift and blessing for ever. (See 2 Sam. vii. 12—29; 1 Kings viii. 25; Psa. lxxxix. 3, 4, 36; Isa. xlix. 23; Jer. xxxiii. 19—26; Ezek. xxxvii. 22—25). To the Lord be all the praise.

## JOSHUA'S COMMISSION.

AFTER the death of Moses, the Lord Himself gave to Joshua, the minister of the deceased lawgiver, a commission which appointed him to the chief military command over Israel in the operations which were about to take place in the Holy Land. The charge thus delivered included several important points. In the first place, he and the people whom the Lord was leading, were "to go forward." "Now, therefore," He said, "arise, go over this Jordan, thou and all this people, unto the land which I do give them, even to the children of Israel." In the next place, there was the assignment to them of "every place that the sole of their foot should tread upon," as God's free gift.

The extent of the land so granted was described. From the Lebanon to the Euphrates, all the land of the Hittites, to the Mediterranean, was to be their border. The Lord would give them invincible power against their enemies. None of them would be able to stand before the tribes of Israel. Finally, there was the positive assurance of victory. God would be with them; He would not fail Joshua nor forsake him. He was to be strong and of good courage, because the Lord would cause His people to inherit the land which He had sworn to their fathers to give it them.

The passage from which we are quoting (Jos. i. 1—8) added an injunction which directed the new general to "be strong and very courageous to observe to do according to all the law which Moses commanded him." He was not to deviate in the smallest degree from it. He was to go neither to the right hand or the left. The reward of obedience was "good success whithersoever he went." The book of the law, little as there was then written of it, was to be night and day a subject for meditation, in order that Joshua might observe to do according to all that is written in it, and have good success as the result. "Have I not commanded thee? Be strong and of good courage, be not affrighted, neither be thou dismayed. For the Lord thy God, is with thee, whithersoever thou goest." This is doubtless a glorious passage, and brings before us vividly the direct and almost familiar intercourse that God maintained with His servants Moses and Joshua, and with many another Old Testament saint. What we desire especially to point out in the case of Joshua and the Israelite armies he led to victory is, that God appealed as He blessed him to the earthly material blessings He was giving them, or had given them, as proof of His faithfulness. They were to cross the Jordan because God had promised to give the land to Israel (ver. 2, R.V.). The whole territory on which they had walked was to be theirs, as the promise to that effect had been made to Moses. No man would be able to stand against Israel, since God had promised His presence with them, and would not fail or forsake them.

The faith of the people and their commander was fortified by the promises that had been made to them by the Lord, and by the fulfilment of those promises they had witnessed on their journeys. Such was the encouragement God gave to Joshua and His people Israel on the borders of their Holy Land, given to them by the oath of God as their inheritance.

Supposing, however, that the promises of God to His people through Moses and Joshua had failed? Suppose it could be shown that God had failed His people, and forsook them at certain crises of their sad story! How could Joshua or the children of Israel have placed any confidence in the promises made to them in the passage we have just been considering above? The failure in the past and present would have been fatal to further confidence in the ability of the Promiser to fulfil His covenants, and to bring them triumphantly into the Land of Promise. But none of these things happened, and the people as well as Joshua knew that what God had promised and all His threats had duly and literally come to pass.

It is a fact, then, that the faithfulness of the Promiser and the exact fulfilment of His engagements, whether by way of reward or punishment, were very important matters, where faith in the truth of God was a material and vital point. Joshua knew that God had been with Moses. He could,

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therefore, realise that He would be equally with him, and would never "fail or forsake him." Joshua knew that in time past God had caused Moses to triumph over the enemies of Israel in Egypt, at the Red Sea, and at Riphidim when the Amalakites were discomfited before the tribes. So he could realise and believe that in his turn God would never fail or forsake him, during the time of war approaching. But this argument closely touches our own case in respect to the Identity. God has promised great things for Israel of the House of Joseph, which shall take place in these latter days. If it should appear that God's promises to Abraham, the father of the race, had utterly failed, and that what He engaged to give them on oath, He had not only failed to confer on them, but had, on the contrary, wilfully given to another and a totally different race, Japhetic by origin, in breach of His solemn covenant to them, how could His promises of salvation, as the result of faith in the work and sacrifice of Christ Jesus the King, be relied upon to excite the confidence of sinful men?

We see, then, that the history of Israel, and the visible fulfilment of God's promises to the fathers on their behalf have a powerful effect upon the reception of the Gospel by the world. The Lord foreseeing this, placed it on record that "Jesus Christ was 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.). His advent, in fact, had this object in view, that He might cause all the promises "to Abraham and his seed for ever" to become vital, and so appeal to the world as proof that God is true, and His Word that which cannot be broken. To Him be all the praise and all the glory.

## "THE BRITISH EMPIRE: ITS GREATNESS DUE TO THE HEBREW ORIGIN OF ITS PEOPLE."

By Rev. J. Idrisyn Jones.

This was the title of an able lecture delivered in the Church House, Welshpool, on Monday evening, Jan. 21st, by Rev. J. Idrisyn Jones, on behalf of the Welshpool Dispensary. The vicar (Rev. D. Grimaldi Davis) presided, and those present, though small in number, were not slow in appreciating the interest and ability of the lecture, and the brilliant manner in which it was treated by the lecturer.

The Chairman, in his opening remarks, mentioned the fact that this was the second time that he had had the pleasure of acting as chairman for Mr. Idrisyn Jones. The first time was in the School of Art last winter, when they had a very good muster. No doubt the number that (Monday) night was very much affected by the state of the weather, and also by the fact that it was Monday—fair day. All those causes combined made it difficult, and in some cases impossible, for their friends, however much they desired, to be with them that night as on the first occasion.

Rev. J. Idrisyn Jones then proceeded with the lecture. After a few preliminary remarks the lecturer proceeded to call attention to the greatness of the British Empire, and of the England of Shakespeare's boast, when he wrote:—

> "This Royal Throne of Kings, this seat of Mars,
> This other Eden, demi-Paradise.
> This fortress built by Nature for herself
> Against infection and the hand of war.
> This happy breed of men, this little world,
> This precious stone set in the silver sea."

It was then shown how high an estimate of our Empire had been taken by foreigners. Napoleon the Great spoke of Britain as "the Mistress of the World." Victor Hugo, another Frenchman, had spoken of us in the following terms:—"Over that sea, calm and majestic, lies the proud Island, whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence . . . . henceforth there are no nations, no peoples, but one and indivisible will be the world, and the world will be one England." A Russian writer (Vernadsky) makes the following allusion to us:—"Britain is a spider whose webb encompasses the whole world within her own dominions; she has all the resources of all the continents; her Empire is stronger and vaster than the coalition of other States." The following proofs were then offered as to the greatness of the Empire:—

1. *Her size*, surpassing in this respect all ancient and modern kingdoms, being five times greater than Babylon, fifty-two times greater than Germany, fifty-three times greater than France, occupying an area of 9,000,000 square miles, and possessing three to four times the population of the Roman Empire in its palmiest days.

2. *The Command of the Ocean.*—Britain is the true Neptune who, with trident sceptre sways the seas. Of England it is said:—

> "Her march is on the mountain wave,
> Her home is on the deep."

And it is no empty boast when her people sing:—

> "Britannia rules the waves."

Her navy is nominally twice as powerful as any one other single Power, while the record of her commercial vessels is beyond that of all nations; Germany stands highest in regard to sailing ships, and America in regard to steamers, amounting respectively to 779 and 3,794. But Britain owns 5,694 sailing vessels, and 14,971 steamers; while out of the 28 ocean telegraphic cables belonging to all nations we own 19.

3. *Her Unconquerableness.*—The speaker in coming to this point was emphatic in the expression of his sympathy with the principle of arbitration in international disputes, but looking at things as they were, he felt no sympathy with the craven fear which possessed some of our military and naval authorities because of such an event as the Franco-Russian Alliance, but rather agreed with the utterance of Shakespeare long ago:—

> "Come the three corners of the world in arms
> And we shall shock them; nought shall make us rue,
> If England to herself do rest but true."

And we agree to this, not in a spirit of vaingloriousness, but because we may believe that Providence is pleased to defend us from the assaults of our enemies, scattering their forces, as in the case of the Spanish Armada and the ships of Napoleon, and giving the victory in the day of battle to our Nelsons and Wellingtons.

4. *As the Mother of Nations.*—There is only one colonial people—and that is the British—all other kingdoms lacking the genius for building up young nations. Lord Carnarvon said, "There is but one colonial empire, and that is the last; the earth is now practically filled up." A French traveller thus describes how his country went about the matter:—"In our colonies the first building is a police station, the second that of the tax collector, the third a statistical office, and you have to wait for the colonists." Reference was here made to the federation of the Empire for commercial and defensive purposes, as coming in the near future, and which,

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when it came, would bring prosperity to the Anglo-Saxon race at home and abroad.

5. *Possessing Outposts and Coaling Stations all over the World.*—In these we have strategic positions of immense value. No foreign warship can venture further than two thousand miles from home in time of war for want of coal, and thus they would fall a prey to the British ironclads, whose coal is placed everywhere ready for the emergency. The Journal of the United Services thus refers to this point: "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 those routes; possessed of these Gates, how are the enemies to pass them?" Thus we dominate the nations: France through the Channel Islands, Spain through Gibraltar, the Mediterranean people through Malta, Africa through Cape Town, Egypt and Turkey through Cyprus, China through Hong Kong, South America through the Falkland Islands, the Atlantic through the West Indian Islands, Afghanistan through Peshawar, Arabia through Aden, the Red Sea through Socotra, the Indian Ocean through St. Helena, &c. While we are already in possession of India, Australasia, Burmah, Canada (equal in size to three Europes). While also we have the lion's share of Africa.

6. *Her Unparalleled Wealth.*—No people have grown, or are growing, so rich as the British, who, notwithstanding a large self-imposed poverty and times of commercial depression, yet are saving £200,000,000 annually. Out of our wealth we are lending money to all the world, and never borrow.

7. *In the Sabbath Observance.*—Our Empire is great in her religious aspect happily, for there is no true stability unless there is a moral basis.

> "In every age Time but repeats the theme,
> Power without moral basis is a dream."

In the French Exhibition England and America were the only nations who refused to exhibit on the Sabbath. Above all nations we reverence the day, and say of it with George Herbert, our Montgomeryshire poet:—

> "The couch of time, cares, balm, and bay,
> The week were dark but for thy light:
> Thy torch doth show the way."

8. *In our being a Missionary People*—We spread the Gospel through the world, and send Bibles and missionaries to France, Austria, Turkey, Russia, Egypt, China, and all our colonies, and to the far-off realms of heathenism; thus are we blessing, civilizing, and saving all nations.

It is pertinent now to ask to what must this greatness be attributed—merely to our genius or good luck, or to some divine scheme with regard to our destiny? Now, it is very worthy of our attention that all the foregoing marks of our greatness are of a Hebrew character—that is, they belong by covenant, and are announced in Biblical prophecy as the heritage exclusively of the Hebrew nation at this very time in the world's chronology. By the Hebrew nation we do not mean the people usually called Jews; but the other section of the posterity of Abraham known as the kingdom of Israel, distinct from the kingdom of Judah. The following Scripture references will bear out the statement:—To be the greatest nation (Deut. xxviii. 1); to have the command of the ocean (Numb. xxiv. 7); to be unconquerable (Micah v. 8); to be the mother of nations (Gen. xvii. 6—17); to possess the Gates of the nations (Gen. xxii. 17); to have unparalleled wealth (Deut. xv. 6); to keep the Sabbath (Exod. xxxv. 11); to be a missionary people (Gen. xviii. 18). Now, we maintain that these Hebrew marks are found to-day in the British people and in them only. But if we are not of Hebrew origin, these blessings are given to a different people to those to whom they were originally promised by covenant. It is not, therefore, to be wondered that on this same hypothesis the infidels, Tom Paine, David Hume, and Charles Bradlaugh, based their infidelity. Bradlaugh thus put the case:—"God, a God of Truth! Why he promised to Abraham in the most solemn words; He repeated His promise; nay, this Book, which reveals the attributes of Almighty God, tells us that God condescended to swear to a weak puny man, that He would establish his kingdom for ever, and that his seed should be as numerous as sand upon the sea-shore. That promise was reiterated and sworn by God; and I ask, where is that kingdom now? Where? Don't tell me that it is meant figuratively; don't tell me that it is not literal. God swore that it should be for ever. He established it, and now it is a thing of the past. You tell me that the God of the Bible always speaks the truth." Bradlaugh was justified in stating that this Abrahamic kingdom was to be perpetual, for Jehovah has made the starry heavens to be less stable, for referring to sun, moon, and stars, He said: "If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxxi. 36). We can only silence infidelity and vindicate the Scriptures by proving that the British people are Abraham's seed. If the Abrahamic covenant has verily broken down, what further trust can be put in our Bibles? One promise failing renders all other promises worthless. We are glad, therefore, to be able to show that the British people are of Hebrew origin. Two arguments will suffice to establish the point: (1) That the British have all the marks of the Hebrew race; (2) that the Hebrews of Palestine have been traced on the journey from that country to these British Islands. Let us see the force of this double argument. Suppose that in 1894 a certain Hebrew disappeared from Palestine, and that it is rumoured that he has taken up his abode in London. Is it so? Yes, providing that the Hebrew said to be in London corresponds in all particulars with him who has vanished from Palestine, and, further, that satisfactory proof can be adduced that he was seen on the journey from the one place to the other. Suppose this Hebrew was known in Palestine as Solomon Levi, of medium height, black hair, a silversmith, 40 years of age, a wife and four children, has written a book on Africa, fond of the song, "Rule Britannia." Now, if it can be affirmed that each particular belongs to the Hebrew in London, so far there is reasonable evidence as to the identity of the individual. Now let us suppose that witnesses can be found who testify that he was seen by them taking steamer at Jaffa for Alexandria, that next he was seen at Brindisi, next at Paris, next at Dover, next at Charing Cross Station in the Metropolis,—What further proof can we wish that it is one and the same person, and that the lost is indeed found? Such, then, is our two-fold argument as to the Hebrew origin of our nation—viz., that we have all the Hebrew characteristics, and that independent witnesses track the Hebrew people on their way from their land to Britain.

Let us now follow them on their journey from Palestine to Britain. We will now look at the kingdom of Israel as they were in the eighth century before Christ. They are a Ten-tribed people, having Samaria for their capital, and Hoshea for their King. They are provoking heaven with their idolatry, and now the judgment of God comes down

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upon them by sending an invading army to overthrow their city, and to carry them into captivity. This event is thus recorded in the Bible, "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" (2 Kings xvii. 6). Placed now in the region of the Caspian Sea, they appear to have remained there for a century only, for at the close of that period a revolution arose, in which the Medians threw off the yoke of Assyria; the Israelite captives took advantage of the upset, and left the region. Their departure is thus stated in 2 Esdras xiii.: "These are the Ten Tribes which were carried away prisoners out of their own land in the time of King Hoshea, whom Shalmaneser, the king of Assyria, led away captive; . . . 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 law, which they had never kept in their own land; and they entered into the Euphrates by the narrow passage of the river." Josephus, writing about them, says, "Wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude not to be estimated by number" (Jewish Antiquities, book 5, chap. xi.). Now let us notice that Herodotus, the Greek historian, states that a migration took place from the cities of Media about the middle of the seventh century B.C., whom he calls Scythians, who, entering Europe, settled along the shores of the Black Sea. He brings them from the same starting point, along the same route, at the same point of time, as the Book of Esdras does the tribes of Israel. They must be one and the same people. He also states that they began their national life at a time coincident with the period of the Exodus from Egypt; that they believed in a Supreme Being, and the immortality of the soul; that they rejected swine's flesh, and that they were an all-conquering people. They possessed therefore Hebrew characteristics. These same Scythians are referred to by other historians as the "Sakai," a term probably derived from Isaac, and from whence comes the word "Saxon." But these "Sakai," or Scythians, are said to have come into Europe from Media, where Israel was once captive. Thus Diodorus says, "The Sakai came from Media." Ptolemy says, "The Saxons were a Scythian race and came from Media." Pliny says that the Sakai were "a people of Scythia." Sharon Turner says, "The Saxons were a Scythian nation, and were called Sakai," whom he believes came from Media. M. Du Chaillu, the eminent modern Frenchman, in his recent book, the "Viking Age," says that the ancestors of the English came from the shores of the Black Sea, via Scandinavia, through Norway, Denmark, &c. The stages of the journey are therefore as follows:—From Samaria to Media, from Media to the shores of the Black Sea, from the shores of the Black Sea to Scandinavia, from Scandinavia to the British Islands. Thus the Hebrew origin of the British peoples may be fairly established in the fact of their possessing all the Hebrew characteristics and in the testimony of history that they are the descendants of those who travelled from Samaria to Britain, and the greatness of the British Empire becomes thus explained. It is interesting to notice, by way of additional evidence, that we possess the distinctive emblems of the Hebrews—viz., the lion and unicorn (Gen. xlix. 9, Numb. xxiv. 8), the bull was the symbol of Ephraim (the Scripture name of Israel of the Ten Tribes), the harp was Israel's national music, and a "stone" was to be the final destructive agent in the overthrowing of the four kingdoms prefigured in the dream of Nebuchadnezzar. The lion and unicorn are on the British standard; John Bull is ever with us; and once through "Tara's Hall" in Ireland, and still among the mountains of Wales, are heard the strains of the harp, while in the coronation chair lies a remarkable stone which for 2,500 years in Ireland, Scotland, and England has been deemed indispensable in the coronation of British monarchs. Why these Hebrew emblems if we are not of Hebrew origin? There is further confirmation of the theory, that the name by which ancient Israel was known in Samaria was that of "Khumri," the name with a variation in the spelling of the "Cymru," or the people of Wales. Mr. Layard discovered in Ninevah an obelisk, now placed in the British Museum, referring to Shalmaneser the II., receiving certain treasures obtained from the king of Israel, and the inscription is as follows:—"The tribute of Jehu the son of Khumri, silver, gold, bowls, vessels, goblets, and pitchers of gold, with sceptres for the king's hand, all these have I received." In other Assyrian records the city of Samaria is named "Beth-Khumri" or House of Khumri—evidently from Omri the founder of the city. How has this name attached itself to the Welsh, if they are not of Hebrew origin? It is, on any other hypothesis, difficult to explain also the fact, that Taliesin in the sixth century wrote this: "My lore has been declared in Hebrew; in the Hebraic tongue have I sung" (Davies's British Druids, p. 573). It is also important to notice the affinity of both the Welsh and English language with the Hebrew tongue. Tyndall, the first translator of the Bible into English, states in the preface, "The properties of the Hebrew tongue agreeth a thousand times more with the English than with the Latin." Canon Lyson, in his book "Our British Ancestors," states that the Hebrew is the root of the British and the Anglo-Saxon tongues." Every Hebrew scholar acquainted with the Welsh will know that the verb is placed in the same position in each language. Why, unless we are of Hebrew origin? Druidism, the ancient British religion, corresponds also with the Baal worship of the Hebrews in its main features. Why is this? But let us notice some difficulties in the way.

1. That we are a mixed people. This is so; but it does not in the least shatter the argument. Peoples differently named may yet come from one stock. Professor Huxley now maintains that Saxon and Celt are one and the same. So Jutes, Angles, Saxons, Danes, Normans, Celts may yet have sprung from one source. We have an illustration of this in Acts ii. 5, when it is said, that in the day of Pentecost there were in Jerusalem devout Jews out of every nation under heaven; but these Jews are described as Parthians, Medes, Elamites, Cretes, Arabians, &c. That is taking the names of the countries from whence they had come. So the ancestors of the British were called after the countries or peoples through which they wandered and rested on their way to these Islands. The Jutes from Juteland, the Danes from Denmark, the Saxons from Saxony, &c., but there is nothing to hinder their Abrahamic origin in this.

2. The type of countenance. Some might say we have not the Jewish face, but then we are not Jews, but Israelites. But the ancient Jewish and Israelite countenance is said to have been different to the Jewish face of to-day. The distinguished painter, Holman Hunt, has given us a picture of Christ, with blue eyes and auburn hair, and he states, that after full study of the case in Palestine, he con-

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siders that the proper thing. King David was of a "ruddy" countenance, and Queen Esther, a Jewess, was "fair."

3. It seems to clash with the arrangements of Christianity, in which Israelism is abolished. But is it abolished? At the First Advent the Abrahamic kingdom was transferred from the Jews to the other section of the people of Israel (Matt. xxi. 43), for none but they could possess that kingdom. The mission of Christ and His apostles was to the Lost Tribes, for He charged the disciples not to go "into the way of the Gentiles," but "to the lost sheep of the House of Israel" (Matt. x. 5, 6). The Jews were not then lost, but were in their land, and Christ sent His apostles therefore to recover the Lost Tribes, and to convey to them the Gospel. Israel is not abolished. In the future the apostles are to sit on thrones, judging the Twelve Tribes of Israel. James and Peter dedicated their epistles to these same tribes scattered abroad. Israel is not thus abolished, but forms the golden thread running right through the New Testament, and therefore the existence to-day of a flourishing Hebrew nation is not out of harmony with Christianity. This theory, then, is the only solution of the Bible on the one hand, and of the British Empire on the other. It is our great heritage to be the people of Abraham by lineal descent. We are thus the inheritors of the magnificent covenant made with the Patriarchs, by virtue of which the Gospel has been in our land for more than eighteen centuries, and through which also has come our greatness, victories, wealth, and security—beyond all other nations—and which, rather than be diminishing, shall increase yet more and more.

"The nations not so great as thee
Shall in their turn to tyrants fall,
Whilst thou shall flourish great and free,
The dread and envy of them all."

Nor should we fail to rejoice in the fact that we are thus able to vindicate our Bible from the aspersions of infidelity. The Scriptures are not broken, but every jot and tittle is fulfilled, and we may continue to rest all our hopes upon them, while at the same time we may be legitimately proud of an Empire whom God has made the greatest and most glorious of the world.

Such is an outline of the lecture; at the conclusion of which,

Rev. T. Roberts proposed a vote of thanks to the lecturer with great pleasure. Mr. Jones had got some very surprising evidence, whether right or wrong he (the speaker) could not say. Whether they were sprung from Jewish origin or not, they were all agreed as to the present greatness of the English nation. He would examine at his leisure some of the evidence which Mr. Jones had brought forward. He had great pleasure in proposing a vote of thanks to the lecturer (applause).

Mr. Fairgreaves seconded the proposition, which was carried unanimously.

Rev. J. Idrisyn Jones then proposed a very hearty vote of thanks to the vicar for his kindness in lending the room, and for taking the chair. He felt very much indebted to him for the sympathy which he had shown with the subject of the lecture (applause).

Mr. R. Powell seconded, and the motion was carried.

The Chairman then replied, and the proceedings terminated.—From *The Montgomery County Times*, Jan. 26, 1895.

THE MONTHLY PARTS OF THE BANNER OF ISRAEL are the most convenient for foreign postage.

## WEALTH AND POPULATION UNITED MUST WIN.

THE *Daily Express*, of Dublin, published a leader under date June 20 last, which deserves some notice. The writer was discussing the condition of Africa, and the perplexing questions which have lately been constantly arising between ourselves and the Germans, and ourselves and the French. The former have felt aggrieved with some of our proceedings; explained the causes of their dissatisfaction, and have arrived at an understanding with us which is likely to prove satisfactory. The French, on the other hand, have indulged in exasperating proceedings, and seem very hard to please, because they persist in taking offence.

Commenting on these matters, the *Daily Express* proceeded to give utterance to observations which have a singular likeness to our own often repeated remarks, in regard to our nation's Israelitish blessings and the greatness which has been the consequence to us as a nation. It declares that we are colonists by nature, which the continentals are not; and that as we are prepared to pour most money and most colonists into any given country we occupy, we are bound to succeed where other races who have not these supplies must fail. International treaties and parchment agreements with native tribes go for very little when our country produces capital and men to back up their occupation. Our teeming and superabundant population, who are ready to go anywhere and found colonies in any spot where they can live and rear their children, is bound, in the long run, to succeed, and those who have neither men nor money, nor the colonizing ability, must give place and fail.

These observations of the Dublin paper must find a place in the BANNER, since they accord singularly with the prophecies in Israel's favour. They prove that the Bible is an inspired Book; for the God of Israel who caused it to be written knew four thousand years ago what Israel's needs would be, and provided in those early days that His chosen race should, in our time, have a seed like the stars of heaven and like the sand which is on the seashore, for multitude (Gen. xxii. 17); wealth and "the power to get it" quite abnormal (Deut. viii. 18); also a willingness to go abroad to the West, to the East, to the North, and to the South (Gen. xxviii. 14); to colonize and found nations like themselves, a veritable "federation of states," which till now the world has never seen (Gen. xlviii. 19, xxviii. 14). The article to which we allude states its case thus:—

"Our Foreign Office, which is not at all ambitious of securing African territory which can only be administered at a loss, is now, and has ever been, desirous to make ample amends to any country possessing, or in its own opinion possessing, territorial rights in Africa. We fear the difficulty with which those nations have to contend which set themselves up in rivalship with us in this quarter of the world is such as they cannot overcome, being what they are. For the moment we may forget Italy, but it is a matter of notoriety that France and Germany are not colonizing powers, whereas we are. The enterprise and financial spirit of the English people, and the numbers of young Englishmen, Scotchmen, Irishmen, and Welshmen, who are ever ready to step out into any portion of the world thrown open, or even not thrown open, to colonization, render it a difficult task for any nation to beat ours by acts of diplomacy. Treaties are only paper. The nation which invests most money and pours most colonists into any district

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possesses *ipso facto* rights there which cannot be upset by any paper arrangement, no matter how elaborately drawn. The Congo Free State was most elaborately guaranteed after the passing of protocols innumerable between England and some half-dozen European powers. England as a State, no doubt, desires to act up to the strict letter of those agreements, but as the Congo Free State becomes filled with Englishmen, and according as its resources are developed by British capital, the King of the Belgians, be his legal rights what they may, daily loses ground, and Her Britannic Majesty daily gains ground. It is the same thing all over Africa, high and low, north and south, inland and seaboard. The colonizing nation stands ever at a great advantage with the non-colonizing nations, which rely only on parchment, and the somewhat illusory rights established by international treaties. Indeed, so far as we can form an opinion, the whole of this vast continent bids fair to fall ultimately into our hands by sheer pressure of capital and men. The nation which pours the largest amount of treasure and the largest amount of white labour into the Dark Continent will ultimately sway its destinies, let State papers and parchments say what they will. This consummation will be more rapidly accomplished when our Empire, as in the long run it will, assumes the direct control of the colonizing energies of the people. When next Lord Salisbury is Premier, sustained, as we hope he will be, by an overpowering majority in the Lower House, we believe that a strong effort will be made to bring under State guidance all this haphazard movement of our superfluous population towards Africa, which has been such a remarkable sign of the times. There is no country in the world which, in comparison with its extent, save perhaps Belgium, which is a small power, possesses such a teeming and superabundant population as the British Isles. Then, again, there is no country in the world whose people are so ready and willing to emigrate and seek their fortune in new lands as ours are. At the present moment Africa is the favourite field, partly because hostile tariffs have not yet been enacted there against us, partly because the office and function of white men there is not to labour themselves, but to control black labour. There is hardly a territory in Africa in which there is not a great economic demand for the presence of white men."

It is singular that the Dublin writer should, without reference to Our Identity, or to the Holy Scriptures, have specified just those points, giving our nation power and ability to prevail in Africa, which the Bible declares shall be conferred on Israel, to give them pre-eminence among the nations, and power to prevail over them for their good. "The largest amount of treasure and the largest amount of white labour," which means the command in treasure and in men, gives the advantage in modern times to the nation which has both. God gave Israel both by prophecy, and confined the gift to our modern Christian times. Our nation so blessed must needs be Israel, reaping the advantages God intended for her as His messengers. The editor, therefore, was not wrong when he looked for the coming time when the British should acquire supreme power over the whole of Africa, west, east, north, and south, since we see that God plainly intended it to be so. He has promised "the kingdom and dominion and greatness of the kingdom under the whole heaven" to the people of the saints of the Most High—that is, to His people Israel (Dan. vii. 27; Psa. cxlviii. 14).

It is, therefore, of necessity that Africa shall be under this government too. By degrees we see that the British are acquiring all the keys, or Gates, of empire in Africa. The whole of the south is British now; South Central Africa is advancing northwards. Uganda was declared a protectorate, and now quite recently, on Aug. 29th, "a British protectorate was proclaimed at Mengo, whereby the borders of Uganda have been extended towards the north-west, so as to include a portion of Unyoro" (*Times*, Nov. 26, 1894). Egypt is hardly likely to be given up again, and on the western coast British power grows larger. The French, taking alarm, see that if they are to survive as a power in the east, they must seize Madagascar, and make it a sort of India.

"But wealth and population united must win," and in the long run we shall see what some Frenchmen already anticipate, that the coming French expedition will only tend to enrich Great Britain, and will probably prepare for us an extension of our empire, even among the Hovas. Who can tell! To the Lord be all the praise, that even in this matter He is guiding His people Israel.

## THE CENTRE OF ENERGY AFFECTING THE WHOLE WORLD IS "ENGLAND."

A FRENCH philosopher and geographer, M. Elisée Reclus, has lately been discussing the question regarding the present preponderance of Europe in the *rôle* of civilization, and finds "the centre of energy in Europe, radiating over the rest of the world, has shifted to England"! Here again we find testimony, quite independent of Identity sources, that British-Israel is "the head and not the tail, above only and not beneath," "set high above all the nations of the earth," in respect to national energy, ascendency, civilization, and progress. Her language is becoming "the universal medium of communication between the nations," and thus every advantage attaches to our race.

This testimony is very valuable, as coming from a French philosopher, and is untainted with British self-assertion or Identity conceit. The French author does not attempt to explain the fact, or show why the centre of energy is not France or Russia, but England only; and why, in the matter of a world-language, hers is being selected by the nations! Nothing can or does explain the matter but Our Identity, and the fact that God is giving her what He promised in the beginning,—namely, world-wide influence, power, and energy; also the position of a "pivot" nation, guiding, directing, and blessing all the rest. Miss Cox called ours once "the pivot nation," and the fact is affirmed by the French philosopher as a matter of plain experience. The subject is referred to in the London *Echo* of Nov. 3, 1894. Under the head of "Daily Notes" the writer said:—

"At the present day the centre of energy which radiates over the rest of the world has shifted to England, whose language promises to become the universal medium of communication between the nations. These are the words of Elisée Reclus, geographer and philosopher, who in *La Société Nouvelle* discusses the question of the present preponderance of Europe in the *rôle* of civilization, its origin and its future. As to the former, Reclus calls attention to the advantages of Europe in relief and configuration as compared with Asia and Africa, and glances at the favourable conditions of position enjoyed by Greece first and then Rome, which inevitably placed them in the van of progress. But perhaps the most minute and learned portion of his paper, which has been reprinted in pamphlet form, is that dealing with the routes of civilization between the Mediterranean and North-

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Western Europe, especially his tracing of the march of ideas up the Rhone Valley. Civilization, once arrived on the coasts of North-West Europe, widened enormously in its influence, until it has become the centre of energy which radiates over the rest of the world. The opinions of Elisée Reclus, well known to the world, do not accuse him of any partiality in placing the centre of that radiation in England; but he is a philosopher first, and a Frenchman afterwards. Neither is it probable that his encyclopædic nature inclines either to Gaul or Briton more than to any other branch of the human family. He only submits to the logic of facts. Thoughtful Englishmen will have misgivings,—there is plenty of cause for them,—in accepting the tremendous *rôle* assigned to them by the French philosopher; but the world's destiny is greater than men and nations. As to the future of the predominance of Europe, Reclus asked his readers, when they hear the glib phrase that she has derived her civilization from the East, to remember that she has kept her place in the forefront for over two thousand years. Will she be in time disinherited? He replies in the negative, and for the reason that civilization no longer travels along the lines of least resistance, but extends its influence from one extremity of the world to the other. Its horizon now embraces the whole of our planet. The industrial competition between the countries forming part of the European hegemony will not be fatal to them so long as Europe makes proper use of her own resources. No question of flooding by the yellow or the black races presents itself to the man who has perhaps pondered more deeply than anyone living the development of the human comity. He sees no end to European ascendency, and for the present he sees its pivot in these islands."

We suppose the writer of the above would be surprised to be told that the British (or "England") are Israel, and therefore enjoy the blessings of Israel predicted in the Scriptures of truth. She has become "the centre of energy," radiating over the rest of the world, because she possesses God's blessing; a world-wide language, which is God-given; three empires on which to show forth her power and exercise her vast influence; besides a unique blessing called "the Gates," which confers upon her wealth and commerce abnormal in its magnitude, besides security on the ocean and supremacy among the nations.

It is a satisfaction to be assured by the French expert that we are not going to be overrun by the yellow races of China or the black races of India and Africa, as some suppose. There is to be "no end to European ascendency," but the pivot on which all turns is the British nation! All this agrees with the Scriptural destiny of Israel, as described in Deut. viii. 18, xv. 6, xxviii. 1—13; Gen. xii. 1—3, xxii. 17, 18, xxxv. 11; Isa. xxvii. 6, &c., &c. To the God of Israel be all the praise rendered by the British House of Israel!

## RANDOM SHAFTS.

"ELDAD THE PILGRIM," published by the Society for Promoting Christian Knowledge, is a story sketching the "manners and customs of the Jews in the century which preceded the advent of our Saviour"; but it also gives us numerous glimpses of heathen ways, and the following is put into the mouth of one Lysis, a Greek proselyte: "It is not to be denied that the Dionysian festivals of the Greeks have considerable resemblance to the Feast of Tabernacles; the mixed offering of wine and water reminding me of the gift of Bacchus; the bundle of palm, willow and myrtle branches, of the Thyrsus; the Hosanna, of the Evol; the procession round the altar, of the Dionysian train; the dances in the Court of the Women, of the dances of the Grecian youths. The torch, too, is in both cases in the hand of the votary. But the resemblance between the Grecian festival and the Feast of Tabernacles is that of a distorted image to the true picture" (page 345). The bulk of historians tell us that the Greeks were great debtors to Phœnicia. But Latham holds that the inhabitants of Argos were Danites, and this about the Feast of Tabernacles is an additional token that it was Israel, rather than the Phœnicians, who influenced Greek beginnings.

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Our critics are sometimes refreshingly candid in their remarks — an awkward result of absent-mindedness. Naturally they do not like to be accused of stifling their judgment by their prejudices, but, in spite of protests, we still feel that the hostility to us is more selfish than honest, the Identity being recognised as an unqualified foe to various beloved notions. This suspicion is confirmed by a little occurrence of very recent date. I met a Jewish missionary of tolerable reputation in Hebrew Christian circles who has publicly condemned our subject with no want of warmth, and in course of conversation he asked, "How is the Israelitish theory?" Having assured him that it was in good health, he responded, "Now, d' you know, I should be willing to agree with you on Anglo-Israelism if you would argue from history, and not take the prophecies." It may have been unkind, but my spontaneous reply was, "Ah, I am sorry we can't oblige. You see, *all* our opponents have their sore points." The reverend gentleman's smile frankly confessed that I was not far astray, and nothing further passed on the "Israelitish theory."

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I venture to maintain that this friend of mine is a fair sample, and represents nine hundred and ninety-nine out of every thousand who reject the Identity. Prejudice is the ruling passion, and can its strength be over-estimated? A person sheathed in prejudice is impregnable, and to dispute with him only hardens his shell. Wise men of all periods have commented on its ability to defy logic, and have devised numberless metaphors to show its domineering powers. Among these is John Bunyan, whose shrewdness and felicity of illustration are really marvellous. In his "Holy War" he sets Prejudice at Eargate with sixty deaf men as a guard and even the appealing of Immanuel cannot be heard in Mansoul so long as they are there. This is rough, but not a bit rougher than it should be.

***

Foreigners are usually willing to allow that the British have a special aptitude for the handling of practical concerns, and we on our part seem eager to admit that foreigners are far superior to us in the artistic qualities. We are accustomed, for instance, to receive lectures on our musical deficiencies, and "the English are not a musical people" is a phrase which we require from all intelligent editors at least once a year. If we were lacking in the musical vein, there would be a gap in our Hebrew affinities, but the charge will not bear examination. Those who know the characteristics of the ancient Irish, Welsh, Scotch, and Saxons could not make it. Puritanism, in fostering more valuable traits, temporarily weakened the taste for melody. But previous to the Reformation the choirs of continental

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cathedrals were full of English singers, and to-day again the best choirs and the best bands are of the same nationality. The Germans are generally awarded the palm for harmonic talent; but before that is done, we should subtract the Jewish element from the Teutonic. And Germans admit that in the richness of our devotional music we surpass them.

* * *

The world is under a greater obligation to this non-musical people than it thinks. There is an old rhyme which reads—

"Of Thomas Britton every boy
And Briton ought to know;
To Thomas Britton, small-coal man,
All Britain thanks doth owe;"

though it is questionable whether half-a-dozen boys or Britons are acquainted with his name. As the above lines declare, he was a "small-coal man," yet he was the founder of the modern concert. Through the day he tramped London with a bag of fuel on his back, and at night went home to tune his voice and his violin. Handel, Woollaston, the Duchess of Queensbury, and others, gathered in his dingy room to listen, which led to the creation of the Academy of Ancient Concerts. Thomas Britton was not educated into a musician; he was after the manner born, and is not his life a sufficient refutation of the allegation referred to?

* * *

Max O'Rell's dislike of England—England proper—crops up on every page of his books, and peeps out of nearly every sentence in his addresses. No doubt he has substantial reasons for his repugnance, nor would he be quite a Frenchman unless he disparaged the traditional enemy and too-successful rival of "la belle France." His spleen takes varied forms, one of which is given in the *Covenant People* for February, where he is cited as announcing that the colonies are "chiefly in the hands of Scotsmen," and that they should be called "Greater Scotland" instead of "Greater Britain." If Max O'Rell and "Oxonian" had their wish, the suggested improvement would soon be an accomplished fact, as would many other things. They should put their heads together; but the worst of it is that Israelitish matters are managed by a better judge.

* * *

It has been said that Anglo-Saxondom is in the hands of Irishmen, and probably it will be the turn of Welshmen next. Much will depend on the noise they can make, and a liberal cultivation of Elijah Pogramism. Meantime statistics—which are evidently not in Max O'Rell's line—tend to indicate that it would be decidedly irregular to call the colonies "Greater Scotland" or "Greater Ireland." I fancy the colonies might object to it. But there could be no harm—there might even be some good—in the editor of the *Covenant People* testing their feeling on the point.

* * *

Captain Richard Chancellor, of the "Edward Bonaventure," with his crew, were the sole survivors of an expedition which sailed in 1553 to search for a North-east passage and open a trade route in the Siberian seas. And three years afterwards the gallant Chancellor himself perished in another attempt to prove the feasibility of commerce with Northern Russia. Russia was then in her infancy, and had not the facilities necessary for such tasks. But now, boasting of eight million soldiers, and with leisure for taking a fatherly interest in Central Asia (not to speak of India) she might be expected to explore her own coasts. Her Siberian waterways, however, deemed useless for purposes of export, lay neglected until Captain Wiggins with his sailorship and Mr. Popham with his money demonstrated their worth just a few weeks since. It is certainly surprising that the work begun by Chancellor should have been completed two hundred and fifty years later by a couple of his fellow-countrymen. And when the reckoning is finally cast it will perhaps be found that Gentile empires have been fonder of sharpening the sword than establishing the earth.

JOHN SHOOTINGHAM.

## Correspondence.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—In the January issue of the *Ecclesiastical Gazette* appeared a review (see below) of "England, Heir of the World," by J. E. Hendley, which I see is also reviewed in this week's BANNER OF ISRAEL. In consequence of the general tone of the reviewer's remarks, I wrote to the editor a letter, of which I send you a copy. It has not appeared in this month's issue, and probably will not be published, as is so often the case in connection with this subject. If you think it worth while to take notice of this in the BANNER OF ISRAEL, pray do so. It might, perhaps, be as well to wait till next month's issue comes out, in case it might appear in that, before publishing these remarks.

Yours faithfully,
R. LINGEN BURTON.

Little Aston Vicarage, Sutton Coldfield, Feb. 15, 1895.

*England, Heir of the World*, by J. E. Hendley (Elliot Stock). This is one of those books which appear from time to time in advocacy of the Anglo-Israel craze. It is true there are many very interesting ethnological points touched upon by Mr. Hendley, but the book is not the work of a critical student, and it is too clear that the animus throughout is to endeavour to prove a theory. We should much like to read a scholarly treatise on his subject, with quotations given in full, chapter and verse, and not mere oblique references to authors and monuments, coupled with astounding assertions altogether devoid of proof. It is not very clear what purpose this book is intended to serve.

*To the Editor of the "Ecclesiastical Gazette."*

Sir,—I have not seen "England, Heir of the World," by J. E. Hendley, reviewed in this month's issue of the *Ecclesiastical Gazette*, but I have read many other works on our Israelitish origin by various authors, and I must confess that I have not seen any signs of insanity in these contributions to current literature. But I suppose I ought not to be surprised at your reviewer using the term "Anglo-Israel craze," in connection with this subject, as it appears to be the stereotyped phrase used by so many who have not carefully studied it. Messrs. Robert Banks & Son, Racquet-court, Fleet-street, will, doubtless, supply your reviewer with a complete catalogue of the books and pamphlets published in this connection. And I have no doubt he will find "scholarly" treatises enough to satisfy him. I take it that the purpose to be served by these publications, including the one under review, is to prove the faithfulness of God in His promises, and the truth of His Word, thus tending to the conversion of the infidel, not to mention the better understanding of the prophets, and to show our own position in the world, as God's chosen people, flesh and blood descendants of Israel. It was a letter written by the late Rev. Robert Polwhele, Vicar of Avenbury, Herefordshire, to a local paper that first drew my attention to the subject, as far back as 1874. It would be invidious to select the names of authors of these works, where there are so many of all sorts and conditions, but books written by the Rev. Denis Hanan, D.D., and the late Bishop Titcomb, may be recommended for the study of this subject.

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## "ENGLAND HEIR OF THE WORLD."

*To the Editor of the "Banner of Israel."*

DEAR SIR,—Will you permit me to call attention to this delightful book by supplementing your editorial notice of it in the BANNER for February 13th. I have read it with peculiar pleasure, and I thank God for the sanctified learning which its pages display. I deeply regret the conclusions concerning it expressed in the current number of the *Sword and Trowel*, wherein the reviewer records his sorrow that "such evident devotion and learning, presented with so much charm, should be lavished on this inconsequential and misleading theory." Now, this language is to me very, very sad. Unfortunately, it is a fair sample of opinions very generally held by many dear friends of mine who will not search the Scriptures to see whether or not there is a "Thus saith the Lord" for our assertion that the inhabitants of our highly-favoured nation with its colonies and dependencies (spoken of in Gen. xxxv. 11 as a company of nations) are none other than the people so dear to the heart of our glorified Lord, who, when he was here upon earth, spoke of them again and again with tender pathos as "the lost sheep of the House of Israel."

I am profoundly thankful for the removal of prejudice from my mind. To me, and doubtless to many other students of the prophetic Scriptures, the Identity has been found to supply a missing link in the harmony and continuity of fulfilled prophecy. It will be remembered that the discovery of the planet Neptune constituted just such a solution of certain astronomical difficulties. As for our critics, many of them holy men of God, should any of them read these lines (and I trust they will), I beg them to receive and ponder my affectionate remonstrance, and to attend to my earnest appeal that they should give heed to the things that are happening around us, to the way in which things are coming about precisely as promised to Abraham and foretold by Moses and the prophets. Doubtless, when our Lord came to visit us in great humility, there were very many devout and earnest worshippers who dismissed as "inconsequential and misleading" the report of the shepherds, and the sublime rhapsodies of holy Simeon and heaven-taught Anna; but the shepherds were right, nevertheless, and those who refused to believe them met with stern reproval from the lips of Him who spake as never man spake, and Whose words remain on record and are applicable for all time to those who "cannot discern the signs of the times," and who are slow of heart to believe what is written in the Holy Scriptures, and consequently remain ignorant of the whereabouts and the present-day mission of "the ten thousands of Ephraim and the thousands of Manasseh," intimately connected as they are with the coming glory!

I remain, dear sir, faithfully yours,

ROBERT ADCOCK.

Bracondale, Norwich, Feb. 18, 1895.

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*To the Editor of the Banner of Israel.*

DEAR PHILO-ISRAEL,—In addition to the letter from Rev. Jonathan Goble, I will also send you a hymn which I have just written, which brings out prominently our Anglo-Israelitish view of the promises of God to Abraham and by the mouth of His prophets, and how they are finding fulfilment. "The hope of Israel" is not recognized in our "hymn-books," any more than it is in our theological seminaries and the creeds of the churches. When I preach upon the Identity of our race with the people of the Bible, I cannot find in any of the hymn-books so much as one hymn to match my theme. I have made up my mind to write a few. The theme fits the Gospel message wonderfully well. It belongs to it. The people of Israel pardoned and raised up by their Messiah to be the foremost people on the face of the earth, is much more like a joyful sound from the silver trumpet of the Gospel, than the doleful dirge of the Ten Tribes of Israel for ever destroyed for their wickedness. It is also more like the way of a mercy-loving God; and manifestly more in accord with His promises, and the predictions and expectations of His prophets.

I send you the hymn in long metre, so that anybody in the world who can sing the "Old Hundredth," can sing it if they want to.

What Mr. Goble says about the need of a great and radical revision of current ethnological theories, may be said about our hymns also. Men should praise God for His faithfulness. That would be a new and a sweet strain in many of our sanctuaries. It would not, however, fit the sermons concerning the accepted theories of Israel's fate very well. Few ministers except Anglo-Israelites, would dare to preach a sermon on the faithfulness of God, and illustrate it by the manner in which He kept His promises to His chosen people Israel. How naturally it fits our thesis, the hymn which I enclose shows. Do as you please about publishing it.

Extol the God of Abraham,
Whose promises for ever hold;
He gives "His seed" the gates of foes,
And makes them rulers of the world.

They wandered long in exiled bands,
Scattered as sheep on mountains cold;
But Jesus came to seek the lost,
And brought the exiles to His fold.

Now Jacob sings, and shouts for joy:
He at the head of nations stands;
He leads the train with joyful song,
And loud the Saviour's name proclaims.

For them the wilderness is glad,
The desert blossoms as the rose;
They see the glory of the Lord,
And sing the triumphs of His cross.

Extol the God of Abraham,
Whose faithfulness for ever lasts;
He sent His Son to save the world;
In Him the sons of men are blessed.

THOMAS ROSLING HOWLETT.

Philadelphia Pa., U.S.A.

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## NOTHING NEW UNDER THE SUN.

A WRITER in the *Hampshire Advertiser*, county newspaper, of Dec. 8th last, has the following amongst his desultory remarks, published as "Notes by the Way":—

"I am beginning to firmly believe that there is really nothing new under the sun. It turns out that Parish Councils are as old as the hills—that the Anglo-Saxons had their village councils. In connection with this matter a strange coincidence occurred on Sunday. In the First Lesson in the Morning Service occurred these words, 'And I will restore thy counsellors as at the beginning.' It is singular that this promise should fall for reading on the day previous for nominations to the Parish and District Councils."

The connection between the custom of the Anglo-Saxons and the restoration of the office of Parish Councils now can have no bearing on the promise in Isa. i. 26, unless it can be shown that the children of Israel were accustomed to hold their Parish Councils, or what must have been analogous institutions in their days.

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ETHNIC EVIDENCE IN NAMES.—We have conclusive proof of racial origin and unity in the names of places and of families. The Puritans showed their English ancestry by bringing to New England the names they loved so well in Old England; Cambridge, Plymouth, Essex, Middlesex, Norfolk, Suffolk, Kent, and scores of others, common to both countries. These names have been repeated by the sons of New England, in all the states and territories of the West. We have our Portland on the Pacific, as well as on the Atlantic coast. Similar names are found in Australia, New Zealand, and all lands occupied by the English-speaking people. In the British isles, especially in Wales, are many names of ancient places which are purely Hebrew, as Yarmouth, Marizon, Baal-Dagon, and others.—*Dr. Howlett.*

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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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## ABBAS PACHA AGAIN.

THE young and unruly Khedive of Egypt is determined to get rid of the British occupation and seize the reins of power, together with the fine sum accumulated in the Egyptian Treasury in some way or other. He has a good number of Frenchmen about him, and newspapers hostile to the British, and these periodically try and persuade him that he has only to make the attempt and he will find the French nation ready to come to his aid with troops and expel the British from the country. He seems wilful and head-strong, and evidently requires some more stringent measures to bring him to his senses than he has yet experienced. We see that some of our home papers have stated very clearly what they would do to rectify matters. The *Financial News*, for instance, said on February 19th: "If the Khedive persists in playing the part of the unruly boy, there is only one course to adopt—he must be deposed. He reigns by English favour, and he must either comply with the conditions or go." This is plain language. We suppose it has a foundation of probable fact underlying it which ought to make this foolish Egyptian youth pause.

On the continent there are not wanting influential journals which plainly tell us that in any case France will not go to war with Britain for the sake of Egypt, and that they mean to make Tunisia, Indo-China, and Madagascar do duty as compensation for Egypt in the hands of perfidious Albion. The *Soleil*, for instance, quoted by the *Standard*, of February 23rd, wrote thus some plain truths for Abbas Pacha's consideration:—

The *Soleil*, like the *Journal de Génève*, points out that, though, perhaps, Abbas Pacha would much rather do without English protection, yet he must be strangely deceived if he supposes that France would support him in a conflict with England.

"There was a time," says the *Soleil*, "when France had equal rights with England in Egypt. But France committed the great, the very great fault, of renouncing her rights. When, in 1882, she refused to take part in the putting down of Arabi's rebellion, and the restoration of order, she left the field open to the English, who alone assumed the responsibilities and the risks of the intervention. Well, they mean to be alone in reaping the profits, and they mean to be the sole masters in Egypt so long as it suits them to stay there. We may think the policy adopted in 1882, and fully ratified by the Republican majority, deplorable, inasmuch as it destroyed the paramount position we formerly held. But what is done cannot be undone. The English do not intend to ask us to resume the place we held under the *condominium*, and they know very well that we will not go to war to get it back. All we can possibly do is to try and find in Tunisia, in Indo-China, in Madagascar, a compensation for the position in Egypt which we have thrown away."

An Austrian paper, the *Fremdenblatt*, the organ of Count Kolnoky, literally repeats the prophecy of Isaiah regarding Israel in chap. xix. 24, and applies it to our proceedings in Egypt as respects that country, and declares the occupation "a blessing to it." It said:—

The English are working in Egypt for all Europeans, and what they are doing there in the interest of public security and for the advancement of the country benefits all who live there. It is rendering their task more difficult if antagonism is fostered in high quarters between the native element and the Europeans. It is precisely the promotion of peace and concord between the native population and the Europeans, and a ready and willing support of the English efforts to civilise Egypt, that would be the best means of winning the favourable opinion of Europe, whereas impatience and the embitterment of the mutual relations between the English and the natives must have a contrary effect. It is an irrefutable fact that, under the English control, Egypt has made great strides towards progress. The peasant is in a better position than ever before, and all benefit by an improvement which, without the assistance that has been rendered from outside, would hardly have set in so quickly, if at all. The Khedive, impatient to be freed from English tutelage, cannot but desire, before all things, to render his country fit for self-government. That he can only achieve by teaching his

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people, who are impressionable and intelligent, to profit by the example of the English administration. *The English occupied Egypt*, no doubt, from political motives, *but the occupation was a blessing to the country*, and wise statesmanship would make the best of this opportunity. English papers which have heaped reproaches upon the Khedive may, perhaps, overstep the mark; but it is to be hoped that the Khedive will not be excited to some rash act that would bring the situation to a crisis, because, in the interest of Egypt, the relations between the Viceroy and his people on the one side and the Power which exercises control and the foreign element in general on the other side, ought to be the best possible.

To the above the following may be added:—

The *Presse*, an authority on questions of foreign policy, says the Khedive will soon again realise that he must submit to inevitable necessity. He will see that he is completely isolated—that nobody will assist or help him, least of all his advisers in the Paris newspapers. After he has fully realised this, the storm in the teapot will subside, let us hope, without any serious damage. It is only the Khedive's *prestige* which is threatened by his repeatedly unsuccessful efforts to revolt against the English. People in England have, perhaps, been made more nervous than usual about Egypt, partly by the agitation and intrigues which the French have been persistently carrying on in Cairo and Alexandria, and partly by the grand style visible in the French policy in Africa, including their apparently somehow successful efforts to get a firm footing in the regions of the sources and upper course of the Nile. To this must be added the recent Congo Convention, with the right of pre-emption granted to France. In England it is recognised that, if France steadily advances from the South, she will soon be mistress of the Nile Valley, and it is this notion, coupled with an unwillingness to go to war with France at the present time, which cannot but help to steady the English in their resolution to keep firmly in hand what they already have, and not to allow the inexperienced and helpless Khedive, who is a tool in the hands of more powerful players, to indulge in any caprices. The moment for playing freaks has, therefore, been badly chosen.

The freaks of temper on the part of the wayward Abbas are, we are convinced, allowed, to show the world more plainly than they would otherwise learn that in reference to India, Australasia, and East and South Africa, God means us to retain our hold on Egypt, which is a very "Gate" of all these outlying continents He has given to His people Israel. It is essential to the safety of their passage to and from their isles of the West to their colonial and heathen empires.

France and Russia desire to have Egypt, to cut that route in two, and possess "the Gate" of it themselves. No doubt! But the British are Israel, and the promise of the Gate is theirs by the oath of God Almighty. He may be trusted to give His people the Egyptian Gate with all the others He has already put in their possession. We see, in short, that even now the French are making up their minds that Egypt is as good as lost to them, and that they must make an effort to console themselves with Tunis, Indo-China, and Madagascar. We are not sure that the Lion Power will easily allow the French to make the latter island when they have conquered it into an ocean fortress hostile to the highway between Cape Colony and India, or between Australasia and Hindostan or Ceylon by the Indian Ocean route.

We wrested the Mauritius from the French when we saw the use they were making of it to injure our Indian trade, and they will find that we cannot afford to allow them with their Protectorate to make Madagascar a menace to British Power in the Indian Ocean. The French would love to do that, no doubt. But a way will be found, we are confident, to defeat the purpose. They hope to impede our route Eastwards from the direction of Tunis, where French Power is growing largely, and in Indo-China the object is to injure British trade in that direction. The Lord is guiding His people, and as He caused the French and all the European nations in 1882 to stultify themselves, and give Egypt over blindly to the British Power, so God has many resources in His hands to-day to keep us safeguarded, what time France hopes now to find us powerless and in her grasp. To Him be all the praise for His lovingkindness to His people Israel.

## SIR COLIN MONCRIEFF ON EGYPT AND THE NILE IRRIGATION WORKS.

THE following appeared in *The Times*, of November 12th, and will deeply interest those who desire to know what British-Israel has done for Egypt and its people. Since Egypt is the Nile and the blessings its water brings to the country, those who permanently enlarge the supply by irrigation works are those who bless and heal the sores of Egypt. Sir Colin Moncrieff, and the country he represented in Egypt, have indeed proved the benefactors and saviours of well-nigh ruined Egypt, and so respond to the prophecy in Isa. xix. 20. The saviour and the great one are Israel, and Israel's chief engineer, Sir Colin Moncrieff. The story he told on the 11th was so simple and so easily comprehended by the unscientific, that we are sure our friends will be glad to peruse the deeply interesting and important account.

"SIR COLIN MONCRIEFF ON EGYPT.

"Sir Colin Scott Moncrieff delivered a lecture on Saturday evening at the Working Men's College, Great Ormond-street, on Egypt and the Nile.

"Mr. Alfred Milner, who was in the chair, said that no introduction was needed by the lecturer, whose name and work were familiar to all. Throughout the bitter controversy which had raged with respect to our occupation of Egypt, one exception was invariably made, even by the enemies of England, and that was in favour of the English engineers (cheers), who were on all hands admitted to have done all they could for the good of the country. Of that body of men Sir Colin Moncrieff was for ten years the indefatigable, successful, and honoured chief. (Cheers.) When they had heard Sir Colin Moncrieff they would be able to some extent to realize the fascination which the Nile and the country through which it flowed exercised over every student of history, political economy, or physicial science. (Cheers.)

"Sir C. S. Moncrieff, after observing that the cultivated valley of the Nile, which alone is Egypt, was only about 10,000 square miles, or half as big again as Wales, or one-eight of Great Britain, and after a short narrative of the recent history of the country, described in detail the engineering work which had been accomplished during the period of British occupation.

"ANCIENT IRRIGATION.

"The old system of irrigation in Egypt, he said, which made it the granary of the world, only dealt with the Nile in flood. A line of embankments was made along each edge of the river, too high to be topped even in flood. At right angles to these, about five miles apart, other embankments were made, going right across the valley and so

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dividing the country into a series of oblong areas. Short canals were cut from the river into each of these areas or basins, as they are called. As the river rose these canals filled, and the whole basins were flooded three or four feet deep. The still water parted with its mud and thoroughly soaked the ground. In October the river began to fall; the water was run back into it and the basins emptied; then, as soon as a man could walk across the mud with a pair of bullocks and a wooden plough, or even the branch of a tree, the mud was turned over, and sown. So soaked was the soil that the wheat or barley at once sprung up, and without a drop of rain or any further watering a fine crop was reaped in April, and then the field lay baking in the sun till next flood. Such was the ancient system, and it has come down from the time of the Pharaohs, and is the system to this day throughout the greater part of Upper Egypt.

"MOHAMMED ALI.

"But in this century a change was introduced. Egypt was for many years ruled by a very sagacious although unscrupulous man, Mohammed Ali Pasha. He saw that with its soil and with its climate Egypt could grow something more profitable than corn. Europe could pretty well feed itself with this commodity, but Europe could not grow cotton and sugar-cane products of great value which Egypt could grow quite well if only they could get water all the year round, for the cotton must be sown and the cane planted in March, and from that time onwards throughout all the heat of summer they must be regularly watered. The water was there, flowing out to the sea, but how could it be raised on to the land? I have told you the Nile rises 25ft.; so a canal flowing 12ft. deep during flood has its bed 13ft. above the river level when the Nile is at its lowest. Mohammed Ali began by cutting a great system of deep canals all over the Delta, into which water would flow when the river was low, and from these canals by various rude contrivances it was pumped up and poured over the land. But this was a great labour, and worse than this—when the flood came the deep canals became chocked with mud, and had all to be dug out again.

"THE BARRAGE.

"Then someone advised that a great dam should be built across the two branches of the Nile at the apex of the Delta, and the water raised just as it is by a mill dam in this country; and a great work was started, known by the French name—the barrage. It consisted of a bridge over each branch of the river, one consisting of 61, the other of 71 arches of 16ft. span. These were to be fitted with drop-gates, to be kept down during low Nile so as to pond up the water, and to be raised out of the way during flood. The water held up was to flow down three great canals—one on the east side of the eastern branch of the river, one between the two rivers, one on the west side of the western branch of the river; and from these canals into minor canals, and at last on to the fields. The barrages were finished in 1861, but gates were only fitted into one. Signs of settlement appeared, and in 1867 a great crack split the whole bridge from top to bottom. The Egyptians did not know how to mend it. They did not believe it could be mended, and went back to the old system of digging out their deep canals.

"BRITISH ENGINEERS AND THE BARRAGE.

"When I got to Egypt every one said, "Whatever you do, do not touch the barrage; it is hopelessly unreliable." But my companions and I felt, if we were to do any good, we must either put this great dam right or build a new one, for it was absolutely necessary to get control of the Nile water. So we resolved to see what the cracked dam was worth. When the gates were open there was no more pressure on the barrage than on an ordinary bridge; but when they were closed the water above was calculated to rise as much as 13ft. higher than the water below, creating a heavy pressure on the work, and as it was founded only on sand and mud the tendency of the water would be to work its way under the foundations, scouring out the soil till at last the whole work might fall in. We found on the Rosetta or western branch barrage (the only one in which gates had ever been fitted) tremendous cracks through two or three arches, but still we resolved to test the work. If it smashed there was no very great harm, while if we could anyhow make it stand the gain would be enormous. On the other hand, there was a host of jealous foreigners delighted to see an English failure. In January, 1884, an excellent English engineer took up his residence at the barrage. The first thing to do was to put little patches of cement every here and there across the cracks, and these were all numbered. Then about £26,000 were spent in strengthening the rough stone protection below the bridge and in replacing new timber for the old. All this time the river was slowly falling. We resolved after it fell to a certain point to begin to close the gates. Daily the river kept falling. Daily we closed another gate, and daily the English engineers went round all the little patches of cement. We feared that, as by closing the gates the water rose up stream, the pressure would be too great for the work and the cracks would open out afresh, in which case our little cement patches would crack too. So long as they showed no crack, so long we knew there was no fresh mischief at work. We had to proceed very carefully, and it was anxious work, but at last we had raised the water 7ft. 2in., and then I thought that enough for 1884. This made a tremendous difference to the cotton crop. I have said the water was intended to go into three main canals, but only one of these, the central one, had ever been properly finished. The eastern one had never been made at all. The western one was half full of desert sand. But the centre one this year contained 7ft. of water more than it had ever done before in the hot parching months of May and June. And the result was that the cotton crop, which had never before exceeded 130,000 tons, came this year to 160,000, and as each ton was worth about £55, these additional 30,000 were worth £1,650,000, which was not a bad return for the £26,000 we had spent. This was so encouraging that the following year Lord Cromer, in spite of the low state the finances were in, managed to get a million sterling, which was made over to us to spend in putting right the irrigation works of the country. Then we knew we could repair the barrage thoroughly. We got four more trained Englishmen from India and set about the work. A distinguished English engineer had offered some years previously to repair the work, and he proposed to do it by sinking a great wall right across the river, to go down 60ft. below the bed, and this he estimated would have cost alone 1¼ millions. We resolved not to try it, first because it was so dear, and also because we feared that if we dug any such hole the barrage might slide into it bodily. The task was very difficult. We had to shut off a piece of the river, inclose it with a bank, pump out all the water to the very bottom, then examine the state of the foundations and do what was necessary to strengthen and repair it. We were

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not certain if we could lay bare the foundations like this. The falling flood would not let us begin before November, and the rising flood of the next year forced us to close at the end of June. In March, 1886, we made our first earthen embankment round 20 arches at the west end, which was the part most badly cracked. We pumped out the water from within, and found that by keeping steam-pumps constantly at work we could keep the bed of the river quite dry, although the water was 18ft. deep outside. The cracks looked worse than we had expected when we got right down to the floor, but it was a great thing to have got down. Soundings had told us that for more than 200ft. deep there was no rock to be found below, only sand and mud. We were required to prevent the water passing through this under the work, and yet it was impracticable to make a very deep foundation and to rest on firm rock. We resolved, therefore, to adopt an Indian plan, and to spread the foundations out very wide. We found that from up stream to down stream the width of cracked, badly-built flooring was 112ft. We just doubled it to 224ft. We covered the old flooring with a solid mass of concrete and stonework 4ft. thick, and prolonged it up and down stream, while along the upper edge, we drove a line of what is called sheet-piling 16ft. deep—*i.e.*, wooden piles dovetailing into each other so as to form a continuous wooden wall, so that the water would have to percolate under this wall and through 224ft. of sand and mud before it could get out on the down stream face. That first year, 1886, was only a trial year. But we finished the flooring of 16 arches like this, placing just below the bridge heavy dressed blocks of hard stone, which we got from the Alps. At the end of November, 1886, we began our preparations for next season. We could not close off the whole of either branch of the river any one season, but we determined to do a half. And as there were two branches, that meant four years' work. It took us till the middle of February to get our embankments round one-half of one of the barrages. It took three weeks longer, with 12 steam pumps working day and night, to get the water out of the enclosed space. Then in March we set to work, and went on day and night without a break, working at night by electric light, till the end of June. I remember on July 1, 1887, we had finished one-half of the Rosetta barrage. We had daily reports of the progress of the floods, and got the last of our steam pumps out of the bed that day. Before daylight next morning the flood was over the whole floor. The embankments which had taken us three months to make, and had cost about £10,000 were all washed away by the rising flood, and no work was possible till the middle of the following November, when we began new embankments, enclosed another half of the river, and did another hard season's work. We had sometimes as many as 10,000 men at work—Arabs, of course, chiefly, Maltese, Italians, Greeks, Syrians, a few Frenchmen. There were perpetually new difficulties meeting us. Sometimes in the middle of a nice, clean, new piece of stone flooring a great spring of water would burst out and cover the whole with black mud and rise deeper and deeper till it was stanched. But by careful management the engineers in charge triumphed at last, and on June 16, 1890, they reported that all was finished up to water-surface line. We could take away the embankments then with safety. Since then no one has seen the dry bed of the Nile, nor, I trust, will see it for many a day to come. Altogether about £460,000 was spent on this work, and Egypt is yearly the richer by an increase in the cotton crop worth at least two-and-a-half millions sterling.

"OTHER BRITISH UNDERTAKINGS.

"That has been the biggest and, on the whole, the most difficult work the engineers have done in Egypt, but there have been many others. The great canal at the east end of the barrage has been constructed; that at the west end has been remade. One curious bit of work was moving the Nile itself about a quarter of a mile east, so as to get it to come straight on to the barrage. This was done in about five years by building out stone groynes on the west side and so forcing the current to turn eastward. Where these groynes were built in water sometimes 40ft. deep there are now fields of corn, and where there were fields there is now deep water. As irrigation without drainage always tend to injure the soil, and as drainage had been quite neglected, it had to be taken in hand; and when I left Egypt two years ago about 1,000 miles of drain had been made. The canals having been intended for irrigation only, the wants of navigation had been totally neglected. We had therefore to select certain useful navigation lines and supply them with locks and swing-bridges to allow the Nile boats to sail freely through them. Throughout the greater part of Upper Egypt the old system is still employed of irrigating only during the floods. There is always at such a season plenty of water in the river, but unless it rises to a certain height it cannot flow over the land. This has been remedied now. About 385 miles of new canal have been made; about 300 more of old canals have been widened and deepened; more than 100 new masonry works have been made—bridges, sluices, tunnels for passing one canal under another. All these have cost about £800,000; and now, however feeble the Nile flood may be in the future, it is sure to get on to the fields. You will see, then, that the state of the river at all seasons has been provided for. By means of the barrage the whole of the water when the river is at its lowest, in May or June, is poured on to the fields, and none escapes to the sea at all, while by the measures adopted in Upper Egypt, however defective the annual flood may be, there is no fear of any part of the country not obtaining water.

"THE CORVEE

"One reform, second to none, has been carried out—rather a social and moral than an engineering reform. Since the Jews made bricks for Pharaoh the habit of the country has been to execute their public works by forced labour. In 1883 there were 85,000 men employed from January to July in clearing canals and making embankments. Forced from their villages under the lash, receiving not a penny of wage nor a mouthful of food, they were kept at work half the year. This was so much the custom of the country, and it was so cheap, that it was not easy to overturn the system. But we Britons were not going to let this go on. We were told the Egyptian peasant was such a lazy fellow that he would not work for wages, and must be forced. We said, 'Let us try.' By degrees money was forthcoming, and now the Egyptian labourer works as freely as the Englishman, except in one particular work, and the cost of his labour (£400,000 a year) goes into his pockets (or would if he had pockets), and helps him to live better and to pay his taxes. I must not, however, omit to tell you where he is still forced to work. It has always been the custom to force the peasantry to turn out during the Nile flood to mount guard on the long miles of embankment, and to see that they are not breached. When we succeeded in abolishing the forced labour during the season of low Nile we left this alone, partly because it would have been very difficult to find the means of paying these labourers, but chiefly because we

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feared that if we made this work over to an ordinary contractor, and if by any chance an embankment breached and a province was flooded, which was always a danger, there would be such a rage against the whole system of contractors and free labour that the *corvée* with all its evils might be brought back again. But it is two years since I left Egypt, and I believe this Nile flood *corvée* also is now being abolished.

"Mr. Milner, in moving a vote of thanks, said that Sir Colin Moncrieff had spoken with characteristic modesty and self-depreciation of the great work which he and his colleagues had done for Egypt. (Cheers.) Of the successful labours of our engineers and of the upright administration which we had established we had just reason to be proud. It would be affectation to deny that we went to Egypt for our own purposes and not for any Christian or philanthropic object. On the other hand, we ought not to allow ourselves to be led astray by those who said that our purposes were exclusively selfish—that we were there for our own end, and could not possibly go out. It might be that we could not leave within any period which we could define. Egypt would probably need European direction and guidance for years to come. But it was no formal or dishonest phrase to say that we were there to help the Egyptians to govern themselves, that our work was educational, and its ultimate object was to make ourselves unnecessary. (Cheers.)

"The vote of thanks was cordially passed, and briefly acknowledged by Sir C. S. Moncrieff."

## THE BRITISH SOUTH AFRICA COMPANY AND THE RIGHT HONOURABLE CECIL J. RHODES.

THE Fourth Annual Meeting of the British South Africa Company took place on January 18th, at the Cannon-street Hotel, London, and was addressed by the distinguished man, Mr. Cecil Rhodes, who is the founder, under God, of the new empire our nation is acquiring in South Africa. His address, which was very moderate in its tone, was most cheering and encouraging. The difficulties of the country with the Portuguese Government and people were over. He expected to work with them henceforth in a satisfactory manner. As to the Transvaal he thought it was now well understood there, that co-operation was a necessity both to the Dutch and English populations of South Africa. It seems the question of South Africa has its *cui bono* inquiry just like our own. Men ask, what good South Africa will be to the British, and why the expansion of the Empire there should be desired or encouraged? Mr. Rhodes says that practically the object the new African Empire serves is the improvement of the lot of every citizen of the British Empire! He puts it thus:—

"When we think of the political position, we have also to consider the English people, and I must say we have received the very heartiest support from the English public, with few exceptions, possibly from ignorance, possibly from disappointment (laughter), and I think by many from utter misconception. I remember while coming home I was sitting on board ship, and some one handed me the *Daily Chronicle*, in which I read the following:—'Not a single unemployed workman in England is likely to secure a week's steady labour as the result of the forward policy in South Africa.' (Laughter.) What is the reply to that? I do not reply with a platform address about three acres and a cow or the 'social programme'; but I make a practical reply and say what we have done. We have built 200 miles of railway—the rails all made in England, and the locomotives also (hear, hear); we have constructed 1,300 miles of telegraph—the telegraph poles and wire all made in England; everything we wear and almost everything we consume is imported from England. (Cheers.) Can you tell me, then, that not a single unemployed workman in England is likely to secure a week's steady labour as the result of this enterprise? (Cheers.) I can assure you it does them much more good than telling them about three acres and a cow, because nothing has ever come out of that. ('Hear, hear' and laughter.) With regard to the social programme of division, you know the old story. I think it was one of the Rothschilds who, having listened to this doctrine in a train, handed the gentleman who had addressed him about it a sovereign as his share of the plunder. (Laughter.) We have to deal with this question, however, because we have to consider the feeling of the English people, who are most practical. You must show that it is to their benefit that these expansions are made, because the man in the street who is not a shareholder naturally asks, 'And where do I come in?' (Laughter.) You must therefore show them that there is a distinct advantage to them in these developments abroad."

Mr Rhodes believes in free trade, but not at all in protection, and he desires that free trade may be embodied in the new African Empire's charter, by including in it a clause that in future it should be forbidden that any but a revenue tariff should be levied there on British goods. The Imperial Government, it seems, rejected the clause, supposing it favoured protection rather than free trade. But Mr. Rhodes declares this is a mistake. The clause he contends favours free trade and not protection. The remarks of *The Times* on this part of Mr. Rhodes' speech is worth quoting as showing the editorial opinion of the proposition.

"Mr. Rhodes is clear in his conception that such a clause as that which was drafted for the constitution of Matabeleland must have for its result the introduction of the system of free trade between Great Britain and the communities which will form the united South Africa of no very distant date. He regards it as a matter of the first importance, from the Imperial point of view, to take practical steps to secure to British trade the advantages which in such an event would accrue to it, and he does not limit the operation of the movement to South Africa. Even colonies deeply wedded to the 'folly of protection' would, he believes, if the system were once initiated, perceive the advantage and gradually adopt the example set to them. He devoted the most emphatic portion of a striking speech to an insistence upon the great consequences that may spring from little things. If he is right and South Africa through the constitution of Matabeleland is to have the honour of leading the way in an economic development of Imperial relations which has not yet approved itself to the most patriotic of our existing colonies, he will have done more than form one of the most remarkable settlements of modern days with unprecedented and brilliant success. He will have made a mark upon Imperial history for which the British workman will have reason to thank him long after the politicians and capitalists whose names are now connected with the Chartered Company's enterprise are forgotten.

An interesting portion of Mr. Rhodes' speech is that bearing upon the South Africa Company's possessions. It is interesting because it points to a fulfilment of an important gift of God to the House of Joseph—namely, the mineral riches of the earth (Gen. xlix. 26; Deut. xxxiii.

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15, 16, R.V.). Mr. Rhodes speaks very cautiously, but he certainly is convinced that our new African possessions are rich in minerals, meaning chiefly gold.

"THE COMPANY'S PROSPECTS.

"Now we have dealt with the questions of what we possess, what it has cost us, and our present financial position; and you might next very fairly say, What are the prospects? Well, looking at that question, I can only say that I have been through the country, and from an agricultural point of view I know it is a place where white people are going to settle. It is a good agricultural country. As to climate, it is asked by some whether it is not a fever country. It is nothing of the kind. It is a high, healthy plateau, and I would as soon live there as in any part of South Africa. Towards the Portuguese territory and in some parts of the low country the climate is unhealthy, and the same applies to the country just on the Zambesi; but the high plateau is perfectly healthy. You may therefore say that you have a country where white people can live and be born and brought up, and it is suitable for agriculture. But, of course, the main point we must look to, in so far as a return to our shareholders is concerned, is the question of the mineralization of the country. (Cheers.) I have said once before that out of licences and the usual sources of revenue for a Government you cannot expect to pay dividends. The people would get annoyed if you did; they do not like to see licences spent in dividends; those are assets which are to pay for any public works and for good government. We must therefore look to our minerals to give us a return on a capital, which, you must remember, is £2,000,000. In dealing with that question I will ask, What have you got? You possess a country about 1,200 miles by 500, which is mineralized, and, as regards the efforts which have at present been made, you have in connection with the search for minerals 40,000 claims registered with the Government of the country. That means 2,000 miles of mineralized quartz, and I would refer you to the report of Mr. Hammond, who went through the country with me, and who is the consulting engineer of the Gold Fields of South Africa Company. He was highly pleased with what he saw. There was a suggestion made that the reefs were not true fissure veins—did not go down. He pooh-poohed that idea. I would refer you to page 35 of the report, where he alludes to that and says, 'Veins of this class are universally noted for their permanency.' Then, if you follow his remarks on the mineral position, you will find that he says, 'It would be an anomaly in the history of gold mining if, upon the hundreds of miles of mineralized veins, valuable ore shoots should not be developed as the result of future work.' He adds, 'There are, I think, substantial grounds to predict the opening up of shoots of ore from which an important mining industry will ultimately be developed.'" (Cheers.)

An addition to Her Majesty's dominions over which she is already exercising sovereign rights, must be vast indeed when it extends 1,200 miles north and south, and five hundred east and west. The fact illustrates the fulfilment of the prophecies above quoted, and shows the truth of such promises as these, "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" (Gen. xxviii. 14, R.V.). "A nation and a company of nations shall be of thee" (Gen. xxxv. 11, R.V.). The acquisition of such vast territories as these with which Mr. Rhodes was dealing goes far to show us how Dan vii. 27 will be finally fulfilled in the literal fashion, and illustrates in a happy way how God means to give us "the power to get wealth" as promised in Deut. viii. 18, R.V. The object of that gift—namely, His own glory—is shown in the literal fulfilment of His promise "to Abraham and his seed for ever," in respect to our world-wide missionary operations. We regard the subject of Mr. Rhodes' speech as one of the stupendous proofs of the Israelitish origin of the British people. It is not as if the Rhodesia with which he was dealing was a single instance of God's gift of enormous territories to British Israel. He gave us India, which is 1,500 to 2,000 miles by 1,000 miles in length and breadth as a second instance. The Canadian Dominion, equal to three Indias, is a third. Australia is equal to the Continent of Europe, and is a fourth vast empire of itself; and in North and East and West Africa we have British possessions growing incessantly, which will meet Southern Africa one day in Central Africa, and practically determine the question who shall possess Africa at last.

We commend this subject to our readers, and when they realise what God has done for our nation, because it is Israel, we beg them to give all the praise to the God of Israel, the giver of all our gifts according to the prophecies.

## ISRAEL'S DUTY TO INDIA.

MR. W. LEE WARNER, C.S.I., a retired member of the Indian Civil Service, recently read a paper before the Society of Arts in the Indian Section, the subject being "The Roman and British-Indian Systems of Government." The paper was published in the December Number of *The Journal of the Society of Arts*, the Earl of Carlisle being in the chair on the occasion of the lecture. The paper was a very able one, and was highly commended in the course of the discussion which followed its delivery. We propose to quote only its peroration, because it contains some weighty sentiments in reference to our moral obligations towards the Indian nations we have subdued, and now govern with apparently so small an effort. Mr. Lee Warner said, in closing:—

"I must bring my remarks to a close. The responsibilities with which it has pleased Providence to entrust us in India are very grave; and the accomplishment of our mission depends mainly upon two conditions, a healthy, persistent, and not half-hearted, interest and control exercised by public opinion here, and the efficiency as well as the sufficiency of the small British regiment which directs the Indian administration under Her Majesty's viceroys and governors. No doubt all power and authority rest in the last resort on the sword, but it is for the most part a sheathed sword. India cannot defend herself by sea or land, and we must be prepared to draw the sword on her behalf. She has not yet learned the whole duty of man to man, or even religious tolerance, and we must, by force if necessary, preserve the internal peace. But our victories must be mainly those of peace, and since the problems of Indian administration are so complex, public opinion here must be pronounced with full knowledge and patient deliberation, and our agents in India must be the best men you can send forth. There are many intelligent Indians who are watching with grave concern the apparent depreciation of the Indian Civil Service as the competition falls off with the rupee. But at all cost the Indian vineyard must find good honest workmen, imbued with Christian purpose and high political aims. Our nation is indispensable to the

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divided peoples of India as its defenders, as the only possible cement to its social and religious ranks, as impartial administrators of law and justice, and as the messengers of a higher and more progressive civilisation. It is an idle dream to expect popularity in India, and the men who do their duty to you and to the country in which they serve will be spattered with newspaper abuse. We want, therefore, strong men, as well as earnest and patient men. The problems of Indian administration become every day more tangled, and the actual work more heavy as the population increases, and as the Indian races acquire new desires and new aspirations :—

"'For men begin to pass their nature's bound
And find new hopes and cares which fast supplant
Their proper joys and griefs: they grow too great
For narrow creeds of right and wrong, which fade
Before the unmeasured thirst for good.'

"These lines of Browning point, in my opinion, to the most striking contrast between Rome's and Great Britain's ideas of empire. Terse but sufficient was the Latin expression *vici;* for, with the Imperium which followed her conquests, and with the maintenance of the Roman peace, Rome felt that her task was accomplished. The material profits of victory were thenceforward the Roman's right. The British ruler has a wider vision of new hopes and cares, of a future federation of mankind, of a laborious straining after a higher moral and social life, of the progressive growth of the different societies and communities which owe a common allegiance to the Queen-Empress—a growth which must be suited to their environments and capabilities—and above all of an account which this country must one day render to the Giver of all victory. The conquest was not completed on the fields of Indian battles. Nay, it only begins when the sword is sheathed ; and in the struggle with wrong and selfishness which then ensues, the forces of your Indian officials need constant reinforcement and encouragement from the centre of our national life, a sound public opinion in England, whence the virtue of British empire may go forth to the uttermost parts of the Queen's dominions."

Another quotation from Mr. Lee Warner's paper on the question whether "British Rule is Popular?" seems imperative, since the matter discussed is of great public interest. He said :—

"I have heard it remarked by many Indians that the substitution of native magistrates for British officials weakens the confidence of the ignorant masses in our administration of justice, especially since it happens that these magistrates are mainly drawn from one class of the community. All this we must expect, but I have no doubt that the blessings of the British peace and British justice are widely appreciated. I prefer to quote in this connection from a thoughtful article written by Mr. R. P. Karkaria in the last *Calcutta Review* : 'Simple as the peoples of India are they are not so foolish as to think that the millennium will be reached when the Bengalee shall rule the Punjab, and the Mahratta lord it over Bengal ; when the Sikh shall sway Gujerat, and the Banya and Borah keep in check Rajputana ; when the Madrassi shall represent the supreme authority in Sind and Biluchistan ; and the Pathan and Biluch deal justice in Travancore.' 'The moral sin of which England is guilty is that of governing 300,000,000 creatures in every way better than they have been governed in the past or can govern themselves at present, or any time in the future.' That I believe to be the general conviction of the masses who still have the native states to look to if they want to see a type of home-rule. With the educated classes the case is somewhat different. Education has for centuries been the monopoly of a few castes, and they cannot help feeling the drift of our rule from status to contract. Privileges cannot be threatened without sore feelings, and although the higher castes and classes still hold their own under our system, they know that a consciousness of their own rights and potentialities is being awakened in the minds of intelligent men of other castes. Our efforts to raise the low castes are bitterly resented, and grave offence to the privileged classes is caused by the endeavours made by Government to give a fair representation in the public service, and on the boards of municipalities and districts to all important sections of the community. Then again the aspirations of the few are opposed to our policy, and the gulf only widens as further concessions are made. Mr. Karkaria, from whom I have just quoted, writes of what he terms wild political critics in these terms :—'With their impossible demands ; with their specious loyalty and deep-rooted hatred of their foreign rulers ; with their preposterous search after the phantom of premature political advancement before attending to the crying need of social and moral reform ; with their uncompromising attitude of stern hostility to the entire official class ; with their fruitless criticism of all the acts of Government, and their malicious imputation to it of false and unworthy motives.' There is both truth and exaggeration in this picture. Political abstractions founded upon English facts are no doubt being applied to a society which, as Sir Henry Maine observed, belongs, through nine-tenths of its structure, to the thirteenth century of the West. I have heard a solemn discussion in Poona upon the preposterous idea that British troops should remain in India, to maintain order, and the 800 civil servants of the Crown should be replaced by native officers, which practically means by representatives of the classes. Aspirations such as these must be disappointed, but their discussion is not wholly an evil. The intellect of India is to some extent awakening from a long sleep, and it is good that it should try conclusions with hard facts. Its Press is, at times, scurrilous and thoughtless, but its very exaggerations and misrepresentations may perhaps work their own cure. The truth will ultimately settle down, and the Indian reader is already getting tired of the crude and reckless language of his ill-conducted newspapers. On the whole, the antipathy to British rule which the vernacular Press exhibits does not, I believe, represent the bulk of the opinion of the educated classes, who are shrewd enough to see that the protection of India by land and sea cannot be secured by the Indian peoples, and that the protection of a just Government, notwithstanding its levelling principles and its troublesome reforms, is worth the price that the country pays for it."

## THE WATERED GARDEN, AND THE SPRING OF WATER, WHOSE WATERS FAIL NOT.

At a convention lately held in Clifton, from Feb. 18 to 22, among other topics beautifully treated by learned and eloquent divines, there was one handled by the Rev. Evan Hopkins, Vicar of St. Luke's, Redcliffe-square, which struck us as being very beautiful. He spoke on Isa. lviii. 11 : "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose

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waters fail not." The passage, and indeed the whole chapter, was spiritualized, and held to apply to the true believers in the Lord Jesus Christ. This we doubt not to be legitimate as one view of the case, and we quite adopt the speaker's application. But what we venture to suggest is, that the prophet Isaiah, in the chapter in question, had before him the people of Israel, God's people, and the House of Jacob, the sons of Jacob, who had a heritage conferred on them by the Lord of glory, of which a part was described in ver. 11. The speaker made a beautiful application of it, no doubt, when dealing with the Lord's believing flock in Clifton, then present. No one can deny, however, with the whole chapter and context before him, that the words were addressed to God's people, called "My people" (ver. 1), and those whose father was "Jacob" (ver. 14). To them the Lord promised what was surely inapplicable to and unattainable by the believers in Jesus of all nations, that they should be heirs of the heritage of Jacob their father, and as such should ride, if obedient to the Lord, on the high places of the earth, and be fed with the heritage of their father Jacob. By Jacob's prophecy in Gen. xlix. 22—26, "the heritage" allotted to Joseph (that is, to Ephraim, Ezek. xxxvii. 15, 1 Chron. v. 1, 2) placed that House verily in "the high places of the earth." It gave them world-wide empire, victory, wealth, naval power and influence, and superlative earthly blessings sanctified by the overruling love and providence of God, "blessings of heaven above, and blessings of the deep that lieth under," with the Almighty's blessing and His unfailing help, as the God of Abraham, the friend of God, and therefore the friend of the Lord Jesus Christ.

Among the other blessings "Israel obedient" was to receive from the hand of the Lord was the one we have placed at the head of this article, and which the Rev. Evan Hopkins especially dwelt upon. The House of Israel were to be like or "as" a watered garden. How so? A garden is a piece of ground reclaimed from the surrounding uncultivated soil, enclosed, set apart, and in that respect like Israel, "dwelling alone" (Num. xxiii. 9). "Dwelling alone" by reason of blessing and divine care and cultivation, which they alone receive and have received, to the exclusion of the surrounding nations. This was just the idea of Moses when he spoke of Israel's separation from the nations. God's presence and guidance was what Israel had but the nations lacked; and hence Israel, as compared with them, "dwelt alone." In Exod. xxxiii. 16, R.V., it is thus written. Moses said to God: "For wherein now shall it be known that I have found grace in Thy sight, I and Thy people? Is it not that Thou goest with us, so that we be separated, I and Thy people, from all the people that are upon the face of the earth?" Thus Israel "dwelt alone." Thus we British to-day, in like manner, "dwell alone"; for we have our King Immanuel, "God with us," living in our midst, and causing us to be "separated" and "holy" among the nations. Such is a garden, selected, separated and cared for by the Lord, the owner of it. But more is done for this garden, the Israel of God. It is a perpetually "watered garden." The Lord dwells among us, and so separates us from the nations. He does more. He waters us nationally by His indwelling Spirit, and so qualifies us to work acceptably for Him, by giving forth to others what He gives so liberally to us. The object of a watered garden is to raise fruit and flowers for the sustenance and beautification of other places, lands and people. So Israel is made a "watered garden," that, like "the nation" of the Lord's choice, it may become the heir of the kingdom of God upon earth, and bring forth the fruits thereof to God's glory (Matt. xxi. 43, R.V.). Hence comes to pass what Isaiah prophesied in chap. xxvii. 6, R.V.: "In the days to come (after Isaiah's epoch) shall Jacob take root; Israel shall blossom and bud; and THEY shall fill the face of the world with fruit." Sanctified fruit, to God's glory and Christ's, is reserved to Israel to bring forth; but He supplies the garden, and makes it meet for use, and finally waters it by His Holy Spirit's grace, without which the garden were worthless, and the labour spent on its preparation vain and lost.

But there is yet another symbol "Israel-blessed" shall resemble. "She shall be like a spring of water, whose waters fail not." Water alone is not all that is required. The Dead Sea is full of water, but it is worse than worthless. It is deadly to all life, and destructive. It receives water from the Jordan in abundance, sweet and fresh. But it is not like a spring. It takes all it gets; but as it has, as a sea, no outlet to refresh other lands with water, its waters are cursed. They are salt and brackish. No fish, no bird, no vegetable life, can exist in or near it. Water received must fill the receptacle, and when the latter is full it must give forth of the water of life to bless others, or the waters become a curse. The Dead Sea is, as we have seen, a case in point. It is supplied amply, but it gives forth nothing. It is cursed. But Israel is to be like a spring of water bubbling forth, filling the nation, and sending forth from its brim, oceans of blessings far and wide, to bless all the nations, all the families, and all the kindreds of the earth, according to God's blessing to "Abraham and his seed for ever" (Gen. xii. 1—3, xxii. 18, xxviii. 14; Acts iii. 25; Isa. xxvii. 6, R.V., &c.). Israel, the vessel of God's contrivance, to bless all the nations, must honestly give forth the water with which the spring supplies her, and never allow any "under drain" to draw off secretly the refreshing springs which God directs to their habitations. Honestly collecting them, she must allow them, like the waters of a weir, to break forth to the west, and to the east, and to the north, and to the south, to fructify and bless all the nations, whom God so loves that He has given "His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 16, R.V.). The messengers and servants the Lord deigns to employ upon this His blessed work is Israel His people, His watered garden, and the spring of water whose waters fail not, waters that He Himself first gives to them, that they may faithfully pass them on to the whole outside world "lying in the wicked one." To the Lord be all the glory and all the grace!

## THE SCRIPTURES OF OUR OPPONENTS.

By H. A. Marchant.

THOSE of us who advocate British-Israelism take the Scriptures of the Old and New Testaments as the Word of God, and the final court of appeal. What, then, is the reason of our opponents coming to such opposite conclusions to ourselves upon a subject which is so clearly revealed in the Scriptures? Is the Bible their final court of appeal? A minister well-known to myself having his own eyes opened to the truth of Israel, when speaking to a fellow minister, was assured by him that there was no distinction between Israel and Judah, and he sought to prove it by reading a page from a commentary. "That's all very fine," said the other minister; "but now let me urge you to do as I have done; read the Bible itself, without a

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commentary, and then see which is right." Should we find such sneering nonsense as "Sigma" writes in the *Church Times* if these men's scriptures were the plain and simple testimony of God's Word? This is not the first time that the *Church Times* has exposed its ignorance by writing upon British-Israelism. A few years ago, whilst attacking the Identity, the writer incorporated the views, not of Holy Scripture, but of page 482 of "Smith's Old Testament History," where the latter speaks of the rod of Judah, and the rod of the children of Israel, his companions, and says, that they imply that all that was worth preserving in Israel became amalgamated with Judah, and the rest are "gone for ever."

In one of my lectures I was showing the absurdity of Smith dividing Ezekiel's first rod into two, and joining the two halves together, but ignoring entirely Ezekiel's stick of Joseph, the stick of Ephraim, when a gentleman in the audience declared that Smith was not such a fool, and that I was a very wicked misquoter of that illustrious and learned scholar. The next Sunday I took the book and read the whole page, and Mr. Smith's defender hung on the outskirts of the audience and said nothing. It was the *Church Times* that endorsed this foolishness which we following the Scriptures, repudiate.

Another learned work, from which our opponents evidently derive their knowledge, seeing it has passed through about 30 editions, is "Maclear's Old Testament History," which distinctly states that Jacob, in blessing his sons, bestowed the privileges of the firstborn upon Judah. The Scriptures to which we British-Israelites appeal say, "The birthright was Joseph's." "Ephraim is my firstborn." Where, then, do our opponents get their information? Scholarship is a fine thing, providing it is scholarship; and men may be very learned upon many things, but when it comes to the Ten Tribes they seem like a ship that has lost its rudder, and what they affirm at one time they can flatly contradict at another, and see nothing inconsistent in so doing.

No one can deny that there is a great deal of learning at the Oxford University. Believing so, I invested in their new edition of "Helps to the Study of the Bible." On page 52 they state what I believe is the truth, that the prayers in the Psalms "are put up by those who had a keen sense of the great conflict going on between good and evil, between Israel, and the enemies of Israel, who were the enemies of Israel's God." They also say the psalmist speaks "of the royal dignity of a still greater king, who should rule over a world-wide empire." Of Isaiah they say that "The Ten Tribes and the Two are foremost in his thoughts, whilst behind all he sees that God is preparing the way for interventions on behalf not only of Israel, but of many nations." On page 86 they tell us, "The Ten Tribes, indeed, are never heard of more"; but on page 39 they show us what an awful thing happened (I suppose they learnt it from their scriptures, that is to say, the commentaries and class-books, which teach the "gone for ever" theory), "That Israel became 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 of Abraham, while Judah, blessed with a few faithful kings like Asa, Hezekiah, and Josiah, repents of her unfaithfulness during her exile in Babylon, and is restored."

One cannot read these things, and many others like them, without asking our opponents if they could possibly believe the outrageous nonsense which they teach, if the Bible was the source from which they derived their knowledge. According to these Oxford scholars it seems better to have a few faithful kings than a God who says, "I am the Lord, I change not." We British-Israelites seek to magnify a faithful and covenant-keeping God, who was not at all likely to take His covenant mercy from His firstborn Ephraim, because they could not muster three faithful kings; and, therefore, we must protest not only against the "gone for ever" theory, but also against "the blotting out like the family of Cain" theory, even if it comes from Oxford University. We prefer to believe Jer. xxxi. 35—37, and many other like precious words which are contained in God's Holy Scriptures, even though they be not incorporated in the scriptures of our opponents.

## A STRAY THOUGHT.

By L. P.

We of this century, born years after the event, can scarcely realise what an astounding, startling fact it must have been to the civilized world when our Colonies in America wrenched themselves away from the mother country, to which they had hitherto felt a loyal attachment, and suddenly burst forth as a new and independent nation, born, as it were, "in a day," owner of a magnificent territory, and destined to sweep far on to the West and South. Who would have anticipated such an event a few years beforehand?

William Smyth, Professor of Modern History in Cambridge, says, in a lecture dated 1811, on the American War: "I am much disposed to offer this subject to your reflections, and, therefore, as a conjecture, though an obvious one, I should say, . . . . that the great event to be expected is, that the Empire (American) should break up into two or more independent states or republics, and that at some distant period the Continent of America may be destined to exhibit all the melancholy scenes of devastation and war which have so long disgraced the Continent of Europe."

How curiously near the fulfilment of this anticipation appeared to be in the Sixties, when at one time during the Civil War in the States, it seemed probable they would be broken up into two permanently separate powers. But no, it was said by Jacob of old, Manasseh was to be *a* people, and great, and accordingly we trace the finger of God—markedly—in bringing about a peace in the States which preserved them from a division that would have made them two peoples! This is the more notable, because when the tribes were settled in Palestine Manasseh was divided into two locally, as if to prevent it being supposed they were ever a separate great people in the former times.

When the difficulties arose between England and her American subjects, the God of Israel seems to have hardened the heart, and strengthened the obstinacy of a good king, so that, in spite of the fervid, eloquent opposition and wise arguments of eminent statesmen, an unjust, tyrannous war of subjugation was carried on with our brethren in the flesh, entailing great suffering, and loss of life and of wealth, on both sides. But the word of promise was fulfilled. The yoke of Ephraim was cast off, and the elder brother has become "a great people."

Marvellous as was the outcome of the terrible struggle when American States became free, with its example before their eyes, it is scarcely less a wonder that our Colonies in other parts of the world, instead of breaking away from the parent stem entirely, seem to be linking themselves more

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and more closely to it. Yet a few years ago, a feeling seemed to have arisen in Britain that the Colonial children, being fully grown to manhood, they might be expected to declare themselves free of all parental control, and that small blame would attach to them if they did so! But now, assuredly, it would be considered a source of national indignation, grief, and humiliation, if such a course was adopted.

We need not fear it. Why? Because we were to be a nation, and a company of nations, and where is it stated that that partnership was ever to be dissolved? It *was* written by implication that Israel was to lose "the other" (Isa. xlix. 20), and cry out for more place, since what they had was "too strait" for them. And more and more place is being needed and given to us, in spite of those who deprecate any increase of our dominions and responsibilities as landowners!

We may look for the "lost other" one to be knit again to us in close brotherly fellowship, for is not Manasseh to have his allotted portion with us in "Palestine restored" (Ezek. xlviii. 4, 5)? and may we not believe his standard will wave on high with that of Ephraim, when all Israel again possesses the land God gave to Abraham and his descendants for ever?

## ISRAEL'S CHURCH.

By F. C. Pringle.

### PART I.—WHEN WAS THERE FIRST A CHURCH AMONG THE ISRAELITES?

When God gave Moses directions how to build the tabernacle in the wilderness, and commanded him to anoint Aaron as first High Priest, with others of the tribe of Levi as priests under him, God also directed that the people were to pay the tenth or tithe of all produce for the use of the tabernacle and support of the priests and the services. When Solomon built the temple, which took the place of the movable tabernacle, the same order of services and regulations was maintained. It was Samuel, the priest, who anointed Saul and David to be kings of Israel, and the most intimate relation and connection seems to have existed between Church and State, for, in fact, it was God Himself who first established the Church. When the Israelites were carried into captivity, 721 B.C., they abode "many days without a king and without a sacrifice and . . . ephod" (church)—Hos. iii. 4. When we next meet them in the British Isles, where Dan and Simeon arrived under the name of Kelts, and Ephraim and the other tribes were called Angles, Saxons, Jutes, Danes, and Normans, we find that their Church arose once more before their king and was united as early as 687 A.D. under an archbishop, as the Church of Israel had been united under the high priest. We shall trace the course of the history of the Church of Israel as now continued in Britain.

### PART II.—WHEN WAS THERE FIRST A CHURCH IN BRITAIN?

We cannot tell when or by whom Christianity was introduced into Britain, but there is great reason to suppose it may have been by St. Paul himself. There is also a legend worthy of credence that Joseph of Arimathea came to our island and was buried at Glastonbury. We do know for certain that in 314 A.D. three bishops, with their priests and deacons to attend them, went to a synod held in France. In the sixth century Irish monks came to Scotland and England and preached all over the north and west. It is, therefore, a great mistake to suppose we first received Christianity from Rome. Augustin and his forty monks did not arrive from Rome till 597 A.D., and they only converted the king and people of Kent and south east of England. He was made Archbishop of Canterbury, but the Welsh bishops refused to be under him. Theodore was the first to unite the whole Church of England under himself as Archbishop of Canterbury in 687 A.D. There was not a king of all England till 828 A.D. It was Augustin and Theodore who introduced the organisation of Rome, which was of advantage to the Church. There have been ninety-two Archbishops of Canterbury, and the list is carefully kept just as was the list of High Priests among the Israelites.

### PART III.—WHAT AUGUSTIN TAUGHT.

Though Augustin was sent by the Pope of Rome (597 A.D.), we must not think he taught the Romish religion as we know it now. All the errors of Rome crept in by degrees, and after the time of Augustin, and it was these errors that the Church of England threw off at the Reformation. It was only the monks who were not allowed to marry—the clergy all had wives, and they were not forbidden to have them till about 500 years after Augustin. Transubstantiation, which means believing that the bread and wine in the Holy Communion is turned into the actual body and blood of Christ, was not declared to be a doctrine of the Romish Church till 1074, though a great contest had been going on about it in the eighth and ninth centuries. Augustin never taught people to pray to the Virgin Mary and the saints. When we study history and see how many of the doctrines of Rome did not appear till nearly a thousand years after Christ, and some of them not till this century, it shows us what a much purer religion Augustin taught us, and also that it is impossible the Romish Church can have received her teaching from St. Peter, as she professes.

### PART IV.—WHAT IS AN ESTABLISHED CHURCH?

To have an Established Church is for the State to recognise the necessity of religion. In Scotland the Established Church is Presbyterian, with quite different forms and ceremonies from the English Church, so we see that, using the Prayer-book or any special form has nothing to do with establishment. An Established Church is, therefore, whatever special form of worship the State chooses to recognise; and the State having recognised it, is bound to see its laws are carried out and obeyed. The State, in fact, supports the Church, not in the sense of giving money, but by giving her position and by helping her to carry out her laws. To disestablish our Church after being closely united to our State for some 1,500 years is for the State to cast off religion and to say that, as a Nation, we will no longer publicly acknowledge God as our Supreme Ruler, though, of course, as individuals and private people we may be quite as religious as we have ever been; but we should not only think of ourselves as individuals. But as a part of the nation of His chosen people Israel.

*(To be continued.)*

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The following appeared in *The Free Church of Scotland Monthly*, for October 1, 1894:—

"The English language is to become the missionary language of the world. At the National Congress lately held in India all the speeches and proceedings were in that tongue. There were gathered at Madras seven hundred delegates from all parts, including Afghanistan, Nepaul, and Scinde. They spoke among themselves nine different languages, but the English was the only one in which intercommunications were attempted. . . .

"We sometimes think ill enough of Germany, but its services in connection with the missionary enterprise are not to be despised. The Protestants of that country are represented in the foreign field by 16 societies, which occupy 429 central stations, employ 658 German missionaries and 113 native pastors, educate 60,000 children, train 292 students, and preach the gospel to millions of Gentiles, 266,000 of whom have been baptized."

[This will be comfort for our Teutonic friends.—Ed. Banner of Israel.]

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Errata.—Page 98, col. 1, line 27, read Gen. xxviii.; also page 116, col. 1, line 14 from end, read Isa. lxvi.

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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 NATION THAT IS TAUGHT OF GOD HOW TO RULE THE CHEAPER RACES.

WE hope our readers have often noted and reflected on the fact that God gives us frequently a small portion of the earth, such as Madras, Bombay, or Aden, and then makes that an occasion for our acquisition first of the neighbouring lands, seas, or coasts in the close vicinity, and then of the country beyond, *ad infinitum*, till our acquisitions become at last continental, or bounded like India itself, by the ocean only. We have told the story in "The Geography of the Gates," of the way in which we were made to be the possessors of Aden in the Arabian Sea. An accidental (?) wreck of a Madras coasting vessel, in 1837, off Aden, led to the demand by Bombay of "explanation and reparation" from the native ruler of Aden, who had maltreated the wrecked mariners. The Sultan promised both, and offered besides to sell Aden to the Indian Government.

Captain Haines, of the Indian Navy, went to take possession, but found the Sultan was dead, and his son, who reigned in his stead, refused to give up his property and defied the British lion. The result was instant and fatal to the native Sultan. Israel stood up, and the place fell into her hands. It remains there to this day from January 16, 1839, when this important sea-gate was captured. But is Aden following the usual law of British foreign Gates, by compelling this country to add to her dominions regions still beyond, by reason of her hold on Aden? We wish to tell that story, too, as proof of our assertion that God is still dealing with us according to His promise, and giving us with the Gates strategical possessions yet further afield, and teaching us there to subdue the land and its semi-savage inhabitants, to His glory, and for the good of those who are happy now in the enjoyment of the *Pax Britannica*.

Ten years ago, Egyptian rule collapsed in the Soudan, and made it necessary for us to decide at once what we should do with respect to a bit of African coast, just opposite Aden, occupied by native tribes who are known as the Somalis; such coast being 300 miles in extent east and west from near Cape Guardafui to the neighbourhood of our Gate, Perim Island. We were obliged to consider the matter for two reasons. One was, that Aden derives much of its supplies of meat from Somaliland, and we could not entertain the idea of the latter falling into the hands of either the French or the Italians, the former being (in the second place) anxious to possess a coast which could effectually control the overland trade of India, and so eclipse the strategic value of Aden and Perim in respect to that trade. The result was, that after we had compelled the Egyptians to give up their hold on Somaliland, we were obliged to assume the Protectorate of that region ourselves in 1885. The resident of Aden consequently rules now over the Somalis, and British Consular Agents, aided by small bodies of British Indian infantry, and by local police levies, hold Somaliland, which, for Aden's sake, we have added to the Queen's dominions. How we have, by suiting our Indian laws and procedure to the almost savage condition of the Somalis, made them happy and contented with our rule, is well told by the *Times* in a leader of February 16, thus :—

> The result of this arrangement is that the people freely seek justice in the British Courts and invoke the mediation of British officers in the feuds that constantly spring up between the many tribes and sub-tribes into which they are divided. One thing only, our correspondent observes, is ever likely to deter them from doing so—namely, the substitution of the "tedious and costly" procedure which we enjoy at home for the methods now in use in Somaliland. A general spread of peace and contentment has accompanied the introduction of our rule. Within ten miles of the coast we insist on law and order absolutely. For that distance inland the raiding of caravans travelling to and from the ports, and other predatory practices dear to the untutored children of the soil, are sternly forbidden and punished by fines. These innovations on immemorial custom are enforced by small bodies of the Indian infantry, by a native police force, and by a native camel corps, who have acquired, by inherited instinct or in some other fashion, a remarkable aptitude for tracking out

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and hunting down their offending neighbours. So efficient, indeed, are these local levies that the withdrawal of the Indian troops in the near future seems to be thought possible. Besides order and justice and the relative prosperity these blessings infallibly bring with them, hospitals, dispensaries, and schools at the ports, generous relief in seasons of famine and destitution, employment on public works, and occupation in the service of the ubiquitous British sportsman in search of big game, are amongst the boons which our rule has conferred on the Somalis.

In return we have secured for ourselves the advantages at which we originally aimed, together with a certain amount of trade. The treaties into which we have entered with the principal tribes bind them not to sell or cede their lands to any other foreign State, to suppress the slave trade, and to protect British subjects on their travels. The headmen are judiciously subsidized, and an immense amount of friction is doubtless saved by this primitive but notoriously effective expedient. We have settled, too, the more urgent, at all events, of the boundary questions raised in this part of the globe by the proximity of European neighbours.

It seems that the French once made a decided bid for the Somali coast, and would have been glad to secure it. But the British authorities were on the alert, and carried off the prize. The French have, however, declared a small harbour, and village they possess, called Jibuti, "a free port," in order to divert trade to it, and away from Berbera and other British ports in our new territories, where a Custom tariff of 1 per cent. *ad valorem* on exports, and 5 per cent. on imports, is levied.

The *Times* special correspondent does not believe the French will do much to attract trade to their possession as they have but few men from France to work it; and their "free port" does not offer commercial advantages such as our British stations do. One point to our disadvantage is named by the *Times*—namely, that most of the cotton cloth used by the Somalis comes from Massachusetts in the United States. Our British merchants ought to see to this, and remedy the mistake. The sum of the whole matter is well put by the *Times* writer, who says that we may, as a nation, be proud of our new possession Somaliland, since it affords "a good example of British rule admirably adapted by local administrators to the special wants of a population whose civilisation remains in the rudimentary stage. The distinctive merit of our sway is its "flexibility of adaptation."

"To possess that attribute is the mark of all genuine ruling races. It appears in the simple administration of a group of nomadic tribes, as well as in the complicated government of an Empire." In short, "Israel's seed is known among the nations, and their offspring among the peoples: all that see them acknowledge them that they are the seed which the Lord hath blessed" (Isa. lxi. 9, R.V.). In respect to which we may surely say, Let Israel, the British, praise the Lord!

## PESSIMISTIC FALLACIES.

By E. Reep.

Those good people who entertain, like the late Dr. Pearson and the author of "Eschatological Events, or the Future of the British Empire, Russia, the Papacy, the Jews," etc., an undeviating conviction that the Anglo-Saxon race is doomed either to extinction or to an impotent subjection to some future power, have doubtless seen irresistible confirmation of their special and peculiar views in the recent denunciations of the "Labour leaders," Mr. John Burns and Mr. J. W. Benn, against our Israelite kin in the United States of America. Mr. Benn is recorded to have said that the civic side of American life was such that he had returned from his visit to the States feeling thankful that he was a Londoner. In his opinion the Americans had devoted so much time to the pursuit of the almighty dollar that their cities had become the possession of the devil; wherefore a catastrophe was coming in America to which the French Revolution would be but a passing vision.

Mr. John Burns has expressed himself in the *Westminster Gazette* of Jan. 17th, rather more cheerfully. Asked by an interviewer if the future had any hope for the Americans, he replied, "Yes, there is a latent energy in that race, which, if once directed to purifying their municipal and political life, will make Birmingham and Liverpool look to their laurels." According to Mr. Burns the Americans are the most enterprising and sharp-witted people in the world; but their enterprise wants humanising and moralising. As British-Israelites we can well believe it. How often has Israel of old been exhorted to love judgment, to hate robbery, to direct their work in truth; and how often has such exhortation been neglected or set at nought? Nevertheless the people have not been consumed; shame hath devoured the labour of their fathers, but they have yet been preserved as a seed in whom God will be glorified (Isa. xlix.). It is, in fact, the lack of knowledge, the need of knowing their Identity with Israel that causes the Anglo-Saxon race, wherever spread, to allow social and political corruption to taint the national life, whereby they cloud with dishonour their great destiny, which is to blossom and bud and fill the face of the world, not with the rust of deterioration, but with fruit (Isa. xxvii. 6). Thus we hail with satisfaction the assurance that, despite the severe indictment that has been brought against the House of Manasseh, things are not so hopelessly corrupt as to preclude any prospect of a righteous and healthy future.

If there is one topic more than another with which the pessimist concurs it is the fertile subject of "hard times." To correct the general impression that we as a people are drifting into bankruptcy, Mr. Grant Allen has made bold to doubt whether we are quite in the tottering condition of not having, to speak figuratively, a leg to stand on.* "If," says Mr. Allen, "our times be really hard, how, then, our present undeniable increase in luxury? Why a positive increase where we might reasonably expect a progressive diminution? Why a constant advance in the apparent comfort of the working classes? Why a demand for better clothes, better food, better houses? Above all, why a continuous and increasing supply of the purest luxuries—each according to its kind—from the penny papers up to new theatres, new watering-places, new race-courses." But this is not all. "Take bigger things still," says Mr. Allen. "Look at the buildings and decorations of the visible London. Every year we see handsomer and handsomer facades, a greater expense on the erection of premises, a greater profusion of pure useless ornament. The old, bare, and square houses are now at a discount." Yes, adopt what views we will, "the fact remains, in the face of all this glib talk about hard times, that the business parts of London are rebuilt every day at greater and greater expense, while the houses and flats become larger, handsomer, more spacious and airy, better supplied with lifts, electric lighting, every comfort, every luxury. New chambers rise every day, and rise in price; yet as soon as the suites of rooms are built, our 'depressed' population is ready and eager to take them at

* *Westminster Gazette*, Jan. 19th, 1895.

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enormous rentals." Beholding these things Mr. Grant Allen finds himself in a difficulty. He might emancipate himself from it were he to study British-Israelism ; as it is, he foolishly invites our British economists to solve it for him—viz., "How can we reconcile an increasing expenditure with a falling income ?"

British-Israelites are not the only folk in conflict with pessimism. The Right Hon. Cecil Rhodes, the Cape Premier, in his efforts to develop our interests in Matabeleland and Mashonaland, in a territory as large as Central Europe, has had to fight, as it were, with scorpions, dead-set against British ascendency and British expansion. But conclusions have been tried and the issue seems to be that Matabeleland and Mashonaland are destined to become great English markets as well as great mineral wealth-producing countries to be worked by the British. As England's trade is for the benefit of the world, the world need not complain of British enterprise in South Africa ; let it rather rejoice in the headway it is making, and that under the direction of an Englishman who has already attained to the honour of being ranked among the makers of Great Britain. Mr. Cecil Rhodes has been styled "an epoch-making man." British-Israelites can say more ; they can say he has been appointed by God to help consummate a divine purpose, the purpose that has designed the fulfilment of Jacob's prophecy (Gen. xlviii.) that the seed of the House of Joseph (the Ten Tribes) should become in the progress of time a multitude of nations. This being the unquestionable meaning of Britain's company of daughter-nations, the consolidation and federation of the British Empire is a foregone conclusion, an inexorable and enforced certainty. The pessimistic white feather must therefore retire into the background, eventually to hide itself in the dust.

Although pessimistic fallacies abound, the optimist is not an unknown quantity. When he appears before us, however, he frequently assumes (as a rule unconsciously), the rôle of an Anglo-Israelite. Mr. Stead, who is a manifest optimist with his belief in a "closer English-speaking union," often applies to the British the term Israel, as when Admiral Tryon met his tragic end, when he was referred to as "a ruler in our naval Israel." But with regard to the pessimistic wet blanket, possibly the time has not arrived for a general and wide-spread belief in the sublimity of British greatness, and it is not improbable that the present worship of King Demos may have somewhat to answer for in the matter. Dread of the misuse of power by the people is, to some, as a millstone round the neck of a drowning man. They feel the British nation is on the decline, and ere long will naturally follow its decay and fall, just as the ancient Romans or the Athenians, who prided themselves on their maritime ascendency and democratic form of government, declined and perished. For this lamentable phase of dejection British-Israelites offer an antidote. The Romans were not Israel, nor can we positively say that the Athenians, wholly or in part, represented the chosen people, notwithstanding that Xenophon affirms that there were Ten Tribes at Athens ; but we can point to conclusive evidence that the British are Israel, and that as Israel the British race will exist a people for ever. And the kingdom that is to be theirs is a kingdom that will embrace the whole world, and that kingdom will stand as long as time exists (Dan. vii. 27). Let us, then, take, with a grain of salt the fallacies of the pessimist.

## "THE KING OF THE NORTH" (DAN. XI.); "GOG" (EZEK. XXXVIII.); THE EIGHTH HEAD OF THE BEAST (REV.):

### THEIR RELATIONS ONE TO ANOTHER AT "THE TIME OF THE END," AND AGAINST WHOM DO THEY COME UP IN PALESTINE ? *

BY H. ALDERSMITH, F.R.C.S., M.B.,
*Author of "The Fulness of the Nations."*

As a student of prophecy for at least eighteen years, and having read much that has been written, I have come to the conclusion that the men who are helping most are those who are trying to break down the wall of partition between the two opposed schools of Historical and Futurist interpretation; and that, in time, we shall agree that both have been wrong in condemning one another, and that some combination of the two diverse views is the solution of the mystery.

For instance, though I have held chiefly to an Historical interpretation, yet I do not believe for a moment that the popes represent the last head of the beast. That symbol takes in a much larger dominion than the popes have ever had, or will have. Again, "the beast" is the symbol of the *Imperial* and *civil*, not of the *ecclesiastical* power of the world: or, as Dean Alford says, "the secular or persecuting power." It is, I believe, a power embracing not the Roman Empire *only*, but a far larger dominion. I also maintain that the eighth head of the beast is the symbol of an *Empire*, not of a man, though I fully agree that a man will be at the head of that last Empire.

In trying to throw some little light upon these prophecies, I must ask you to pardon me if I appear to speak somewhat dogmatically. It is because I have so little time, and can only give my own views. So forgive me if they seem to you somewhat new and startling, as we shall never find out the whole truth if we only work in the old grooves. In the first place, I think it is useless for anyone to attempt to understand the meaning of the last head of the beast without taking into consideration the whole of the Old Testament prophecies.

These old prophecies either have been or have to be fulfilled; and they must not be separated from those of the Revelation, and forgotten, as if they were of no moment to us as Christians. Remember, Christ came "that He might confirm the promises given unto the fathers" (Rom. xv. 8), and not to do away with the Old Testament prophecies, as some appear to think. The House of Israel—wherever that lost House may be found—and the House of Judah, or the Jews, have to play a most important part in the coming troubles. All the prophecies in the Bible refer in particular to the *two* Houses of Israel and Judah, and to other Empires and peoples as they have oppressed, or come into special contact with, God's elect or chosen race.

Not one of us doubts the fact that "the great tribulation" is future, and many think the time may be near at hand. If so, it is of the utmost importance to consider the prophecies concerning the chief actors in that terrible time of trouble. That tribulation is during the "time of the end" referred to by Daniel (xi. 40); the time when the "King of the North" comes into the Glorious Land, and also the time when "Gog" comes against Israel and against Judah. For, do not forget, the important vision concerning the reunion

* A Paper read before the Prophecy Investigation Society, London, November 21, 1893, and published in *The Covenant People*, for July, 1894.

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of the two sticks (which represents the two, *now separate*, Houses of Israel and Judah)—I say, this vision is given in the chapter immediately preceding the one foretelling the coming up of Gog against them, after the partial and preliminary return to Palestine.

The first point I wish to prove is one generally accepted by students of prophecy—*viz.*, that the "King of the North," in Daniel xi., is a symbol of the same power as "Gog" in Ezekiel xxxviii. It is very evident that the King of the North is a *future* power; for he is to come up at "the time of the end," which cannot refer to any past time, but to that time of trouble such as never was, and "at that time Thy people"—*i.e.*, the Israelites—"shall be delivered" (Dan. xii. 1). There is an excellent little book, called "The Time of the End," by the Rev. W. Chamberlain. In it he most conclusively proves that the prophetic "King of the North" is the power dominating in Syria; and whoever dominates there at the time of the end will be the final King of the North. He also shows that this power is identical with Gog of Ezekiel xxxviii.; and the Rev. T. R. Birks also proves this in his works. Few students of prophecy deny this conclusion; and if Ezekiel be studied, it will be seen that Gog, or Russia—for every student of these mysteries knows that Gog is Russia, the Empire of the Czars, and which I have now no time to prove, but must take as a fact—I say, Gog, or Russia, has many people with him; as it is written: "Persia, Cush, and Put; Gomer, and all his hordes; the house of Togarmah, in the uttermost parts of the North, and all his hordes; even many peoples with thee" (Ezek. xxxviii. 5, 6). In modern English, these names are supposed to stand for *Persia*, while *Cush* is Ethiopia, the Abyssinia of our times; *Put* is Libya—*i.e.*, North Africa, west of Egypt. *Gomer*—Gomer-man is the Ger-man, and Gomer and all his hordes refer, I think, to German and kindred races in Europe. Then, by the house of *Togarmah* is meant the Turkoman hordes of Central Asia, which are fast falling under the power of Russia at the present time. If Dan. xi. be consulted, it will be seen that the "King of the North" is *also* to have the Libyans (*i.e.*, North Africa), and the Ethiopians (*i.e.*, Abyssinia) at his steps, and the land of Egypt shall not escape him. These are striking links between the King of the North and Gog. Further, the "King of the North" in Daniel always refers to the power dominating in Syria and Asia Minor. Hence we may expect Russia to gain full possession of that part of the world, which she is now rapidly acquiring, and has been struggling after for centuries, before she appears as the "Gog" of Ezekiel, and comes against the Israelites.

To show that Gog is "*the Assyrian*," or the "King of the North," we may notice that God actually addresses him in these remarkable words: "Art thou he of whom I spake in old time by My servants, the prophets of Israel, which prophecied in those days for many years that I would bring thee against them?" (Ezek. xxxviii. 17—23). Isaiah, Micah, Joel, and Jeremiah were the chief prophets before Ezekiel, and we find Isaiah saying, in chapter xxxi.: "So shall the Lord of hosts come down to fight upon Mount Zion . . . Then shall *the Assyrian* fall with the sword, not of man." The primary fulfilment of this, of course, was in the days of Sennacherib (see also Isa. x. 24; xiv. 25; xxx. 31); but surely it also refers to the final destruction of God's great enemy in the last days, as we read in Micah v. 5: "This man shall be our peace, when the Assyrian shall come into our land. . . . He shall deliver us from the Assyrian when he cometh into our land." This is recognised in "The Speaker's Commentary" on Isaiah xxiv. 25, "The blow inflicted by Sennacherib was the symbol of a greater overthrow spoken of in xxv. 7, 8, 'In this mountain he shall destroy the face of the covering cast over all the peoples.'" This is also the overthrow described in Joel iii., which must be the same as in Ezekiel xxxix., and Zechariah xii., and referred to during the great tribulation mentioned in Jeremiah xxx. 1—8, where it is written, "God will break his (the Assyrian's) yoke from off thy neck."

If the "Gog" of Ezekiel be the same power as the "King of the North" of Daniel xi.—as most believe—then it is very clear, that both those descriptions of an invasion of the Holy Land refer to *one period*, though perhaps to different acts in the one last drama; and that Zech. xii. to xiv. will be also fulfilled at that time, as the events there foretold are clearly to take place at the same time as the coming up of the "King of the North"—"the Assyrian"—and will be during the last great tribulation on Israel and Judah: for God's *elect* or *chosen people* are the nations they come up against.

So many seem to be puzzled concerning the relation between "Gog" or the "King of the North," and the "Eighth Head" of the beast.

I have no wish to turn prophet; but, however much the Papal and Mohammedan powers have fulfilled prophecy in the past, there must still be a *final* great Power, represented in Daniel as the "King of the North," coming up against Jerusalem; and also, a mighty Empire symbolised by "The Beast" of the Revelation. To prove the latter assertion, and to show that these symbols do not refer to the popes of Rome, I need only call your attention to the fact, that the image of Daniel is to exist *as a whole* when the stone falls upon its feet; and it is destroyed *as a whole*, and not simply the Roman Empire; for it is written:—"Then was the *iron*, the *clay*, the *brass*, the *silver*, and the *gold* broken in pieces *together*"—*i.e.*, when all existing as one final *Empire*, and not as a final *man* (Dan. ii. 35).

Now "the beast" of Rev. xiii. actually has three marks set upon it which prove that its dominion will be much more extensive than the Roman Empire; for the symbols of the first three beasts of Daniel vii. are there portrayed. For we read, "And *the Beast* which I saw was like unto a *leopard* and his feet were as it were the feet of a *bear*, and his mouth the mouth of a *lion*." The idea of a *Roman* beast *alone* is far too small for this united symbol; it shows much greater dominion, as Dean Alford says:—"Thus uniting in itself the three previous kingdoms of Daniel." In consequence representing, not the Roman Empire only, but the aggregate of the Empires of this world as opposed to Christ."

Again, we must always remember, that "the beast" of the Revelation is a most complex symbol, and that it has seven heads; which I fully believe (see Alford's Commentary) represent the great world Empires that have oppressed Israel and Judah, conjointly and separately, even to the present day. Five of the heads, or successive world Empires, had fallen in St. John's time—*viz.*, Egypt, Assyria, Babylonia, Medo-Persia, and Græcia; while the sixth head was in power at that time—*i.e.*, the Roman Empire. "So that," as Dean Alford remarks, "to interpret these kings as Emperors of Rome, or as successive forms of government over Rome, is to miss the propriety of the symbolism, and to introduce utter confusion. They belong to the beast which is not Rome, nor the Roman Empire, but a general symbol of secular anti-Christian power."

Different views have been taken of the seventh head. Some consider it is the Christian Empire, beginning with Constantine (Alford); or the Germano-Slavonic Empire,

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Others think it may be the Ottoman Empire, which has trodden down Jerusalem after the sixth head; as we might very naturally expect *all* the heads of the world-beast to have had, or to have, some special relations with the Hebrew race and Jerusalem. For it is very evident, that all the first six heads oppressed God's chosen people Israel, and that the eighth is to be the last and the great oppressor of them in the future; therefore some think the seventh head must also have had something to do with the Israelites, and have trodden down Jerusalem. But, of whatever Power the seventh head may be a symbol, it is very evident that the eighth head is really "the beast" itself; for as Dean Alford says, "This eighth, the last and worst phase of the beast, is not represented as any one of his heads, but as being *the beast himself* in actual embodiment. . . . Not one of the seven, but the successor and result of the seven, following and springing out of them."

Therefore, taking all these points into consideration, we may reasonably expect "the beast"—the eighth head—of Rev. xiii. to have power over, and to be supported by, the whole of the territory represented by Daniel's image—*i.e.*, over the old Babylonian, Medo-Persian, Grecian, and Roman Empires; or the territories of the beasts of Daniel vii.

Now, the chief question to solve is:—Are there two distinct great world Powers at the time of the end, "the beast," *and* "Gog" and his supporters; or are they different symbols of *one* last combined Empire?

Most students of the Prophetic Scriptures think that these two symbols refer to two separate powers in the last days; and they speak of Gog—"the Assyrian"—as "the last great hail," or "the third woe," following "the second," or the Turkish "woe." But if the great tribulation is referred to in Rev. xi. 14, as "the third woe," as I believe, I can see no reason why "the beast," in his final form, should not be the prime mover in that last woe.

It is evident that the destruction of "the beast" cannot be some time *before* the destruction of Gog, for Christ's Millennial reign begins after the overthrow of "the beast," and the invasion by Gog cannot take place in the commencing years of the Millennium. Nor can this passage — Ezek. xxxviii.—refer to the destruction of "Gog and Magog," in Rev. xx. 8, 9: for according to Ezekiel xxxix. 22, 28, 29, the Israelites are not to know the Lord *fully* till the time of Gog's overthrow; and, as the Twelve Tribes of Israel will, undoubtedly, know the Lord fully during the Millennium, and also be the great world-wide Empire on the earth, with its centre at Jerusalem, during Christ's reign, it is self-evident that the coming of Gog, described in Ezekiel, must be before, not after, the Millennial reign.

Now, I have just shown you that this overthrow of the "eighth head" by the personal and pre-millennial coming of our Lord cannot be some time *before* the destruction of Gog; but can it possibly be some time *after* Gog's overthrow? I say, most assuredly not; for the destruction of Gog, or the King of the North, is at the same time as the siege of Jerusalem mentioned in Zechariah xiv., when "all nations"—not only the Russians, but a mighty combined host of all nations—will come up against the Holy City. And it is very evident that this siege is just before Christ's advent to destroy the last head of the beast, when—as we read in Zechariah xiv. 4—"His feet shall stand in that day upon the Mount of Olives" (see Acts i. 11). But, if the destruction of the eighth or final head of the beast *cannot* be some time *before* the overthrow of Gog, and it *cannot* be some time *after* Gog's overthrow, *it must be about the same time.*

Hence, those who consider these symbols to represent two *separate* great world Powers in the last days are in an insuperable difficulty—*viz.*, that *two* universal Powers over the territory symbolised by the image and beasts of Daniel are to exist at the same time, both coming up against Jerusalem and the Israelitish people, and both to be overthrown by our Lord's second advent.

No: I maintain that these two Powers must be identical, *as they have dominion over the same territory at the same time!*

The mighty hordes that are to come up against the Holy Land and God's chosen race, with Gog, the Assyrian, at their head (for Russia is rapidly nearing the territory which was originally the seat of the Assyrian monarchy): these hordes, I say, are Persia, Gomer, and all his bands, the house of Togarmah, &c., even many peoples, or, as Zechariah says:—"I will gather all nations against Jerusalem" (xiv. 2). Surely all these peoples represent the territories of the old Assyrian, Babylonian, Grecian, Roman, and Ottoman Empires. So that, under Gog, we shall yet see one mighty combined world Power coming against Israel and Judah. But this is only Daniel's image standing complete at the last, as is so clearly predicted; or the last head of the world-beast, supported by the ten-kingdomed confederacy, which final beast has also the mark of the leopard, the bear, and the lion—*viz.*, *the beast himself*, who Daniel foretold was to be slain, and his body burned with fire; and then "the saints of the Most High," *who, remember, must be Israelites*, are to possess the *temporal* kingdom on this earth (Dan. vii. 27).

If you carefully work out these points, I think you will agree with me, that all these three symbols refer to one united final world-wide Empire; not of the whole globe, but of the Empires of those portions of the world formerly occupied by the nations who have come into contact with, or who have oppressed, God's chosen people, Israel and Judah; and which nations are symbolised in Revelation as seven successive heads of the world-beast. This Empire is headed by "*the Assyrian*," who will, with "the kings of the earth and their armies," as we are told in Rev. xix. 19, be "gathered together to make war against Him that sat on the horse," *i.e.*, against Christ Himself.

The eighth head of the beast has to do with God's elect people the Israelites, as well as the chief actors in Daniel and Ezekiel's prophecies. The Twelve Tribes are mentioned in the Revelation, and the Great Tribulation also, which the prophets of old said was to be a tribulation on *both* the Houses of Israel and of Judah. Moreover, all the previous heads of the world-beast have oppressed the Hebrew race; and the final head, or the beast himself, will be no exception, but possibly the old Assyrian again, one of the previous heads—*viz.*, the one that took the House of Israel captive, and therefore—as we might expect—to be overthrown by Israel's Deliverer, the Messiah, at the final crisis in Palestine (Ezek. xxxix.).

Again, the overthrow of "the beast" in the Revelation is described in almost similar words to that of "Gog" in Ezekiel. Just compare the two passages, with the birds of prey feeding on the slain (Ezek. xxxix. 17—20, and Revelation xix. 17, 18).

I ask you, how can it be possible that there can be *two* such extensive Empires at "the time of the end," as the Powers symbolised by "the beast and his armies," and "Gog and his hordes." This view is not new, and has been held by many before me, even by the Rev. T. R. Birks, who, in 1846, remarked about this final Empire as follows:—"Hence we have a strong presumption that *one* mighty leader will hereafter group under his banner the western tribes

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of Europe, the power of Russia, and the districts held long before by the King of the North. This chieftain, whether a Russian Emperor, or a second Napoleon more successful in his Eastward warfare, would fulfil every condition which the vision of Daniel suggests, and which the words of Ezekiel seem evidently to require" ("Two Later Visions of Daniel," p. 333).

With regard to the ecclesiastical symbols, the "two horns," I think the Roman church may yet unite with the Greek, forming one great worldly church, the two-horned beast, and, in the end, perhaps, the Greek church especially, ministering to the final head of the beast, or Gog.

When all these *non-Hebrew* nations are gathered together against Jerusalem to destroy the mighty and the Holy People, even at their last great trial of faith, then will be the time when the Lord Jesus Christ, with his previously raised and translated people, will stand on the Mount of Olives; and the Jews, or the House of Judah, as Zechariah foretold, will have the spirit of grace and supplication given to them, and they will be regrafted on to their own olive tree (Rom. xi. 23), from which at the present time they are broken off (Rom. xi. 17). Now, this olive tree must, of necessity, be an *Israelitish* tree, and also existing at the present time with some of the branches on it, even as a nation (Matt. xxi. 43), [though so few try to find out where this Hebrew stock is], *on to which* the Jews will be *re-grafted* at the second advent of the Messiah.

(*To be continued.*)

## THE *ST. JAMES'S GAZETTE* ON MR. CECIL RHODES.

On January 19th last, *St. James's Gazette* published the following:—

"Mr. Rhodes is a strong man, and he is doing strong things in the way that Englishmen like. Under a certain amount of 'swagger' in his speeches, there is always the true sense of British greatness. Mr. Rhodes, like most men who have done much in the world, is something of a mystic. We do not know whether he shares anything of his old leader Gordon's religious zeal; probably not. But he has a belief in Destiny; and he thinks that there is a higher law which lays it down that Englishmen shall go on opening up the world, exploring, conquering, civilizing, settling in waste places. And if it is said that this is British pharisaism and pride, one can only answer that it is this kind of pride which has made Britain what she is. If it has enabled a company of financial adventurers in half-a-dozen years to add territories the size of six European Powers to the Empire, to run roads, telegraphs, and presently railways, through pathless steppes and wildernesses, to plant busy little towns where there were lately the wigwams of savages, and to carry the flag of England two thousand miles into the heart of Africa, we can be grateful for it."

A friend who read the above expressed wonder whether Mr. Rhodes was acquainted with the views of the Anglo-Israelites, since according to the above he not only seems aware of them, but is actually working out British history on the lines he finds recorded in prophecy as the future of Israel. He believes in "Destiny"—that is, we suppose, in the destined career, according to God's fore-ordained purposes of His own nation and people. He finds in the Scriptures that Israel's destiny is to open up the world, "spreading abroad to the West and to the East, to the North and to the South" (Gen. xxviii. 14); "exploring, civilizing, settling in the waste places" (Gen. xxii. 18, Isa. xlix. 8). Mr. Rhodes does all these things as a leading man in a British colony, and fulfils them to the letter. He blesses South Africa and our new possessions there by running roads, telegraphs, and railways through pathless wildernesses, where the *tse tse* fly makes it impossible for civilized man to live. He causes the British flag to fly two thousand miles into the interior of Africa, and thus does something to fulfil the prophecy of Dan. vii. 27, concerning Israel.

Wherever we look in the present day we are confronted with the picture of Israel as drawn in the Old Testament, and with that of the British carrying out the functions of Ephraim, and posing as "the modern Israel," but wholly unacquainted the while with the fact they are indeed "the people of God," "His chosen ones," themselves. Wherever we penetrate and establish an orderly government, there the missionary follows with the Bible, the Sabbath, the Christian school, the Zenana lady, and the Bible woman, with the Gospel of the grace of God to lead the way. Next comes the secular training, the hospital, the college and university, new methods of cultivation, and vast advances in civilization, wealth, and power, among the native races, whose government we assume or direct, till finally, we present to the world such transformations as British India, and Burmah, Australia, and the South African colonies afford, all such being specimens of the power of Christianity and of the civilization it brings with it, to show forth the glory of God.

There are blots of course in our proceedings, as there were sure to be, since ours is at best but a sinful people. We do better, however, than any other existing nation, and thanks and praise for that fact must be rendered to the Lord alone. Our greatness is His gift to Israel (Gen. xxii. 17). Our wealth comes from Him (Deut. xv. 5, viii. 18). Our monarchy is the fulfilment of His promises to David (1 Kings viii. 25; 2 Sam. vii.). Our respect for true religion, for the Bible, the Sabbaths, and the laws of God, are what He promised to Israel (Matt. xxviii. 19, 20, xxi. 43; Isa. xxvii. 6, lviii. 13, 14; Ezek. xx. 20; Deut. vi. 4—9). Our desire to liberate the slave, and make all men free as God at first ordained, was the Lord's commission to His people Israel, as proclaimed in such texts as Isa. lviii. 6, 7.

Whether Mr. Rhodes sees all this in his public capacity and acts, we, of course, doubt exceedingly. He probably is a patriotic statesman who perceives that his nation's greatness is bound up with just those gifts which God foresaw would be necessary to make Israel His people fit agents for His purposes as respects the world at large, and he is striving by might and main to secure them for Great Britain. He sees how wonderfully God has given to our nation all India and Burmah, Australasia, Canada, and Egypt, besides the mysterious possessions we call "the Gates," but he "the coaling stations"; and he is persuaded that nothing could prevent an empire rising in Africa for the British Queen, which shall be more magnificent than all the other empires she reigns over now. He desires, probably, that such a destiny may be Her Majesty's, and he is fired with the ambition to secure it for her, and so have his name connected with the fact, as indeed it already is, in the name Rhodesia, which the newly-acquired territory is to bear, south of the Zambesi.

However that may be, we have proof before us that God can raise up among men, as He has in Mr. Cecil Rhodes' case, the fittest agents to carry out His purposes; and that, having selected him, He can cause all things to work

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together to make that agent's purposes to succeed. To the Lord be all the praise for raising up the Right Honourable Cecil Rhodes at this critical juncture, and for having given him success in all he has undertaken for British-Israel and her Empire.

## WHAT DO THEY MEAN BY IT?

By C. P.

I DO not know any writers of leaders in the *Daily Telegraph*, but I (in common, I expect, with many readers of the BANNER) would like to know what spirit prompts them to write such articles as the one I enclose. Why do they, as here for instance, declare that Dr. Jameson and the Right Hon. Cecil Rhodes are "men whom this country is almost alone in producing; men who, by their own strength and self-reliance, take upon themselves the functions discharged elsewhere by State Departments"? "Doing," they say, "with volunteers and scanty funds as much as Administrations effect with trained armies and overflowing treasuries," content to be rewarded in success, or by a dinner or two at which they make a speech! What prompts the wish that the British people "understood better what a magnificent heritage they have attained"?

Can it be a subconsciousness that there is more in the belief of the despised and "mad" British-Israelite and his cracked theory than they dare confess to? and when they write that "at an age like the present," . . . "while Providence, against their will and without their help, is writing the mighty story of Anglo-Saxon domination, and beyond them the fringe of Imperial power spreads its purple glory, and realms and provinces fall in to the grand freehold of a race busy at home about the 'mint, anise, and cummin' of politics," is it that behind the pen is the thought that the destiny of this nation is not entirely the result of British enterprise, and that world-wide influence and Anglo-Saxon domination is not the offspring of chance, but a fulfilment of a function designed for the nation by the covenant-keeping God of Abraham, when He decreed, "In thee and in thy seed shall all the nations of the earth be blessed," and "Be thou a blessing"?

The following are a few sentences from the report and comments on the occasion of Dr. Jameson's lecture on Rhodesia, taken from the *Daily Telegraph* of Jan. 29 last. The writer said:—

Yesterday evening, at the Imperial Institute, the Prince of Wales, with his usual readiness to sacrifice private convenience to public duty, presided at the meeting addressed by Dr. Jameson, of Mashonaland, and made a sympathetic speech at the close of the proceedings. The occasion was in every sense remarkable. The principal speaker of the evening shared with Mr. Cecil Rhodes the distinction of having been chiefly concerned in adding two splendid provinces to the British Empire. Both of them are men whom this country is almost alone in producing—men who, by their own strength and self-reliance, take upon themselves the functions discharged elsewhere by State Departments; and when they have done as much with volunteers and scanty funds as Administrations effect with trained armies and overflowing treasuries, find their sufficient reward in success. If Mr. Rhodes was the brain of that extraordinary expedition which has put an end in South Africa to the sanguinary tyranny of the Zulu, Dr. Jameson may be called its hand.

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As a matter of fact the British people very slightly understand and very inadequately appreciate the British Empire. Yet, as we have said, it belongs to them, and is theirs to utilise, theirs to profit by, theirs to maintain and develop, or else to neglect and lose. There are schools and academies where the pupils could recite the titles and order of the Hebrew kings, of the patriarchs in Genesis, or of the dates in Roman and Grecian history, but could not for the life of them name off-hand the forty-seven possessions and dependencies which, besides India, compose the jewels of the Imperial diadem. Figures are dry, and teach very little. It is almost in vain that the schoolmaster or mistress tells a growing English lad or maid that the British Empire exceeds in extent ten million square miles; that the populations under the sceptre of the Queen outside the Home Kingdom are more than three hundred millions; and that upon the seas, out of every thousand ships eight hundred and fifty are British. The little mind loses itself in the wilderness of such immense facts; but if the science of patriotism were properly comprehended in high quarters and properly inculcated in low, the entire nation would understand the value and importance of these possessions, not merely in the abstract, but to each and all of themselves, as the heir to a great country estate is taught to know the fields and closes and copses of his paternal heritage. The true cure for deficient wages and the lack of work is judicious emigration, which does to some extent go on in a blind and blundering manner, but not as it would and might, if enlightened means were taken to teach the rising generation what it possesses and how to make the best of the possession. For want of knowledge and the enterprise and adventure which are founded upon it, tens of thousands miserably exist in this country who might live happy and useful lives on the borders of the Empire or in its outlying towns and cities. The great dominant races of the world have always been those who, like ourselves and the Athenians, were not afraid to leave home. The decaying races are those who, like the Irish, the Poles, and the Patagonians, cling to their barren soil, and are terrified at change.

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Is this constant statement of such facts "blind" evidence? Is it not rather the awakening without perceiving they are awake of many who see men as trees walking, who know but cannot put a name to it? When the world wakes up to the fact that we are Israel, when the nation is "born in a day," will not such writers and journals say, "But we have been telling you all this for years"? Absolute political supremacy for the good of mankind, that is, and has been, Britain's work, the work to which Isaac Taylor said they were called, "not of choice, but by the providential ordinance of God." The work to which he pointed when he said: "Look forward 50 years, or another 100. At that time it shall be that the Anglo-Saxon race shall be in course, at a rapid rate, to Anglicize the habitable earth. A boast this may seem in its sound, but a homely matter-of-fact it is in substance."

E. de Laveleye, in "L'Italie Actuelle," writing Nov. 21, 1878, of the expansion of Jewish influence throughout all Europe, remarks, "If this ascending movement of the Israelites continue, they will be, in a century, the masters of Europe. The prophecy of Touseuel is, 'The Jews kings of the age.' When one considers the actual influence they exercise and the power that the future appears to have in reserve for them, one would rather believe in the realization of the Messianic faith of this chosen people, who hope one day to reign over all the kingdoms of the world."

Monsieur E. de Laveleye, Isaac Taylor, and the *Daily Telegraph* seem of one opinion, though expressing themselves variously. "Les Juifs," "les Israëlites," of the former, and the "Anglo-Saxon" of the two latter, seem but the shadow cast before of the coming event now present by God's fulfilled promises.

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## THE REV. A. BARING GOULD ON ISRAEL AND JUDAH.

In *The Jewish Missionary Intelligence* for February, 1895, a work by the Rev. A. Baring Gould is reviewed, and the fifth lecture based on Psalm lxvii. particularly referred to as interesting from the point of view of the Jewish journal. It is also interesting from ours, for several reasons. In the first place, the Rev. Baring Gould admits that the Ten Tribes and the two are in separation now. "According to all human appearance," he says, "the Ten Tribes are lost, while the other two are scattered all over the face of the earth." This is a satisfaction to us as far as it goes. It shows that the Ten Tribes are not amalgamated with the Jews or Two Tribes, now scattered everywhere, but well known; and it is admitted, too, that the Ten Tribes are "lost," which many of our opponents are prepared frantically to deny. The Jews, it is allowed, have also been dispersed, but somehow they have not been destroyed or lost. They are known everywhere, and have survived under every conceivable disadvantage. They have dwelt among all nations, but never been absorbed.

When our author adds that the Jews have been preserved as a nation, and have survived the bitter persecution inflicted on them by the brutality of man, we cannot follow him. The Jews are not a nation now, and have never been a nation since they were dispersed by their conquerors, the Romans. In no respect do they respond to the description of a nation. They have no fixed country as their own. They have no political cohesion or Government or language. They have no common ruler, laws, or religion. It is a great mistake to speak of them as a nation in the sense that the French, Germans, or British are each a nation. But Mr. Baring Gould adds that the Jews have fulfilled Balaam's prophecy in Numb. xxiii. 9, "The people shall dwell alone, and shall not be reckoned among the nations." These words were uttered as God's blessing to His people Israel. The Jews are at present under curse, and their dispersion and bitter persecutions are endured during the state of things described as the hardest lot any people in dispersion have ever undergone.

How can Balaam's words describe the Jews' sufferings when they were openly declared to describe their splendid blessings? Mr. B. Gould is certainly in error here, and Balaam had not the Jews' modern sorrows in mind at all, but the happy condition, as we maintain, of the sister nation Israel who, like the British, "dwell alone and are not reckoned among the nations," by reason of God's perpetual presence with them, according to Moses' definition in Exod. xxxiii. 16. British-Israel dwells alone in blessing and does not reckon itself among the nations.

But Mr. Baring Gould goes further. He says the Jews are mysteriously indestructible. This is true; but if they are indestructible, why should not the larger section of the children of Israel—namely, the House of Israel—be also mysteriously indestructible? If the Jews are indestructible, why not the Israelites of Ephraim, especially as Ephraim is the Lord's firstborn, according to Jer. xxxi. 9? No doubt, as our author says, God had some mighty purpose in view in the miraculous preservation of the Jews. But surely he sees what that was? Jer. iii. 18, Ezek. xxxvii. 15—28, Hos. i. 10, 11, and kindred texts make it plain. They are preserved that, in union with the more powerful and prosperous sister Israel, they may return together in triumph to their land and thus prove to the nations that the God of Israel is the God of truth. Mr. Baring Gould, however, is of another opinion, and he believes that the object in preserving Judah, or the Jews, was that they might fulfil Psa. lxvii. The words used by Mr. B. Gould are so remarkable that we must quote them. He wrote thus:—

"But, however suitable may be this Psalm for our own worship of God, this cannot be regarded as its *primary* meaning. The prayer is the utterance of a pious Jew, representing the Jewish Church. The very language he employs, we may observe, is borrowed from the blessing provided by God for the use of the high priest when blessing the people: 'The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee' (Numb. vi. 24). But, further, the *one nation* which the suppliant represents is put in contrast *with all the other nations of the earth.* 'God be merciful unto *us*, and bless *us*, that Thy way may be known upon earth, Thy saving health among *all nations*.' The suppliant in this Psalm, it should therefore be remembered, is a Jew, representing the Jewish Church. If this be overlooked, we shall entirely miss the prophetical teaching of the Psalm."

The meaning of the above, we take it, is that, according to Mr. Baring Gould, God is supplicated by the Jews through their representative, the Jewish Psalmist, to be merciful to, and bless them, that they in their turn might be a blessing to all the nations of the globe. Mr. John Wilkinson's book, "Israel My Glory," is quoted in a footnote from p. 75, thus:—

"Surely this Psalm plainly teaches the connection between the blessing of Israel and the blessing of the world. It is willingly conceded that the Church of Christ may legitimately use all Scripture, as teaching spiritual lessons for all time; but the mischief is that the Jew is so frequently lost sight of altogether, and the purpose of God in Israel entirely missed."

The bar to the views thus expressed by Mr. Baring Gould and Mr. John Wilkinson alike is double-edged. In the first place, the Jews have been under curse and the uttermost wrath of God, for the murder of their Lord, for 1800 years, and being still the rejectors of Christ, they are not fit agents to carry God's saving health to all nations. In the second place, the Lord Himself declared of the Jews in Matt. xxi. 43 that "the kingdom of God was to be taken from them and given to a nation"—not to the Gentiles, but to a nation answering to Ephraim the fruitful, bringing forth the fruits of that kingdom. The suppliant, then, is Christian Israel, the nation, the mighty and the good, fit agent to carry the glorious Gospel to all the nations, being Ephraim the fruitful, God's firstborn (Gen. xli. 52, R.V.; Isa. xxvii. 6, R.V.; Jer. xxxi. 9, R.V.).

To qualify Christian Israel to become the Gospel evangelist to all the nations, she wants material power. Therefore, God promised her as Ephraim, the birthright (1 Chron. v. 1, 2). The chief ruler—*i.e.*, the kingly sceptre and the Christ—were to be of Judah; but the empire, the power, the dominion, the wealth, and all that goes to make up the Hebrew birthright, were to be of Ephraim-Israel—the British. Armed with these, they go forth to all the nations and become a blessing to them all. This is according to the facts. But it is flying in the face of facts to tell us that the Jews are God's messengers of Christian mercy to all the nations, while as yet they are the despised and persecuted race, spread abroad everywhere and trodden down in nearly all the nations, Britain and France being the honoured exceptions, and the overt enemies of Christ.

We hope shortly to see the further development of Mr.

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Baring Gould's opinions respecting this subject, but meanwhile rejoice and thank God for the support He gives us, and for the ease with which we can by reference to the Word of God correct his and Mr. J. Wilkinson's errors.

## ISRAEL'S CHURCH.

By F. C. Pringle.

(*Continued from page* 138.)

PART V.—HOW DID ESTABLISHMENT ARISE?

The Established Church in England grew up so gradually and silently and so long ago that it is impossible to say exactly how it did arise. From the time the people of Britain became Christians they thought religion so necessary that they took it as a matter of course that the State and Church should be closely united and mutually help and support each other. It never occurred to them to say or think that the State could possibly do without the Church, or that they should be independent of each other. Of course there were often quarrels and fights between them, but they never thought of settling their differences by separation. In Anglo-Saxon times a Shire Mote, or County Court, was presided over by an earl and a bishop, who held their court twice a year, and the sheriff was the officer appointed to carry out their decrees. It was the Normans who separated the spiritual and temporal courts, and so produced much rivalry. The bishops have always sat in the House of Lords from the beginning of Parliaments, but the clergy did not sit in the House of Commons because they had a house of their own in which to meet, called the House of Convocation.

PART VI.—TITHE.

When the English became Christian they were taught it was their duty to give the tenth of all their goods to God. They found in the Bible that the Israelites had been commanded to do so, and though they had forgotten they were the Israelites themselves, it made the custom come naturally to them. In old days tithe was used for the tabernacle and priests, and now it was to be used for Israel's Christian Church springing up in the Isles of the West. From a custom it gradually became a law, and the State enforced the payment of tithe. But the State never bestowed lands upon the Church. It was kings and people who gave their own private possessions, or who voluntarily ordered their woods, fisheries, meadow land, &c., to pay tithe, and so what is called "endowment" began. We find now that some lands are tithe-free, because their former owners never said they were to contribute to the support of the clergy. The rent of such lands is always higher. About £2,000,000 tithe now in the hands of the Church of England was given to parishes before the Reformation and much of it before the errors of Rome crept in. About another £2,000,000 of endowments (not all tithe) has been given since the Reformation. Our parochial system was firmly established in William the First's reign, and parochial tithe has never yet been taken away. It was left at the Reformation (probably because the parishes were poor), and it was not touched during the Civil Wars or at the Revolution.

PART VII.—IS TITHE A RATE?

Some people try to make out that tithe is a rate like any other rate or tax. But this is not the case, for it is Parliament which orders rates to be paid, and Parliament never ordered the tithe, nor did the law do so before Parliament came into existence. It was the clergy who told people to pay tithe, because they thought it was right; so it began as a custom, not a law. Then it became a custom, but never a law, that people should leave land which should always pay tithe to the Church. It is quite true that if this tithe was not paid the law stepped in and punished people if they did not do it. And it is true that the law obliges people now to pay their tithe. Parliament can give up a tax or rate whenever they like, but they never talk of abolishing tithe, which shows they do not look upon it as a rate, like a water rate or a window tax. They know it was private people who left their land to pay tithe, so they will not abolish it. People must still pay it, but they will take it from the Church and use it for something else. Of course this is wrong, because not only was it left for the Church, but the Church still needs it. Without tithe there will not be money enough to pay the clergy of the country villages. The towns may not suffer but the country parishes will, for the Dissenters are not rich enough to do the work of the Church as well as their own.

PART VIII.—WHAT WOULD BECOME OF TITHE?

If the Church is disestablished and disendowed people will still go on paying tithe. Everyone must understand clearly this is not to be given up. But what will be done with it? Parliament will order it to go to technical education, or to build hospitals, or to be given to the County Council for local improvements, or anything else it thinks proper. We must remember Parliament can make any law it pleases. When once a Bill has passed in Parliament, whether it is good or bad, just or unjust, it becomes law, and we Britons are bound to obey it. Therefore if Parliament chooses to take away the tithe from the Church, it has the power and the right to do so. When I say the right, I mean the legal right, because morally it would be wrong. Now, as Parliament has this great power and right to make any law it pleases, and as every Englishman is bound to obey whatever laws it makes, it shows how very, very careful we ought to be only to send men to Parliament who will make good and just laws for us, and who will also try to carry out the good intentions of those who are dead and gone, and not use the money they left for perfectly different purposes from what they intended.

(*To be continued.*)

## TWO CRITICS NOTICE AN ANGLO-ISRAELITE'S LITERARY WORK.

By J. Thomson.

The opponents of Our Identity with the lost House of Israel, in our opinion, sometimes allow their feelings to get the better of their judgment, unless we may suppose (what may be uncharitable), that they are animated by dislike of truth. Of this we had a pointed instance in the *Christian* of December 27, 1894. In a brief review of a book, entitled, "England, the Heir of the World," by J. E. Hendly (E. Stock), the critic falls foul of the author, because the latter "maintains that England has inherited the blessings of Ephraim, and is the stone cut out of the mountain without hands; in fact, the stone concerning which our Lord said, 'On whomsoever it shall fall, it shall grind him to powder.'" The critic dismissed the whole question pettishly:—"We have no patience with such an application of Scripture." But it would have been better every way had he told his readers how the application fails; and why Scripture should not be so interpreted. Critics ought always to remember that it is easy to raise a laugh by pointing the finger of scorn and terming an opponent ignorant and his opinions unworthy of notice. The critic dismisses all very loftily by asserting that the author's interpretation of Scripture, however, "is fairly matched by his discovery in the Apocrypha of an important allusion to the wanderings of the Lost Ten Tribes," asserting also that he quotes 2 Esdras xiii. 40—46, as the writing of "The Ezra of the Bible." As we have not yet seen "England, the Heir of the World," we may be allowed to doubt the correctness of this assertion of his critic, who appears more animated by antagonism to one who ventures to hold a different opinion than a love of truth. Finally, our critic concludes that 2 Esdras has "no historical value whatever," and so far from "dating from the time of Ezra, is held by scholars to go back no further than the beginning of the Christian era." Well, supposing this is so (which we do not implicitly allow), it is at least testimony concerning events above eighteen hundred years nearer the asserted time of the occur-

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rence of those events, than we are, and as such, demand at least our careful examination before consigning them to merited oblivion.

Very different to the tone of this *Christian* reviewer is that of the *Record*, of Feb. 22, 1895 (p. 176). He says at once that our author's work "should have some readers;" and emphatically observes that "if any one wishes to see the Anglo-Israel theory simply explained, and most persuasively inculcated, we recommend him to read this volume, which is well-written, and not too long." This is very good; but better, if anything, follows:—"The writer is perfectly convinced that the Goths, the Guthæ, and the Ten Tribes were identical, and that all our present prosperity (and much more which will be ours in the future), is the consequence of this circumstance, and the fulfilment of God's promises to the Father of the faithful, and His ancient people Israel. As for the Jews, they take a much lower place than we Anglo-Israelites; for they rejected the Messiah, and we have accepted Him."

It is unnecessary to say more than "look on this picture, and on that." Our critics are supposed to be all learned men, competent, and willing to give an unbiassed opinion upon any work submitted to their notice. Hence, when there are such diametrically opposite opinions expressed upon the same things, outsiders generally infer that there is something worth noticing in the work reviewed; in which case they act as a good advertisement of our peculiar views; inquiry is excited, and truth discovers itself more and more to its ardent votaries.

## NOTES BY S. A. M.

From "Hymns of Praise for the Children of the Living God."

"The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said of them, Ye are not My people, it shall be said unto them, Ye are the sons of the living God."—Hos. i. 10.

THE following hymn is most appropriately added to the "Prayers for Daily Use" in "Israel's Scripture and Prayer Union." It is of peculiar interest to the present writer, as having been the first hymn she learned to play and sing with the pianoforte accompaniment, taught by her dear mother, now just 70 years ago. The tune, very simple, was called "The Sicilian Mariner's Hymn," and with the light of the Identity shining on the name, we may well believe both tune and words to have originated with our own Tribes in their early wanderings:—

"Children of the Heavenly King,
As ye journey sweetly sing;
Sing your Saviour's worthy praise,
Glorious in His works and ways.

We are travelling home to God,
In the way the fathers trod;
They are happy now, and we
Soon their happiness shall see.

Shout, ye little flock and blest,
Ye on Jesus' throne shall rest;
There your seat is now prepared,
There your Kingdom and Reward.

'Fear not,' brethren! joyful stand
On the borders of your land:
Christ, the everlasting Son,
Bids you, undismay'd, 'Go on!'"

And another old hymn may warn us from following in the ruthless ways of Israel and Judah, to whom God spake by the mouth of the prophet Jeremiah (chap. v. 9): "Shall I not visit for these things? saith the Lord; and shall not My soul be avenged on such a nation as this? . . . For the House of Israel and the House of Judah have dealt very treacherously against Me, saith the Lord":—

"Lord, when Thine Israel we survey,
We in their crimes discern our own;
And if Thou turn Thy face away,
Our mis'ry must, like theirs, be known.

To us Thy prophets have been sent,
With words of terror and of love;
But neither grace, nor punishment,
Our stubborn, wilful hearts can move.

Thy wrath might scourge our guilty land,
With plague, and famine, and the sword;
'Till the just vengeance of Thine hand
Compell'd us to receive Thy Word.

Yet spare a nation long Thine own;
Turn us from all our evil ways:
'Tis Thine to change the heart of stone,
And wake the dead to life and praise."

## BRITISH CENTRAL AFRICA.

THE *Times* in a leader dealing with Mr. H. H. Johnston's report on the eastern portion of British Central Africa, says:—"Though Mr. Johnston questions the fitness of the native black races for steady progress, though he condemns the Arab element as demoralising and reactionary, and though he has little hope that European colonization on any great scale will ever become possible, the work that has been accomplished in a short time, and in spite of all disadvantages, is very noteworthy. Trade, for example, is 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. As the means of transit by land and water are developed—an improvement sadly hampered by lack of funds—the increase in the volume of trade is certain to become more and more progressive. Perhaps, a still greater stimulus may be found in the introduction of the Indian emigrants, whom Mr. Johnston is ready to welcome so warmly. But the first indispensable condition of commercial activity, and of every other form of civilized advance is the maintenance of the *Pax Britannica*, the second is the suppression of the slave trade. It is to Mr. Johnston's credit that, with very inadequate means he has been, on the whole, successful in effecting both these objects."—*Evening Dispatch*, Nov. 3, 1894.

## THE QUEEN'S OWN ANTHEM.

GOD save our gracious Queen!
Long may Victoria reign!
God save the Queen!
May her sage counsels stand
Under high Heaven's command,
Pillars of our bless'd land!
God save the Queen!

Children of Jacob we,
Daughter of David she,
God save the Queen!
Lord, be our Sov'reign's King!
So shall our glad notes ring
While we pray, as we sing
God save the Queen!

O, Lord our God, her bless,
Walking in righteousness!
God save the Queen!
With her heirs, three in line,
May Israel-Twelve combine,
That Christ o'er earth may shine.
God save the Queen!

Long o'er these isles be seen
Reigning our gracious Queen!
God save the Queen!
Her son, grandson, great-grandson,
Bless, in Thy ways to run,
Till Israel's work be done.
God save the Queen!

Edinburgh, Feb. 1, 1895. JESSIE READ.

To those interested in the Identification of Britain with Israel. Charles Stubbs, B.A., London, will give his lecture, "The Story of Israel and Britain (that is, of our origin), as told by the Bible." No charge for lecture; the spread of the Identity only desired. 53, Craven-park, Willesden. Engagements can only be accepted for London and suburbs.

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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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## NEW REASONS FOR ISRAEL'S GROWTH IN EGYPT, AND THE SOUDAN.

WE always expected that before long we should have an authoritative reason put forth by some competent person to indicate to us how the expansion of British Israel's Egyptian influence must be brought about, and how it must grow in the direction of our protectorate in Uganda. Sir Colin Scott Moncrieff, in his lecture on the Nile, delivered on January 25, before the Royal Institution, gives us the needful hint, and shows us why, as a matter of necessity, the Nile from Victoria Nyanza to the Mediterranean, ought to be under one rule, and that rule, of course, the British! Sir Colin does not believe that a native government at Khartoum can do Egypt any harm in regard to water supply for irrigation purposes. But he is sure that a European power possessing the Upper Nile valley, would hold Egypt in its grasp in the matter of water supply. A nation like the Italians, well skilled in great hydraulic irrigation works, if in power at Khartoum, would spread the waters of the Low Nile over the Soudan, and build regulating sluices across the outlet of the Victoria Nyanza, and so control that inland sea, and also cut off the waters of the Nile from Egypt. Whoever holds Egypt, therefore, must, as its guardian, hold Egypt's water supply in her own keeping, which can only be done by becoming the guardian of the sources of the Nile, and of that river too, from the Nyanza and Uganda to the Mediterranean. The greatness of the idea takes one's breath away, and its effect upon our continuance in Egypt as the protector thereof is sufficient to startle the average Briton who has had no idea that the work we are doing in Egypt was likely to lead to any thing more in the way of increase of territorial dominion in Africa. But we ask our readers to consider Sir Colin's words and to judge for themselves. His lecture was thus reported in the *Times*, of January 26, last.

### SIR C. SCOTT-MONCRIEFF ON "THE NILE."

Yesterday evening, before a meeting of the Royal Institution, Sir Colin Scott-Moncrieff delivered a lecture on "the Nile." Sir Douglas Galton presided.

Sir Colin said that if an Egyptian were to lecture before his countrymen on the Thames and were to admit that he had never been further up the Thames than Greenwich, he might be regarded as an impostor. He felt somewhat in the same position, for he had never been further up the Nile than Philæ, at the first cataract. The Nile nobly fulfilled the three great functions of a river—it drained the country, it afforded a great highway, and it supplied water power for the promotion of industry. But its unique position among rivers was due to the benefit it conferred on Egypt in turning it from a desert to the richest of agricultural lands, which supported with ease a population of 600 to the square mile. The old legend ascribed the rise of the Nile to the tears shed by Isis over the tomb of Osiris; and though the worship of Isis and Osiris had long passed away, every native still knew the night—June 17—in which the miraculous drop was supposed to fall into the river, causing it to rise. In 1883 he took charge of the Irrigation Department in Egypt, and he had the inestimable advantage of being joined by a band of the most indefatigable, energetic, and able engineers, with some of whom he had previously been associated in India. He could not speak too highly of his colleagues; they were men who knew their work and did it. The first great work to be studied was the Barrage, the dam built by Mohammed Ali at the bifurcation or the Nile 12 miles north of Cairo—a great work which had never been successfully completed and which had at last been abandoned altogether. It was a happy time to begin reforms when things were at the worst and when every movement must be an improvement. The reformer, moreover, who had a staff on whom he could absolutely rely, who had behind him such a strong, patient, painstaking, and absolutely honest man as Lord Cromer, and who was not pestered by people who thought they knew more than he and insisted on giving advice, was in an exceptionally fortunate position. The barrage had failed because it was faulty in design and in execution. The work of completion and reconstruction was finished in June, 1890, at a cost of £800,000, and the annual increase of the cotton crop even at the present

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low rates was never less than 2½ millions sterling. The question of drainage was very thoroughly taken up. Twelve years ago there were no drainage canals in Egypt. Two years ago there were about 1,000 miles of them, some deep enough to carry cargo boats. Large tracts in Lower Egypt which had been abandoned had thus been restored to cultivation. For the storage of the surplus water a great scheme was suggested of building a dam across the river near to the first cataract, perhaps the only feasible site, under the circumstances, for the operation. But, unfortunately for the scheme, Ptolemy II. had built a temple to Isis on the island of Philæ, and feeling in England would not permit such barbarism as the drowning of the temple, which was said to be a consequence of the construction of the dam. For once, indeed, during our occupation of Egypt educated opinion in England and France was at one, and the scheme was abandoned. As an engineer, and as a friend of Egypt, he must sigh for the lost opportunity of making such a splendid reservoir. In 1884, when the expedition up the Nile was first being considered, he was asked by the general officer commanding in Egypt whether there was any possibility of the Mahdi diverting the river in the Soudan and depriving Egypt of its water. He was sure, from information given to him by Sir Samuel Baker, that there was no danger at that time. But what the Mahdi would not do a civilized people could do. A Government official perhaps had no business to talk politics, and the Royal Institution was no place for politics; but he would point out the very evident fact that the civilized possessor of the Upper Nile valley held Egypt in his grasp. At this moment the Italians were on the eastern edge of that valley—a nation which had been consistently most friendly to us in Egypt. Supposing that they occupied Khartoum, the first thing they would naturally and very properly do would be to spread the waters of the Low Nile over the Soudan; and no nation in Europe understood irrigation so well as the Italians. What then would become of Egypt's cotton crops? They could only be secured by a series of the most costly dams over the river, and the fate of Philæ would surely be sealed then. But, more than this, a civilized nation on the Upper Nile would surely build regulating sluices across the outlet of the Victoria Nyanza and control that great sea as Manchester controlled Thirlmere. This would probably be an easy operation. Once done, the Nile supply would be in their hands, and if poor little Egypt had the bad luck to be at war with this people on the upper waters they might flood Egypt or cut off its water supply at their pleasure. Was it not evident, then, that the Nile, from the Victoria Nyanza to the Mediterranean, should be under one rule? That time was perhaps far off. But he could give the assurance, and challenge contradiction, that at no time in the long history of Egypt (under Pharaoh or Ptolemy, Cæsar or Turk) had the people of the country been so prosperous or so justly ruled as during the last nine years.

The events of 1882, of course, led directly to the British protectorate of Egypt. And last year, saw a British protectorate of Uganda and its neighbouring territories announced and already such an authority as Sir Colin S. Moncrieff informs us that we cannot stop there, but that the sources and the outlet of the Nile, must be under the control of one Power; therefore that the Nile, too, as it passes through the Soudan, must also be governed by Britain. That this will be the result we can see, quite independently of Our Identity. It is interesting to find such an authority as Sir Colin, however, explaining the problem; and showing us the absolute necessity for the result in question, as to the further increase of the British dominion in Africa, to the South of Egypt! We need not wonder at these things. For if this nation be the House of Israel, and the word of God be true, then it follows, that the expansion of the Empire of Britain in Africa must be ever increasing till "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," be given to the people of the saints of the Most High; who are "the children of Israel," the British (Dan vii. 27; Psa. cxlviii. 14).

The character of British rule at present in Egypt has, of course, something to do with the unparalleled advance of British power in Egypt, in Africa, and the East. We govern and rule the natives of our subject Empires, justly and well. Hence the nations living on the confines of our possessions welcome our raj when it advances in their direction. The challenge that the lecturer, Sir Colin Scott Moncrieff, threw down, regarding the nature of our government in Egypt, was high encomium. Never has that land, he said, "in the long history of it, whether under Pharaoh or Ptolemy, Cæsar or Turk, been so prosperous or so justly ruled as during the last nine years;" the years of the British *régime*. The lecturer spoke the words of truth. The successful government of Israel in foreign lands tends of itself to draw other nations into the Queen's dominions. The Soudan will one day see the prosperity of Egypt, and covet it for itself. The people of Buganda know ours to be a righteous rule, and accept it with joy. India and Burma are quiescent under it. A million Frenchmen in Quebec, Canada, loyally accept it, and prefer it to the unstable government of France. Our colonists in Australasia and South Africa have examined the question and find more liberty under the British than other flags, and elect to remain under it; a veritable "company of nations," joined to their "old mother" in "the Isles of the sea," (or west) (Gen. xxxv. 11; Isa. xxiv. 15, R.V.). For these and all His national mercies let Israel praise the Lord!

## THE REPORT OF A CONFERENCE IN PHILADELPHIA, U.S.A.

By the Rev. T. Rosling Howlett.

Monday, Feb. 18, was a day of unusual interest to some of us in Philadelphia who believe in the Identity of the Lost Tribes of Israel with the Anglo-Saxons. A paper on Anglo-Israel was read before the Baptist Ministers' Conference by the Rev. George W. Folwell. This Conference is the largest in the world of its kind. Its membership consists not only of the Baptist ministers of the city, but of the region "round about," including Southern New Jersey and the State of Delaware, as well as several counties in Pennsylvania adjoining Philadelphia Co. Among its members are the President and professors of Crozier Theological Seminary, and H. L. Wayland, D.D., the editor of the largest Baptist newspaper in America. There was on this occasion a large attendance of both members and visitors. It was supposed that the paper would be an attempt to answer the book, "Anglo-Israel and the Jewish problem," by Mr. Howlett, a member of the Conference. The writer, however, after stating that all books on this subject were alike, and that, "having read one you have read all," launched into a fierce attack upon "Anglo-Israel, or the Saxon Race," by the Rev. W. H. Pool, D.D., in which he accused the author of garbling Scripture, and claimed that the Jews were the Twelve Tribes of Israel. After the reading of the paper, it was open for discussion. I rose to speak, when Rev. H. L. Wayland, D.D., the large-hearted editor of the *Examiner* and *National Baptist*, offered a resolution that Brother Howlett be allowed twice the time to which speakers are limited under the rules. This was accorded with much enthusiasm. The following was the substance of my address, which may be of interest to many readers of the Banner, as an example of

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the manner in which we sometimes conduct our discussions in America:—

"Mr. President,—I have listened with strict attention to the paper read by Dr. Folwell. Nevertheless, I still believe Moses and the prophets. (Great applause and enthusiasm.) It is now two years since I had the honour to read before you my essay on 'The House of Israel Identified in the English Race.' The seed then cast into the ground, as you all know, has grown into my 'Anglo-Israel and the Jewish Problem.' My brother, in his paper, has not done me the honour to allude to my work, although he told me two weeks ago that enquiries of his opinion concerning it, by members of his flock who had read it, was the occasion of his preaching to them two sermons on the subject. No one is more pleased than I to have the subject brought again before our Conference. I said to Dr. Wallace, the editor of the *Ocean Grove Record*, after his friendly review of my book two years ago, 'I wish some of the presidents or professors of our theological seminaries, who know everything, or think they do, would answer my treatise if I am off the track; I have always been regarded as orthodox, and a sound evangelical preacher. I would like to be set right if I am wrong.' He replied, 'Dr. Howlett, there is not a man on the face of the earth who can answer your book, and they know it. You may be right so far as anything they know to the contrary.' (Great applause.)

"I am reminded by the paper before us of an incident in my early religious life, now over fifty years ago, soon after I united with the Baptist Church. My father, who was a Presbyterian, said to me one Sunday afternoon, 'Rosling, you ought to have been at our church this morning. Mr. Smith preached on the question of baptism.' I replied, 'I would have liked very much to have heard him. How did he make it out?' My father replied, with a sly twinkle in his eye, 'Oh, he didn't make out much.' The trouble with Mr. Smith and Dr. Folwell was, and is, that they were on the wrong side of the question.' (Great merriment and applause.) We have the highest authority for saying that 'nothing can be done against the truth.' The same authority declares that 'the gifts and calling of God are without repentance.' This brings us to the gist of the matter. The question is in a nutshell. Has God kept faith with Abraham? Does He remember His covenant with Abraham 'and his seed for ever'? I will stake the claim that the races, Israel and Saxon, are an organic and ethnic unit upon the answer to that question. The promises were definite and explicit. The seed of Abraham were to become numerous 'as the stars of heaven' and countless as 'the sand on the sea shore.' They were to 'possess the Gate of their enemies,' extend their dominion 'to the utmost bounds of the everlasting hills,' 'push the people together to the ends of the earth,' 'rule over many nations,' be 'set up on high above all nations in honour, praise, and power,' 'be at the head and not at the tail,' 'above only and not beneath,' and of them 'all the nations of the earth' were to be afraid.

"Is there, in all the records of the world, a nation or race corresponding to this divinely-appointed destiny? To ask that question is to answer it. There is one race, and only one, known in the nomenclature of history as 'the conquering and the unconquered race'—the Anglo-Saxon. This is God's stamp, not only on His faithfulness to His promises, but also on the Identity of the party to whom the promises relate.

"If faith with Abraham has not been kept, we are in a pitiable condition indeed! The very foundations upon which we build all our hopes are destroyed. Mr. President, Members of the Conference, Strangers and Visitors with us to day—'Believest thou the prophets?'"

Amid profound silence and intense earnestness many nodded their assent, when I said: "Mr. President, many nod their assent. With that verdict I rest my case."

The interest at this point was at high-water mark, and it was instantly voted to continue the discussion fifteen minutes. Those called upon, I think, were not desirous of participating in the discussion. They were not ready to commit themselves earnestly to our theory, neither were they disposed to oppose it. They were somewhat facetious, but nevertheless helped the cause without harming it. Professor E. H. Johnson, D.D., one of the most honoured and gifted of the faculty of Crozier Theological Seminary, was earnestly called for. He said, among other things, that he would not dare to attempt to answer Brother Howlett's book—that he had two copies of it, the first and the enlarged editions. "We are all liable to race prejudice, excepting the Welsh, Scotch and Irish." That when he read my book he was impressed with the thought, its author wanted very much to be an Israelite; and that, while listening to Dr. Folwell's paper, he felt that its author was very much afraid of being a cousin to the Jews.

Dr. Wayland was then called for. He is a man of commanding presence, and remarkable for the wit and pungency of his after-dinner speeches. Rising to his full height, he said, "I stand with Brother Howlett. There are certainly some things in the history of Saxon kings that remind us of David—especially those relating to his domestic relations. The Saxons, too, like Jacob, are a grasping people. I will close my remarks in the words of the Irish barrister, who said: 'If these arguments are worthless, I have many others, which I have not presented, which are equally valuable.'"

Amid much merriment and good-nature the discussion closed. Many afterwards congratulated me for my courage, and the strength of my argument, while some said, "I am willing to be their cousin." It was, in the opinion of many of our number who confess themselves Anglo-Israelites, a red-letter day for our side.

16, South Front-street, Philadelphia, Pa., U S.A.,
Feb. 19, 1895.

## THE VAST IMPORTANCE OF ISRAEL IN CONNECTION WITH SALVATION, ACCORDING TO THE SCRIPTURES.

We are quite satisfied that much of the opposition that we meet with arises from the fact that men fail to notice in the Scriptures how important a place Israel occupies in all that relates to the salvation of the souls of men, and how the Saviour of the world seems to have linked Himself with the people of the saints of the Most High, whom we have scriptural authority for identifying with "the children of Israel, a people near unto Him" (Psa. cxlviii. 14, R.V.). When the Lord Jesus was born into the world He was destined, according to the prophecies, to be the Son of a Jewish maiden (Isa. vii. 14, 15, R.V.): "It behoved Him in all things to be made like unto His brethren." "For, verily, not of angels doth He take hold, but He taketh hold of the seed of Abraham" (Heb. ii. 16, 17, R.V.). He was born then of Israel. Of their race He became one, in order that for the sins of THE people He might make propitiation (Ibid, ver. 17). "He came to save His people from their sins" (Matt. i. 21, R.V.).

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St. Peter, in Acts v. 29—31 (R.V.), testified to Christ's work for Israel first, in these words: "The God of our fathers raised up Jesus, whom ye (Jews) slew, hanging Him on a tree. Him did God exalt with His right hand, to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins; and we are witnesses of these things, and so is the Holy Ghost, whom God hath given to them that obey Him."

The special work the Lord Jesus had to do in coming to the earth to live and die for men is set forth thus in the prophecy of Micah v. 2, and quoted in Matt. ii. 6 (R.V.), showing how closely Israel was connected even with that sublime purpose—

"And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah;
For out of thee shall come forth a governor
Which shall be Shepherd of My people Israel."

This passage in Micah v. 2 reads thus: "But thou Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall One come forth unto Me, that is to be Ruler in Israel, whose goings forth are from old, from everlasting" (or "from ancient days,"—margin). The Lord's early days on earth were connected with Nazareth in Galilee belonging to Israel, as distinguished from the Jews (Matt. ii. 23), and the days of His ministry and miracles were, for the most part, associated with that part of the land.

In regard to His commission from the Father, "He came to His own, and they that were His own received Him not" (John i. 11, 12, R.V.). "But to as many as received Him, to them gave He the right to become the children of God, even to them that believe on His name."

Prophecy shows us that the House of Israel or Ephraim were allowed to become that honoured body (Hos. i. 10, R.V.), and Isa. lxv. 1, 2 (R.V.) declares that He was inquired for and found by a nation not called by His name—that is, by Gentilized Lo-ammi Israel (Hos. i. 8—10)—while Judah, the rebellious people, rejected Him and provoked Him to His face continually, which the Jews did. For Ephraim-Israel the Lord wrote "ten thousand things of His law, but they were counted as a strange thing" (Hos. viii. 12, R.V.).

When Israel apostasized, the Jews were in charge of the oracles of God (Rom. iii. 2, R.V.). The Jews being long since set aside by the decision of the Lord Jesus Christ, as stated in Matt. xxi. 43, the British, being Israel, are now, as a matter of plain fact, honoured by being in charge of those same divine oracles in order to disseminate them throughout the world. Those for whom the law was originally written and prepared are now again in charge of it, with all that appertains to the kingdom of God (Matt. xxi. 43 and Isa. lxv. 1), which is theirs by the gift of Christ, the Lord. The Gospel is Israel's to proclaim, for the Lord Jesus entrusted it to them, but not to Judah, in His last affecting charge to them, represented by His Hebrew-Benjamite disciples and apostles, when He said to them, "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you: and, lo! I am with you alway, even unto the end of the age" (Matt. xxviii. 20, R.V.).

St. Paul, in Acts xiii. 47 (R.V.), quoting Isa. xlix. 6 (R.V.), declares that the Lord had commanded him and his Israelite fellow-preachers in the words following—

"I have set thee for a light of the Gentiles (nations),
That thou shouldest be for salvation, unto the uttermost part of the earth."

He who is a Light for the revelation of the nations is Christ. He who is for salvation to the uttermost part of the earth is Christ. But here in Acts xiii. we have St. Paul, the Israelite, declaring under inspiration that he, the apostle, was set (doubtless instrumentally) for salvation unto the uttermost part of the earth, and set as a light of the nations (in the same sense, of course).

In regard to the proclamation of the Gospel and of the grace of God to the nations, we have the often-repeated promises to the afterseed of Abraham in Gen. xxii. 18 and other well-known texts, that in his seed all nations, families, and kindreds of the earth should be blessed (in Christ, of necessity), and that, instrumentally, "Israel should blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). What spiritual blessing is there which the Lord has not entailed on Israel through Christ and secured to them as His gift for ever? The Sabbath? It is their special sign by which they are to be known to be His for ever, and therefore now (Exod. xxxi. 13, 17; Ezek. xx. 20, R.V.). The ten true laws of God? They are also given to Israel for signs that God is for them, and they are the Lord's (Deut. vi. 3—9).

The Bible, the ministerial and evangelizing functions, we have already seen, are solemn trusts to Israel as distinguished from Judah, placed upon them by the God of Israel, their Lord.

In regard to guidance in their national walk, what nation is there like Israel which has God's special promise of His protecting care? To whom but Israel did He ever speak such words as these, which are set forth in Isa. xlii. 16 (R.V.) and addressed to Jacob, God's servant, and to Israel, His redeemed ones (therefore in Christ and as sons of the living God—Isa. xliii. 1, Hos. i. 10, R.V.): "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." Blessed be the Lord for the consolation, and all praises be to Him for His abundant grace to His own unworthy people, the British-Israelites.

## SOME NOTIONS OF OUR OPPONENTS.

By J. Thomson.

In some recent numbers of the *Christian*, towards the close of the past year, there appeared several articles, entitled, "Who are Israel?" In the number for October 18th, 1894, there was one signed, R. C. Morgan, who fully admitted that all the promises to Israel belonging to this world are Israel's and no one's beside. "The true substantial Israel, the Prince of God, . . . is Jesus the Christ; and we are Israel because we are members of His body, of His flesh, and of His bones." This is certainly a singular way of paraphrasing a metaphor; while we can make nothing of it if we must understand it literally. It is too near the Romanist's transubstantiation to be approved of by us. Our writer goes on to observe that, "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." Hence it is plain that he does not consider Abraham was a Jew, as some affirm; while he further asserts that our physiognomy declares that we are not children of Jacob-Israel, which may, however, safely be questioned; for it is evident that whilst we have not the peculiar Jewish cast

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of countenance, it does not necessarily follow that that is a proof of our non-Israelite descent; seeing that we do not know whether any peculiarity of countenance distinguished the House of Israel in ancient days, and seeing that the two Houses were separated from each other at an early period of their monarchial history. Mr. Morgan seems to have some knowledge of this distinction of the Hebrew race into two Houses, families, or kingdoms; which if he would only carefully keep in view in tracing their history, and the various predictions relative to them, would furnish him with a key to unlock many passages of Scripture otherwise difficult to be understood.

We have no hesitation in affirming that ignorance of this distinction between the two Houses of Israel and Judah, is at the bottom of much indefiniteness of opinion, and hopeless contradiction in expounding Holy Writ by our spiritual teachers. Hence, when the several writers of "Who are Israel?" approach the most interesting part of their subject, they become confused in idea, and fail to settle the question, "Who are Israel?" at a most interesting point. Our friend Mr. Morgan, after exciting our interest, thus goes on to expound his view: "We are Israel, not in any sense which trenches upon the sole and exclusive right of the earthly Israel to their promised earthly blessings, which the nation will enjoy when the veil is taken away from their heart, when they shall look upon Him whom they pierced, and mourn for Him as one mourns for an only son (Zech. xii. 9—14)." This prophecy has reference to the future of Judah and not Israel at all." Where, then, is Israel of the Ten Tribes? may fairly be asked, to which query we make bold to affirm that no answer can be made so satisfactory as that afforded by the light of Our Identity.

Mr. Morgan goes on expounding his views of the "spiritual" Israel, and says, "We are not the literal Israel-vine, which God brought out of literal Egypt, and planted in the very fruitful hill of Palestine, and looked that it should bring forth grapes, and it brought forth wild grapes." These are only so many assertions without the slightest attempt at proof; while not a word is used to discover to us the whereabouts of the larger portion of the Hebrew race, the literal Israel of the literal Ten Tribes. On the other hand, our friend goes on with his questionable assertions (for lacking clear proof they are nothing more): "But we are" (who are? the British people?) "the spiritual Israel-vine, branches of the True Vine of which the Husbandman is His Father and our Father; His God and our God. We are neither Jews nor Gentiles (!), though taken from both; we are the Church of God, the fulness of Him who filleth all in all."

No Anglo-Israelite would be at a loss in showing the confused ideas comprised within these few lines. We are looking for a literal Israel, which in its history is a type of the spiritual Israel. We find literal Israel under another name, in the garb of the British race; but does our friend mean to affirm that our nation is the only true spiritual Israel, or Church of God? If he does, we may leave him to be more fully instructed by those who, like himself, will have nothing to do with Our Identity. "We are neither Jews nor Gentiles" (!), and yet in our younger days we were instructed that the whole human race were embraced within these two terms. It is evident that Mr. Morgan has yet somewhat to learn of Our Identity, before he can get into a clearer atmosphere of thought; and this will be most speedily achieved by further close study of Holy Writ, to which he makes very few references in support of his position.

## "THE KING OF THE NORTH" (DAN. XI.); "GOG" (EZEK. XXXVIII.); THE EIGHTH HEAD OF THE BEAST (REV.):

### THEIR RELATIONS ONE TO ANOTHER AT "THE TIME OF THE END," AND AGAINST WHOM DO THEY COME UP IN PALESTINE?

BY H. ALDERSMITH, F.R.C.S., M.B.,
*Author of "The Fulness of the Nations."*

### PART II.

(*Concluded from page* 144.)

WE now come to the second, and a very important, part of our subject.

Against whom does this mighty combination of "all nations" come up? I wish to press this as the question before us this afternoon, for, so many students of prophecy see the Jews *only*, and speak and write of the *Jews only*, entirely forgetting their "outcast" and lost brethren, the House of Israel, in the latter-day return and tribulation.

We all agree, that the invasion of Gog is after the partial return of the Israelites to Palestine, and that this first restoration is not in any way a miraculous one, but the return of the Jews *in unbelief in Christ*; and under the protection, I think, of some great Power, which is referred to in Ezekiel as "the merchants of Tarshish," though others think it is under the protection of the beast, and under a covenant with him.

Having obtained possession of their land and city, they necessarily become objects of envy to Gog or Russia, who also has had eyes on that hallowed spot for many many years.

Now, Ezekiel makes it very clear, that God's people, Israel, are dwelling in peace in Palestine at the time of the end (xxxviii. 14), and that Gog, seeing this, comes down upon them, and nearly overwhelms them, and then he and his hordes are destroyed by the hand of God. The final and full return, which is very joyful and partly miraculous, then follows.

Very many changes may be expected during the coming war-woe, now so imminent on the nations of Europe. The Turkish Empire ("the second woe," as I think it is) must cease before Russia can take her place as the Gog of Ezekiel, or the Assyrian—viz., the third or last woe. "The times of the Gentiles," referred to by our Lord, will also have to be fulfilled, and Jerusalem will then be no longer trodden down by Gentile feet.

Now, we find a certain people referred to in Ezekiel xxxviii. as "the merchants of Tarshish, with all the young lions thereof." Who are these? Let any one consult Mr. Chamberlain's book, "The Time of the End," or "Palestine Re-peopled," by the Rev. J. Neil, or the Rev. T. R. Birks' works, and he will have no doubt that Great Britain, or rather Greater Britain, is intended; for we may certainly expect our colonies to help in such an emergency. The British Empire, undoubtedly, will have to withstand Russia and her allies over the final settlement of the Eastern question, which has always been a matter between Russia and Great Britain, as the parties most interested. Ezekiel says, "The lions oppose." Curious, that the term "lions" is used here—the symbol of the British Empire—and they say, "Art thou come to take a spoil?" which surely means defiance!

Again, Isaiah informs us that the Jews, "with their silver and gold with them," are to be replaced in Palestine by

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"the ships of Tarshish" (Isa. lx. 9)—viz., Great Britain's ships. If, on the other hand, we consult Jeremiah iii. 18, we find the House of Judah, or the Jews, are to walk "*to*" the House of Israel to be replaced in Palestine. Jeremiah's words are: "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 to your fathers."

If you care to look more carefully into this matter, you will find that both "The Speaker's Commentary" and the "Cambridge Bible" say the word is "walk *to*," not "walk *with*," the House of Israel. In fact, "The Speaker's Commentary" says: "The right translation of the preposition is important. '*They shall walk* TO *the House of Israel*.' . . . *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."

"'Out of the land of the North.' Hitzig and others object, that the Jews were not carried captive, like the Israelites, into the northern province of Assyria (v. 12), but into Babylonia. But the objection misinterprets the whole prophecy, the gist of which is, that in case of *Israel's* repentance, *Judah must humbly seek her out*, and be content henceforth to take the inferior place, as having been the more guilty."

Again, in "The Cambridge Bible for Schools and Colleges," we find the following note on Jer. iii.: "With—'To,' the marginal rendering, is nearest the usual sense of the Hebrew word. If this be its proper rendering here, the clause will imply that the Ten Tribes will be *the first to repent*, and that then Judah, seeing this, will join them, that all may return together out of captivity. The prophet thus implies the subordinate position which Judah shall take in the future in comparison with the other tribes, and that, because of her greater iniquity, as already set forth."

I have no time to dwell longer on this very important subject concerning the Jews walking *to* their brethren of the House of Israel before they are replaced in Palestine, and that the Ten Tribes are the first to repent, and the Jews are to take a subordinate position; but I beg you to think over it.

There is another power mentioned by Daniel—the "King of the North" is to come up against the "King of the South." Who is the "King of the South?" It must be the power dominating in Egypt at "the time of the end." Who is that likely to be? Some say France, but late events there fully show that Russia will not be coming against France in the coming troubles, but that France will probably be allied with Russia. Even the *Times* wrote a leader to that effect a little while since. No, Great Britain, although some of her rulers want to, *cannot* get out of Egypt, and she will be the prophetic King of the South; and thus, "Gog" coming against "the merchants of Tarshish," and the "King of the North" coming against the "King of the South," are only two different descriptions of one great event.

Hear what Professor Birks wrote concerning this forty-seven years ago. Speaking of Gog's confederacy, he said: "Egypt alone seems too feeble to undertake any serious resistance to a confederacy so vast and mighty. . . . That the same power which holds the vast southern empire of India may then also have possession of Egypt, and from thence push against the inroads of its northern adversary, it would be rash to expect with confidence, but the conjecture is not unreasonable. The course of events and the necessities of commerce appear more and more to be grouping together India, Egypt, and Britain. . . . When, therefore, all the continent shall be gathered under one head, as King of the North, it seems not improbable that the maritime empire of Britain may be the rival power, and that its acquisition of Egypt will give it the prophetic character of the King of the South." ("Two Later Visions of Daniel," p. 334.)

This appears to me a very remarkable insight into the future—forty-seven years ago! Hence, it seems very clear, that the British Empire will be one of the great actors in the last drama, and we shall suffer terribly under The Great Tribulation, as the "King of the North" overflows and overwhelms the "King of the South." As Prof. Birks says, "The great leader of the North will overflow and pass on to the South, to crush the power which has assailed him. The description answers exactly to the words of Ezekiel, where he predicts the march of Gog against the land of Israel."

Statesmen plainly see this coming great invasion by Russia, and it is clearly predicted in God's Word. But I beg of you to note, that Gog, the Assyrian, is to come down on both the Houses of *Israel* and *Judah*, and not on a few Jews *only!*

This invasion is directed against those, who have been gathered out of the nations—*i.e.*, the regathered Jews, or the House of Judah; but it is also against "the merchants of Tarshish," for they are mentioned in the next verse as opposing Gog and helping the Jews. Yet, in the 14th verse the term "My people Israel" is used, which undoubtedly refers here to the Twelve Tribes, *both Houses;* for, in the previous chapter, the two re-united Houses are called "My people Israel," while just before, the terms "House of Israel" and "House of Judah" are employed to denote the two nations before the reunion; and, in the 36th chapter, we also have the term "My people Israel," evidently referring to both the Houses. If this be the case, where is the "House of Israel" in this description of Gog's invasion of their Land? Is it likely, that they are left out when the Ten Tribes are to be, as Hosea informs us, at that very time "as the sand of the sea for number, which cannot be measured nor numbered" (Hos. i. 10), in contrast with the Jews, who are to be left "few in number?" (Deut. xxviii. 62). How can this mighty host, "sown among the peoples," and "remembering God" in countries far from Palestine [as Zechariah (x. 9) informs us] have been forgotten by God when speaking of Gog coming against the two Houses in the latter days? They must be the chief people against whom Gog comes up, and not the Jews, who are to be left "few in number."

Would Russia have to gather such a mighty host, with Gomer and all his bands, and the Turcoman hordes of horseman, supported by the ten horns of the beast, even "*all nations*"—*i.e.*, "the beast" and "the kings of the earth and their armies"—I ask you, would it be necessary for "the Assyrian" to collect such a mighty combined host in order to overcome *a few Jews!* The idea, to my mind, is simply absurd. Here is a people to be left, "few in number," oppressed, not a nation, but a scattered people, having no war-ships, nor army, nor national government; and yet, in a few years after their return *in unbelief in Christ*, they are to be so warlike and prepared, that this combined host of "all nations" is required to subdue them and take their land!

No, I beg you will go more fully into this subject, and you will, I am sure, agree with me, that a much mightier power has to fight, or be prepared to fight, Gog, than the Jews; and this power, or the "King of the South," will *not* prevail against the great Assyrian, for he overflows and passes through, enters Palestine, and plants his tent between

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the sea and the glorious mountain, and the Israelites would be crushed, if it were not for the advent of the Messiah to save His people Israel and Judah.

This great Power helping the Jews will be Great Britain, called the "King of the South," or "the merchants of Tarshish." If this be true, and few will deny it, *why then*, I ask you, *do the prophets distinctly say that this final combined Empire under Gog comes up against Judah and Israel?*

If you want to know who the two great contending parties will be in settling the Eastern question, ask a man of the world, who has never read Ezekiel, and he will tell you that they will be Russia and Great Britain; he will even forget the Jews. Then consult God's Holy Word, and you will see it to be the great Assyrian, the last head of the beast, that is coming against Israel and Judah. Some may think I am straining this point about the two Houses of Israel and Judah at the time of the end, but I am not; for this is the time of the great tribulation; and on whom does that fall? Is it on the Jews only, or on corrupt Christians? Let the following words from Jeremiah answer the question: "For, lo, the days come, saith the Lord, that I will turn again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. . . . Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble;* but he shall be saved out of it" (Jer. xxx. 1—7).

You see, Jeremiah distinctly states the great tribulation is to be on *both* the Houses of *Judah* and *Israel*; and he speaks of them as separate, and not then re-united into the "one nation for ever."

Again, Daniel, just after describing the overflowing of the King of the North, says: "At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time Thy people shall be delivered." The term "Thy people" here evidently refers to both Houses, just as it must do in chapter ix. 15, where we read, "God that hast brought *Thy people* forth out of the land of Egypt."

Hence, it appears that the great tribulation is clearly to be on *both* the Houses of Israel and Judah, and is referred to in Micah v. 5, 6, when the Assyrian comes into the Land.

But the great tribulation on Israel must not be confounded with the days of vengeance on the unbelieving world, referred to in 2 Thess. i. 8, and with the destruction of the last head of the beast by the advent of our Lord. Joel refers, in his third chapter, to this overthrow: "Multitudes, multitudes in the valley of decision!" And in Rev. xvi. 16, it is written:—"And they gathered them together into the place which is called in Hebrew Har-Magedon."

Zechariah, also, foretold that there should be great trouble at the close of this dispensation, and he specially speaks of the Jews in the last siege of Jerusalem:—"I will make Jerusalem a cup of reeling unto all the peoples round about, and upon *Judah* also shall it be in the siege against Jerusalem. . . . . And all the nations of the earth shall be gathered together against it. In that day, saith the Lord, I will open Mine eyes upon the House of Judah" [*Notice* it is the House of *Judah*, not the House of *Ephraim-Israel*, that is specially mentioned here] . . . . "The Lord also shall save the tents of Judah first" . . . . "And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto Me whom they have pierced." . . . . "In that day there shall be a fountain opened to the House of David" (compare 1 Kings xii. 19, 20).

This is the grafting in of Judah again, and it is to be after the time when God gathers "all nations against Jerusalem to battle." . . . . "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle; and His feet shall stand in that day upon the Mount of Olives." . . . . "And the Lord, my God, shall come, and all the holy ones with Thee; . . . and the Lord shall be King over all the earth" (Zech. xii., xiii., xiv.; see Ezek. xxxviii., xxxix.).

Why is the House of Judah *only* mentioned in this passage, in Zechariah xii. 10, as the people who have to look unto Christ, whom they had pierced? Where is the House of Israel? because Zechariah does not confound the two Houses of Israel and Judah in his prophecy, as most people do now. Why have not the Ten Tribes, or Joseph's House, to mourn then, if they be outside God's covenant and broken off the olive tree, as the Jews are? The tenth chapter of Zechariah fully explains this, for it says the House of Israel—or Ephraim, as it is there called—is to increase before the time of the end, and to "remember God" in countries far from Palestine. I cannot go more fully into this now—time will not permit.

In conclusion, may I recapitulate my chief points shortly:—I say, (1) That the "King of the North," "Gog" and the "Eighth Head" of the beast, represent *one* final world Power of "all nations." (2) That this Empire is Daniel's image standing as a whole in the last days, to be broken in pieces *together;* it is "The beast" having power over the territories symbolised by the different metals and beasts of Daniel. (3) That the people, which this mighty combination of "all nations" comes up against to crush, is God's elect or chosen race, the two Houses of Israel and Judah—"God's witnesses" (Isa. xliii. 10)—who then have to suffer the great tribulation, which is undoubtedly on *both* the Houses of Israel and of Judah. (4) That the Lord Jesus Christ then appears to save His people, Israel and Judah, and the final beast is given to the flame, and the kingdom and the dominion is to be given "to the people of the saints of the Most High"—*i.e.*, to Israelites; and then the Twelve Tribes of Israel are re-united into *one nation* for ever in Palestine.

Or, in the words of the Rev. F. Aston, "*The Beast* is the last great World-Empire; which will embody all previous world Gentile empires into one, so that the image of Daniel will be found once more complete. Then this great Empire will wage war against Israel and Judah; and this struggle will be one for very existence. It is a deadly struggle between the two Empires of the world—*i.e.*, between the pure Gentile and the Israelitish kingdoms, called in Scripture 'Jacob's trouble.' 'Tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.' This struggle will continue for the space of three and a-half years, when Twelve-tribed Israel is almost overcome; then the Lord descends, and rolls back Gog's armies, destroys Israel's foes, and establishes her, as His kingdom upon earth."

"Israel, thrown into the crucible of national affliction, comes out a people ready and prepared for the Lord to reign over."

The mystery, therefore, which I would ask you to solve is: Where is the House of Israel, as the sand of the sea for

* Kimchi interprets this passage as referring to the time of the invasion of Gog—"the Assyrian."

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number, as Hosea informs us, in these descriptions of the last actors in the final tribulation; and why does Great Britain fight, as she most certainly will, for the Jews, if she be one of the ten horns of the beast? Surely, *all* the horns are to support "the beast" in the final conflict; and, if Great Britain is to be against the final beast, I strongly maintain that she *cannot* be one of the ten horns of that beast, as so many imagine.

Again, why should Great Britain be fighting for the smaller division of God's chosen race—*viz.*, for the Jews—against the combined World-Empires, if she be only one of them?

Why does not the House of Israel, at that very time in number as the sand of the sea, help her brethren of Judah? The House of Israel must fight against Gog, and yet it appears as if Great Baitain is to take her place, and that the Ten-tribed House was forgotten!

I am positive, that the investigation of this mystery is well worthy the consideration of the members of this old society; and I can assure you, that this subject, so far from diverting men's minds from the second advent of our Lord, and the coming kingdom and its King, the knowledge of where the House of Israel really is—as it must be existing somewhere—must make the conception of that kingdom more practical, and its development nearer, while it explains many prophecies which are inexplicable, if we regard the Jews *only* as the main *Israelitish* Power which the final world-wide Empire of the Assyrian comes up against to crush.

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Our readers will like to see a few words from a young man who but a few months ago received the news that the British are now seen to be Israel of the Ten Tribes. The spirit in which the great fact is accepted by him, with the value of it intimated, is just what should be, and contradicts the charge that the knowledge of our being the "chosen people" must lead to pride of heart. He touches also the *Cui bono?* query. "I see things a great deal clearer than I ever did before. I have read many of the papers, and also the books you sent, as well as the BANNER, which I have had weekly. I have had some conversation with a few people on this subject. It is to me a very wonderful revelation, and one that I should think would profit all Christians a very great deal, for I can well understand a man becoming an atheist when he thinks the Jews of the present day are the only remains of God's chosen people, and all those mighty promises to Israel left unfulfilled; but when we view it under the British-Israel light, how wonderful and marvellous it all seems, just, in fact, as a little girl said, whose Mother was talking of the love of God as we get it in John iii. 16, when the child answered, 'Well, that is just like God.' And so do I take this (revelation of Israel) to be, just a sample of His purposes for His people, and how that in all things He alone is worthy of honour and praise."

Another Sower shows in simple fashion how the New Testament can be quoted to advantage, though opponents of the Anglo-Israel question are often so satisfied that all differences

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as to race have been done away with since our Lord's great sacrifice was accomplished. "I have had a bit of talk with a Plymouth Brother, and he says that he cannot see how it can make any difference whether he is an Israelite or a Gentile. So I asked him if he had ever read the 9th of Romans. 'Oh, yes, many times,' said he. 'Well,' I said, 'what do you think of the 4th verse?' It let him see that Paul thought something more than he thought. So he left me with the words, 'I must look more into it.'"

These extracts indicate very plainly the advantage of such workers as our enlightened Sowers being scattered throughout Israel's dominions, for they are earnestly endeavouring to dispel the mists of ignorance that cloud the minds of their fellow-countrymen concerning much of the Word of God.

Now I must refer to another matter, the receipts of the last four weeks, which we have to report are small indeed. This we cannot avoid noticing, but thought cast back over the trying weeks that have witnessed so much privation and suffering in Britain from the unusual cold, and much sickness, will tell us that all Funds, which are not mainly intended to relieve distress of body, would be likely to experience a great falling off of money gifts. Knowing how everyone, who has a hearty desire to give for the relief of those worse off than themselves, will have felt it to be impossible to do all that they would, we can but accept the time of dearth and difficulty as one of trial, permitted by our God for the good of His people, though as yet we probably do not recognise all the lessons He would doubtless teach us; therefore, in hope and trust let all who need a helping hand stay upon Him. And for our work we would wait with patience until the springs that have run dry can be refilled. Brighter and easier times will come, no doubt, sooner to some than to others, so I can but ask our friends who may find their purses filling and the calls upon them declining, to remember that we shall thankfully welcome what can legitimately be spared when the overflow comes. And our friends in distant parts, who have not for some time subscribed to our Fund, I would ask to help, as circumstances may permit. The good gifts kindly given us during the first weeks of the year have enabled the regular "output" of our journals to continue without cessation, but we are becoming necessarily very stingy about the giving of general literature. We are anxious not to lessen the numbers of the BANNER and the *Covenant People*, for the "something new" they always contain is looked for eagerly by many who care for instruction, with a lively interest in all. At present we are waiting to replenish the general store of literature that is also wanted. There is new ground to be taken up in four places this month, four new Sowers to supply, if we may. I conclude in hope that progress shall be constant, wishing that every need be met, and that all our work shall tend to show forth the honour and glory of God.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, 4, Westgate-road, Westgate-on-Sea; and by the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, the London and County Banking Company, Margate.

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

## ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last report no members have been added to our numbers, which are 1,543.

Subject for special prayer on last Sunday in April: "That a minister to whom literature has been lent may be led to see the Identity truth."

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 six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 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. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

## ISRAEL'S CHURCH.

BY F. C. PRINGLE.

(*Continued from page* 147.)

### PART IX.—WAS TITHE FOR THE POOR?

SOME people try to show that in old days a third part of the tithe was meant for the poor. It was the case in some foreign countries, but there is no authority for saying it was ever the case in England. But it was no doubt the custom for the clergy to look after the poor. Therefore, when the Church was plundered at the Reformation, and hundreds of monasteries and convents suppressed, the poor suffered terribly. The monks and the nuns were scattered, and those who took their money never thought of giving some to the poor. They suffered so much that, when Elizabeth came to the throne, she was obliged to impose a poor-rate on all occupiers of houses, lands, and other property. If the Church were disendowed now the poor would again suffer most, because many country parishes could not possibly support a clergyman; and they would not only be deprived of his spiritual advice and help, but they would lose the material benefits of having a gentleman and his household living amongst them. Moreover, the tithe would certainly not be given to the poor, any more than it was at the Reformation.

### PART X.—WHAT WAS DONE AT THE REFORMATION?

At the Reformation the Church of England threw off the errors of the Church of Rome, and refused to have anything more to do with the Pope. No new Church was made in England,—it was only reformed; and it was called Protestant because it protested against the errors of Rome. We all know what some of the errors were, namely:—Worshipping the Virgin Mary. Roman Catholics will tell you they do not worship her, they only ask her to pray for them; but poor people do not understand this difference: and really worship her. Refusing to give the wine in the Holy Communion to any one but the priests. Protestants say the laity ought also to have it in both kinds. Granting indulgences was a very great "error" that was abolished at the Reformation. Pope Leo X. wanted more money; so, in order to get it, he took the wicked way of selling pardons for sins. Instead of preaching that only Jesus could forgive sin, and that people must repent and change their lives, he said that if they paid so much money to the Church they should be forgiven their sins for a certain length of time. And when people committed more sins they confessed them to the priests instead of to God, and paid more money to be forgiven. This was called "granting indulgences."

### PART XI.—WHAT ELSE WAS DONE AT THE REFORMATION?

Besides cleansing the English Church from the unscriptural errors of Rome, the Reformers said the service ought to be read in English, so that people should understand it, instead of in Latin, the language the Romish Church still uses. They therefore compiled our prayer-book in English, and had the Bible translated into English. The Psalms we use in Church every Sunday are what Cranmer translated in the reign of Edward VI. The Psalms in the Bible were translated about sixty years later by a number of bishops, in the reign of James I. Then the Articles of our Church were drawn up. At first there were forty-three, and then they were reduced to the thirty-nine we have now in the prayer-book. These were to prevent errors creeping in again, because they declare what the Church of England believes; and if people want to believe things which are not in the Articles, they must leave the Church of England and join some other church or sect. At the Reformation monasteries and convents were abolished because there had been a great deal of evil living at these places, and the Reformers said God did not mean men and women to shut themselves up and be forbidden to marry

### PART XII.—WHAT WAS DONE WITH THE MONEY AT THE REFORMATION?

Five new bishoprics were created, but a great deal of the money belonging to the Church was confiscated to the crown

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—that is, King Henry VIII. just took it. Some of it he ipent himself, and he gave a great deal to his courtiers and favourites. Of course, this was not right, and tithe, which had been left ages before for the benefit of the Church, ought not to have been given to gentlemen for their own use. It was no more right to take the tithe then than it would be to take it now from the Church, or to take Dissenters' endowments. We must remember wheat and tares grow together, and that, with all the good things done in this world, evil gets sadly mixed. So, though the Reformation was a very good thing, some evil got mixed with it, and one of the bad things was the way in which most of the money was seized by the King and some of his people. The King said in excuse that the Church had a great deal too much money, and that the monks had forced the people to give a great deal more than they ought to have done; and this was quite true. But it did not make it right for the King to seize it for his own pleasures. Parliament ought to have been asked what should be done with it, and they should have put it to some good use.

*(To be continued.)*

## Correspondence.

### BRIGHTON BEACH WORK.

*To the Editor of the Banner of Israel.*

DEAR SIR,—I trust all my helpers have read my annual report for 1894, which you were good enough to print on Feb. 13. I am now by God's grace ready for what I hope will be another good year's work, and shall be glad of immediate help. All old BANNERS of any age, as long as they are not torn, and all kinds of literature, will be thankfully received. Pecuniary help for literature and other expenses will be very acceptable, as I am about to order a stock of various tracts and leaflets. I am asking help in another way. Plain postcards can now be bought cheap. I want to accumulate hundreds of these, with what I may call "British-Israel Tit-bits" from books, papers, &c., pasted on or written in a good clear hand, nothing else to be written but the extract and where found—facts of history, philology, &c.; admissions from preachers of note, poets and politicians; any and every short quotation, even such as should be combatted, as well as those in favour of British-Israel truth. Common sense will guide as to what will be of use. I limit it to the postcard, as people tire of long extracts being read to them. Those friends with leisure who help me thus will be doing good work. A few such cards in my hand will help me immensely in my open-air work.

I shall be pleased to hear from any quarter in the south of England where they would like my help, and if possible it shall be given. There is a beach at Worthing. I wonder if there are any believers who would help? We could run there and back in the same night; myself and one or two helpers can get there and back for about five shillings, and even that we will not ask for unless it can be afforded. But I think it almost time Worthing had at least a thousand BANNERS and tracts, a few handbooks, and a few words upon so great and blessed a theme. If I am not invited, I may perhaps come as an invader; so please keep watch when the nights are fine and warm. I remain, dear sir, yours faithfully,

H. A. MARCHANT.

60, Upper Lewes-road, Brighton, March 11, 1895.

P.S.—Please do not forget the "Upper" in my address, as letters and parcels go wandering at times.

*To the Editor of the "Banner of Israel."*

FRIEND,—There is an increasing number of individuals scattered about, under very various appellations, who believe in Anglo-Israelism, but it is to be regretted that it is seldom, even in a large town, that a sufficient number can be gathered for a meeting. Where there may be such a circle, having leisure I wish to express here my willingness to meet them if asked, since I am in possession of new evidence, or demonstration of the doctrine, which it would give me pleasure thus to share and explain. At a recent lecture in South Wales, I had the opportunity of showing its truth by two lines of investigation I had made—1st. Parallelisms, or extraordinary relations between British standards of measure, and those of the Tabernacle and Temple with their paraphernalia; 2nd. By tracing the apparent course of Israel through Europe to our shores, and in our Isles.

The first of these fields of proof—which is, I think, a new one—is of great interest and extremely curious often in its facts. An implied agreement betwixt the sacred furniture or the house of God wherein this was contained, and our own time-honoured Measures, is of much significance, yet I have found to be an undoubted fact, and can abundantly prove. The divinely-planned Temple and holy things may be called a standard—a Divine one—of measure; and, if, when transferred to our standards, it should yield results of evident significance, and beauty this would show that they were related; but I find such to be the case.

The second investigation above referred to is one of nomenclature of the Continent; and I have found the names either old or modern, of lands, towns, &c., through Europe suggestive, far more than has been supposed, of a Hebrew occupation or passage,—indeed, so extremely numerously so as to lead me to make a map only of such topography to evince, by this argument of its nomenclature alone, another Journey of the children of Israel in *Europe*.

This appears almost convincing as showing how they came to Britain, and is often as curious as the above. I was led, in addition, to examine the names in the Asiatic region whither the Lost Tribes were brought, and in another blank map have specified an amazing number of names thereabouts suggesting Israel. With surprise, too, I found that again and again these would be expressive (in their language) of deep sorrow, contrition, exile, hope, the being scattered, &c.,—the very emotions under which they must then have groaned. Thus, it is demonstrable that, as they proceeded westward (to Britain—where they stopped, because they could go no further), they named each encampment in this desert-journey after the emotion then most sorely bowing their spirits or their prevailing feeling, which is of the greatest interest to learn and to contemplate, and was an act of pious contrition; and these became settlements, some Israelites remaining and other nations coming after, and were the origin of towns and places to be traced by us to-day. They exist both in Asia and Europe in abundance, and are often places well-known.

It would give me pleasure to show and explain this course of Israel to any who might be interested and met together. I may add that the evidences of the belief from Physical geography have impressed me unexpectedly and often appeared very striking in details not hitherto noticed; and that it has been felt best to give an entire (and lengthy) chapter to Anglo-Israelism as affected by it in the exhaustive work expounding great or the sacred Pyramid and its mystery, which, as some readers of thy persevering journal may remember, lies—with nearly 100 new plates and diagrams and 63 chapters in manuscript ready for the press. Regretting the use of the obnoxius pronoun, I am, faithfully,

C. Fox, M.R.A.S., M.R.C.S., &c.

Martock, Som., March 11, 1895. Author of "The Pilgrims."

MARCH 27. Miss E. M. Rush desires to thank "N. E. V." sincerely and gratefully for kind thought, good wishes, and generous gift of £10 for the Anglo-Israel Distribution Fund.

OBITUARY.—In loving memory of Henry Salvage, of 12, Caledonian road, Brighton, who sweetly fell asleep in Jesus, March 19, 1895, aged 62. The same man was just and devout, waiting for the consolation of Israel. A faithful friend and fellow worker with H. A. Marchant, who, with Mrs. Salvage and family, deeply deplores his loss. Lord, help us from our hearts to say, "Thy will be done."

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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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## AN AMERICAN JOURNALIST ON "THE BALANCE OF POWER" IN EUROPE, AND "ENGLAND'S ALLIES."

THE *Evening News Weekly*, of Detroit, Mich., U.S.A., on March 6 last, published an article on "England's Allies," which, written in total ignorance of "Our Identity with Israel," is nevertheless a very remarkable confirmation of our views in many ways. The journal is said, by the friend who sent it to us from New York, to be a "hard-headed commercial paper" in Detroit, Michigan. He thinks it would prove interesting and instructive to his brother Anglo-Israelites "at home;" a sentiment in which we quite concur.

The writer does not seem to have a very high opinion of the national morality of England in the matter of the expansion of our Empire, and thinks ours are "ill-gotten gains," if gains by a sovereign state can be considered ill-gotten at all. An Americanism at the end of the writer's remarks needs translation and explanation here. He says our nation "has pretty nearly a cinch in Africa." A "cinch," we are informed by our American friend, signifies something which has been easily acquired, and can as easily or lazily be enjoyed. With these explanations and remarks, we proceed to lay the article before our BANNER friends, merely noting that the writer does not believe we shall have any part in a general European war, since other nations must fight our battles (a point we have always insisted on), and that already, *de facto*, the British nation is "master of Africa" (a result we have often anticipated in these pages). The article reads thus:—

### ENGLAND'S ALLIES.

England's ascendancy in Africa is not a pleasant spectacle for the powers of Europe to contemplate, but it is not easy to see how they can help themselves by getting mad about it. It looks as if Great Britain had got her big neighbours into a *cul-de-sac*. Their situation is not grateful, but they can only make a bad matter worse by resenting it.

England has become, *de facto*, master of Africa by fraud and trickery, if you please, but *de facto* possession of itself enlists every nation of Europe as her ally. An attack on England in Africa would certainly precipitate a general European war, from which England would be able to hold aloof, and yet in the end be confirmed in her present position. It is not that anybody loves England, but the demolition of any part of the British empire involves the distribution of spoils, and the disturbance of that wonderful engine of English diplomacy, the balance of power.

The balance of power is always the *status quo*, and the *status quo* is whatever British duplicity is able to make it. There is, perhaps, no great turpitude involved, since it is a case of dog eat dog, anyway, and British duplicity is merely a better article than any other brand of duplicity. But the interesting fact is, that the Government at Westminster manages to acquire vast territory without disturbing the *status quo*, and at a show of hostility to withdraw behind the ample defence of the balance of power.

It is doubtful if anybody likes to see England ruling Egypt. France is very sore about it, and the Russian bear growls when France is hurt. But neither one nor the other dares undertake to drive England from Egypt. If it did undertake to drive England from Egypt, it would find all Europe against it; not in defence of England specifically, but in defence of the balance of power, which amounts to the same thing.

England is able to set all Europe by the ears at a moment's notice. The natural affinity of France and Italy, for example, is great and obvious. It has been considered great enough to threaten the continuance of the Triple Alliance. Yet England has had France and Italy on the verge of an ugly quarrel within a month, significantly enough just when France was looking cross-eyed at British occupation of Egypt. All England did was to display a smiling partiality for Italy. The gossips at once pronounced in favour of an *entente* between England and Italy with reference to the future of Africa. France turned upon Italy ferociously, blustered over the idle words of a careless Italian diplomate, who had once assailed France in a public speech, exacted a quasi apology, and there the affair rests. The interesting part of the whole incident consists in the fact that England is not in the quarrel at all.

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That is an illustration of the possibilities of British diplomacy. The balance of power is not idle fiction, but a stern reality. There is no nation but is able to recognize the importance of maintaining it, even at the expense of protecting England in her ill-gotten gains, if anything which is gotten by a sovereign nation is to be considered ill-gotten. It is the story of Turkey repeated. Turkey is in effect a British dependency, but no power dares to think of assailing the existing order violently. The effect is too certainly to be predicted and too certainly disastrous.

As long as Great Britain is able to over-reach her neighbours by peaceful arts, British supremacy and domination is assured. England has practically nothing to fear from war, since others must fight her battles for her in self-protection, if it comes to battles. Not until the continent produces diplomats to equal those of the court of St. James in craftiness, or is able to unite as against a common enemy, will the growth of the British empire cease. For the present, England may be thought to have pretty nearly a cinch in Africa.

In regard to the fact that Great Britain need never fight with the nations of Europe in respect to the burning questions which are ready to bring on the "great earthquake," "war-woe," we have only to reflect on the fact, that as to the lost French provinces, Alsace and Lorraine, and to the towns—Metz and Strasburg, we have not the slightest interest in the fatal quarrels which divide the French and Germans in respect to them. Also in reference to the passionate desire of the Russians to secure Constantinople, with the access into the Mediterranean from the Black Sea, it will not be needful for us to draw the sword, because the Austrian and German empires are bound to defend the capital of the Turks, and prevent that Gate falling into the hands of Russia to their own undoing.

It will be time enough for us to interfere when the Germans and Austrians are annihilated. In regard to Egypt, we are there and mean to stay. If France and Russia united should wish to turn us out, they must first meet and defeat the Italian armies and navies, and Germany's powerful battalions before they attempt to defy the British navy, and the troops of Hindostan and the colonies acting with our own. No one will venture on the task, and, therefore, Britain remains in Egypt and will remain. Our stay there is for the benefit of Europe, and Europe will resent the designs of France to eject us. No one can or will deny that our nation is acquiring territorial power in many directions, and the effort to break down her vast influence so obtained, must bring about a universal conflict among the Powers, to see which is the stronger and best able to succeed to Israel's valuable estate.

The nations, if they attempt the task, will fail to achieve success. For Israel (the British) are God's people, "appointed by Him to be heir of the world" (Rom. iv. 13, R.V.), the inheritors of "the kingdom and dominion, and greatness of the kingdom under the whole heaven" (Dan. vii. 27, R.V.). He will be their King; and Almighty Power, and invincible strength will be His people's defence in any efforts which the nations may make to appropriate His and their world-wide empire. In Africa it is true that at present large portions belong to Germany, to France, to Belgium, and to Italy. But most of their possessions are unprofitable and do not pay. They have not the men to occupy them, and they have not the art of colonizing them. Wealth to improve them is lacking, and hitherto the valuable mines of gold, diamonds, coal, and the like, are not discoverable under their soil, as they have been in abundance under that of the British Israelites. In short, the Lord does not bless the nations in the matter of "the power to get wealth," as He does British Israel, that He may establish His covenant which He sware unto their fathers, as it is (literally) this day" (Deut. viii. 18, R.V.). No doubt the nations dislike us—nay, hate us. They would not be human if they did not. They see us advance where they make no progress, and get rich where they grow poor. France looks at India, Canada, the Mauritius and Egypt, and reflects that these countries were once hers, and cannot endure the thought that now they are ours. Their prevailing idea is that by duplicity and cunning we have despoiled them of these rich possessions. Hence they strive now to secure Madagascar as a set off, with Cochin China and Siam, Central Africa if possible, besides Algeria and Tunisia, to compensate them for their losses. In vain! The heirs of the world are Israel, and to God must be all the praise for His faithfulness to His promises to our forefather Abraham, His friend! (Isa. xli. 8; James ii. 23).

## WHAT AN ABLE INDIAN ENGINEER SAYS ABOUT OUR IDENTITY.

"I BELIEVE the BANNER is doing invaluable service. The great thing now wanted is the publication of what God is doing and is going to do. Even the godly papers are full only of the abominable things that man is doing. You are still in the position that I have been in all my life in my professional work. If a man is conscientious, he must be content to be in a minority almost always. But every now and then in a minority of one. But you and your co-adjutors are now beginning to make real way after more than a generation from the first promulgation of the grand truth, which clears up perfectly the whole mystery of prophecy, which before this light was one mass of inextricable confusion. The whole evil is that men will first decide a question, and then apply to Scripture to force it to support them. For there is no fact, however comprehensive and palpable, stands in their way a moment. A man once said to me, 'There is no fifth empire.' I replied, 'Which is the present one? Sixth, or seventh?' Here is an empire, in number above four hundred millions at this moment, according to Whittaker's Almanack, with power to influence already every other nation in the earth, essentially, and all for good. . . . Even the godly papers make a complete mess of the prospects before us, by speaking of 'the world,' as if there was no distinction between the nation that God has chosen to load with mercies, and those that He is dealing with according to their deserts, as if nothing had ever been said about a new covenant. Everything is now advancing with such rapidity that I am in hopes this year may do great things for your cause. Think of *The Times* to-day speaking of the new province that our glorious Queen has just declared part of her realm, in South Africa, 'as about the size of continental Europe.'"

Such are the words of a man distinguished among his contemporaries in South India, to whom that region is indebted for the grand idea, splendidly carried out, of detaining the waters of two of India's huge rivers near the eastern coast, the Godaveri and the Kristna, and using the penned-in waters, a mile and three-quarters broad from shore to shore, for purposes of irrigation and canal navigation in the case of the Godaveri, and in a lesser degree as regards the Kristna river, both belonging to the Madras Presidency. He is a man of clear intellect still, and evidently sees with us eye and eye. It is a great satisfaction when a Christian man, like the writer of the above, sees clearly what is now our duty in this matter—namely, to proclaim what

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God is doing, and has done in the matter of our nation's position and work in the world. A detailed statement of that kind quoted from the newspapers, and from the current history of the day, is sure to carry conviction at last, when it is seen that all that is happening to our people to-day is just what God promised to Israel, His people, four thousand years ago.

The addition of a slice of South Africa to the British Empire, as just announced by Dr. Jameson and Cecil Rhodes, that slice being as large as Europe, is a startling fact, and one which must invite investigation and explanation. When we think of India and Burmah; Canada, stretching from the Atlantic to the Pacific; Australasia, which is again as large as Europe; and add to these vast domains the many islands, large and small, which belong to the British Crown, we cannot but be amazed when we reflect that not only does South Africa, Egypt, East and West Africa, belong to this nation, but that these large portions of the Dark Continent must lead at last to further accessions to the British African Empire. As the small beginnings in India led to our becoming the paramount power there, so our rapid acquisition of Africa, north, south, east, west, and central, is sure, we believe, to constitute the whole of the continent a British African Empire larger than all the rest. For the kingdom and dominion, and the greatness of the kingdom under the whole heaven, is to be God's gift to the people of the saints of the Most High—that is, to "the children of Israel"; and the British are they. To the Lord be all the praise.

## PROPOSED ARCHÆOLOGICAL EXCAVATIONS AT TARA.

AT the last meeting of the British Archæological Association, a paper, by Mr. Richard H. M'Donald, Hon. Corresponding Member, was read, and proposals submitted to the association for what may well be termed an archæological work of national importance. Funds have been promised, and proposals are now made for excavations at the Hill of Tara, in County Meath, the spot, above all other, which is associated, not merely with Ireland's greater past, but with the early history of the British nation and its royal house.

Tara, which is 24 miles from Dublin, and easily reached by rail, is one of two hills which alone for miles relieve the flat landscape. Here, in past years, was the seat of Irish sovereignty in those happy days of home rule, when one monarch was assassinated by it to make room for the next. Here, for centuries, were held the great triennial feast instituted by Fintan, a "wise seer" and sometime ruler, which was known as the Feis Teamhrach, or Feast of Tara. Here, as early as 265-67 A.D., was formed the Psalter of Tara, in which was collected the chronicles of Ireland and the coeval reigns and exploits of Irish monarchs, with the kings and emperors of the then known world. The dues and taxes payable by the provincial kings to the monarchs of Ireland were also here recorded of the subjects to the kings, &c., and also the boundaries of the different townlands and provinces. Here the great bards assembled at the feast, the bards being inferior to few, if any, in Ireland. Here were the monarchs crowned on the Lia Fail, or Stone of Fate, now in Westminster Abbey under the Coronation Chair.

Who has not heard of the halls of Tara, the site of which is still shown in a long, narrow excavation? Probably Tara's Halls were very poor mud and wood erections, for the Irish were not greatly skilled in architectural work. As to the fatal stone, there is another still at Tara which crowns the grave of some of the rebels of '98. Tara is associated far back into the dim past with the history of Ireland's fortune. The Lia Fail was said to groan when a true claimant to the throne was crowned on it, and the miracles only ceased, it is to be supposed, when the stone was sent to Feargus the First in Scotland, where it was the Coronation Stone till Edward the First of England attempted to defeat the prophecy by carrying it with him into England, to stay there till this day; but King Edward was only helping to prove the old legend, for soon James the Sixth of Scotland, the lineal descendant of the old Irish monarchs, became James the First of England. How much importance some people still attach to this stone and its legend that wherever it goes there the seat of the empire shall be, is well illustrated by the late Major Le Caron's story of the dynamitards' plot to carry it off to Ireland again.

Tara has never been properly explored, though a good deal of curious history and interest centres around it. According to the tradition, within the hill sleeps a daughter of the last of the kings of Jerusalem, and with her the Ark of the Temple and other treasures. As early as 513 A.D. there was a great conference at Tara to debate, and if possible discover, what was the special mystery connected with the hill, and according to a ballad, then composed by a celebrated bard, and by another very long one of about A.D. 1024, Tara, or Teamhair, was very closely connected with the fortunes of Tea Tephi, a princess stated to be a daughter of Pharaoh, who came over the great plain (the sea) and married Heremon of Ulster, who gave her Tara as a dower. Here she built a fort and house, and here, says the ballad, she was buried.

> The length and breadth of the tomb of Tephi,
> Accurately measured by the sages,
> Was sixty feet of exact measure,
> As prophet and Druid have related

From this princess to her Most Gracious Majesty there is a direct line of sovereigns descended from her, and the principal and primary object of the proposed excavations is to discover if her tomb exists still, and who and what she was. Tara is covered with remains of a very early date, but it is on the southern side that the principal of these exists. A fence of stone runs across from the old churchyard and divides the Russell and Preston properties. On the southern side of this wall are the principal earthworks —namely, the Rath-na-Riogh or Cathair Corofin.

The Rath-na-Riogh is a large outer earthworks encircling two raths or ancient Irish forts, the lines of which intersect. The western rath is the older of the two, and the point marked 1 in the centre of it is a raised mound, on which rests the Lia Fail still at Tara, which now covers the Croppies' Grave. This has been removed from 4, the crowning mound to the north-west, where it originally stood. 2 is the Forrahd, which is hardly distinguishable on the outline of the inner circle of the inner rath. 3 is King Cormath's Rath. 5 is the site of a mound now removed for agricultural purposes, and 6 is the site, that which has been called Tea Tephi's tomb, but is very doubtful. The central mound on which is the Croppies' Grave, is about 12 feet above the surrounding fesse, and here it is that the Rev. Denis Hanan, D.D., the prime mover in the proposed works, assigns as the most probable site for Tea Tephi's tomb. The hill slopes away at point A to the west, and it is proposed to run a tunnel or shaft into the central mound along this line.

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Dr. Hanan, who is the Rector of Tipperary and an Hon. Sec. of the R. S. A. S. thinks that there are traces indicating that masonry would be struck 28 feet from the starting point; at any rate, a shaft or tunnel of that length is proposed, and even if this fails to discover the tomb, it is certain that many rare and valuable finds will be made in such soil. Such earthworks have proved most valuable ground for research in Ireland already.

The proposal which will be submitted to the British Archæological Association is that the works shall be taken under their charge and controlled and directed by an expert appointed by them, while Dr. Hanan and other promoters of the work undertake to find the funds and pay the expert. Probably, no more fruitful field for archæological research could be found in the United Kingdom, and we learn with pleasure that the British Archæological Association have, as a result of Mr. M'Donald's paper, so far decided to assist Dr. Hanan and his friends by naming as the expert to represent them, Mr. Geo. Payne, the Hon. Sec. of the Kent Archæological Association, and who has had charge of the uncovering of the Roman villa at Darenth, in Kent, lately. A somewhat melancholy interest attaches to the subject from the fact that one of its chief promoters, the Marchioness of Waterford, is ill at Curraghmore, but in spite of her condition Lady Waterford has rendered great services to Dr. Hanan, who has for years been endeavouring to get the work carried out, and last March obtained promises for a good deal of the funds, by assisting to clear away the obstacles which lay in the path. It is hoped that the consent of Lord Russell, the owner of the land, may be obtained, and it is not anticipated that the Board of Works, in whom all such remains are vested under the Act of 1869, will raise any great objections to the work. On March 6th the British Archæological Association will further consider the matter and decide what share they propose to take in the work.—*Irish Times*, 1895.

## A LECTURE IN CALCUTTA ON "THE CORONATION STONE."

A MEMBER of the Madras Civil Service, who joined that body in 1871, was in Calcutta in December last, and at the request of his friends there delivered a lecture before the Calcutta Young Men's Christian Association on the 8th of that month. The subject was a remarkable one—"The Coronation Stone of England." The lecturer had his lecture printed at the request of his hearers and sent us a copy. He is evidently an Anglo-Israelite by conviction, as the following sentences from his letter, dated January 10th, 1895, plainly show. "It will be interesting to you to know," he writes, "that one part of the subject in which you are so deeply occupied has been ventilated in this part of the world, by one, too, who belongs to your old service, while you, perhaps, have forgotten that you examined him in Tamil (in London) so far back as 1869 to 1871." "The paper seemed to excite interest, and several begged me to have it printed, which accounts for its appearance. There is nothing original in it, but I send you a copy merely to show you that Anglo-Israelism is talked about here. Several persons inquired about books upon the general subject, and were referred, of course, to 'Anglo-Israel Truth,' a book which I have lent until it is a good deal the worse for wear. It has convinced more than one of my friends." Such is the very encouraging letter of an Indian civilian, who uses his stay at Calcutta to spread the knowledge of Our Identity, and not unsuccessfully, as he shows.

The Coronation Stone is a subject of great interest to many of our readers, and to ourselves as well. We are glad, therefore, to let our brother Indian civilian address our BANNER friends, and tell them all round the world what he said at Calcutta about "the stone." Many would like to read it, and will thank God that the lecturer has joined our ranks, but is not ashamed to stand up and announce the fact. The lecture was as follows:—

"PART I.—'THE CORONATION STONE OF ENGLAND.'

"Many persons are aware that in Westminster Abbey is preserved a very curious and ancient relic, called the Coronation Stone; but few know much about its history, and fewer still have heard about the interesting speculations that have been started, or perhaps I should say re-started, regarding its origin, within the last thirty or forty years. As these speculations are very intimately connected with Bible history it has seemed to me likely that the members of this association would be glad to learn something about them, and I have therefore brought together in this paper such information as I have been able to collect upon the subject from various sources, but chiefly from two books, one by the Rev. F. R. A. Glover, called 'England the Remnant of Judah,' published in 1860, and the other by Mrs. G. A. Rogers, called 'The Coronation Stone.' Whether you regard these speculations as reasonable, or reject them as far-fetched, I think that you cannot fail to be interested by them.

"The Coronation Stone is a rough and unattractive mass of red sandstone, about 26 inches long, 16¾ inches broad, and 10½ inches thick, which the late Dean Stanley, in his 'Memorials of Westminster Abbey,' describes as 'the chief object of attraction to the innumerable visitors to the Abbey.' It is placed in the chapel of Edward the Confessor, beneath the seat of an antique chair of carved wood, from which place it is never moved; and on that chair, from the time of James I. of England, if not before, all our kings and queens have been seated at their coronation. There is nothing about it to attract attention, beyond the strangeness of the fact that so common looking an object should be found in such a place; but Dean Stanley has called it "a precious relic,' and has said that it is 'the one primeval monument that binds together the whole empire." The verger who shows visitors over the Abbey never fails to point out to them the Coronation Stone, and tells them, perhaps with a smile of incredulity upon his face, that it is called Jacob's pillow. This is my subject for this evening, and I propose to lay before you the arguments which have been put forward in support of the idea that, in the Coronation Stone, we possess the very stone that Jacob set up, nearly four thousand years ago, after his wonderful dream, at Luz, and of which he vowed that 'this stone shall be God's house.'

"The appearance of the stone is not inconsistent with such an idea. The red sandstone of which it is composed does not occur in the south-east of Scotland, where Scone lies, nor near Iona, or Dunstaffnage in Scotland, or Tara in Ireland, all of which are places where at different times it has been kept and regarded with the greatest reverence. It cannot, therefore, have had its origin near any of these spots; but Canon Tristram, in his book, 'The Land of Moab,' tells us that stone of just the same description is found near the surface on the western shores of the Dead Sea. There is, therefore, no geological improbability in the

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idea that it may have been quarried at Bethel. 'The iron rings,' wrote Dean Stanley, 'the battered surface, the crack, which has all but rent its solid mass asunder, bear witness to its long migrations.' The Dean asked Professor Ramsey, the eminent geologist, to examine it, and his opinion was that it appeared as if it had been originally prepared for building purposes, but had not been so used, and that it had been a great traveller, since it bore marks of having been carried about in extensive migrations, a supposition which is confirmed by the very ancient iron rings which have been inserted into it.

"We know for certain that the Coronation Stone came to Westminster from the Scottish capital, Scone, after Edward I., at the close of the thirteenth century, had subdued Scotland. An old rhyming chronicler says:—

'As he came home by Scone away,
The royal stone of Scotland then he brought,
And sent it forth to Westminster for ay,
To ben thirynne a chayer clenly wrought,
Which yit yis there, standing before the shrine,
In a chayer of old time made full fine.'

"It had been regarded with superstitious reverence at Scone, in the abbey of which place it was used as the Coronation Stone of the Scottish kings, and when, after the tide of war turned against the English, the treaty of Northampton was made, it was provided that the Scone stone should be restored to Scotland, together with the Scottish Regalia. The Scottish Crown jewels were returned without remonstrance on the part of the English people; 'but,' wrote the Latin chronicler of Lanercost, 'nevertheless the stone of Scone, on which it was the custom of the kings of Scotland to be set at their creation the Londoners would on no account suffer to be sent away.'

"Mrs. Rogers tells us in her 'Coronation Stone' that 'all London rose *en masse*, while the soldiers showed determination to resist, and the excitement and tumult were such that the Queen' (the Regent Isabella) 'quailing before the people, who had constituted themselves its guardians, feared to surrender the stone, . . . and never since has friend or foe attempted its removal from Westminster Abbey.'

"The attempt has not been made, but we know, from the evidence of Major Le Caron, given a few years ago in the celebrated case brought against the *Times* newspaper, that the Irish Nationalists formed a plot to remove it from the Abbey to Ireland, feeling that its possession would greatly strengthen their cause if they should succeed in throwing off the connection of Ireland with England. The secret of the plot was revealed by Major Le Caron, and special precautions were taken to prevent its execution.

"To Scone the Coronation Stone came from Iona, through Dunstaffnage. This has been denied, but with hardly sufficient reason, for tradition points very strongly in that direction. In 1301, one Baldred Bisset, a Royal Commissioner sent from Scotland to Rome to urge the independence of Scotland upon England, mentioned, as part of his argument, that the Scone stone came from Egypt to Ireland, and thence through the West of Scotland to Scone, repeating, no doubt, what was then generally believed. And Dean Stanley says that, 'of all explanations concerning it, the most probable is that which identifies it with the stone pillow on which St. Columba rested, and on which his dying head was laid in the Abbey of Iona.' An old writer named Urquhart, in his 'Pillars of Hercules,' writes: 'In Westminster is a stone on which the kings of England are crowned. It was brought thither from Scone, where the kings of Scotland were crowned upon it. To Scone it had been transported from Dunstaffnage, where the successors of Fergus had been crowned upon it. . . . To Dunstaffnage it had been brought from Tarah, where the Scottish kings of Ireland had been crowned upon it, and Ireland had been named after it Innis Fail' (Isle of Destiny). 'To Tarah it had been brought from Spain, to Spain (it was said) from the Holy Land. The importance attached to it was such as to make its removal to England to be considered, in the time of Edward I., a necessary step towards the subjugation of the Scottish kingdom. They called it the Stone of Fortune or the Stone of Destiny (Lia Fail),' from the Hebrew word *phail* (destiny).

"Keepe, too, in his 'Monumenta Westminsteriensia' (1681), says: 'It was brought into Scotland by King Fergus'; while Anderson, in 1736, wrote: 'According to the modern Scots' historians, and the vulgar opinion of that nation, the said Simon Breac brought the Lia Fail into Ireland. Fergus brought the aforesaid stone to Argyle, according to a short Scottish chronicle.' Of one thing, at any rate, we can be quite certain, that there was a stone in west of Scotland in the sixth century which was regarded with such reverence that St. Columba, the apostle of Scotland, preserved it carefully in his monastery in Iona, and, when dying, desired that it might be placed beneath his head, 'after which,' says Adamnan, who wrote the story of St. Columba's life, and called the stone Jacob's pillow, 'he beheld a vision of angels.' After Columba's death the stone was placed over his grave, until it was removed to Dunstaffnage, the first seat of the Scottish kings (who were of North Irish race) and was there used as a Coronation Stone. We know, too, that Kenneth McAlpine, who ruled at Dunstaffnage, overthrew the Picts (who were of the same stock as the Scots) in A.D. 839, and established his power in the East of Scotland, making Scone his capital, and it seems almost certain that he must have brought with him the Coronation Stone, possession of which was considered of very great importance. An ancient Runic prophecy about the stone, which shows how sacred it was thought to be, has been thus translated by Sir Walter Scott:—

'Unless the Fates are faithless grown,
And prophets voice be vain,
Where ere is found this sacred stone
The Scottish race shall reign.'

"The word here translated, 'Scottish,' is in the Runic, 'Scuit,' which more correctly means 'wanderers,' being derived from the Hebrew word 'S'coth' (booths), and giving their name to the nomadic Scythian race. One branch of the Scythians is to be found in the Danes, who, history tells us, made frequent attacks upon the Western Coast of Scotland, in order to carry off the relics of St. Columba; and one reason alleged for the removal of the Lia Fail from Iona, first to Dunstaffnage and then to Scone, was that it would be safer at these places from their attacks. And yet about A.D. 904 the Danes fought a great battle at Collin, near Scone, the object of which was to secure possession of the Coronation Stone.

"The circumstances in which the stone was carried from Ireland into Scotland have been thus stated by Mr. O'Reilly, a learned Irish antiquary, who says: 'All our Irish historical writers, ancient and modern, tell us that it was a large stone of extraordinary virtue, brought into Ireland; that the monarchs of Ireland, from A.M. 2764 to A.D. 513 were all inaugurated on the Lia Fail, which until that period

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was kept at Tara, in Meath, the chief seat of the Irish monarchs. . . . At this last mentioned period Murkertagh reigned, Fergus, his brother, having established for himself a kingdom in Alba, or, as it has been since called, Scotland, procured from his brother the Lia Fail, that on it he might with the greater solemnity be inaugurated king over his new possession. The stone was never returned to Ireland, but remained in Scotland, and each succeeding king of Scotland was crowned thereon until Edward I. of England invaded the country in 1296, and carried it off.'

"I think that we have now been able, with little reason for hesitation, to trace the Coronation Stone back from Westminster to Tara. And here our real difficulties begin, for we have reached a time when history becomes unreliable. The history of Ireland at this period is to be gathered from its traditions and the compositions of its bards; but in these we find inconsistencies, and much that is clearly the product of imagination.

"We know, however, for certain that the people who lived in the North and South of Ireland were of different races, and that those who occupied the neighbourhood of Tara were called the Tuatha de Dannan, which, in Hebrew, means 'the tribe of Dan.' Professor O'Curry, in his 'Manners and Customs of the Ancient Irish,' says of the Tuatha de Dannan that they were 'a people remarkable for their knowledge of the domestic, if not of the higher arts of civilised life,' and there are many circumstances in connection with them which lead to the conclusion that they represented a portion of the tribe of Dan, which, you will remember, was the maritime tribe of Israel, and of whom Jacob had foretold that 'Dan shall judge his people.' When they left Palestine, we cannot accurately tell; but it is thought that we can trace some of the movements of Danites by means of the names of various rivers up which they seem to have sailed, such as the Don, the Danube, the Danastris (now Dneister), and the Danapris (now Dneiper), and that we find in Dannemerk (now Denmark), the place where they principally settled. You will remember how persistently the Danes sought to carry away from Scotland the Coronation Stone.

"The Tuatha de Dannans were followed, not long after their arrival, by other persons of their own race, called Milesians, and also Scots, the latter name, as I have already said, meaning 'wanderers.' These, according to Professor O'Curry, came to Ireland (through Spain) from Egypt, and he adds, 'It is stated in very old copies of the "Book of Invasions," and other ancient documents, that it was the Mosaic law that the Milesians brought into Erinn at their coming.' The Dannans and the Milesians together occupied what is now the loyal Province of Ulster. The immigrants who took possession of Leinster, Munster, and Connaught were of a different race, and are by some thought to be the Canaanites.

"There is, of course, much in Irish tradition that tells us how the Lia Fail came into the possession of the Tuatha de Dannans. One legend was found incorporated in a very ancient anonymous chronicle of the thirteenth century, which is a continuation of the celebrated chronicle of Richard of Gloucester, and was discovered among other papers belonging to the College of Arms, London. The chronicler accounted for the name Scot, thus:—

'The Scots yclupped were
After a woman who Scot hyghte, the dawter of Pharaon
Yat broghtè into Scotland a whitè marble ston,
Yat was ordeyned for thure kyng, when he coronèd were,
And for gretè jewell it was yheldè there.'

"Here the writer has made some evident slips, for the stone is not marble, and it was not taken direct from Egypt into Scotland. It may also be doubted whether there ever was a princess named Scot, though it is true that some Irish legends, wishing, perhaps, to account for the name Scot (which can be explained otherwise) speak of her as Scota, the daughter of Pharaoh, who was slain in battle when her people, the Milesians, landed in Ireland to take the country from the Tuatha de Dannans. This tradition says that Scota's daughter, Tea or Tea Tephi, married an Ulster king. Other traditions, however, which seem more probable, or which at least better support the theory that I am explaining, describe Tea as being herself the daughter of Pharaoh, and say that she came to Ireland in charge of a very holy person known in Irish history as Ollam Folla, and was also accompanied by one Simon Breac or Brugh. They had journeyed by way of Spain, where a sacred stone which they carried with them was seized. It was, however, rescued by two young men who bore it to a ship awaiting their return to sail to the islands of the West. At this time the king of Ulster was one Eochaid, and it was to him that the visitors went. He fell in love with the princess, and, in order to win her, consented to abandon Baalism, which was then the religion of his people. He accepted instead the religion of the new comers, which resembled that of the Hebrews, and founded a school of prophets, called Mur Ollamam, of which Ollam Folla was made the head. The Princess Tea is represented as being both beautiful and good, and Eochaid, being deeply attached to her, granted her request 'that the place that she should most like of in the kingdom should be for ever after called after her name, and that the place so called should be ever the principal seat of her posterity to dwell in. And she chose Leytrimm, which is since that time called Taragh, where the king's palace stood for many hundred years after, and which she caused to be called Teamur. 'Mur' in Irish is a town, or walled place, and, being joined to Tea, maketh it 'the town or place of Tea.' Some persons consider that this explanation of the name Tara is fanciful, and that the place was really so named from 'Torah,' which is pure Hebrew for 'the law.' An old Celtic poem of the eleventh century also tells us:—

'The gentle Heremon here maintained
His lady safe in an impregnable fortress.
She received from him all favours she desired,
And all his promises to her he fulfilled.
Bregia of Tea was a delightsome abode,
On record as a place of great renown,
Containing the grave, the great Mergech,
A sepulchre that has never been violated.'

"Here in passing I would explain that the Heremon was a kingly title (head king) of Eochaid, and that the word Mergech in Hebrew means 'repository.' It was the burial place of Tea, and is still pointed out at Tara, a place now deserted and in ruins. The people of the neighbourhood believe that with Tea were buried several sacred relics which she brought with her from Egypt, and their early poets wrote of 'the mystery not to be uttered' that lay hidden in the hill of Tara. The mound has never been explored, and believers in the Jacob's pillow theory are inclined to think that when that is done it may be found to contain the ark of the covenant, and perhaps their sacred relics. The poem goes on:—

'Tephi was her name, she excelled all virgins:
Wretched for him who had to entomb her!
Sixty feet of correct admeasurement
Were marked as a sepulchre to enshrine her.'

"Tephi, the name here applied to the princess, is a

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Hebrew word which, says the Rev. Mr. Glover, 'implies every thing combined in mind, person, and nature that is delectable in woman.'

*(To be continued.)*

## THE ROYAL STANDARD.—No. I.

By J. S. H.

On the Royal Standard of Great Britain we find the following emblems:—For England and Wales three lions passants; a lion rampant, enclosed in the *fleur de lis*, for Scotland; and a harp for Ireland, on a blue ground. The standard is divided by a Greek cross into four quarters, four and its multiples being the cosmic number, and referring to the earth as the four elements, the four seasons. In the Bible we find that the ark rested after forty days, that our Saviour was forty days on earth after His resurrection. The symbolical meanings of the royal standard will, therefore, have their fulfilment upon this earth.

The first mention of the lion we find in the Zodiac. Now, the Zodiac was named by Seth the Son of Adam; and on the Zodiac—*i.e.*, the constellations through which the sun travels in his passage through our heavens—the religions of the world have been founded, Judaism and Christianity inclusive. The science of astronomy underlies the whole Bible. As regards Leo, the lion, we find that from all time he has been, like the horse, sacred to the sun, the great symbol of the Creator, and that he is, therefore, the emblem of light. Throughout the Scriptures we find the lion as the sign of the Divine Light, the Almighty. For instance, in the case of the cherubim, the symbol to Israel of the Holy Trinity, we have Taurus, the bull; Leo, the lion; Aquila, the eagle, combined with Hercules, the man; and pointing, therefore, to the incarnation. Here the bull signifies the all-creative fire; he is the alpha, the letter which begins most of the mystical alphabets of the ancients. The lion is the light which proceeds from that fire, and the eagle is the pneuma spirit or air whereby alone the fire and the light become available to creation.

Among other nations, the Persians, the Babylonians, and so forth, we find the lion constantly represented standing beneath the sun as the symbol of the Sun-god, the second Person of the Holy Trinity. In Assyria, Mithra, the Enlightener, was represented as a lion standing under the sun or a seven-rayed star, and holding a bee in his mouth. Now, the word dabar signified both a bee and a word, consequently the bee, when placed in connection in the Divine Enlightener, symbolised the Word of God. Compare this with the words of St. John: "In Him was life, and the life was the light of man. Who was this Light? The Word. Throughout the prophets we find the Almighty spoken of under the symbol of Leo, the lion. In Ezek. ii. 11, we read: "They (Ephraim) shall walk after the Lord. He shall roar as a lion." Joel iii. 16: "The Lord shall roar out of Zion." In Rev. v. 1—5, we find one of the presbyters saying to John: "Weep not; behold, the Lion of the tribe of Judah hath prevailed to open the book, and to loose the seven seals thereof." Here we have again the idea of the Enlightener, the expounder of "the manifold wisdom of God."

In referring to the beliefs and symbols of the Gentile nations we should recognise that though, not being carefully shielded as was Israel, they lapsed into demon worship of the most horrible description. At first all these religions were pure, and, in fact, were in all essentials the same as that of the Jews, and that given to the Christian Church; that is, the mystical meaning was the same, though known only to the initiates. It is very certain that neither Moses or Daniel would have joined in worship that was idolatrous. They must both have done so, for we read that "Moses was learned in all the wisdom of the Egyptians," and that Daniel was chief of the magi, if the inner meaning of the rites they practised had not been the same as that of their own religion. "All the learning" was in the hands of the Egyptian priests only. The social standing of Moses also implied the priesthood.

It should be remembered that the lions of the royal standard are, with one exception, yellow. Yellow or gold is the colour of truth absolute. That is, truth as it comes, with all its fulness of light, straight from the Divine, not having been refracted in the prisms of human thought and perception. In Psa. xix. we find in connection with light, that the commandment of the Lord is pure, enlightening the eyes; and that His judgments are true and righteous, more to be desired than gold, yea, than fine gold.

Origen, one of the early fathers of the Christian Church, writes thus:—"The words of the Lord are pure words, like unto gold which from the earth is tried and purified seven times in the fire." In Rev. iii. 18, the lukewarm Church of the Laodiceans, which, through indifference to the truth was gradually dying out through the mass of false doctrine unawares brought in, is thus exhorted: "I counsel thee to buy of me gold tried in the fire." We find that all the sacred vessels of the tabernacle and temple were to be of gold or overlaid with gold, and that the streets of the New Jerusalem are of pure gold.

The lion rampant in the standard is the same as that in the royal arms, and his colour being the royal scarlet he points, of course, to our blessed Lord as the King. That the lion rampant is the Sun-god of the ancients, the Messiah of Israel, the Lord Jesus Christ Himself, is made perfectly clear, as He stands on a yellow foundation, and is surrounded by the *fleur de lis*, the modern as well as the ancient symbol of the second Person in the Holy Trinity.

The third symbol of the royal standard, the harp, has much mystical meaning. This is evident from its constant mention in the Scriptures. The harp was originally a triangular lyre, formed of two flat pieces of wood, whose ends were united with eight or nine animal strings stretched across them. It was, no doubt, this most ancient form of the harp that was invented by Jubal (Gen. iv. 21). The harp also appears in the heavens under the name of Lyra, the lyre. The "psaltory," the "instrument of ten strings," the "sackbut," and the "viol," were all various kinds of harps. In Gen. xxxi. 27, it is mentioned as being one of the instruments used to pay honour to and speed the parting guests. In Sam. xiv. 23, we find the harp had power against the evil influences that tortured and depressed Saul, king of Israel. As David played, we are told that "the evil spirit departed from him." Job xxi. 12 and Isa. v. 12 speak of the harp as being among the instruments used on festival occasions. In Psa. cxxvii. the hanging up of their harps is recorded as the sorest sign of the grief of exiled Israel. Last of all, when St. John saw in vision the worship of the heavens as a pattern for that of the Christian Church, as Moses had seen that of a previous dispensation, the instrumental music was furnished by the harp, the symbol there, as elsewhere, of joy and praise. And this brings us to the especial suitableness of the harp to be one of Israel's symbols on the eve of her millennial blessedness.

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It was the instrument *par excellence* of David, and, therefore, properly placed in evidence before the earthly reign of "David's royal son." It is quite possible that the worship of the heavenlies as seen by St. John will only find its real fulfilment upon earth at Jerusalem; for it is the worship, as examination will show, simply of the temple of old Christianised. In this case, seeing the headquarters of that worship must again be on Mount Zion, the mention of the harpers harping with their harps as the accompaniment to the mighty hymn of creation, is not without its national interest and significance.

Among the Druids, priests of the ancient inhabitants of Britain, the Kelts, the bards formed one of the three orders in the ministry, and were, in fact, the seers and prophets of the nation. They assisted at all the religious ceremonies, and were reverenced as especially inspired from on high, as we find from the poems of Ossian. The harp was emphatically the instrument of the Gael, the race especially known in the past as "the sons of God." In that most pathetic of all pathetic ballads, "The Harp that once through Tara's Halls," the breaking of the harp strings is used as a symbol of the breaking of the heart of Erin. As among the Jews the harp that had once been the sign of joy and gladness was hung upon the walls of Tara, the symbol of desolation and woe.

We now see that the harp, that has so prominent a position upon our royal standard, is the earnest of the time when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away." The harp is, moreover, on a blue ground. Now, blue will be, according to Jewish tradition, the colour of the New Jerusalem which the Rabbis taught will be built of sapphires, and miraculously raised into the air. The word *pneuma* signifies alike the Divine Spirit and the blue æther. Blue is, therefore, the colour of the Holy Spirit of Truth, the Divine wisdom of Solomon, and of the East generally. In the Scriptures we read that when the seventy elders of Israel saw the God of Israel, "under His feet was a plinth of sapphire, and as it were the body of heaven in its clearness." Ezekiel also saw the likeness of the throne as the appearance of a sapphire stone. According to the Targum the tables of the law were made of sapphire. The winged figure on the harp is, without any doubt, the "woman clothed with the sun" of Rev. xii. 1. or Zion, mother of the man-child (Isa. lxvi. 7). There are many interpretations of this vision of St. John. Some believe the woman to be the Holy Spirit, bringing forth the Church; some the Christian Church, bringing forth the 144,000; some the Jewish Church, bringing forth the new dispensation; others the blessed Virgin, bringing forth the Christ. Probably Anglo-Israelites will prefer to call her the New Jerusalem, Mount Zion, again the joy of the whole earth. The first time we meet with the winged woman she stands in the Zodiac with Spica, the ear of corn in her hand, next to Leo, the lion. Her fulfilment for the last age was, no doubt, the blessed Virgin bringing forth Christ, the Bread of Life; but the Zodiac, like all Divine prophecy, was a fulfilment for the end of each age. Explain it as we may, throughout the ages, in every nation under heaven, we find the mother and child. Occasionally the winged woman stands alone, but generally she has either the child in her arms or on her knee, or she holds the ears of corn. In the case of the figure on the harp, the garland of corn seems to point to the same idea as did the ancient Ceres, the Goddess of Plenty; while the leaves of the oak probably were derived from the Druids. Every religion had its sacred tree, that of the Druids was the oak, the Tree of Life, the Cross.

## RANDOM SHAFTS.

BOTH Church and world are becoming alive to the close alliance which exists between the spread of the British race and the establishment of Christian principles from pole to pole. It seems to be understood that our conquests and annexations of the past were not mere impulsive freaks, and that there is something more than land-hunger behind the sleepless pioneering of the Anglo-Saxon. Many who condemned the Matabele campaign as a work of the devil when it was on foot, are now willing to admit that it may have been the work of God, and those who are still in the sulks would probably brighten up if they read Mr. E. F. Knight's "Rhodesia of To-day"—a book which shows the transformation which has taken place, besides answering the charges brought against the settlers in that region.

* * *

When Lo Ben was monarch of all he surveyed, we are told by Mr. Knight that "no man dared acquire wealth or appear richer than his neighbours, for some envious witch-doctor would be sure to smell him out as a witch; he would undergo a mock trial, be found guilty, and then himself, every member of his family, and even his dogs, would be slaughtered, while all his property would be confiscated, to be divided between the king, the witch-doctor, and the judges." This is bad enough, but it is simply an item in a long, black catalogue. Matabeleland was the abode of perpetual cruelty, and on a single day there must have been more suffering than what was inflicted by Maxim guns during the whole war. Now that the Maxim guns have done their duty, the Matabele is a free "citizen," enjoying the privileges of Christian civilization, and better off than thousands of British artisans.

* * *

On the conduct of their new masters, Mr. Knight says: "It is, of course, the aim of the Chartered Company to procure a plentiful supply of native labour, and the only method of ensuring this is to give the Matabele, who come in to work, kind and fair treatment, and honest wage. . . . In a few instances in which individual prospectors or other white men have attempted to force the natives to work, or have otherwise ill-treated them, the offenders have been severely punished, and when I was in Buluwayo two or three white men were confined in gaol on that account." No wonder, then, that poor down-trodden savages are well-pleased with British rule. Nor is it surprising that, like the Swazis, they detest the Boers, who will not so much as allow a Kaffir to walk on a footpath. He must keep on the road, at a reasonable distance from the dignified Dutchman, or be flogged. It is asserted that the Briton spoils the natives by his indulgence. But, spoiled or not, he is attracting them to the flag, or rather to the "goodly cedar," to whose "branches" are flocking "all fowl of every wing."

* * *

Churches have already sprung up throughout the late Lobengula's domains, and from the very first our evangelizing function has gone hand in hand with national expansion. Even the Pilgrim Fathers were missionaries; not indirectly, but actually. A few years since there was a series of articles in the *Quiver* on "The Spread of the Kingdom," from which I cull this: "Though it is not to be disputed that Carver, Bradford, and Brewster, and their companions, who landed in New England in November, 1620, were in quest of an asylum where they would escape the intolerable tyranny of James I., they were avowedly Missionaries of the Cross; and

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the *Mayflower* and *Speedwell* were as truly missionary ships as were the *Duff* or the *John Williams*. One of the main objects of the Pilgrims was the conversion of the North American Indians." And that they were fairly successful may be judged from the fact that by 1698 there were 3,000 converts in Massachusetts out of a population of 4,168.

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Last month's paragraphs on our musical qualities had not been written more than a day or two when I happened to see a confirmation of my statements from an authority of the front rank. *The New Weekly* had interviewed Paderewski, who is reported to have said: "You think Germany is a musical nation! That Germany is a more musical country than England is a very great mistake. The Germans have a larger musical public than you have, but in the mass the musical cultivation is not so high as in England. There is a great deal of humbug talked about musical Germany." Again, "There are only two musical nations in the world; first the Gipsies, second the Jews. The others are not musical at all—that is naturally musical—and all that is said about Germany being a musical nation is nonsense. Their love of music has been acquired by cultivation, but the English are more musical than the Germans."

***

Manifold are the devices adopted in the endeavour to escape the plain teaching of Scripture. The language it uses is metaphorical, or poetical, or spiritual, or Oriental. Sundry of its prophecies are not prophecies at all, but merely kindly wishes, and really tantalizing phrases are removed into the margin. But for barefacedness commend me to a Sabbath-day rendering of Gal. vi. 16. The reverend gentleman was sure that "the Israel of God" were equivalent to those who "walk according to this rule," but a morsel of ingenuity was needed to make that equivalence quite clear. So he read the verse—"And as many as walk according to this rule, peace and mercy be on them, the Israel of God." Had an opportunity presented itself, I should have warmly congratulated him on the solution of a most difficult passage.

***

We learn through the BANNER of February 27, that the Bishop of Western New York is loath to peruse Identity literature lest he should be troubled with "zeal not according to knowledge," from which it may be gathered that the less one reads the more one knows. Putting aside this curiosity, the declaration contains a very commonplace insinuation, but we might suggest that it would be an excellent thing if our critics imitated the bishop's example on a larger scale than they do by eschewing "zeal not according to knowledge." Zeal without knowledge is no doubt dangerous, but the zeal is not confined to supporters of this Truth, and the knowledge is not confined to its opponents. Philo-Israel has recommended Dr. Cleveland to exercise some measure of zeal, and for my part I should like to see a sample of his knowledge, this desire being whetted by the extraordinary exhibitions of knowledge which scholars of all complexions have displayed against us during the last twenty years.

***

Identity Conferences have just been held at Glasgow, Stirling, and Edinburgh, and it is to be hoped that good will flow from them. Certainly this would be so if the promoters met with their proper reward, for they spared neither time, nor labour, nor money in the effort to make the meetings of service. Why was it, therefore, that people went away from at least one of them muttering that the affair was "a fraud"? Because they had been invited to come and hear "how God was fulfilling His promises to Israel and Judah," whereas some of the addresses had little to do with the subject, while others had not the faintest relation to it, but would have found a better place in Hood's "Whims and Oddities." No marvel that outsiders class us with Joanna Southcott and similar visionaries after listening to the ventilation of such raw and purely personal crotchets. It is not encouraging to feel that our attempts to enlighten the public have borne none of the expected fruit; but it is infinitely worse to know that sacrifices made unstintedly have resulted in positive injury to the cause. Those who are responsible for these gatherings have one more duty to perform. They have a right to exclude unsuitable speakers or speeches, and they must enforce that right. And when a misleading title is given to an address the chairman should stay its delivery. Only a strict observance of these precautions will stop the nuisance.

JOHN SHOOTINGHAM.

## STIRLING BRITISH-ISRAEL ASSOCIATION.

THE usual monthly meeting of the above Association was held in the Y.M.C.A. Hall, Dumbarton-road, on the evening of Thursday last. Mr. Ferguson presided. There was a fair attendance of members present, and of the general public interested in the subject. After devotional exercises the chairman introduced Mr. J. D. Reid, Glasgow, secretary of the Northern British-Israel Council, who read a most interesting address on "Britain at the Invasion of Julius Cæsar, and the Introduction of Christianity." So far from the aboriginal British having been in a savage state on the invasion of the Romans, Mr. Reid proved from the Roman historians themselves that the so-called Roman Watling-street was a highway from London to Holyhead, the seat of a great Druidical College, and that it was constructed 300 years before Cæsar was born. When the Romans first set foot on British soil they found the British in a high state of civilisation, agriculture was everywhere universal, corn abundant, the population great, the whole nation scholars, with 30 colleges established in the lands attended by 60,000 students from all parts of Europe. With regard to the introduction of Christianity, there was, Mr. Reid contended, a British Church doing missionary work long before Augustine touched our shores. Britain received its Christianity direct from Jerusalem, the first British missionary having been Joseph of Arimathea, who lies in Glastonbury, the mother church of the country. The lecture, which must have cost an infinite amount of reading and research, was written in very graphic and popular form, and was, as has been already said, exceedingly interesting. The benediction having been pronounced, the meeting separated.—*Stirling Journal and Advertiser*, Dec. 14, 1894.

## ISRAEL'S CHURCH.

BY F. C. PRINGLE.

(*Continued from page* 158.)

PART XIII.—CAN IT BE SAID THE ENDOWMENTS OF THE CHURCH OF ENGLAND WERE GIVEN TO THE CHURCH OF ROME?

No, people gave to the Church because it was the Church of *England* (the only form of religion they had before the Reformation) and up to the Norman conquest we may be said to have had a pure Church. It was not till 1074 that the clergy were ordered not to marry, and transubstantiation declared to be a doctrine of the Romish Church. Other errors sprang up much later, so most of our

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parish Churches were endowed with a tithe before the errors of Rome crept into the English Church. Nearly all the money given between the Norman conquest and reformation went to monasteries, priories, abbeys, and chantries, which were suppressed at the Reformation. The Israelite English Church has never been the Church of Rome, and our history is full of instances of kings, bishops, and people protesting against the authority of Rome. In the reign of Edward II. a law was passed, saying, the Pope, or any foreign council, had no right to make canons for the English Church. And in Richard II.'s reign the statute of præmunire was passed expressly to limit and restrain the authority of the Popes in England.

PART XIV.—HOW WE ENDOW NOW.

Though people often give land on which to build a Church now, they do not give more land to make an income for the clergyman as in old times, but they generally collect as much money as they can and what is called, "invest" it. They usually get about 3 per cent. for this, so if there is £5,000 collected, that makes £150 a year for the clergyman, which is certainly very little for a gentleman to live upon. Some churches and some new bishoprics have of late years been endowed like this. Now, would you not think it a great shame if a few hundred years hence people said this money which is invested ought to be taken by the State, and that the clergyman who had been having £150 a year should no longer have it, because Parliament wanted it to give to a hospital or some schools? We will suppose the place wanted a hospital or some schools very badly, but still would it be fair for people hundreds of years hence to take the money we are giving now specially to the Church? Is it any better for people now to take the money good men gave seven or eight hundred or a thousand years ago to the Church?

PART XV.—WHAT WOULD BE THE EFFECT OF DISESTABLISHMENT AND DISENDOWMENT?

One of the very worst effects would be the increase of Romanism in the country. In towns people might support their clergy with voluntary offerings, but there are many villages where there is no squire, and absolutely no gentleman but the clergyman; therefore, in the event of disendowment, there must be many such places left without a clergyman at all. Then is the time that the rich Romish Church will step in and spread its nets over all our country parishes. We already have to deplore, deeply, ritualism in our English Church. Before we take the irrevocable step of disestablishment, let us be sure we shall not increase this evil. At present ritualists are obliged to keep within some bounds; disestablished, they would become a strong and independent sect, favoured and assisted by Rome, who sees they are playing into her hands. Any "Church" is God's human agency, and, like all that is human, must be imperfect and periodically need reform. Does it reform a tree to cut it down? Do we not prune, dig about the roots, cultivate? Should we not proceed in the same way with our Church of England and with patience wait for the fruit? Up to three hundred years ago did not the Church of England belong to every dissenter as much as to the Churchman? and has not every Anglo-Israelite a part in its history? Therefore, should not all try to reform rather than to destroy?

PART XVI.—THE INCOME OF THE CLERGY.

The gross income of the 20,000 clergy of the Church of England, including that of the bishops, deans, &c., is £4,200,000, and deducting their rates and taxes, it is about 3 millions nett. Those who derive their salaries from tithe are more heavily taxed than any other body of people, for they not only pay like everyone on the value of their house, but they pay on tithe as well; thus, to give an example, a rector whose tithe is £200 pays £1 16s. on his house valued at £45, and £8 5s, for local rates on his £200 tithe. All owners and farmers naturally pay on the land, but they pay on the rent, and expect their whole income to be more than the rent. The clergyman pays on his whole official income, and his imperial taxes are assessed at the same valuation. The wonder is that so much is done with four millions a year, but if all, or nearly all, this is taken away, how are Church people to make it up and still continue their five millions a year, which is now given to missions, hospitals, and other charitable objects? We vote over twenty millions to the army, and fifteen millions to the navy every year, and yet four millions to the Church is grudged, though it comes out of no rate, but is the result of private and voluntary gifts long ago.

*(To be continued.)*

## Correspondence.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—In one of the December numbers of your valuable paper the question, "Are the Japanese of Jewish origin?" was asked with answers. A letter from the Rev. Jonathan Goble, one of the earliest of our American missionaries to Japan, suggests a thought that has much interested me, and may also interest many of your readers. Mr. Goble, in old age and worn out in missionary service, has returned to America to spend his last years in his native land. He was present at a service in the Second Baptist Church of Germantown, a suburb of Philadelphia, when, at the request of the pastor and his people, I preached a sermon upon the Hebrew problem, in which I showed that the races Israel and Saxon are an organic and ethnic unit. The next day I received from the venerable man, who is accepted as an authority on matters relating to Japan, the following letter, which I hope you will deem worthy of a place in the BANNER OF ISRAEL. Long may it wave.

Yours in the hope of Israel, T. R. HOWLETT.

Philadelphia, Pa., U.S.A., Jan. 17, 1895.

"W. Johnston St., Germantown, Pa., March 20, 1893.

"DEAR BROTHER HOWLETT, D.D.,—Not since I parted company with the late Nathan Brown, D.D., have I enjoyed such a treat as you gave us yesterday, and the light you throw upon your line of human archæology, history, and destiny, fully confirms my own studies and investigations in other lines of other facts in the origins and character of other ancient peoples and tribes—viz., how erroneous have been the theories most in vogue on these subjects. Most popular writers have classed the Japanese people as Mongolians, but recent discoveries in ancient philology find the language still in use in Japan, plainly traceable on old monuments, all the way from Hamato or Yamato, in Japan, through Siberia and intervening countries, to Hamath in Syria, proving that the Japanese, without doubt, are of the same race as the sons of Heth, with whom Abraham bargained for the burial place. A great and radical revision of current ethnological theories will soon be needed, so that the nations may understand clearly who were their real ancestors.

"I feel greatly to rejoice in view of the discovery that Abraham was doubtless our father, and that we are indeed Princes of the Theocratic Royal House of ISRAEL.

"I am anxious to read your book, and moreover hope to enjoy the rich privilege of some long talks with you on these subjects. "Yours very truly, for DEO AC VERITATI,

"JONATHAN GOBLE."

MRS. A. B. T., Iowa, U.S.A.—Thanks for your appreciative letter. Your words of encouragement are welcome.

To those interested in the Identification of Britain with Israel. Charles Stubbs, B.A., London, will give his lecture, "The Story of Israel and Britain (that is, of our origin), as told by the Bible." No charge for lecture; the spread of the Identity only desired. 55, Craven-park, Willesden. Engagements can only be accepted for London and suburbs. Kindly note the number is 55.

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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 TWO ROUTES TO THE EAST FROM THE ISLES OF THE WEST.

IN the London *Echo* of March 20 last we have a hint thrown out that men of all shades of political opinion are "beginning to doubt the wisdom of our traditional policy of maintaining British supremacy in the Mediterranean." The idea, we suppose, is that we might save the money we spend upon the fleet which maintains British power and influence in those waters, and we might better rely upon the Canadian route to the East, *via* Vancouver, which, as respects China and Japan and Australasia, is much shorter than that by the Suez Canal and the Red Sea. No doubt, for the present, this question is not a pressing one. We are not likely to sacrifice our interests in Egypt, the Red Sea, and Aden, by giving over to the French the supremacy of "the Inner Sea," and all that that means in respect to our allies the Italians, also to our work undertaken in the interests of Europe in Egypt.

In all these speculations those who indulge in them never dream that God may have a voice in the determination of such a matter, and that He has made us, His people Israel, strong in the Mediterranean, in order that He may prepare for the glorious return in safety of the two Houses of Israel and Judah to their land, when the time for that event shall draw near. That it will take place none of our military or naval experts anticipate for a moment; still less, that the British being Israel, the triumphant naval procession will travel from these "Isles of the West" eastwards, to the western coast of Palestine, as well as from the East, up the Red Sea, and so by the Canal to the same destination. The return will be from various quarters. "Lo, these shall come far, and, lo, these from the North, and from the West, and these from the land of Sinim" (or bushes—*i.e.*, Australia) (Isa. xlix. 12, R.V.). The occasion will call forth joy and rejoicing, for the verse continues: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have compassion upon His afflicted" (comfort to Israel, and compassion upon Judah).

We hardly think under the circumstances that He will allow us to withdraw from our present position of power in the Mediterranean, or permit us to give up the control of the Red Sea and Egypt, which would be the result of abandoning the Suez Canal route to India. The possession of our alternative road, *via* Canada and Vancouver, is, of course, a vast gain, but the abandonment of the eastern or overland route is, speaking from Our Identity point of view, quite impossible we believe.

The article from the *Echo* to which we refer was to the following effect:—

DAILY NOTES.

In the external policy of the United Kingdom there are two questions which transcend in importance all others. They have a close bearing on each other, and the opinions entertained respecting them are not determined by what are called party politics. For example, Tories as well as Liberals and Radicals are calling in question the wisdom of the traditional policy of maintaining British supremacy in the Mediterranean. The question is not a "burning" one, but the negative, or at least sceptical, opinion on this question is certainly growing. Not a month passes without an unfavourable, or at any rate warning, deliverance, in this or that leading review, respecting the old policy in the Inner Sea. And it is a remarkable fact that the writers—well-known authorities on naval and military matters—are mostly Conservatives. Contenting ourselves with merely calling attention to this interesting development of political opinion, we pass to the second great question. This is the unification of all parts of the British realm over the world, with the possibility, in the long run, of some kind of compact with the great American Republic. But here, again, the general problem is rather distant for practical discussion. What we have to look to is the solution of that part of the problem which lies immediately to hand, and which is ripe for Imperial treatment. We mean the treatment of the Anglo-Canadian question. The British public, as a whole, is at last realising the

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important fact that the shortest cut from London to "the Englands of the Antipodes" and the empires of Eastern Asia is through Canada. You can travel from London to Sydney, by the Canadian Pacific Railway route, in half the time it takes to go by the Suez and Red Sea route—or, rather, the journey can be done in half the time, as soon as steamers of the class already established on the Pacific portion of the route are put upon the Atlantic. Again, the route from London through Canada is much shorter than the route through the United States. Even now, enormous quantities of tea from Japan and China, destined for the United States, are consigned to Vancouver, the Canadian terminus, and despatched to the United States along the Canadian railway. The fast steamers on the line between Canada and Eastern Asia were started in 1891. The establishment of the corresponding service on the Atlantic is now under the consideration of Canadian statesmen and commercial men, both in the Colonies and at home. The steamers of 1891 have brought Yokohama within twenty-one days of London. The new Atlantic steamers will still further shorten the trip. Vancouver, the Canadian Pacific port, is advancing in wealth and greatness by leaps and bounds. Mr. Sladen, its most recent historian, calls it one of the world's greatest seaports in the twentieth century. Consolidation of the English-speaking races all the world over, that is the mightiest problem and the brightest prospect of the coming age.

"The greatest seaport" the world contains, in the twentieth century, is, we are already thankful to know, a British Gate. It contains splendid stores of steam coal for the use of the commercial navies about to occupy the waters of the Pacific Ocean and all belonging to the British Israelitish race. That this Gate is "increasing in wealth and greatness by leaps and bounds," goes without saying, for it is one of Israel's advanced posts, where the treasures of the East are ever accumulating to be distributed to the old and new worlds together; and it is bound also to be a powerful Gate, seeing it has a watchful enemy not far off, over against it in Russian Siberia, even Vladivostock.

The federation of the English-speaking race, which the *Echo* describes as its "consolidation," is the destiny of our people, no doubt. But it is so only because we are Israel, and because God has declared regarding His people exclusively, "a nation and a company of nations shall be of thee," addressing Jacob. The idea is the multiplication and expansion of the Israelite people till they present the aspect of a nation developed by expansion into a cluster of colonial nations, her daughters, settled in various parts of the earth, occupying much space geographically, but practically representing one mighty empire, under one Queen, speaking the same language, and obeying one law.

The British Empire alone answers to the scriptural description above given, and it responds perfectly to the same. The conclusion is inevitable. The British must be Israel. No other nation on the face of the earth has these prophetic marks to indicate their Israelite origin, and as we have them all we are entitled to claim our descent from Abraham as scripturally established, and to praise the Lord for His goodness to His most unworthy people.

Space forbids us to notice the spirited language of *The Times* on this subject, but we propose to do so shortly.

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Our North of England readers will take note the Conference to be held at Hull, on Tuesday the 16th, and also the Lecture by our well-known contributor, J. G. Taylor, Esq., on Wednesday evening, at 7.30. Full particulars are given in our advertisement page last week. We hope our Northern friends will be encouraged by a good attendance.

## "HOW, THEN, SHALL THE SCRIPTURES BE FULFILLED, THAT THUS IT MUST BE?"

Our Lord Jesus Christ, as stated in Matt. xxvi. 54, R.V., appealed to the Holy Scriptures, as those records which prophetically decided the destiny even of the Son of God, and declared that though He could plead with His Father "to send Him more than twelve legions of angels" to save Him from a cruel death, yet that He would not so plead because the Scriptures must be fulfilled; and they prophetically set forth that He must become a sacrifice for sin by submitting to a shameful death, even to the death of the Cross. He could beseech His Father to save Him, but He would not, because the Scriptures which expressed His Father's will pointed to the necessity of His death; whereas to escape it would dishonour His Father and make His promise of none effect.

It appears to us that in respect to Our Identity the same argument may very fairly be held to apply. Our friends, the opponents, are continually denying the possibility of the Identity between the Lost House of Israel and the British people, on the grounds that that House has by sin forfeited its blessings, and these have bodily been transferred to the Church of Christ. It is in vain that we urge, like our blessed Lord, "How, then, should the Scriptures be fulfilled, that thus it must be?" How can Israel of the House of Joseph or Ephraim be totally lost, and another race not Israelitish in origin, or a Church which is never named in that capacity in the Scriptures, be accepted as the heirs of Ephraim-Israel's birthright inheritance, to the disgrace of the throne of the glory of the Lord? (Jer. xiv. 21, R.V.)

It is a serious, nay, a tremendous question, yet our opponents do not hesitate to tell us that despite the promises of the Lord, sworn by Himself to "Abraham our forefather," the Jews are disinherited because of the murder of the Lord of glory, and the Israelites are lost never to be heard of again; and the blessings promised to the whole nation of the two Houses have gone to the next heirs, the Christian Church, as believers in the Lord Jesus, or, as some others say, to the British people, because they value and disseminate the Word of God, keep the Sabbath, preach the Gospel to all nations, and generally do all that God promised that Israel should do, though themselves of a race having no claim to the inheritance of the afterseed of the Hebrew patriarch. To these infatuated opponents—and there are many of them—we would answer in the words of the Lord Himself, "How, then, shall the Scriptures be fulfilled, that thus it must be?"

The Scriptures declare, in Gen. xxii. 17, 18, as the unconditional reward of Abraham's obedience to God's command, that his posterity should increase till it became "a great and mighty nation," one greatly favoured and blessed by the Lord, multitudinous as the sand on the seashore and as the stars of heaven; that they should hold the Gate of their enemies; and that in their seed all the nations of the earth should be blessed. This universal blessing could only be by and through Christ the Redeemer, preached by the favoured nation Israel, since the prophet Isaiah, in chap. xxvii. 6, R.V., declared that "in the days to come, Jacob shall take root, and Israel shall blossom and bud, and they shall fill the face of the world with fruit." The blessing taken is Christ—the preachers, who blossom and bud and fill the face of the world with gospel fruit, are none other than Ephraim the fruitful, whom the Lord Jesus declared should be the appointed heirs of the kingdom of God, bringing forth the fruits thereof (Matt. xxiii. 43, R.V., and Gen. xli. 52, RV.).

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It is admitted that the British, a great and mighty, highly-favoured nation, possess the Gate of their enemies throughout the world, and are increasing as to population in an unparalleled degree. Also, that as to the Gospel message, they take it to all nations, families, and kindreds of the earth as no other nation does, or ever has done since the Lord's command, prior to His ascension, was given: "Go ye into all the world and preach the Gospel to every creature, or to the whole creation" (Mark xvi. 15, R.V.).

The prophecies are being literally fulfilled; and how are they to be so, if men will not allow them to speak as God uttered them, but place upon them a figurative meaning contrary to their plainly expressed signification? This prophecy requires for its fulfilment a Hebrew people, having (strange to say) the qualifications and answering to the description of the British nation. They must be Christian in religion, great and mighty, multitudinous in numbers, invincible at sea, wealthy beyond belief, and missionary to the whole world lying in darkness. They must be "a nation and a company of nations," settled in the four quarters of the earth, surrounding the other nations, respecting the Sabbaths of the Lord, and lovers of the laws and Gospel of Christ. Such a nation is the British, and we cannot find one like Israel out of Britain. "How, then, can the Scriptures be fulfilled, that thus it must be," unless the British be Israel, and if the witness to the truth of God be not furnished by them?

If the British be not Israel, but some other nation is Israel to-day, our opponents are bound to point it out to us, that the Scriptures may be vindicated and the truth of God proved to be that which may be relied upon, to the glory of His grace, and to the praise of Him who came to establish the truth of God and to confirm the promises made to the (Hebrew) fathers (Rom. xv. 8, R.V.).

## THE LION AND THE UNICORN.—No. II.

By J. S. H.

A FEW words as regards the origin of the Unicorn which, with the Lion of Judah, supports the arms of Israel, may interest the readers of the BANNER.

In prehistoric times we find the white horses driven by the sun-god. The sun symbolised the Creator, as manifested by the Son of God. The white horses were, therefore, the Divine powers wielded by the Second Person of the Holy Trinity. The sacred white horse, was to the Greek what the *Agnus Dei* was to Egypt, and afterwards to Christendom, and what the white elephant was, and is, to India, the symbol of the Incarnation. It is said by the Jews that Seth, the son of Adam, named the constellations, and in the very earliest times we find Pegasus, the winged horse, among them. Whatever may then have been his signification, undoubtedly in later days he was the steed of Perseus, the rescuer of the maiden Andromeda, who was chained to a rock to be devoured by the dragon or other horrible monster. Here we have surely in picture the Saviour of the world and the conqueror of the fallen Lucifer.

We also find in prehistoric times the centaur, Sagittarius, or the archer on the white horse. The inner meaning of this constellation was seen in all its grandeur of reality by St. John in the heavenlies. See also his glorious vision of the King followed by the hosts of heaven, all on white steeds of victory, going forth conquering and to conquer; not with the mercy of which the cross is the symbol, but with the emblem of inflexible justice, the iron rod. From the first the white horse Pegasus denoted victory, and spiritual victory, as seen by the wings.

When we next find Pegasus, it is as the ancient war-horse, his wings having disappeared and the horn between his eyes having taken their place. Now what is this horn, or spike? What was its origin? From prehistoric times the horn has been the emblem of authority and kingly power. For this reason Michael Angelo placed horns on the head of his statue of Moses. We find that three horns on the head in the earliest ages were the emblem of the Divine; we have them on the heads of the gods only. Those three horns gradually became three leaves, and finally the *fleur-de-lis* was produced. After a time the horns were adopted by the reigning sovereign as the representative of the gods, and especially of the sun-god, and as time went on they descended to the banners of the nobility, and implied gentle blood and earthly authority only. Finally the Christian Church restored the three horns, or *fleur-de-lis*, to its primitive signification on our altar cloths. The horn was among the Jews, as among other nations, the emblem of authority and power. 2 Sam. xxii. 3: "The Lord is my rock, my fortress, and my deliverer; He is my shield, and the horn of my salvation." It will be easily seen, then, how the spike, or horn, placed between the eyes of the war-horse signified the rank and authority of his master. Some private families still bear the head of the sacred horse Pegasus as a crest of which they are justly proud.

In the Old Testament we constantly find the exhortation to rest quietly and trustfully in the power of God rather than in horses, or earthly power. "Your strength is to sit still. But ye said, Nay, but we will ride upon horses."

And now, last of all, we come to the unicorn, which supports, with the lion, our national arms. That he is really, and of a truth, Pegasus, the sacred white horse of victory, is seen by his colour and by his horn, that, more than the wings of which he has been deprived as heraldry became less a sacred study, denote the combination of earthly and spiritual authority and power promised to Israel during the time of the millennium. The word translated unicorn in our Bibles is simply the reem, or wild bull of the East. Why a creature with two horns should have been confounded with the one-horned royal Pegasus seems past all imagining.

It is noticeable that in the British arms the unicorn is chained, symbolising the fact that Israel's power is, as yet, curtailed, and that he cannot, in his present semi-infidel state, be trusted with the glory that is his right. But when his princes are again in a position from which they can decree justice; when the sons of Levi are purged that they may offer the offering in righteousness; when the national mottoes are truly and indeed those of a nation to whom the glory of the Creator is first, and its own rights, of whatever nature, second; when "God and our right" only emphasize the national obedience, "I serve"—then shall He whose emblem is the lion, and whose steed is the mighty Pegasus, ride forth, and "the kingdoms of this world shall become the kingdoms of our God and of His Christ, when He shall reign from Mount Zion and before His ancients gloriously."

As the lion points to the king, so the horse, showing by his colour spiritual victory, is the high priest; and as a king implies princes under him decreeing justice, so a high priest implies a priesthood looking to him as their head. See the white-robed presbyters (English, priest; French, prêtre) throwing their censers before the altar throne above, the seven lamps of the temple worship, and the glorious

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burst of musical adoration, as described in Rev. iv., v. Is not this Israel's worship during the millennium? In other words, Is it not our old worship Christianised, and yet the same?

## A LECTURE IN CALCUTTA ON "THE CORONATION STONE.

### PART II.

(*Concluded from page* 165.)

"IRISH tradition contains, perhaps, fuller references to Ollam Folla than to his charge Tea Tephi, the daughter of Pharaoh. The book called 'The Annals of the Four Masters' tells us that he is 'celebrated in Irish history as a sage and legislator, eminent for learning and excellent institutions, and his historic fame has been recognised by placing his medallion in *basso relievo*, with those of Moses, and other great legislators, in the interior of the dome of the Four Courts in Dublin. . . . The ancient records and chronicles of the kingdom were ordered to be written and preserved at Tara by Ollam Folla, and these form the basis of the ancient history of Ireland called the Psalter of Tara. . . . At Tara was also the Mur Ollamham, or house of the learned, in which resided the bards, brehons, and other learned men.' Once in three years Ollam Folla summoned to Tara an assembly of the heads of the people, whom he caused to be governed by chiefs appointed over every hundred, and by a prefect over every town-land, all being servants of the king. These institutions have been described as 'thoroughly Hebrew.' The Rev. Dr. Hanan, too, writes that 'a system of jurisprudence based upon the Ten Commandments was introduced. The Chief Judge is said to have worn the Jodan Moran or breast-plate 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. The Judge was also called *Reactaire* (or Governor) a Hebrew word from Ra-ta or Ra-tau, a Governor or Judge.'

"Although this Irish Reformer is known by tradition only as Ollam Folla, it seems clear that this was not his name but rather his title, for in *Ollam* is recognised a Hebrew word, which, when used of a man, implies that he is the possessor of hidden knowledge, that is to say a prophet; and *Folla* is explained in a Celtic dictionary as meaning 'a revealer'; so that Ollam Folla seems to be nothing more than a combination of a Hebrew and a Celtic word both meaning prophet.

"It is important for our purpose to fix the approximate date when Ollam Folla lived, and about this there has been some uncertainty; but Dr. Kelly, the learned Professor of History, in the Royal College of Maynooth, says that 'the time has now been fixed by the most learned scholars with fair certainty. The date of the death of King Cimboath of Ulster is now accepted as B.C. 353, and the period of Ollam Folla is reasonably assumed to have been 230 years before King Cimboath's death,' *i.e.*, about B.C. 583.

"We have, then, these data to work upon in our endeavour to follow the Coronation Stone still further back in history: a princess from Egypt, who lived at the close of the 6th century, B.C., and who wandered northwards under the guardianship of a holy and learned man, whose title is a compound of a Hebrew and a Celtic word both meaning prophet, and whose other companion is named Simon Breac or Brugh. These three persons bring with them certain relics, one of which is a rough, uncomely stone, that at once becomes highly esteemed in the country of its adoption, whose king, probably a Hebrew, eagerly marries the princess, accepts her religion (which resembles that of the Hebrews), and advances her guardian to the foremost place in his kingdom.

"Were there any Eastern exiles whom we can name as, perhaps, being those to whom the Irish traditions refer? I think that many of you will at once think of Zedekiah's daughters, of Jeremiah, and of Baruch the Scribe. It was in the year B.C. 588, or five years before the probable arrival of Ollam Folla and his ward in Ireland, that Zedekiah, the last king of the House of Judah, rebelled against Nebuchadnezzar, King of Babylon, and that Jerusalem was taken and burned. You will remember that the King of Babylon, after slaying all Zedekiah's sons before his eyes, blinded him, bound him with chains, and carried him to Babylon, where he died in prison. But the whole of the Jewish Royal Family was not destroyed. Two at least of Zedekiah's daughters escaped, and were forcibly carried, by Johanan and all the captains of the forces, into Egypt, together with Jeremiah the prophet, Baruch the Scribe, and all the remnant of Judah. And there, in Pharaoh's house at Tahpanes, Jeremiah and the Jewish princesses for some time lived. We do not know from Scripture what became of them. One tradition says that Jeremiah never died at all; but, on the other hand, his tomb is shown at Jerusalem, at Alexandria, at Babylon, and also at Taphnis in Egypt, where recently a mound, called *The House of the Jew's Daughter*, has been cleared, and found to cover the ruins of an Egyptain palace in which the exiles must evidently have lived. There is no inspired record of the prophet's return to Palestine, but I shall shortly show you that it would have been contrary to the designs of God that he should have ended his days in Egypt, for he had a special mission to execute. One tradition says that he returned to Palestine, and made use of the ships of Dan to leave that country; that he first visited Spain, but did not stay there long, though Dan had settlements in that country; that he intended to go to Denmark, but was wrecked off the coast of Ireland. And it is just about this time that the mysterious party arrives in Ulster, and are there so hospitably received by King Eochaid. You will also notice that one of the three strangers is called in Irish legends Simon Breac, or Brugh, a name which so closely resembles that of Baruch as to lend further corroboration to the suggestion that the princess from Egypt was one of Zedekiah's daughters. We cannot guess what became of the other daughter or daughters.

"Have we any reason to suppose that Jeremiah and his companions carried away any sacred relics in their wanderings? I think that perhaps we have. Though the book of Maccabees is not accepted as the inspired Word of God, it may contain fairly good history, and in the 2nd book of that record, at chapter ii. ver. 4—7, we read that Jeremiah, 'being warned of God, commanded the tabernacle and the ark to go with him. And he went forth into the mountain where Moses climbed up and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not: which, when Jeremy perceived, he blamed them, saying, As for that place it shall be unknown until that God gather His people again together, and receive them into mercy.' It may be that these sacred objects are still hidden in Mount Nebo, 'over against Jericho,' as the book of Maccabees tells us, but there are persons who think that

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some of them, at least, may have been taken to Ireland, and that when God's proper time comes, and the curious are permitted to explore the Great Mergech at Tara, they will be found there, together, perhaps, with the title-deeds of the land which Jeremiah purchased from his cousin in Anathoth, and which he confided to Baruch the Scribe, directing him to put them in an earthen vessel 'that they may continue many days.' The Rev. Dr. Denis Hanan has recently told us that 'tradition states that in this large Mergech other things are stored. The peasantry say that the Jews' ark is there, but the word seem to possess in their minds no more distinct meaning than if they said Jews' harp.'

"There is nothing in the book of Maccabees which refers to any sacred stone, and this is, of course, a great difficulty in the way of any argument which suggests that our Coronation Stone was a very sacred possession of the Israelites. But reasons are not wholly wanting which lead to a belief that there was a stone held sacred in Israel because it was the stone which Jacob set up at Bethel. There are no references to it in the Bible which at once attract our attention, but Jewish tradition is to the effect that the consecrated stone accompanied the children of Israel in their wanderings. The Rev. Mr. Glover, who first wrote upon this subject in modern times, says that Jacob's pillow was 'an object of hardly less veneration in Jerusalem than the miraculous furniture of the temple, and as we find that in the subsequent capture of Jerusalem by the Caliph Omar, in his veneration for the rock, shown to him by the patriarch as Jacob's pillow, he immediately gave orders for a mosque to be built over it, and in honour of it. . . . We have herein pointed out to us with sufficient certainty the place where the ante-captivity Jews had set up this national stone.' Mrs. Rogers, when she learned about this Jewish tradition, sought to have it confirmed by a learned Jewish Rabbi of her acquaintance, who was able to assure her that the tradition certainly existed. According to him Jacob's pillow was carried by the patriarch into Egypt, and accompanied his descendants in their wanderings in the desert, and was finally placed in Solomon's temple as the top corner stone. This cannot fail to recall to your minds those words in Psa. cxviii. 22, with which you are so familiar: 'The stone which the builders refused is become the head stone of the corner. This is the Lord's doing, and it is marvellous in our eyes.' And you will also, I think, connect it with Professor Ramsey's statement that the Coronation Stone was originally prepared for building purposes.

"You may perhaps think it strange that there should be no distinct references in the Bible to the Bethel stone if it accompanied the Israelites back to Palestine; but I would remind you that there is no reference made, in the story of their desert wanderings, to the bones of Joseph, which were certainly taken to the promised land; nor to the preservation of the brazen serpent made by Moses, until we are told incidentally that Hezekiah broke it in pieces, 'for unto those days the children of Israel did burn incense to it.' I think that there are perhaps references, though obscure ones, in the Bible to the Bethel stone. One may, perhaps, be found in Numb. xx., where one account is given of how Moses drew water for the people out of the rock. The other account in Exodus does not serve my purpose so well; but in Numbers we read: 'And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shall bring to them water out of the rock: so thou shalt give the congregation and their beasts drink.' And Moses took the rod from before the Lord, as He commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear, ye rebels, must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice.' The words here used seem rather to suggest that the rock was one well known to the people, and not one of those forming part of Mount Horeb, before which they were encamped. If so we have, perhaps, an explanation of St. Paul's words in 1 Cor. x. 4, where he says, 'They did all drink the same spiritual drink, for they drank of a spiritual rock that followed them.' There seems to me also a difficulty in supposing that the rock which yielded its waters to the thirsting people can have been a part of the mountain, for they must have needed drink after they had left that particular portion of the parched desert of Zin. If it was Jacob's pillow that Moses struck, and if it accompanied them in all their wanderings, this difficulty disappears.

"Then, too, you will remember that when Jacob anointed the stone at Bethel, he vowed that 'this stone shall be God's house,' a solemn vow which could only have been satisfactorily fulfilled either by the building of a temple at Bethel, which, as far as we know, was never built, or by the stone being afterwards placed in a prominent position in Solomon's temple, as the Jews believe was the case. The 118th Psalm is supposed to be the triumphal hymn chanted when the ark was carried in procession to the threshing floor of Araunah, where Solomon's temple was eventually built, and if this is true 'the stone which the builders refused' must have been given a conspicuous position in the procession, and been intended for special use thereafter.

"And, lastly, I will ask you to consider some rather obscure words in Gen. xlix. 24, which were used by Jacob when blessing his son Joseph, and predicting the future of Joseph's house. In a parenthesis it is stated, 'From thence is the Shepherd, the Stone of Israel,' words which it is difficult to understand, but which it has been suggested have been wrongly translated. The word rendered 'shepherd' is the present participle, masculine, singular of a verb meaning to keep, or take care of, and the expression may therefore mean, 'From that time forward he (Joseph) became the keeper of the stone of Israel.'

"Is there anything in the writings of Jeremiah which makes it likely that he should have carried away the surviving representative of David's lineage, and established her as a queen in some country where people of the House of Israel dwelt? Again I think that there is. In the very first chapter of his prophecy, Jeremiah tells us how God delivered this commission to him. 'Before I formed thee I knew thee, and ordained thee a prophet unto the nations. . . . See, I have set thee this day over the nations, and over the kingdoms, to root out, and to pull down, to destroy and to throw down, to build, and to plant.' And how did Jeremiah fulfil this commission? We cannot doubt that his prophecies of failure and destruction must have greatly disheartened the Jews and made them, as God intended them to be, an easy prey to the king of Babylon. He thus helped to root out and to destroy the dynasty of David in Jerusalem. But he was also to assist in bringing about the reverse operation, to build and to plant, and this must have been intended with respect to the same thing that he had helped to pull down and to root out—that is, the dynasty of David, of which God had promised, through the same

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prophet, that 'David shall never want a man to sit upon the throne of the House of Israel.' The word here translated 'man' is the Hebrew word *ish*, which may refer to either sex, and does not exclude female succession. And in connection with this promise, I would draw your attention to another promise regarding the succession to David's throne, made by the mouth of the prophet Ezekiel, where we read, in chap. xvii. 22—24: 'I will crop off from the top of his young twigs a tender one' (in the feminine), 'and will plant it upon a high mountain, and eminent.' It has been thought that perhaps the reference here was to a daughter of Zedekiah, who survived after all the male heirs had been destroyed. If these suggestions be true, the inference is, of course, that we see in our own Queen-Empress the modern representative of David's line. You may believe it or reject it, but if you should believe it you will apparently do so in very good company.

"One last piece of corroborative evidence I will lay before you before ending, and it is found in the Royal Standard of England. In the upper and outer quartering of this you will see a lion rampant, red on a golden ground. This is the lion of Scotland, and was introduced into the arms of England when James VI. of Scotland inherited the English crown, and became our James I. He inherited it from his ancestors the kings of Ulster. The emblem represents an animal always unknown in England, Scotland, or Ireland, but familiar to the people of Palestine. And it happens to have been the blazon of the House of David, 'the lion of the tribe of Judah'; so that we have for centuries been unconsciously flying David's banner over the residences of our English kings and queens!"

## MORE BLIND EVIDENCE.

By J. Thomson.

For some time past Anglo-Israelites and their peculiar notions have not been so much the objects of serious opposition as they were. They are ignored, rather than answered. Their existence cannot be denied, and so it is safer for opponents to keep silence, or just simply notice with a scornful allusion. The latest we have seen of this character was by the Rev. Canon McCormick, in his speech on "Evangelization at Home," at the Islington Clerical Meeting of 1895, and reported in the *Record* of Jan. 18, 1895. It appears that, in this reverend gentleman's opinion, Anglo-Israelism is simply a "fad." Speaking of the late Mr. Spurgeon this Canon said: "He was a man who was never bitten by fads, by the fads of Plymouthism, annihilationism, Anglo-Israelism, perfectionism, &c." From this we gather that a "fad" is something that "bites." Now we confess to be Anglo-Israelites, but we are not conscious of having been bitten, even in a metaphorical sense, except it be by truth: and if it is a fad to hold what we consider truth, then we are "fads," and fads of the first water; for we fear not to search into, and go wherever truth leads. Are the teachings of Anglo-Israelites in accordance with Scripture, or not? This is the question and must be decided; indeed, *ought* to be by every lover of truth before using an opprobrious term which will catch the ears of the unthinking, but cannot harm those whose aim is the discovery of truth.

At the same clerical meeting, in his speech, the Dean of Norwich supplies much information concerning the history and present position of our nation, which can only be understood in the fulness of their meaning by the light of Our Identity with the Lost Ten-tribed House of Israel. Speaking of the population of this country, the dean said, "The numerical increase of the nation, in the present century, stands in startling contrast to its slow growth . . . . up to the rise of the great industrial epoch which has reached its climax in the closing decade of the Victorian era. Science, invention, liberty, and the subtle but certain aid which each received from the Reformation, have wrought out the contrast which the England of Victoria presents to the England of William I. The population of England and Wales in 1066 was nearly two millions . . . . and up to the accession of Richard II. in 1377 the population was but 2,500,000. In more than three centuries the increase was but 500,000, or about 170,000, a century, *i.e.*, 1,700 a year. Two hundred years later (in 1570) the population was over 4,000,000. In 1700 it reached 6,000,000; in 1801 it was 8,872,710; in 1841 it reached 12,906,741, and ten years later it rose to 17,905,831. Thus in 1851 the population of England and Wales was double what it was at the beginning of the present century; and in 1891 it was 29,002,525."

Commenting upon this great increase of population, which, rightly considered and wisely governed, furnish means for the growth of Empire, the dean goes on just in the strain of an Anglo-Israelite "fad"—"No such century has passed over the tenantry of this planet." (These "tenants" the A.-I. "fad" calls "heirs.") "No such era has been given to mankind since the birth of Christ as the Victorian era. Science has enlarged and corrected our views as to creation, humanity, life, and revelation. It has suggested Divine purposes respecting the world and man, to whose dominion it was originally entrusted, which lend profound importance to the Word of God and inconceivable dignity to the nature of man." All this Anglo-Israelites have said, say, and will continue to say is to be found in a right understanding of Scripture. It is for our opponents to show where we are mistaken while they teach the same things, but without any justifying appeal to Holy Writ. But our blind witness, the dean, goes on to remark,—"The application of science to mechanics, and the extended and extending application of both to nearly every department of life and labour, have resulted in that industrialism which is at once the most impressive and the most important social characteristic of our age. It underlies the massing of our people in huge labour centres, and the comparative desertion of the rural districts. Machinery overground, underground, in air, in earth, in sea, are causing old things to pass away, and all things are becoming new. Up to nearly the middle of this century, every part of the world was as inaccessible to every other part as each was in the dawn of the Christian era. Now the world is a whole, each part of which is brought near by steam, by electricity everywhere applied to communication, and in many places to speech. There are 5,000,000 miles of telegraph wires, and a system of railway and ocean steamships which have altered our houses, our food, our literature, our dress, our table, our wages, our wants, our villages, towns, cities, and even laws. And amid the social phenomena of the period there is hardly any feature so grave as that which is discernible in America, Australia, Germany, France (?), and England. I mean the swollen tide of human life that throbs and swells in industrial centres, civilized congested, and varied. The population of England is 27,500,000. Of these 13,500,000 are in five districts. Durham has 1,024,369; Lancashire, 3,957,906; London, 4,211,743; Stafford, 1,103,452, and York, 3,218,882. Subtract these figures from the total population of England, and the remainder will represent about half the whole popu-

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lation unequally dispersed in 36 counties other than the five centres which are named, while one seventh of the entire population is in London alone."

Our "blind witness" goes on still in the vein of an Anglo-Israelite "fad"—"These facts are not without their bright side. They indicate vigour, enterprize, wealth, and much that contributes to comfort, to progress, to natural supremacy. They represent, too, the capacity of these centres to be, as they have been, the stores at which men of every nation under heaven buy." So far the dean writes just as an Anglo-Israelite would; but instead of tracing up these blessings as the gifts of a merciful Father who long ago promised them to His chosen people Israel, without so much as a bare acknowledgment of such a character, he leaves his enumeration of these wonderful achievements and goes on to look upon the "dark side of these facts": "they reveal social congestion, with its attendant dangers, curses, and plagues, such as overcrowding, immorality, and irreligion—not to speak of the feverish competition in which tens of thousands are beaten, and become enraged by discontent, inflamed by enforced idleness, maddened by disappointment, by despair, and by the increasing severities to which they are subject by industrialism. These are the items which give terrible importance to the social problems of our age, problems so terrible and gigantic that Professor Huxley can find solace only in philosophic and cosmic Nihilism." (See the *Record* for Jan. 18, 1895, p. 55).

Into his plan for effecting the desirable change in this state of things it is neither the time nor place for us to enter. We cordially wish "God speed" to every movement having for its end the amelioration of all that is objectionable in our social and political bodies. But in our opinion, if the dean and others who think and work with him would try to understand and teach Scripture in the light of the Identity, they would thereby lay an axe to the roots of many poisonous Upas trees, and, through the blessing of God resting upon their labours, would see the above mentioned, and many other evils vanish as the dreams of night. But if we would experience this national regeneration, we must seek it in God's way; for He Himself says, "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 . . . . so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord" (Ezek. xxvi. 37, 38). This is God's way, and man cannot improve on it.

## "WHAT WILT THOU DO FOR THY GREAT NAME?"

THE above words occur in Joshua vii. 9, R.V., and have their lesson for us and our times. Israel were put to flight by a handful of men at Ai because the Lord's displeasure was raised against His people, since they had disobeyed His commandment in the matter of Achan, Carmi's son, of the tribe of Judah. He had, contrary to the express commandment of the Lord, secreted some of the spoils of Jericho, a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels. Israel, therefore, was worsted by the men of Ai, since God would no longer fight for them because of their national disobedience, the sin of one man being accounted the sin of all in the matter of their victory over their enemies. This led to the following appeal from Joshua addressed to the Lord. After rending his clothes and lying on his face before the Ark until the evening, he poured forth this prayer: "Alas, O Lord, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to cause us to perish? Would that we had been content, and dwelt beyond Jordan! O Lord, what shall I say, after that Israel hath turned their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall compass us round and cut off our name from the earth; and what wilt Thou do for Thy great name?" Joshua no doubt lost for the moment his trust in the Lord, but clearly saw that if what he pictured as the result of Israel's defeat were left unvindicated, God's promises in Israel's favour would be broken, and His name be defiled in the sight of the heathen! The appeal was heard, and the question received its answer vindicating the purposes of God. In the result the offender was punished, the national sin expiated, and victory and enlargement given to His people according to the promises of God.

The point to which we would draw attention is this, that Joshua distinctly realised that if the children of Israel were cut off, and their name disappeared from the earth, God's great name would suffer. "What wilt Thou do for Thy great name?" is Joshua's despairing cry. Our opponents in these modern days have no such thoughts or fears. A clergyman once said to us that Israel were destroyed from off the face of the earth for sin, and the Jews were cut off from God's favour, and neither would ever be heard of again as recipients of God's blessings! Others, whose views are not quite so outrageous, tell us that "Our Identity" is a vain speculation, since Israel of the Ten Tribes are no longer in existence, and never will be found, because the more worthy Christian Church is heir now of all the promises. But it never occurs to these friends to ask, "What will the Lord do then for His great name?" if all this happens! How can His promises in Christ for salvation be trusted when His promises "to Abraham and his seed for ever" must be deemed to have lapsed, and be without validity to-day, after Jesus Christ has come, "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers?" (Rom. xv. 8, R.V.). This is the lesson that Joshua's strange faithlessness and his wonderful appeal to his Maker should teach us. It is impossible that God's promises in favour of His people can fail. Even when Israel had transgressed His covenant which God commanded them, He did not fail to carry out His promises to them to the letter. They suffered for sin, but after the suffering and exhibition of obedience God made good to them all that He covenanted to perform. So now, though the Houses of Israel and Judah have been punished, and both are cast out of their land, God cannot forget the covenant He made with Abraham and his after-seed, and fail to fulfil all that He promised to perform in the Christian dispensation for them, according to Rom. xv. 8, R.V. We must now have before us, somewhere in the earth, the "great and mighty nation" promised in Gen. xxii. 17 and xlviii. 19. They must be now a vastly numerous "nation and company of nations," blessed of God; holding their enemies' Gates; zealous in the missionary cause in respect to "all nations," "all families," and "all kindreds of the earth." They must be a wealthy nation, and one to whom there appertains to-day "the kingdom of God" conferred by the special gift of Christ, and bringing forth in consequence "the fruits thereof" (Matt. xxi. 43, R.V.). This nation we are bound to find in the North, and yet in the West from Palestine, inhabiting "the Isles of the

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West"; a seafaring, commercial race, owning the mighty ships of Tarshish, friendly to the Jews, and destined to carry them back in triumph to the land of their joint inheritance; a people who love and scatter the Word of God written, among all nations, whose laws are founded on the ten true laws of God given at Sinai, and who have three empires in possession already—that of the Colonies, of the sea, and of the heathen races—and who seem destined to fill the whole world with their language and their rule. Such a people exists; and there is but one such,—the British! In spite of all the sins and shortcomings of Israel, God has not forgotten His promises or His people, but has given them every jot and every tittle He covenanted to confer on them according to His Word. And to Him be all the praise!

## RELIGIOUS LIFE IN GERMANY.

In the October number of the *Sunday-at-Home*, the last or 15th number of a series of papers is published on "Glimpses of Religious Life in Germany." These papers give very interesting notices of various institutions in Germany, established in Protestant provinces, and doing a good work for Christ. In regard to Germany's foreign Protestant missions it is stated that "German Protestants have long taken a prominent part in foreign missions. Their societies number 16, and their agents are labouring in all parts of the world. One is the Moravian Missionary Society, with 154 missionaries, part of whose support is raised in other lands. Then there are the Bâle Missionary Society and the Creschova Institute, near Bâle, whose united income is £45,000, partly derived from Switzerland. Taking all the societies together, they have a staff of over 147 missionaries, and an income of £116,000." "Perhaps the most successful of all the fields at the present time is Sumatra, where both the heathen and Mahommedan population are being moved to accept Christ."

In regard to the amount of interest in foreign missions displayed in Germany, the writer in *Sunday-at-Home* says, "In the large towns, as a rule, but little interest is shown in foreign missions. The wealthier classes hold aloof, influenced in part perhaps by the persistent misapprehension of the work done in foreign lands, but even more by their lack of interest in everything religious. It is in the country districts, and especially in Wapperthal and Würtemberg, that the people flock to the missionary festivals and manifest a real interest in this important branch of Christian effort." One of the drawbacks in Germany, it appears, is that the principal journals connected with the Liberal party in the country are on the side of Rationalism, or even of anti-Christianity. "The chief of these are in the hands of the Jews, and they have a hatred and contempt for everything decidedly Christian." "Granted there are," says the writer, "many of the leading Liberal newspapers are anti-religious, is there not a vast amount of religious literature which must tend to neutralise their influence?" Truth compels us to answer, No! The Germans are supposed to be, and with reason, the best instructed people on earth; but they are not a reading people. Multitudes of journals are published, but few can boast of a large circulation, while religious books are issued in small editions, and even these are disposed of with difficulty. This makes the work of the churches hard. The people are not easily reached by the Press. Tracts are despised, and though, as we have seen, thousands of sermons are distributed weekly, yet "what are they among so many?"

"It appears, then, that the living Church in Germany is in relation to the body of the nation a small company, and that it is placed at disadvantage by the stringent restraints in which it is held through the action of the State. . . . Our hearts are at times in England discouraged at the sight of cities rapidly outgrowing the provisions made for the spiritual welfare of the people, even though churches and chapels are rising every year, and mission schemes are being perpetually set on foot. And if our hearts fail us, how much more must those of German Christians, who see parishes of ten, twenty, and thirty thousand people with only one or two religious teachers, it may be, and one solitary church building. They must be tempted at times to forbear working. The task is too great. God alone can save the nation."

Such is the sad account of the state of Protestantism in a country for the most part professedly Protestant. This is not the description of a country which is the abode of any part of the House of Israel, as some of our friends believe. It is the portrait of a people who have once been blessed with the truth, but who, having neglected and let it "slip," are now receding rapidly into the darkness.

## WERE THE TEN TRIBES OF ISRAEL EVER LOST?

By J. H. Weldon, J.P.

I remember to have read in a paper called the *Church Times* the following statement, "It is not true that the Ten Tribes were ever lost," and I perceive in your very effective reply to a similar assertion that the same paper contained very recently a repetition of this absurd and erroneous teaching. I cannot conceive how persons professing to read, and pretending to understand, the Bible, could pass over unnoticed the vast number of proofs to the contrary that are so plainly set forth for our instruction in that wonderful Book. I call it a wonderful Book because to those who read it literally and with prayer for the guidance of the Holy Spirit, it is the plainest of all books, notwithstanding the great and manifest difficulty experienced by so large a number of educated men in understanding its simplest texts.

In 2 Kings xvii. 22 we read how "the children of Israel walked in all the sins of Jeroboam which he did: they departed not from them until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." From this account it appears that the people were not destroyed, but, in the strong language of the time, were removed out of God's sight—that is, to a great distance, where in the lapse of ages they became all but completely forgotten.

All through the Bible we find the Lord God addressing Israel as "My people," and "the sheep of My pasture"; and in accordance with this metaphor, we find in Ezek. xxxiv. God's plainly-expressed denunciation of the shepherds of Israel, who to my mind look very like the great body of the clergy of the present day, pictured out with a degree of precision that no photography can excel. Let us read it over; there is no more remarkable chapter in the whole Bible. It is the key to the opening and elucidation of this question. In ver. 4 the Lord God, through His prophet, accuses the shepherds of not seeking out "that which was lost," and ver. 6 explains how God's flock "was scattered upon all the face of the earth, and none did search or seek after them.

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Therefore, ye shepherds, hear the word of the Lord, for thus saith the Lord, Behold I Myself, even I, will search for My sheep and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out My sheep."

Now, let us ask, is not the idea of seeking and searching for anything an open admission, if not an absolute proof, that the thing was lost? And, lest we should by any attempt to spiritualize the meaning of the word "lost," take it to mean lost sinners generally, the prophet repeats (ver. 16), "I will seek that which was lost, and will bring again that which was driven away; . . . and I will bring them into their own land, and I will feed them upon the mountains of Israel."

This chapter leaves not the smallest doubt as to the identity of the lost sheep of the Lord's pasture with the House of Israel; so, to make the case plainer by comparing Scripture with Scripture, we have but to observe that when Christ came, He not only declared Himself to be the good Shepherd, but He openly announced in the very words of the prophet, that He had come "to *seek* and to save that which was *lost*." And He further declared, "I am not sent but unto the *lost* sheep of the House of Israel." And, still further, when He was commissioning His disciples to teach and to preach, He gave them the same charge, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the *lost sheep* of the House of Israel." In this command we have the word and testimony of our Lord Himself that Israel was a lost people in His day: therefore it follows that, if the Ten Tribes have not been discovered within the past eighteen hundred years, or been generally recognised ever since, they must (as surely as the word of the Saviour is to be preferred to that of the *Church Times*) continue to be a lost people still; and inasmuch as up to this time they have not been restored to their inheritance in Palestine, it is equally true that they have not been "brought back" from the captivity yet.

In conclusion, and referring again to Ezek. xxxiv., it should be remarked that even as there are exceptions to every general rule, so there are also among the shepherds of Israel a steadily increasing faithful few who are not ashamed to side with their lay brethren, and whose powerful refutation of such erroneous doctrine as that of the *Church Times*, the Rev. John Wilkinson, and numbers of others, should be read by every student of Scripture whose honest endeavour is to learn the truth.

## ISRAEL'S CHURCH.

By F. C. Pringle.

(*Concluded from page* 168.)

### PART XVII.—WHAT HELP HAS THE CHURCH HAD FROM THE STATE?

In early days the Church often helped the State, for the bishops used to vote money to help the kings in their wars. Then at the Reformation the Church was plundered by the State. The first time the Church had any help, was in the days of Charles II., when 84 Churches were burnt in the terrible fire of London. Parliament then granted the "coal duties" to rebuild 50 Churches, parsonages, and other buildings in London and Westminster. The Church had part of these duties from the year 1671 to 1724. About the beginning of last century, it was found the incomes of some of the clergy were so small, they could not live upon them, and a fund called "Queen Anne's Bounty," set about trying to increase some of them. Parliament helped by giving £100,000 a year from 1809 to 1820, that makes £1,100,000 altogether. Then in 1818, £1,000,000 was granted, and in 1824 another £500,000 to build new churches in populous places. This is very, very little when we compare it with all the money that has been spent by private people on church work. The law also allowed church rates to be levied for the repair of churches, fences of churchyards, etc., but these have been entirely abolished since 1868, because it was considered they were a grievance to dissenters. It must not be forgotten, that dissenters have had between three and four million from the State also.

### PART XVIII.—THE IRISH CHURCH.

Some people say the Irish Church has done better since it was disestablished in 1869 than before, and that this is an argument for disestablishing the English Church also. The two cases are quite different; the Irish Church was never the Church of the people; not one-fifth of the Irish were Protestants; and of that fifth not the half belonged to the Established Church. The whole history of unhappy Ireland has been wars and tumults, owing greatly, we believe, to the mixture of Canaanites, the thorns in our side, and the Church became very much neglected and degraded. She was plundered at the Reformation and left almost without any money. Under the Stuart kings the State restored to her some of the tithe that had been forfeited, and gave some glebe land for the parsonages, so that with some reason it may be said, that what the State had given 200 years before, it had the right to take away. Though the Irish Church was the Established, it could never be said to be the National Church in Ireland, because the great majority of the people there are Roman Catholics, therefore, it made hardly any difference to the country parishes when it was disestablished (as it would do in England) because they all had their priests left. It is of no use to compare England with Ireland, because all the circumstances are totally different.

### PART XIX.—THE WELSH CHURCH.

The Welsh Church is even older than the English, for Dugdale records that all the four Welsh bishoprics were founded in the middle of the sixth century, the Primate being the Bishop of St. David's. He consecrated the Welsh bishops till the year 1115, when Bernard, a Norman, was then at St. David's. He professed subjection to the Archbishop of Canterbury. St. Asaph was founded by Kentigern, one of the monks of Iona, who was driven out of Scotland in the middle of the sixth century. At the time of the Norman Conquest the Welsh Church was much despoiled, and has remained very poor ever since. There is no doubt she fell into a sleepy and lethargic condition, but the last 50 years great efforts have been made to increase both her efficiency and usefulness. It can hardly be said that to deprive her of her small endowments will do either. The Nonconformists have done a great work in Wales, but the Church is required as well, for there are many parishes which cannot afford to keep a resident Nonconformist minister. Shall the National Church be first cast off in this oldest stronghold of Christianity—in this spot where probably Israel was first reawakened after her long wanderings, without a prince and without a sacrifice?

## NAME OF CATHOLIC.

Forwarded by S. C.

Romans agree that they only call themselves, or are called by others, Catholic, and that this proves their sole right to that title, and all that it implies, as in St. Augustine's day ("De Vere Relig.," viii.). This is easily refuted. (*a*) The official title of the Russo-Greek Church is, "The Catholic Orthodox Eastern Church," surely as good a one as "The Catholic Apostolic Roman Church"? nay, less local. (*b*) Even as a mere colloquialism, it is only when contrasted with Protestants, that the name "Catholic" is specially used for Romanists. Their name of distinction from Eastern Christian is Latins. (*c*) At best, the name "Catholic" is not of divine or apostolic appointment, but of post-apostolic human intro-

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duction; and, therefore, not inherently sacred. (*d*) But the chief disproof lies in this, that there is a name of divine appointment to which glorious privileges are annexed in Scripture—that of Israel; yet, when the kingdom was divided, it was the new northern state, as larger in area and population, though corrupt and debased in creed, which retained the name of Israel; while the smaller kingdom in the south, where the true worship was maintained, was always known by the humbler name of Judah, to which far less is assigned in Scripture, since even the prophets, who wrote after the schism, speak in preference of the glories of Israel. But that did not avert the final and total forfeiture of the privileges by Israel for its sins against God's law, while it was only Judah which was restored. LITTLEDALE.

## THE NORTH-WESTERN COMPANY AND SABBATH OBSERVANCE.

LORD STALBRIDGE, chairman of the London and North-Western Railway Company, visited Crewe yesterday afternoon, and laid the corner stone of St. John's Church, which is being erected in the south end of the town, at a cost of about £5,000. Lord Stalbridge said he could not tell them how much good Churches and chapels, and places where people could not only worship but meet together and have a quiet time to themselves, were to this country. They only wished there were as many Churches and chapels and opportunities for people to worship together as there were inducements for drinking. (Hear, hear.) Crewe was very much a London and North-Western Railway town, and he should like to say that the London and North-Western Railway Company, from the earliest period of its history, had laid down regulations and done all in its power to promote the observances of the Sabbath. One of the earliest resolutions passed by that company was that only absolutely necessary trains should be run on Sunday. The object of that regulation was not so much for the good of outsiders. He believed that those who framed and carried it did it as much for the benefit of the London and North-Western employes as for anybody else. He was glad to assure them that that regulation had been faithfully acted up to, and as long as he was chairman of the company he should do his best to carry it out in spirit and in fact. He believed that one real day's rest in seven was not only a physical but a moral necessity, and he hoped that England would maintain her position at the head of the world as a Sabbath-observing nation.

## Correspondence.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—I am sending you a copy of the *Thames Valley Times*, in which there is an account given of a lecture on the "Unity of the Empire," which was delivered in the Richmond Athenæum, on Monday, Jan. 21st. Mr. Wilson gave a lecture on the same subject on Tuesday, Jan. 15th, in the vestry of St. Stephen's Church, East Twickenham, to a very small audience for so big a subject, the vicar, Rev. W. Murdock Johnstone, in the chair.

Now, sir, being a believer in the Identity, as advocated in the pages of the BANNER OF ISRAEL, of course I paid great attention to what Mr. Wilson had to say, and I was not long before I had a point to pick up should there be any chance for discussion.

After giving an historical account of how we lost America, and how we had ultimately spread abroad to the four quarters of the globe, the lecturer said, this brings us face to face with two questions: How is it that this little island has grown into such a mighty Empire? and, What are the best means for keeping the Empire together? After listening to a most interesting lecture (especially so to me), the vicar, as chairman, commented upon the able lecture we had heard. One or two others had a few words to say upon it, and then I thought my opportunity had come. I then asked for a few minutes, which were granted me. I then said I had listened with great interest to the lecture, because for some four years I had been led to believe that the British nation were God's chosen people Israel. I said, Mr. Johnstone and other clergymen get up in the pulpit and tell us, especially if advocating some missionary cause, that, with all the privileges God has given us as a nation, it is our duty to send the Gospel to all nations. But, said I, this, according to the Word of God, is the duty of Israel, for the Bible says, "This people have I formed for Myself: they shall show forth My praise," and I mentioned a few other passages which I thought were to the point. And, I said, You, Mr. Lecturer, asked the question, "How is it that this little island has grown into such a mighty Empire?" There in God's Word you have the answer. God promised Abraham that his seed should become a nation and a company of nations; and also of Sarai God said, "She shall be a mother of nations," and you, sir, have been telling us about this nation and company of nations this evening. We occupy the position and do the work in the world that God said Israel should do; and, said I, there is no getting away from the fact that we must be Israel. Several who were there looked at me with surprise; but no one asked me any questions. I thought, sir, that it was such a splendid chance to speak a word for the truth of God's Word that I could not but take it.

I might write a deal more about the Identity cause in this neighbourhood, but, fearing to take up too much of your time, will content myself by saying people are becoming interested in it. I might say, I gave one of those leaflets, "Prophetic and Historical Distinctions Between the House of Israel and the House of Judah," to our vicar's son, who is studying for the ministry, and told him I hoped he would use it when reading his Bible, for which he thanked me. I also have lent this year's *Anglo-Israel Almanack* to our vicar, pointing out to him the article on "Manasseh's Tea-pot," asking him to read the other articles as well.

Praying that God will be pleased to spare you many a year to advocate this grand and glorious cause, I remain, sir,

Yours respectfully, A. C. VICKERS.

10, South Western-road, St. Margaret's, East Twickenham, Middx., Jan. 24th, 1895.

*To the Editor of the "Banner of Israel."*

MY DEAR PHILO ISRAEL,—I write especially just now to tell you of the joy I had on Sunday, when reading Deut. xxxiii., to find in ver. 7 such a clear reference to the two Houses of Israel in Moses' blessing or prayer for Judah. It seems, from this passage, that Moses saw in a prophetic vision the House of Judah in a scattered and oppressed state, where they were crying for help, and also saw the other House of Israel, the House of Joseph, happy and blessed, possessing the temporal and spiritual promises God made to Israel. He therefore offered a fervent prayer unto Jehovah "to bring him (Judah) unto his people," so that the two sticks spoken of by the prophet Ezekiel may be united, and that Judah should have "his hands full" (which is the literal meaning of the Hebrew) with the work committed unto him, as written by the prophet Zechariah (viii. 23)—"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."

The flocking of Jews to this country and America, on account of being persecuted in Russia and Roumania, is a proof that Moses' prophetic prayer has begun to be answered. God is bringing Judah to His people Israel, let us now earnestly pray that the whole House of Judah may be brought to the God of Israel and His anointed One, even Christ Jesus our Lord, and that, through the union of the two Houses, and their instrumentality in the hand of God, all nations may acknowledge Him whom to know is eternal life.

Yours, &c., ELIEZER BASSIN.

Edinburgh, Feb. 26, 1895.

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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 TREMENDOUS PROBLEM OF THE DEFENCE OF THE EMPIRE WASHED BY EVERY SEA.

WE alluded to this subject some weeks ago, and stated our intention of reverting to it again, in order to notice the remarks of the *Times* of March 29th last, on the "tremendous problem" involved in the question whether the British Navy is strong enough to "hold our historic position in the Mediterranean"; whether, in short, we are strong enough "to defend an Empire, which is washed by every sea of the earth." The consideration leads some men to doubt whether, in view of the growing strength of the French Navy in the Mediterranean, we are equal to the task of maintaining our supremacy there? The doubt has led a pessimist to come forward with the idea that we should do well to give up the "inner sea" to the French, withdraw from it altogether, and concentrate all our energies on the effort to close up its maritime outlets. Mr. Laird Clowes, writing in the *Nineteenth Century*, advocates this plan as a feasible one. He calls the Mediterranean "a millstone," and thinks we should act wisely to abandon, but "seal it." But if we are not strong enough at sea to hold our position in the Mediterranean, how are we to acquire force sufficient to accomplish the "sealing" process? If we cannot defend our position in the sea itself, how are we going to accomplish it in the Straits of Gibraltar and the Suez Canal? The *Times* calls all this "the idlest of talk, and most mischievous" besides. The writer correctly affirms that if we cannot hold our position of supremacy in the Mediterranean, there is no hope for our Empire; it is at an end! If we cannot hold our own there, and everywhere, the British Empire falls throughout the world. Sir George Clarke, who has answered Mr. Laird Clowes, writes thus:—"I have no hesitation in stating that to carry out Mr. Laird Clowes' programme will require a capital expenditure of at least ten millions sterling, and the addition of an army corps to our military establishments. . . . It is upon the navy alone that the efficacy of Mr. Laird Clowes' seals and the security of his various new fortresses must ultimately depend." "Our defence must be upon the sea and throughout the sea, and wherever an enemy's naval force is found there must be also found a British naval force superior to it." In short, if we lose command of the sea anywhere, but especially in the Mediterranean, that fact means to us, as a nation, annihilation. The *Times* puts the matter in a nutshell by saying that we must go to that sea in time of peace, because we must go there in time of war; and in time of war must be supreme there." If we are beaten by the enemy there, we are beaten everywhere and his fleets will be master there, as well as in all seas upon the earth. In respect to the commercial and international questions involved, the *Times* writes equally confidently. Thus:—

Maritime commerce is the efficient and final cause of naval supremacy. It creates it, and it is, in its turn, sustained by it. Now Sir George Clark tells us that the total of British trade passing the Straits of Gibraltar is about £214,000,000 annually, and of this the purely Mediterranean commerce is over £97,000,000. If we add to this latter sum the value of the ships which carry the goods, and the large amount of foreign commerce which is carried between one Mediterranean port and another by British ships and owned by British merchants in transit, it is probably no extravagant estimate to put the value of purely British interests in the Mediterranean at £150,000,000 annually. Every penny of this would be sacrificed in time of war if we abandoned the Mediterranean. Only a fraction of it would be lost through the ordinary casualties of war, so long as our naval supremacy was undisputed. Of the international considerations involved it is only necessary to say a single word. Commenting on these fantastic proposals, the *Petit Journal*—which is not, perhaps, a journal of great political authority, though its immense circulation gives it a wide influence on public opinion in France—has lately taken occasion to remark that the withdrawal of the British flag from the Mediterranean might be convenient for England, but would "prove very awkward for Italy," and "would give France an excellent

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opportunity to indulge in reprisals for the policy Italy has pursued towards her for some years past." It would be by no means convenient for England in any case; but, if it proved "very awkward for Italy," it might easily prove disastrous for England. No power in the world has so direct and paramount an interest in the maintenance of the peace of Europe—especially upon the sea—as England has with her world-wide commerce and her vast Imperial responsibilities. A naval conflict between two great Mediterranean Powers would disturb an equilibrium which has long existed, and for which England, by her presence in the Mediterranean, has been mainly responsible. As Sir George Clarke says, "to disturb an equilibrium long existing would in all probability cause a European war. We have no right to inflict this risk upon other nations; we are bound in honour by our international responsibilities." We may add that, even if we were not bound in honour, we should be bound far more stringently by our paramount and palpable interests. The plain truth is that to abandon the Mediterranean means not security, but cowardice, not peace, but war, and war in which England would fight with her hands tied from the beginning. If we are not strong enough to hold our own in the Mediterranean our Empire is even now in jeopardy. If we are strong enough we are bound, by every consideration of national honour and repute, of commercial security and prosperity, of sound and proved strategy, of rational policy and of judicious economy of force, never to abandon our position there so long as our Empire lasts.

Such is the able summary of the facts by the leading journal. There can be no dispute about the conclusion, if the arguments rests upon the ground of the political and national necessities of the case. But, as we observed before, there are other considerations involved. Our Israelitish origin, and the part Ephraim-Israel have to play in the coming restoration of the thirteen tribes to the land of the inheritance, are important. God's determination that the triumphant restoration of His people to Palestine shall yet take place under the maritime leadership of Israel only (see Isa. xviii. 1; Ezek. xxxvii. 15—28), makes it needful that the Mediterranean should always be under the control of His people, coming from "the Isles of the West." Further, without the sea power it was vain to expect that the nation should become "the head and not the tail, set high above all the nations of the earth," which Israel was destined to be when "obedient" to the Lord. In Christ, she is now reckoned to be "obedient" as a nation, and God has given her therefore supremacy on sea and land, to fit her for the evangelizing function. "Set high above all the nations of the earth," she is able to hold her own in the Mediterranean even against the French; and, therefore, we foresee that the loose and heedless talk, respecting the risk to our naval supremacy in the Mediterranean, must end in nothing, and we shall still, as a nation, continue to display our naval power in that sea undeterred by the French efforts to rob us of our God-given position of exaltation (Deut. xxviii.). In this respect, too, of course, we recognise the "good" of Our Identity, and see that it brings with it the solution of many of our national problems which are puzzling our experts, since they cannot be solved apart from Our Identity, or apart from the promises of God to Israel. An unwitting testimony to the supremacy of our own nation in the matter of the missionary enterprise amongst all races, kindreds, families, and nations of the earth was given by the Very Rev. the Dean of Bristol, Dr. Pigou, on April 2nd, when presiding at Clifton at the annual evening meeting of the Church Missionary Society. He said, "looking at the nations of the world, as they exist to-day, we could not entrust the evangelization of the world to the French people. They have attempted to dethrone God. They have renounced religion publicly. The missionary spirit is not with them. The Germans have in the past done well. But now they have put the Word far from them, and nationally have, as to a large majority, embraced neologianism, or pure scepticism. The Italians and other European races are not qualified. God seems to have distinctly entrusted our people with the Gospel message, and sent us to communicate it to all the nations." We were glad to receive the support of the Very Rev. the Dean of Bristol, who, however, we suppose is entirely indifferent to our nation's Israelitish origin, even if he has ever heard of it. In this matter, as in respect to supremacy among the nations, ours is under God's guidance, as Isa. xlii. 16 teaches. Therefore we say, let Israel praise the Lord!

## MODERN DELPHI.

By J. G. Taylor.

To a late number of the *Sunday-at-Home* the Rev. S. G. Green, D.D., contributes a paper entitled, "A Peasant Prophet," which deals with Amos and his mission. The article is framed on fashionable lines. Great attention is paid to the seer's literary style, as well as to physical geography and the other surroundings of Amos when he was in the flesh—the hills, the moors, the orchards, the wide-ranging pastures, the coldness of the winds, the suddenness of the sunrise, and the extensive view to be had from his abode. Very properly, the prophet's denunciation of his back-sliding countrymen is enlarged upon, and due prominence is given to the supercilious attitude of Amaziah the priest towards the intrusive and unpolished Amos,—an attitude which we must all feel is in strong contrast to the lowly-mindedness of modern ecclesiastics, and their eagerness to receive instruction from "people with no education." To scorn Amos in the way he did, Amaziah must have been a desperately bad man even for those wicked times. "In face of the world's authority, the voice of prophecy must needs be silent!" This is terrible to contemplate. It is true, as Dr. Green states, that Amaziah has not been the only priest "who could not bear the searching power of the Divine Oracle." But it is satisfactory to note that this charge is couched in the past tense, and we are confident that he would be indignant if it were alleged that the present generation is no great improvement on its predecessors. This, however, is merely a fancy of our own, nor have we good reason to complain of Dr. Green's descriptive method, which is instructive in the extreme. But what we are forced to rebel against is that after doing full justice to the sunbursts of Tekoa and the depravity of Israel, the latter-day prediction of Amos—the matter which most concerns this Christian era—is visited with a few remarks of an unintelligible nature. That is, the husk of the prophetic book is inspected with exceeding care, and the kernel dismissed with a delphic utterance.

The prediction alluded to is that which declares God's determination to resuscitate the throne of David—"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up her ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen, which are called by My name, saith the Lord that doeth this." And to avoid the suspicion of imputing obscurity to our author where it does not exist, we had better quote the whole paragraph. Dr. Green observes:—

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"But there shall yet be revival and restoration, and the prophecy of Amos closes with mysterious words of hope. Dark as are the pictures drawn, there is yet room for a glorious optimism. The words of doom have rolled like a circling thunderstorm from nation to nation, gathering their deepest blackness and discharging their deadliest lightnings over apostate Israel; but suddenly the clouds disperse, and God's own sunshine lights the landscape. Our peasant prophet has referred to the familiar threshing-floor. The chaff flies before the blast, but not a grain of wheat shall be lost. All that has within it the elements of a true life, shall remain. Israel, severed in the great disruption, shall be happily reunited, and the 'tabernacle,' or lowly hut of David, be gloriously reconstructed in a land that again shall be fair with corn-harvests and fruitful vineyards. These things have a deep spiritual meaning, which James, the brother of the Lord, well knew how to interpret, in vindicating the admission of the Gentiles into the Church of Christ. The Son of David is King, in a larger sense than could ever be fulfilled in the throne of the earthly Jerusalem; and God's true Israel shall yet possess the remnant 'of Edom' or 'of men,' and of the heathen 'on whom God's name is called.' Great and blessed words, of which the complete fulfilment is yet to come."

We do not suppose that many readers of the *Sunday-at-Home* will see the peculiarity of this; but those who try to follow a writer with intelligence are led into a quagmire from which they cannot extricate themselves without throwing off Dr. Green's guidance. What is the real purport of the foregoing extract? Does our author believe in the actual return of Israel and the exaltation of David's literal throne, or is he an advocate of the spiritual theory? Both persuasions can be deduced from it, and therein lies the confusion. The first part seems to teach a literal interpretation of the passage, since we cannot easily imagine the Church cultivating cornfields and vine-yards. But the last sentence or two put an entirely different aspect on the scene, for, among other disquieting circumstances, the doctor speaks of a "true Israel" possessing the remnant of men. The existence of a true Israel argues the existence of a false Israel, and we are naturally anxious to know who the false Israelites are. Whatever people may have the misfortune to merit that unenviable description it is obvious from the concessions of the *Sunday-at-Home* that they will be "happily reunited" and enjoy God's freest love, more than which even the true Israel can scarcely expect. Indeed it would appear from Amos that the Lord has a pronounced partiality for these spurious Israelites, and lavishes His promises upon them as though they were the genuine seed of Abraham His friend. Is the doctor of the opinion that God would cede Palestine to a fictitious Israel, or bestow the covenanted blessings on bogus heirs? We think not, and would rather conclude that he has neglected to weigh his language, which is a common failing with spiritualizers.

Respecting the attempt to spiritualize David's "tabernacle," no rendering of that kind will meet the requirements of the text, not to say the requirements of prophecy as a whole. The throne of which Amos discourses is not a new and invisible fabric, but Israel's original seat of royalty, which had "fallen." It had "breaches" to repair; and "ruins" to raise up, and was to be built "as in the days of old." These detailed references are beautifully appropriate of the literal throne, but most incongruous when applied to Christ's reign in the heart, and there is no "mystery" in the prediction until it is introduced by expositors. In his opening remarks Dr. Green regrets that the minor prophets are so generally slighted, and submits that this is partly owing to the fact that they are not in chronological order. This is surely a weak explanation. A chronological arrangement would not elucidate the prophecies which are to have their fulfilment in these last days, and those are exactly the subjects which have an importance for us. A more probable cause of the lamented indifference is the prevalence of such inconsistent articles as this by Dr. Green—uncertain sounds, typical of the uncertain theology which distinguishes our age, and foster-mother to its uncertain faith in things spiritual. The plain words of prophecy are darkened by the crudities and contradictions of divines, and there is an impression abroad that those who consulted the oracle at Delphi were not in a much worse situation than those who study the sacred page.

## THE UNION JACK.—No. III.

By I. S. H.

The national flag of Great Britain at the present time comprehends three crosses on a blue ground. The blue ground symbolises equally the Divine Pneuma, or Creative Spirit, and the ether. Blue has always been the colour of the Holy Spirit of Truth, the Divine Wisdom, whose elements are the air and the sea. To this day we use the expression, "true blue." The ancients, who well knew that the things of earth are patterns of things in the heavens, ever represented the Divine Pneuma, symbolised by the winged woman of the Zodiac, as draped in blue, her name being always variations of that of Mary or Maria (from *Mare*, the sea). Hence the Christian Church adopted blue as the colour for the mother of our Lord. The robe of the ephod worn by the Jewish high priest was blue, as was also the ceiling of the Holy of Holies.

But now about the three crosses. The cross and the tree of life have the same significance; both symbolise redemption, and from all time, in all religions, both have been found. Among the Jews the cross was the sacred Tau, a letter which occurs in the mystical alphabets of all nations. The Hebrew Tau was represented in three forms, T, X, ✝. In Ezek. ix. 4 we read: "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof." This word, translated mark, is, in the Hebrew, the sacred Tau. The Jewish high priest, on the day of expiation, wore his girdle crossways upon his breast. Besides this, the blood of the sacrifices was sprinkled in the form of a cross; the priests received the sacred Tau on the forehead at ordination, and the shewbread was marked with the same sign. In all cases the cross was made with the holy oil. Among the very early Christians we also find the custom of signing with the cross. Tertullian, who wrote within fifty years from the death of St. John, tells us that the waters of baptism were signed with the cross, "that, being sanctified, they might have the power of sanctifying." He also says: "At every going in and out, . . . in all the actions of daily life, we trace upon the forehead the sign of the cross." Justyn Martyr, who might have known St. John in his childhood, tells us that the cross was signed at baptism, and was also marked with oil, previously consecrated by the bishop, on the forehead at confirmation. This was, Tertullian says, to obtain the blessing of the Holy Ghost by this benediction. This signing with the cross was

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called the seal of the Lord. St. Paul several times mentions it in his epistles. It was also called the holy unction. "After that ye believed ye were sealed with that Holy Spirit of promise." St. John also alludes to it in Rev. xii. 3: "Hurt not the earth . . . till we have sealed the servants of our God upon their foreheads." The sign of the cross was considered then, as always, to be a sure protection against the powers of evil.

But let Israel remember that the sign of the cross is not always the seal of the Lord; it may be the seal of the Antichrist. In Rev. xiii. 15 we are told concerning the beast that "he caused all . . . to receive a mark in their foreheads, or on their right hand, and no one might buy or sell but he that had received the name of the beast or the number of his name." Of course not, for his number is 666, the number of the flesh, the number of this world three times repeated, and his mark is + (plus)—*i.e.*, more and more gold. This was the power of the rich fool in the parable, the power of accumulating wealth in contradistinction to the power of the cross of Christ, which is the power of absolute self-abnegation.

Which cross is that of our national flag at present? Is money not the ruling power in the church and in the chapel? Is not the motto of religion in our land by the might of human effort, and by the power of gold, rather than by the spirit of the cross of Calvary? Is money not the ruling principle also in the State? Let the millions who perish, soul and body, through the drink and opium trades answer. Is not gold the ruling force in society? Are goodness and talent anywhere beside wealth of late years? Are we not all, religious and irreligious alike, "wondering after the beast"? Is, in fact, the great golden image of King Mammon not worshipped as really and as truly in Israel at present as it ever was at the court of Babylon? Let us see to it lest the three crosses of our national ensign, at the coming of "Him whose right it is," be not our glory, but our condemnation.

See also in the description of the fall of Babylon (Christendom), the weeping and the wailing of the merchants and sailors, "for no man buyeth their merchandise any longer" (Rev. xviii. 11—19). We are ready enough to see that the great religious fall of Christendom must have its first fulfilment in Rome, as the representative Church, but are we equally ready to acknowledge that the seat of the commercial crash will be in London, the capital of what foreigners call "the nation of shopkeepers," and the city which, of all the cities in the world, most wonders after the beast? Moreover, his image, the dragon, or griffin, stands on the entrance to his place of worship, the city.

The commonest form of the cross in ancient times was the Swastica cross, the sacred sign of the Buddhists. Among the Scandinavians it was the hammer of Thor, wherewith he crushed the head of the dragon. It is found in the Christian catacombs, and was in use among the Greeks. It is on our own Lincolnshire church bells, and was found by travellers in the far West, in Central America. By it the Buddhists symbolise the Divine wisdom and the Divine love, the twin serpents, the cherub and the seraph, who fell from heaven in the garden of Eden. Hence its form. Another form of the cross was the Crux Ansata, or sign of life, ☥. This we find in Egypt, in the hand of Osiris, the sun-god and judge, who, seated on the judgment-seat, holds it out to the soul as it stands before him. The oval, or round, at the end symbolised the Divine egg, or source of life, from which all things spring.

Among the Druids the Latin cross was used, †. Its three heads signified heaven, hell, and purgatory, and its stem eternal life. The sun-god, Odin, is represented in the ancient Sagas of Norway as saying, "I, Odin, hung on the tree, a sacrifice of myself to myself." The Indian Krishna is also represented hanging on a cross. This tree of life, the cross, being the fir in Scandinavia, afterwards became the Christmas tree, of which the lights symbolised the light of the world, the sun-god, Odin the redeemer, and the apples and nuts self-sacrificing souls who belonged to Odin, and were, therefore, the fruit of the tree of life. In Germany to this day only lights and fruit are placed on the sacred tree, which stands in all the churches at Christmas-time, and also occasionally in the cemeteries. The tree on a child's grave is often lighted at nightfall. The goddess Ashtaroth of the Sidonians stands on the ancient monuments holding the cross; the Roman standard, the Labarum, contained the cross. A common Persian emblem is the Zodiacal sign Aries, the lamb or ram, lying beside a circle and cross. Sometimes the Persian Deity, Mithra, holds the cross and ring. Venus is often depicted with a circle and a cross, and the Egyptian God Rahm, when in the character of the Saviour, has for his emblem the Agnus Dei, the lamb with the cross flag, so familiar to us upon our altar cloths. The cross of Constantine, and the principal one of the catacombs, was the cross of victory, X. It had once been one form of the sacred Tau, but was in his time the Greek letter Chi, which, combined with Rho, formed the two first letters of the Saviour's name. Round it was the legend inscribed on the sky, "In this sign conquer." It is interesting to us to remember that this first Christian emperor of the world, under whose protection and support the first general council of the Christian Church was held, and who, therefore, was the means of giving to us the grandest Creed on which the national Church of Israel rests, was the son of a British mother, and, withal, an Israelite.

The most prominent cross of the Union Jack is that of St. George, the standard of the Resurrection, the red cross, which, on a white ground, led the Christian hosts to battle, and which surmounts Christian churches, or should do so, on Easter Day. This cross of St. George is that of Perseus, the victorious rider of the white steed Pegasus, and who represented the Rider on the white horse of Rev. xix., going forth conquering and to conquer, His rescued hosts, His redeemed Andromeda, behind Him. The legend of St. George and the dragon is precisely similar to that of Perseus. There was a young martyr of that name in the third century, who, in the West, became confused with the infamous Arian, George of Cappadocia, and his acts being lost, the story of Perseus was given to him as his legend, a perfectly true one as in the case of all who conquer the dragon of evil in the power of the victorious cross. We find the same story in the Book of Revelation, in the struggle between St. Michael and the dragon, and on the Assyrian monuments, where the god of light, Merodach, armed with thunderbolts, overcomes the monster Tiamat, the embodiment of chaos, darkness, disorder, and every sort of evil. As in the royal standard, the three colours of the Union Jack and the three crosses composing one flag, point to the Holy Trinity, as does the emblem of the Isle of Man.

Now, we would say, in conclusion, is there any other nation on the face of the earth which can produce national ensigns that contain all the great fundamental doctrines of the Christian Faith, that point back to, and ingather, the beliefs of all the great nations of antiquity, and which thus looks forward to the time when "the kingdoms of this world shall

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become the kingdoms of our God and of His Christ"? If the Gentile nations can produce another Bible written on their armorial bearings, let them do so. If they cannot do so, then let them acknowledge that the nation that can must be the chosen people, Israel.

Yet, let Israel remember that the "Lion of Judah" is not the Saviour; that the cross of victory is not the cross of suffering; that the iron rod is not the shepherd's crook. The millennial age will be one of strictest justice, not of mercy (Psa. ii. 9; Rev. xii. 5, xix. 3), and before that time comes "the day that shall burn as an oven" "shall try every man's work of what sort it is." We are told that "judgment must begin at the house of God." Before honour comes humility, and the very fact that this nation has such a glorious destiny before it will subject us the more to the cleansing process which has been going on all the world over since A.D. 1890, nine being the number of the king. The reverse of the cross † is the sword ↓. The sign of the Son of Man in the heavens is the trampling hoof, as an examination of the upper stone of the twin leaf of the Antechamber in the Great Pyramid will show.

It cannot be doubted that the same inspiration that has so wonderfully guided our national emblems has also guided our national Church. It will be seen that never does the Prayer Book or the Bible speak of the return of the Messiah as the Saviour, but as the Judge and King only. It would be most blessed for the nation if the Union of Israelites would add to their devotions the collect for the third Sunday in Advent, where we pray for our clergy that they may turn the hearts of the disobedient to the wisdom of the just, so that at the return of the Judge we may be found an acceptable people in His sight." The Prayer Book throughout takes its position as that of the national Church of Israel. It only remains for us, as individuals, to rise to the full measure of our privileges.

"O God, we have heard with our ears and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them, (Psa. xliv. 1). *O Lord, arise, help us, and deliver us for Thine honour* (Psa. lxviii. 1).

## AN EVERLASTING COVENANT.

(Ezek. xvi. 60.)

BY E. REEP.

"GOD hath in these last days," says the Epistle to the Hebrews, "spoken unto us (Hebrews) by His Son. . . . Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. . . . For verily He (Christ) took not on Him the nature of angels, but he took on Him the seed of Abraham." Unlike so many of our theologians, the writer of the Epistle to the Hebrews is mindful that, whatever the culpability of the Jews in demanding the death of their Messiah King, there were Hebrews divorced from them to whom He was the Author of eternal salvation and the surety of a better testament than that of the law; for the law made nothing perfect, but the bringing in of a better hope did. Virtually, the epistle would have us remember that Christ is no spiritual abstraction, neither the seed He came to redeem. His special Messianic mission, however, was not to the children of the flesh (Abraham's descendants through Keturah and his concubines), but to the children of promise, the seed of Isaac ("in Isaac shall thy seed be called"), the seed of faith. When alive to the signification of this mystery, the Saviour's words, "I am not sent but unto the lost sheep of the House of Israel," are words of remarkable import and of historical meaning. This being so, what, we may ask, did the Lord imply by affirming that He was especially sent unto the lost sheep of the House of Israel? Why this. He meant us to understand that ten-twelfths of the chosen seed of Abraham had become Gentiles, or lost and forgotten among the Gentiles, and that while thus scattered they would, through His salvation, be converted for the good of the Gentiles, that the non-Israelite nations might come, with themselves, to know Him, the Holy One of Israel, the Redeemer of all men.

According to the prevailing notion, the Jews alone represent the whole chosen race. If so, our Lord cannot be said to have very highly esteemed the chosen people, for He declared that they were not only devoid of understanding, but were of their father the devil, whose works they would do (John viii. 44). Happily the Jews do not represent the whole of Israel; hence our Lord's reference to having other sheep not of the Jewish fold, who would hear His voice and receive His word. Bearing in mind His assertion that He was not sent but unto the lost sheep of the House of Israel, there is no obscurity attaching, to the "other sheep," whose conversion was foreknown, and preservation within the Christian fold predetermined. They were clearly that larger division of the chosen people to whom applied all the special conditions of the new covenant, as well as to the House of Judah, or the Jews (see Jer. xxxi. 31; Heb. viii. 8), when the latter, no longer blind (Rom. xi. 25), acknowledges that Messiah has come.

Commentators losing sight of the serious and binding nature of a covenant, notwithstanding that among the Hebrews such a compact was sealed and attested in the most solemn manner, speak of the sacred covenants of the Bible as mere types, or as contracts only in force until the coming of Christ. Thus Professor Fairbairn asserts that the occupation of the earthly Canaan by the natural seed of Abraham had no literal meaning whatever; it was a type of a redeemed Church in possession of a spiritual inheritance, the exclusive heritage of the children of faith wherever found. Though unable to agree with this exaggerated view of Old Testament symbolism, we may readily admit that it is quite true that the apostles discerned in types and symbols deep and all-reaching truths; their perception, however, of these things differs considerably from that of the modern commentator. Barnabas, who favoured a mystical interpretation of Scripture, never disputes their relevancy to the chosen people. He saw, what commentators appear not to see, that it was never in the divine purpose to fulfil the promises made to Abraham through the covenant of circumcision, nor under the Mosaic despensation, but through another and higher covenant. So long, therefore, as this covenant was prospective the great destiny of the elect people was void of execution and accomplishment; but when brought into action the geographical and moral development of the nation was to grow apace. How manifest to Jacob was the nature of the final covenant, by which God designed to bring into effect His great promises to Abraham and Isaac, is unfolded by Barnabas in the epistle which bears his name. He says: "But Jacob, by the Spirit, foresaw the figure of the people that was to come. And what saith the Scripture? 'And Jacob crossed his hands, and put his right hand upon Ephraim, his second and younger son, and blessed him.' And Joseph said unto Jacob, 'Put thy right hand upon the head of Manasseh,

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for he is my firstborn son.' And Jacob said unto Joseph, 'I know it, my son, I know it, but the greater (elder) shall serve the lesser (younger), though he also shall be blessed.' Ye see, then, of whom he appointed it, that they (Ephraim and Manasseh) should be the first people and heirs to the covenant."

Apart from this argument the Epistle of Barnabas might mislead one into the error of supposing, like the commentators, that God, in preparing for Himself a new people, had only in contemplation believers in Christ. Not so. Barnabas really contends that Jesus appeared in the flesh, that He might make good the promise before given to the fathers; and that Christ, while present on earth, demonstrated by signs and wonders the love He had towards Israel, insomuch that when He chose His apostles, which were afterwards to publish His gospel, He took men who had been very great sinners, thereby typifying that He came not to call a righteous people, but sinning Israel to repentance. But to the Jews, says Barnabas, these things were obscure, because they hearkened not unto the voice of the Lord; and then, as shewing that dispersed Israel was in his mind, he quotes from the Old Testament a passage having express reference to the Ephraimite House of Israel: "They who are afar off shall hear and understand what things I (the Lord) have done." These coming to understanding, represent to Barnabas the spiritual temple built unto the Lord. No longer putting their trust in a visible house, their joy will be to realise that they are, collectively and individually, the habitation, as it were, of God. Under the old covenant God gave up the sheep of His pasture; under the new they are again created to receive remission of their sins. Such was the teaching of the first Hebrew converts, such was the teaching of the church at Jerusalem, the mother of all churches. That such teaching does not in its primitive sense force itself at once on our minds, on reading the apostolic writings, is due to want of discernment in perceiving that the apostles were mostly addressing themselves to converted Israelites to whom their Old Testament quotations conveyed a meaning, only intelligible to an Israelite, and to whom they meant, more than to any other people, forgiveness, reconciliation, and redemption. Yet, be this as it may, theologians will have none of it.

In most commentaries Matt. x. 5; xv. 24, receive but transient notice, the most effusive comment only regarding the command to the twelve disciples to go not into the way of the Gentiles, but rather to the lost sheep of the House of Israel, as one affording a striking contrast between the first narrow limits of Christ's mission before His crucifixion and the subsequent mission of the apostles to all nations. The 1st Epistle of Peter is treated in the same cursory manner. Although the epistle is admitted to be literally addressed to the elect sojourners of the dispersion, it may nevertheless be applied to Christians, whether Jew or Gentile, the latter being now the chosen of God. Nay, more. "In virtue of their union with Christ, the true High Priest, all the faithful are made kings and priests unto God." This very impartial interpretation of Scripture has probably taken its origin from Rev. i., wherein the beloved apostle John speaks to the seven churches of Asia, as having become, (as Israel obedient was to become), kings and priests unto God through Christ. Were these seven churches, however, purely Gentile? If Christianity was first to take root in Ten-tribed Israel, by the new covenant created anew, it is more than probable that the seven churches of Asia were Israelite communities to whom St. John appropriately applies the words he quotes from (Exod. xix. 6), which were spoken by Moses, and pertain to a time when Israel should become, a peculiar treasure to God, above all people. Moses foresaw that time and was glad; Jesus also foresaw it, hence His speaking of another day (Heb. iv. 8), when His elect should have rest. This, then, is the solution of the fundamental principles of Christianity having built up a new Church or nation in these latter days, which, unconscious of its identity with Israel, calls itself British, but which is as truly the House of Israel, as God's word is true, as His covenant is true; for the mountains shall depart, and the hills be removed, yet that covenant shall remain unbroken (Isa. liv. 10).

## *THINGS TO COME*, AND ITS REPLY TO SOME SERIOUS QUESTIONS.

THE Rev. Dr. Denis Hanan, on page 520 of Vol. XVIII. of the BANNER, drew attention to some remarks of the periodical named *Things to Come*. Our friend, Mr. W. Weller, of Borstal, Rochester, had previously sent the editor the following letter, which put before him certain questions which, in course of time, the editor has answered. We are unable to transcribe the whole of the latter, but its purport and line of argument can be seen by the extracts we append. Mr. Weller wrote thus:—

*To the Editor of "Things to Come."*

Dear Sir,—I have been much interested in reading the first number of *Things to Come*, and, observing that you invite your readers to submit questions relating to the subjects treated of, I beg to ask for a little more light on the following words from the article, "Dan shall judge his people." The writer of that essay says, in reference to the future return of the Twelve Tribes of Israel to Palestine, "But of one thing we may be quite sure, any absence of circumcision could but mean abandonment of Jewish national privileges."

The questions I wish to ask are these: Is the Jew, on conversion to Christianity, taught to discontinue the practice of circumcision in his family? If so, and he follows such teaching, what Jewish national privileges are thereby lost to his descendants? If, on the contrary, he is taught that he must continue the observance of this rite, how is he instructed to read Rom. iv. (particularly vers. 10—13); Rom. xv. 8; Gal. iii. 17, 18, 21; iv. 9, and the many similar passages? Is the converted Jew taught that the righteousness of the law, in respect of circumcision, is not essential in order that he may receive spiritual blessings, but is absolutely essential to qualify him to receive material benefits—"Jewish national privileges"? If the Jew understands this, and values the national privileges which are promised him of God, I am afraid he will conclude that it is better to wait and return to Palestine "in unbelief."

To the above questions I should like to add just one more. Where is the Scriptural proof that circumcision forms any part of the new covenant now made with, or at least offered to, the Houses of Israel and Judah, as shown by Heb. viii.; or, was this new covenant intended to deprive those who accepted it, outside Palestine, of any claim to the promised "national privileges"?

If you, sir, or any of your readers, will reply to my enquiries, I shall feel obliged.

Yours faithfully, W. WELLER.

Borstal, Rochester, July 19th, 1894.

The reply of the journal, to be found on page 176, No. 9, March, 1895, was, as far as we can give it, as follows:—

*Question No.* 28.—Is the converted Jew taught that circumcision is not essential in order that he may receive spiritual blessings, but is absolutely essential to qualify him to receive material benefits, Jewish national privileges?

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To the first part of this question the answer is an affirmative, of course; but as regards the "national Jewish privileges," of which circumcision is a token, they are neither open to a converted Jew nor required by him.

It is unfortunate that in some quarters the Gospel is being preached to the Jews with reference to the Jewish hope—the grant of the land to Abraham and his seed after the flesh, extending from the Nile to the Euphrates—and not with reference to the Christian hope based on death and resurrection with Christ, and the coming of the Lord into the air for the Church which is His Body, in which is "neither Greek nor Jew, circumcision nor uncircumcision, bond nor free" (Col. iii. 11); for Christ is "our peace," having broken down the middle wall of partition between Jew and Gentile, circumcision and uncircumcision, "having abolished in the flesh the enmity, even the law of commandments contained in the ordinances; for to create in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. ii. 11—16).

Now, the very beginning of doctrine, which ought to be taught to every believer on conversion (alas! it is not taught to one in a hundred!), is the truth set forth in Rom. v. 12 to viii. 39. The Christian is there told by the Spirit that he is dead, crucified with Christ, on account of sin—not sins [plural] but sin [singular], *i.e.*, a sinful nature. God forgives sins, *i.e.*, acts of sin, but a sinful nature, never; for "the wages of sin is death," and from this penalty there is no escape. We are therefore told, "Reckon yourselves dead." Can a dead man expect or desire "national privileges"?

. . . . . .

Here, then, is circumcision *a fortiori;* the whole "old man" is cut off. And the greater includes the lesser.

These are the primary truths which the Holy Spirit revealed to the Apostle Paul to proclaim among converts out of Jew and Gentile. The true "spiritual life" of the believer begins with the spiritual apprehension of them.

But, alas! when the meaning of Rom. v. 12 to viii. 39 (which contains the foundation of them) is not perverted, the ex-Gentile is too often taught that he can "deepen" his spiritual life without them, and the ex-Jew is taught that he must meet his brethren in separate assemblies from Gentiles, in view of national privileges to come!

After the Lord has come for His Church, according to 1 Thess. iv. and v., God will again have dealings with the Jew nationally; but it will be first in controversy, to purge out the silver from the dross by an unprecedented tribulation, and then there will be national repentance, and Jehovah will remember His covenant with Abraham to perform it.

Are those, then, who hold up the national hope to converted Jews aware that they have no authority for it? And what has the converted Jew done that he may not take his place with us as seated together in heavenly places in Christ (Eph. i. and ii.)—which completes the chain of doctrine begun in Romans and continued in Colossians, and displays to us the riches of God's grace as the result of death and resurrection with Christ, which implies the absolute surrender of all earthly hopes whatsoever?

Such was the editorial reply. The questions asked by Mr. Weller related to "What the national privileges were a Jew would forfeit, as alleged, if he gave up circumcision?" The reply concerns the spiritual blessings which the Jewish sinner, as well as the Gentile, can attain only by faith in the death and resurrection of the Lord Jesus Christ. To such an one dead in sin, but raised in Christ, it is argued that national privileges are counted vain and worthless. Yet we are certain that the writer of those lines, converted to Christ, as no doubt he is, values his privileges as a British subject just as much as St. Paul did those of a Roman, when he appealed to Cæsar to save his life; and when he claimed his Roman privileges, what time he defied the Roman chief captain to scourge and bind him, contrary to his privileges as a Roman freeman (Acts xxii. 25—30). St. Paul was once dead, and when these things occurred he was alive in Christ, yet he did not disdain his Roman privileges! And why should not a converted Jew regard with joy and thankfulness his glorious, inalienable, earthly, material privileges which God has, unconditionally, promised him, speaking on oath to his forefather, "Abraham and his seed for ever"? (Gen. xxii. 17, 18). The seed of Abraham was destined to become Christian by faith in the latter day, as may be seen by Gen. xxii. 18 and Hos. i. 10. Why, then, may he not, converted to Christ, enter into the glorious temporal inheritance which God Himself has provided for him even before the conversion of his people as a nation? God's own Word describes the glories of that national inheritance, and Christ came as "a Minister of the circumcision for the truth of God to confirm" those very promises made to the fathers of Israel which *Things to Come* affects to despise! The Scriptures cannot be broken! The Promiser was the Lord Jesus Christ Himself, whose prevailing prayer for the Jews, even on the cross, was heard, and will surely be answered: "Father, forgive them, for they know not what they do!" (Luke xxiii. 34, R.V.). Israel and Judah, pardoned and received, have a glorious national inheritance, unique in its character, and granted to no other race on the face of the earth! They have a land given them by the Lord, which is mighty in extent (Josh. i. 2—6; Gen. xv. 18; Exod. xxiii. 31; Num. xxxiv. 3—12; Deut. i. 7, 8; xi. 24, &c., &c.). They are to return to it together (Jer. iii. 18). When there, their prosperity is to be unparalleled among the nations (Jer. xxxiii. 9). Their empire will embrace the world (Dan. vii. 27). "All that see them shall ever acknowledge them, that they are the seed which the Lord hath blessed" (Isa. lxi. 9). They shall ever be "the blossoming and budding" ones, "filling the face of the world with fruit" (Isa. xxvii. 6). All these glorious earthly blessings follow, we believe, the gracious, wondrous, spiritual blessings to which Israel only are heirs, described in Jer. xxxi. 30—34, and Heb. viii. 8—10, which includes all that the *Things to Come* demands as the sum total of the believer's expectations at the hands of the Lord. These are priceless spiritual blessings, no doubt. But to them are tied, in respect to Israel and Judah alone, glorious earthly things as well, which no man may despise, unless he seeks the ignoble destiny of Esau, the profane one, who despised his birthright, which was God-given exclusively to Israel, too!

## A NAVAL MAN'S VIEW OF THE GATES.

A NAVAL officer having had the subject of Our Identity placed before him by a friend has, in reply, given his view of the nature of our evidence, and though not yet fully convinced by it, is nearly so, as the following shows. He moots in his communication a new view of the Gates, regarding them from the sea, as it were, and not from the land. We are not able, of course, to agree with him, or regard such parts of the ocean as the English Channel, the Straits of Gibraltar, the Suez Canal, and the Straits of Bab-el-Mandeb, with the rest, as true Gates of Israel's enemies. Those he mentions are all ocean highways, and none of them have belonged to Israel's enemies, but have been Israel's own domain since she became a naval power. The true Gates are cities or countries having strategic value, and belonging to our nation's enemies past or present. Waving this point,

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however, we are glad to put this inquirer's views before the public to show how an intelligent naval officer estimates our case, and how near he is to conviction.

We wish our clergy could be induced to study the evidence with equal care, and to give us the benefit afterwards of their reflections. We know some who are always "looking into the subject," and always find it "very interesting, very interesting indeed"; but who, if pressed for a reply, "whether they believe our nation to be Israel or not," would answer as bluntly as one of our incumbents did lately to us: "No; I don't believe it a bit."

The naval officer, more candid, gave the following courteous reply in writing to his questioner:—

"I have read this (book) over and over again, and always with increased interest and a steadily growing belief that ultimately, not quite yet settled into conviction, I shall admit you have proved your point—England is identified with Israel. I understand the three main steps (there are many others, and of perhaps subsidiary importance) by which you solve your quest are:

"1st, That God having made such a promise as that Israel should become a multitude of nations, it is impossible to doubt that such a multitude has been long since in process of formation, and that it cannot be 'hid in a corner.' England, or rather the Anglo-Saxon race alone, among the nations fulfils this condition. It is one of the commonest expressions of our day, when dealing with the subject of the expansion of England—*i.e.*, of our colonial empire and of imperial federation—to speak of England as 'the mother of nations.' Of what other race can this be affirmed?

"2nd, That this multitude of nations should be of such wealth, material, intellectual and moral, as to be distinguished from all other nations. England and her offspring fulfil this condition.

"3rd, That this race, or multitude of nations, should be the possessors of the Gates of its enemies.

"England possesses the English Channel (the Frenchman might not perhaps admit this, but it is fact all the same), Straits of Gibraltar, Suez Canal, southern entrance of Red Sea, Malacca Straits, Torres Straits, approaches to the Persian Gulf, and therefore entrance to the grand rivers Euphrates and Tigris; the rivers Indus, Ganges, and Irrawaddy, leading into the heart of Asia from the south; and, ready to be secured at a moment's notice pending issues looming out of the war in the East, the entrance to the great river Yangtze, penetrating into the heart of Asia from the east; and the Gates of the new world leading into the Atlantic and Pacific Oceans—*i.e.*, the rivers and great lakes of North America, the Nicaragua lakes and canal in process of formation in Central America, and the Straits of Magellan in South America, which though politically not English is practically owned by the seaborne commerce of England trading to western shores of South America.

"The commanding influence of England among the nations is based upon her sea power, and without this being assured, humanly speaking, she could not retain her place."

The definition by which we may recognise one of the God-given Gates of Israel is this. In the first place, it must be some locality, a town, an island, a river's mouth, which, being situated in or near an enemy's territory (an enemy, past or present, or likely to be in the future), has a strategic value if seized and held by Israel. Such is Gibraltar on Spanish ground; Malta in the narrows of the Mediterranean, menacing the neighbouring powers north and south; Perim Island dominating the straits close to the Arabian coast; Rangoon on the Irrawaddy; Calcutta near the mouths of the Ganges. How we are to acquire any Gate at the mouth of the Yangtze Kiang is not evident, since China is at peace with us, and we cannot convert Shanghai into a British town without injustice to an ally and dire offence to all European states trading at Shanghai. The true British Gate of the Straits of Magellan exists already in the Falkland Islands, now a British colony. Cape Town is the veritable Gate of the whole of South Africa, and by means of it we have advanced almost by "leaps and bounds" right up to the Zambesi and even beyond it. Having secured Alexandria in 1882, as a maritime Gate, we have never relaxed our hold of it since, and it has given us the land of Egypt, and may help us by-and-bye to join hands with the British officers who are ruling in Uganda, by adding the basin of the Nile and the Soudan to Her Majesty's dominions. The Gates are God's special gifts to Israel, and on their possession everything else depends; maritime supremacy, wealth, commerce, sea power, colonial empire, the heathen dominion, and even the power to preach the Gospel to all nations as well. It has been estimated that the Gates are equivalent to our nation's possession of six millions of fighting men, since the Gates confer universal power and dominion and supremacy of all kinds and sorts. To the Lord be all the praise.

## A COMING CONFERENCE.

A Conference, we understand, has been arranged between the British-Israel Association and the Prophecy Investigation Society, on the topics set out below. There are to be four subjects for discussion, and four of our best known champions will each move one of the theses. One of the rules of the coming Conference is, that neither side is to name the modern representatives of the House of Israel, and all are to keep strictly to the points on the paper. The Conference is only open to the members and friends invited, but will not include the public. The following is a list of the subjects with that of the speakers (all well-known names), who will be told off to open the various theses for discussion.

Chairman:—(Member of the Prophecy Investigation Society).

Morning, 10.30 a.m. to 1 p.m.

SUBJECTS.

1. That there is an absolute distinction in the Scriptures between the "House of Israel" and the "House of Judah" (the Jews): that their destinies are diverse during this dispensation, previous to the re-union and the Millennial reign of Christ.

Opener: The Rev. Denis Hanan, D.D., Rector of Tipperary, Hon. Secretary, British-Israel Association.

2. The Temporal Birthright.—What it consisted of: that it was given unto the sons of Joseph, the son of Israel, viz., to Ephraim and Manasseh, and that their lineal seed were to develop into the "fulness of the nations," and "a people," and "be great" (Gen. xlviii. 19), that these promises were not fulfilled to them under the Mosaic dispensation: and that the House of Israel was divorced from the Mosaic covenant, and "outcast" from the land, and did not return from its exile, like the House of Judah (the Jews) from the Babylonian captivity.

Opener: The Rev. F. Aston, Vicar of Bushbury, Wolverhampton, Secretary of the British-Israel Association.

Afternoon, 2.30 p.m. to 5. p.m.

3. That the fulfilment of the temporal birthright blessings, promised by God to the "House of Israel," are pre-millennial.

Opener: Dr. Aldersmith, Hon. Treasurer, British-Israel Association.

4. That the new covenant in Christ was the bringing into

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operation of the Abrahamic covenant: that it was confirmed eighteen hundred years, and more, ago by Christ with the "House of Israel" (Heb. viii. 10), who were the literal and lineal seed of Abraham. *Ergo*, the House of Israel must now be "a nation" (Matt. xxi. 43) "bringing forth the fruits" under the Christian covenant, and the witness for God in the present Dispensation, or the "promise is of none effect"—a multitudinous seed, not "few in number" like the House of Judah, but "as the sand of the sea, which cannot be measured nor numbered" (Hos. i. 10).

Opener: DOUGLAS A. ONSLOW, Esq., Hon. Secretary, British-Israel Association.

N.B.—There is to be no attempt to identify any nation, or nations, with the House of Israel, and no questions are to be discussed except those raised by the above definitions.

The discussion is to be conducted solely on the Biblical argument whether the above definitions are to be accepted or not.

## A VAIN REGRET.

IN a recent number of *The Sun*, under the title of "A Study in Polynesia," Mr. T. P. O'Connor expresses his regret that England, and not France, should have undertaken the gigantic task of colonising the world. He has been reviewing and contrasting three books:—"By Reef and Palm." By Louis Becke (London: T. Fisher Unwin). "Le Marriage de Loti." By Pierre Loti. (Paris: Calmann Lévy). "Island Nights' Entertainments." By Robert Louis Stevenson. (London: Cassell & Co.). In the course of his criticism he writes:—"Is there not something to make one a little ashamed in the contrast between the brutal, unrehearsed, barbarous brutality of the English scenes, and the tenderness, sobriety, and poetry of the French?"

Such a coarse, brutal, drunken nation as England, sets a bad example to her dependencies; and France, however wicked, being so much more refined, romantic and picturesque in her ways, would have made a much better mother country. This may, or may not be Mr. O'Connor's real reason for casting a shade of doubt on the wisdom of Almighty Providence in ordaining that England should colonise the globe. One thing is certain, that had France colonised America, Australia, and other English-speaking dependencies, the hand of His Holiness, the Pope, would have been materially strengthened.

As a matter of fact, however, it is by the merest chance that Australia fell into the hands of the British; for, as he sailed out of Botany Bay in order to plant the Union Jack on the shore of Sydney Cove, Captain Arthur Philip, first Governor of New South Wales, espied two French ships, *l'Astrolabe* and *la Bussole*, under the command of the unfortunate La Perouse, sailing into the Bay with the object of securing the country for the people of France. French names abound on the Australian coasts, resulting from the voyages of De Bougainville, De St. Alouarn, Bruny, D'Entrecasteau, Baudin, and others, and even so lately as 1826, General Sir Ralph Darling, Governor of New South Wales, despatched Major Lockyer, with detachments of the 39th Regiment, to assert (if need be) the supremacy of his Britannic Majesty in Western Australia. The site of a township was, at that time, chosen at Albany, which was held as a military station for two years, when the colony was formally handed over to Captain James Stirling, the first Governor of Swan River Settlement.

We take leave to differ *in toto* with the author of this unpatriotic regret. The French nation were never cut out for colonists. Their country is quite large enough to hold them. England is small but prolific, and needs mighty areas of land across the seas upon which to plant her sturdy sons and daughters.

After all, however, it does not particularly matter what anyone regrets; England possesses by far the largest area of land of any nation in the world, and it looks as if she was very likely to retain her vast possessions.—From the *West Australian Review*, Dec. 13, 1894.

## Review.

*Who Are You?* An Inquiry. Second Edition. By Lady M. L. W.; also "Search," a continuation of "Who Are You?" By Lady M. L. W. London: Robert Banks and Son, Racquet-court, Fleet-street, E.C. 2s.

THESE two works are intended for beginners, and to induce those who have never done so before, to search the Scriptures, in order to discover God's lost people the Ten-tribed House of Israel, in the British nation. Lady W. adopts the method strongly recommended some years ago by the late Edward Hine, of marking the Old Testament especially, in three colours. Passages underlined in black ink should indicate the Jews, or Two Tribes of Israel. Marked with red ink, the House of Israel, Ephraim, or "all the House of Israel," or Joseph. The Gentiles, or heathen, should be distinguished by blue ink. The plan no doubt is a good one. It impresses on the memory in a way nothing else does, the fact that the Word of God divides mankind into these three great divisions, and that if the distinction be not understood, the reader of the Scriptures is bound to misunderstand the purport of the divine message, and apply to one house what had reference to the other, or to refer to Israel what God said of the Gentile, non-Israelites, and *vice versa*. The authoress throughout these elementary treatises adheres closely to the Scriptures, desiring to point to our nation's Identity with Israel, by quoting the promises of God. She makes much of those Scriptures which clearly point to the division between Israel and Judah. She quotes for example 2 Kings xxi. (the whole chapter), Deut. xxviii. 37, vi., vii., Jer. iii. and xxx. 18, Ezek. xii., 2 Sam. xix. 40—43, &c. The passages chosen to illustrate her subject are well-selected. Well may Lady W. say on page 12: "The more the Old Testament is studied, the more wonderful are the prophecies both past and future. If the reader will carefully digest the above quotations (1 Kings viii., 2 Chron. vi., Ezek. xxxix., 1 Sam. xxii. 22, Jer. xxx., xxxi.), it is submitted that he will have little difficulty in answering the question "Who Are You?"

Our authoress deals with the New Testament in the same way, and shows that there, too, the Holy Spirit has a message for Israel as distinguished from Judah; and points out what has often been noticed in the BANNER before, that in such Scriptures as Eph. i. and ii. the word "saints" or "chosen" ones, has a probable reference to the House of Israel. A passage which occurs at the close of the first pamphlet exhibits the character of Lady W.'s work, and we quote it as bearing upon our subject in the BANNER. "It must be good to think over the wonderful promises in the Bible—made chiefly to one people, to reflect, not to doubt, but to prove; to answer the question, 'Who are they?' It must be worth finding out. They cannot be Jews. Then if we be they, the one people, we should overflow with happy gratitude, that we may take hold of the promises and appropriate them: also we incur the responsibilities attached to them. Who but the British have been the instruments for carrying out the expressed will of God, evidenced by the facts, apart from many other signs, that our nation has, within the last hundred years, done such great things in and for India, already accomplished so much in and for the good of Egypt, within the short space of ten years or so; and that, by only a handful of English; as well as other efforts in all parts of the world, working out the purpose of the Almighty, that they should be a great blessing to all people? Never despairing, but ever trying to please the Lord God Almighty. Let constant thankfulness be the companion of our thoughts, with such verses to remember and cling to, as that "His mercy is great as the height of heaven above earth, and our transgression removed as far from us as the east is from the west" (Psa. ciii. 1—18).

The volume entitled "Search," we are informed, was originally written as six lectures, provided at the request of a Welsh Church of England clergyman, for use among his Welsh congregation. They were found interesting. As they are written in an unsectarian spirit, they should be useful to Nonconformists as well as to Churchmen.

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The chapters are very useful and calculated to lead up to inquiry as to the origin of the British, and to the decision that they are none other than "the Israel of God." We hope these little volumes will answer Lady W.'s purpose, and persuade large numbers to accept Our Identity, to rejoice in its consolation, and to begin to make it known in their turn to others for the glory of our God and of His Christ.

## Correspondence.

[The following correspondence was sent, it appears, to London, and was mislaid there. Hence the delay in its appearance.—ED.]

*To the Editor of the "Banner of Israel."*

Brewood, Stafford, Aug. 5, 1894.

SIR,—I beg leave to enclose a copy of a letter addressed by me to the editor of the *English Churchman*, who, while approving of that part of the letter relating to Pleasant Sunday Afternoons, ultimately replied:—

"Regret we could not see our way to open up the subject involved in our columns."

The Anglo-Israelitish features of a portion of my address were evidently very unpalatable at the Conference, and were equally so to the editor of the *English Churchman*. I therefore beg to place the circumstances before you, that you may, if you think fit, make some comment thereon in the columns of the BANNER, seeing that even Evangelicals cannot be brought to face the question. This is my second attempt to introduce the Anglo-Israel question at the Conference, and I purpose making a similar effort at the Lichfield Diocesan Conference in October next. I have also yesterday arranged with the Rev. F. Aston to lecture here on the 27th inst.

Faithfully yours,

EDWARD BEETLESTONE.

[COPY]

*To the Editor of the "English Churchman."*

Brewood, June 11, 1894.

SIR,—The annual meeting of the Midland Clerical and Lay Association was held at Leicester on the 4th, 5th and 6th inst., when, among other subjects for discussion, "The Pleasant Sunday Afternoon Movement" found a place.

The Rev. R. Hey, vicar of St. Andrew's, Derby, opened the discussion, and argued in favour of the adoption of the movement, which he and other speakers considered was to some extent forced upon them by the fact that its attractions at Dissenting places of worship and public halls deprived Church clergy of many of their Sunday-school teachers and scholars, and a portion of their evening congregations; and the consensus of opinion among the speakers was that, with the safeguards of opening such meetings with prayer, and with a hymn and a short address, the adoption of the movement by ministers of the Church of England would enable them to retain their flocks, and prevent them from straying to Pleasant Sunday Afternoon attractions elsewhere.

I ventured to express dissent on the ground that, as we have six week-day evenings, any one or more of which might be properly so employed, it was unnecessary to desecrate the Sabbath by occupying it with such amusements, instead of confining it to its legitimate purpose only—worship, rest, and study of the Holy Scriptures.

As I understood the question, it amounted to this: Is the "Pleasant Sunday Afternoon" movement a breach of the letter and spirit of the fourth commandment? By that term I understood only Sunday afternoon concerts and organ recitals, either in places of worship or public halls, and not outdoor games and Sunday railway excursions, which I hoped all agreed were desecrations of the Sabbath.

I thought all these were on the same footing, and were all equally condemned, one text which I quoted appearing to me explicit and conclusive. It runs: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, not doing thine own ways or finding thine own pleasure, I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."

The brief space of time allotted to each speaker did not afford me an opportunity of adducing other texts in support of my position, but I thought it right to point out that the covenant of the Sabbath was made between God and the children of Israel only, as may be seen by reference to Exod. xxxi. 13—17.

The obligation to keep the Sabbath, therefore, did not rest upon any other of the descendants of Noah, or of Jacob, or of his brother Esau, or of any of the numerous children of Abraham except Isaac, which together embrace all the nationalities of the continents of Europe, Asia, Africa, and South America; and my final enquiry was—How, then, as a nation, are we under any such obligation?

Omitting that enquiry now, I shall be glad if you can conveniently open your columns to an expression of opinion by clergymen, especially whether the "Pleasant Sunday Afternoon" movement is a desecration of the Sabbath or not.

It appears to be a most important enquiry; and if it is, as I contend, a breach of the fourth commandment, it is a national sin, which will with certainty be speedily visited with national punishment, and should therefore, without fear or favour, be promptly reprobated by all Evangelicals in the strongest and most decisive terms.

I remain, dear sir,

EDWARD BEETLESTONE.

NOTE BY THE EDITOR.—We quite agree with our correspondent in regard to the "Pleasant Sunday Afternoon" movement, and would have nothing to say to it. In regard to the Sabbath rest, we believe it was enjoined on Israel as a command from the Lord; and our race, as Israel, offers it as a privilege and blessing to the other nations, as a vastly important means of grace.

## NOTES BY S. A. M.

"The ships of Tarshish—identified with Great Britain."—*Vide* BANNER, Feb. 13, 1895.

A SUGGESTION for the derivation of the name "Tarshish," by the learned President of the Society of Biblical Archæology, appears in the *Winchester Diocesan Chronicle* for Feb., 1895. He brings it forward as a genuine Hebrew word meaning "the broken," from its root "to break," and he applies the name to Phœnicia, as it gives the most accurate description of the characteristic features of that rocky shore, which consists merely of a long and extremely narrow line of broken rocks at the foot of the hills which tower above it everywhere, so well described by Strabo. The shore is bordered by small isles, the largest of which, Aradus, lies along exactly opposite; all of which, as the professor states, gives the most accurate translation and offers the expression of "Tarshish and the isles," as meaning Phœnicia, both continental and insular; which is entirely consistent with the allusions to it which we find in Holy Scripture, Tarshish being almost always mentioned in the Bible as connected with Tyre, thus: "The burden of Tyre. Howl, ye ships of Tarshish, for it is laid waste. . . . Be still, ye inhabitants of the isles. . . . Pass ye over to Tarshish" (Isa. xxiii.).

And those early Phœnician traders for our tin might well have been reminded, on reaching the rock-bound shore of our islands, of their own broken sea-coast, and would apply to it their home name, Tarshish; which, probably, it retained till the commentators applied it to Tartessus in Spain; though it is highly improbable that Jonah could have embarked in "a little ship" bound, in those days, for the Atlantic side of the Straits of Gibraltar; but from that day to this the name has been generally given to Great Britain, and the old Hebrew word is kept in constant use by the cry of "The breakers! The breakers!" as applied to the cruel teeth of our rock-bound coast.

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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 PROGRESS OF CANADA IN RECENT YEARS.

A LECTURE on the above subject was delivered some time ago by the High Commissioner of the Dominion to the United Kingdom, the subject being the progress of Canada during the last generation in respect to population, trade, and political importance. Some remarks on the address appeared in *The Scotsman* at the time, and ought not to be passed over now. It appears, that for a long time the neighbourhood of the United States to Canada operated to the disadvantage of the latter. Emigrants from this country found boundless space inviting their settlement in the States, and Canada, as a field for emigration, was neglected. The States offered "a milder climate, lands more accessible, institutions more developed, and means of communication provided." The bulk of the European emigrants, therefore, went to the States, and even the Canadians were attracted in large numbers across the border to settle in them. The tide has, it is said, taken a turn now in favour of the Dominion. The space available in the Republic is fast filling up. Canada offers boundless space for the emigrants from the mother country. There are said to be "tens of millions of acres of fertile soil, yet untouched by the plough," to be had in the Dominion. The residents in the Northern States of America are already making their way in numbers into the territories of the Dominion in search of eligible sites for building or settlement. As a sign that the condition of the two countries is as described the railway system of the States is nearly completed, whereas that of the Dominion is scarcely begun. Sir Charles Tupper stated that at the date of the Declaration of Independence by the United States, the latter had 40 times as many inhabitants as Canada, whereas now the proportion in favour of the States is only 12½ times. In 27 years, since responsible government was given to Canada, that Colony has increased its railway mileage from 2,067 miles to 15,020 miles, as completed up to last year. The gross foreign trade of the Dominion has increased from 131 million dollars to 247 millions between 1868 and 1893. *The Scotsman* remarked in reference to this part of the question, thus :—

For the people and rulers of this country the affairs of the Dominion possess an interest and impose a responsibility that do not belong to those of any foreign country. It is under our flag. It revolves, as a body of the first magnitude, round the general centre of the British Imperial system. In spite of the bulk and propinquity of the United States, Canada is commercially attached to the Kingdom across the Atlantic at least as much as to the Republic on the opposite shore of the St. Lawrence. Canada finds in this country the chief market for its produce; even in its imports, where the Republic possesses so many advantages, the share drawn from the United Kingdom increases more rapidly than that obtained from the United States. If we lose our hold on Canadian trade, it will probably be nobody's fault except our own. Also in regard to Imperial federation. The question must be allowed to ripen, and the most farseeing and long-headed statesmen have so far refrained from suggesting any plan of solution. In Canada, Australia, and South Africa, however, the drift in this direction has been very noticeable. Sir Charles Tupper pointed out several signs of the fact that "a process of readjustment in the attitude of the mother country towards the Colonies" is in progress—that the Empire is entering on a new phase of development. One of the most significant of these was the meeting of the "Imperial and Intercolonial Conference" at Ottawa, from which have issued suggestions for the improvement of the communications and the development of trade and influence within the limits of the Empire. It may prove the precedent for still more important meetings for the exchange of opinion, counsel, and direction for the common good of the vast Imperial Dominion of which Canada is but a part—may be the seed of great changes to come.

These changes, movements, discussions, and consultations are only the means God is using for the purpose of carrying out His plans for the restoration of His people, and to qualify them to work out His beneficent intentions

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respecting the nations of the earth. He promised their great forefather that He would make them "a nation, and a company of nations." The nation He promised should be "a great and mighty" one, and the company of nations would be the outcome of a great dispersion of the race to the West and to the East, to the North and to the South. Riches, and power, and might were to be theirs, and special spiritual gifts, to enable them to bless the nations in the name of the Lord. Accordingly, we find that the account Sir Charles Tupper gives of the Canadian Dominion confirms the Scriptural prophecies respecting Israel very remarkably as to one of the chief of "the company of nations" belonging to the Empire. It is a satellite of the first magnitude revolving round the mighty sun, the centre of the British Imperial system. It is a satellite noted for its wealth, progress in population, riches, influence, and commerce. And, greater wonder than all, it is not the only daughter nation of our race. We have others almost as large as the Dominion, in Australia and South Africa. Our youngest daughter, as Dr. Jameson has just told us, in quite recent days, has added territories almost as large as Europe itself to its Colonial body politic; and it promises by-and-bye to be very nearly commensurate with the habitable portion of Africa itself! Canada has now, in consequence of the completion of its mighty railway from ocean to ocean, become for our race a strategic continent, since it has doubled the power of the mother country by enabling her to send troops and materials of war westward, to reach India and the East by the shortest route. That route is wholly on friendly ground and seas, which is not the case in respect to what is called "The British Overland Route to India." Along the Canadian route God has also stored up for us, as He has not for other races—not even for the kindred American people—deposits of the best steam coal for the use of our steamers on the Atlantic and the Pacific, also for the splendid railway now working from sea to sea. These are signs of the favour He has towards the afterseed of His friend Abraham, and enables them to fulfil his own prediction in Isa. lxi. 9, R.V.: "Their seed shall be known among the nations, and their offspring among the peoples; all that see them shall acknowledge them that they are the seed which the Lord hath blessed." To Him be all the praise!

## EGYPT AND THE SOUDAN.

By J. D. Reid, of Glasgow.

Apropos of the leading article in the Banner of April 2nd, "New Reasons for Israel's Growth in Egypt and the Soudan," which was founded on the lecture delivered by Sir C. Scott-Moncrieff on "The Nile," I may be permitted to give your readers an excerpt from a lecture given by myself to the members of the Glasgow-Israelite Identification Association a couple of years ago. The subject of my lecture was "The Time of the End." It struck me in pondering over the matter that Russia in Abyssinia would be the troubler then. I do not know if any of Our Identity friends have ever had their attention drawn to the passages, or, if so, they have not looked at them in the same light that I have. I think them important—of national importance—and was rather startled when I read the extract you gave of Sir C. Scott-Moncrieff's lecture. It seemed to me as if the watchman was blowing the trumpet (Ezek. xxxiii. 3). His language agrees so nearly with my own surmise as to the meaning of the prophecies of Isaiah and Daniel. My words were, "Israel will be dwelling safely, and at the same time carelessly, in the isles, for to her are the words of the Lord addressed by Isaiah (chap. xxvi. 20), "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." Had I time I would read in your hearing chapters xxiv.—xxvii. I am sure, did any here require convincing, these chapters would prove that the words I have quoted in your hearing are spoken to Israel, for it is just the time of that awful visitation, and Judah, instead of being told to come to a place of safety, are told by Zechariah (chap. xiv. 14) that they shall fight at Jerusalem." Israel, you see, is all through out of this trouble; but, lest any should think my prognostication of trouble all round, save to Israel, is too black, while too rosy to her, let me inform you that I believe Israel has troubles all her own. She, as Britain, I pictured to you as surrounding Palestine with watch-towers in those days—Cyprus on the West, Armenia on the North, and I said Egypt was in our hands, and will remain till the great struggle—I think. In Dan. xi. 43 we find these words, "But he (*i.e.*, Antichrist) shall have power over the treasures of gold and silver and over all the precious things of Egypt." And, again, "He shall stretch forth His hand also upon the countries: and the land of Egypt shall not escape."

If I am right—I think I may say, if we all are right in our surmise, that Britain has gone to Egypt, to stay—then a little trouble is ahead there that may in your estimation militate against our continued holding that country, but possess your minds in patience. I said Russia is now making desperate efforts to get into Abyssinia. Eventually she will succeed in this, for that country, as I have told you, being the ancient Ethiopia, is to be one of the confederate powers who, under Gog, descends on Palestine in the last days.

Here let me say I cannot disabuse my mind of the suspicion that it is to Russia we must look for the Antichrist; but, be that as it may, Russia, having gained a footing in Abyssinia, will soon bend that nation to her purpose. It will then be a comparatively easy thing to "have power over the gold and silver of Egypt" (you observe the angel does not tell Daniel that he will have possession of, or will take the gold and silver, but that he has power over it—Dan. xi. 43). This, then, will be a comparatively easy task, for by deviating the course of the Nile, Egypt will be ruined. A command, therefore, of that river will command the treasures of Egypt. That some such incident is to occur I will now show you, and will it not be another and more pronounced fulfilment of that prophecy, "The Lord shall smite Egypt: He shall smite and heal it" (Isa. xix. 22).

In Isa. xi. 15 we read, "And the Lord shall utterly destroy the tongue of the Egyptian sea, and shall smite it in the seven streams, and make men go over dryshod: and there shall be an highway for the remnant of His people." Again, in Isa. xix. 23, "In that day [that of the healing and the smiting] shall there be an highway out of Egypt to Assyria." And yet again, in ver. 6, "And they shall turn the rivers far away, and the brooks of defence shall be emptied, and dried up: everything sown by the brooks shall wither; . . . the fishers shall mourn." But, thanks be to God, He is to heal, and the triumph of this power will be a short-lived one; for, turning again to Daniel, "Although the Lybians and the Ethiopians are at his steps, tidings out of the East and out of the North shall trouble him; therefore he shall go forth with great fury; . . . yet he shall come to his end, and none shall help him." No, verily! None

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can help, "For at that time shall Michael stand up, and there shall be a time of trouble, such as never was since there was a nation; . . . and at that time Thy people will be delivered."

## MR. HENRY NORMAN ON THE PEOPLES OF THE FAR EAST, AND BRITAIN'S POSITION THERE.

OUR readers, if they reflect, must be struck with the fact that all our travellers, whether they belong to our own race or not, in telling the world what they have seen and heard during their travels and adventures abroad, cannot conceal the fact that the British flag and British ships, and British influence and power, are everywhere paramount; and in every change that occurs are the "primary condition" to which everything must bend! Surely here is a characteristic of Israel, which none but the blind can fail to notice and see how it bears upon God's purposes respecting His people? Mr. H. Norman's book concerns "The Peoples and Politics of the Far East" (T. Fisher Unwin, London). Regarding the future of these countries, the author writes as follows concerning the problem they present to the observer:—

"The sleepy Colossus of China forms one side of it; on the other, in extreme contrast, stands the passionate nation of Japan, half intoxicated with the consciousness of its own power; the north is closed by the extremity of the vast Empire of Russia, mute and tranquil yet awhile because it has no nerve of connection with the throbbing West; at the south-west corner the energies of France are, for the third time, pushing her to sterile colonisation; beyond France, the Kingdom of Siam, its corruption and futility at length exposed, lies prone on the anvil of conflicting interests; beyond this, again, the remains of the mysterious Malay race dwindle on in jungles and shrinking villages; Portugal, the discoverer and once queen of the whole, now reigns over but the minutest and the most abject part; Spain possesses a fertile archipelago, only a small portion of which she has been able to conquer, and of that she has made but an object-lesson of intolerance; while the share of Germany lies in the fact that, under the flags of other nations, her subjects work for starvation wages, and her manufacturers supply any object at any price. Finally, England is seated upon the edge of China, upon the point of a peninsula, and upon a rocky little island; while her ships plough every sea in an unending procession, her merchants do nine-tenths of the trade, her consuls hold the sway of kings, and her word is the primary condition of every change. An upheaval is now transmuting the conditions that have hitherto controlled the Far East. What is to come of it?"

The author regards Hong Kong and Shanghai as "the outposts" of our Empire, while we would describe them as "the Gates of our enemies' lands and sea." He sees, no doubt, that they will yet be the means of adding to Her Majesty's dominions; as "Gates" belonging to Israel, or the British, always do. He thinks the whole of the Malay Peninsula, for instance, must fall to us, and evidently leans to the idea that French effort to obtain an Eastern Empire in Siam is likely to follow the fate of the struggle to found French Empires in North America and in India. He is not very flattering to French proceedings in Tonkin, and describes their progress thus:—

"As a matter of sober fact, in conclusion, the French colonisation of Tonkin—and Tonkin is only one example of a truth which every other French colony would illustrate to a greater or less degree—has amounted to this—France has taken possession of a country; she has dispatched to it an army of soldiers and a second army of functionaries; a handful of dealers has followed to supply these with the necessaries and luxuries of life; the dealers have purchased these necessaries and luxuries from France (the foreign imports being chiefly for native consumption), as the Customs tariff prevents them from buying cheaper elsewhere; these purchases have practically constituted the trade of France with the Colony. *Castra faciunt; coloniam appellant.*"

Regarding the growing power of Russia, Mr. Norman has much to say. He evidently thinks its growth will be a distinct menace to our own power in the Far East. The Russians are building the longest railway in the world, 5,000 miles westward from their own nearest European boundary. They are spending forty millions sterling upon it; and he justly argues that it is incredible they should propose the terminus to be Vladivostock, the present sole Russian harbour on the Pacific, which is "frozen solid during five months in every year"? Mr. Norman does not believe it, but thinks Russia means to have her terminus in the Korea—to absorb that province, and then to carry her railway across the Yalu River, right into the heart of China; and so command that mighty empire!

Mr. Norman has a very poor opinion of the military power of China. He wrote and printed his views before the present war had proved him to be correct. He says on this point:—

"The truth is that, like almost everything else in China, her offensive and defensive power is a sham. The offspring of corruption and bombast is inefficiency. A force made up half of coolies, torn from their homes, afraid of their weapons, clamouring for their pay, driven forward by the lash, punished by the headsman's knife; and half of uncontrollable savages, defiers of their own officers, insulters of foreigners, plunderers of peasantry, torturers of prisoners, murderers of missionaries, outragers of women, mutilators of the dead, is not the kind of army with which Englishmen should desire to stand shoulder to shoulder; and the sooner we learn to look for our Eastern alliance elsewhere than in China the better."

Mr. Norman evidently thinks that our future allies in the Far East, to enable us to stem the advance of the Russian power, should be the plucky Japanese, who are on their part anxious to secure us as their friends. Our author thinks we want another Chinese Gate, a thousand miles to the north of Hong Kong. Chusan or Wai-hai-Wei, he thinks, would do! However this may be, such a book as Mr. Norman's must set Anglo-Israelites thinking, and must lead to the reflection that God has raised up the gallant Japanese to destroy the naval power of China for some purpose. It looks as if that purpose was not wholly unconnected with His People Israel, whom we now know to be the British. "Our *locus standi* is undoubted, and among European powers pre-eminent" (Deut. xxviii. 1, 13, R.V.), "on the grounds of our trade interests, if on nothing else." This nation of ours we see is described by Mr. Norman in language which quite corroborates that we constantly use in reference to Our Identity with Israel; and we may add him, we think, to the long list of unwitting witnesses to the fact that the British are Israel, and, therefore, are what he describes them to be. The efforts that the nations are making to establish colonies and possessions for themselves, and their universal failure to make them answer or "pay," is set forth

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by our author in respect to France, Portugal, Spain, and Germany. He declares that they one and all fail. The French attempt to colonise, but the results are sterile. Portugal retains but little of the lands she herself discovered. Spain cannot conquer what nominally is hers. What she holds she spoils. Germans make bad colonists, but, under alien flags, they work for starvation prices. There is some exaggeration, of course, in these remarks; but it is, nevertheless, true that foreign nations do not colonise successfully, but that God's blessing does rest upon the British in their efforts at expansion. He is directing their "spreading abroad" to the "west and to the east, to the north and to the south." For His object is at last to make the planet theirs! We can understand, therefore, why they succeed, but why the nations fail. But herein is no cause for vain boasting, but rather for humility, because of our failures; also for praise to Him, who has chosen Israel, and given to them the destinies of the world to govern.

## SOME UNFULFILLED PROPHECIES RELATING TO ISRAEL.

By J. Thomson.

In *The Christian* of Dec. 20th, 1894, page 10, there appeared the review of a book, entitled, "After the Thousand Years," by Mr. George F. French, B.A., who, after the expression of some opinions more or less in support of those contained in the book reviewed (and with much of which we generally agree as being speculative probabilities) in the course of his observations brings forward several points which are almost certain to arrest the attention of all students of unfulfilled prophecy. He particularly refers to the close of Isaiah's prophecy (chap. lxvi.), for which he advocates a literal fulfilment, referring to Zech. xiv. 16—19 for proof thereof. He is also of opinion that universal peace and perfection will not necessarily be the character of that KINGDOM, over which Christ shall rule absolutely during the thousand years. These ideas are not new, for we have been of a similar opinion for many years; though how it will be brought about, and that kingdom established, we confess we do not exactly know anything beyond the dim outline as revealed by Divine prophecy, though we are satisfied that the difference between the present and the then state of things will furnish so great a contrast that our thought fails to apprehend, and our tongues describe what we see written in the pages of Holy Scripture. Then justice shall reign; righteousness be honoured; and evil everywhere be summarily repressed on its first appearance, under the personal reign of the Son of David, assisted by His redeemed ones.

In the following number of *The Christian*, for Dec. 27th, 1894, page 10, the review of "After a Thousand Years" is continued, as we presume by the same pen ("R. A."), in an article, entitled, "The Dispensation of the Fulness of the Times." After affirming the closure of the Scripture canon, he notices the advance made in the study of prophecy, especially as compared with preceding eras; and asserts with the author of "After the Thousand Years," or the millennial reign of Christ, that there will be another dispensation to follow. To this view of the future we have no very great objection, premising, however, that our present object should chiefly be to secure, through faith in our Almighty Saviour, that in the coming kingdom we shall ourselves each be found among those who have part in "the first resurrection," when "He shall come to be glorified in His saints and admired in all them that believe" (Rev. xx. 1—6; 2 Thess. i. 10). This kingdom of Christ is to continue until all opposition is overcome, "for He must reign till He hath put all enemies under His feet. Then (not before) cometh the end, when He shall have delivered up the kingdom to God, even the Father; . . . then shall the Son also Himself be subject unto Him that put all things under Him, that God may be All in all" (1 Cor. xv. 24—28). Whatever may be meant by, or included in the words, "God . . . all in all," it is evident that it does not exclude the idea of a growth in our knowledge of the wonderful character and works of the Creator, and of "Christ . . . Who is over all, God blessed for ever." Hence, in referring to this yet distant future, as we are told so little of it, we should neither advance positively our own views, nor explicitly condemn those of others to whom it is not given to see so far into the revolving ages. As time goes on we see no reason to doubt that the righteous will continue to grow in the "knowledge of God" (Col. i. 10) throughout all ages. These ages after ages we should prefer to term something else than "dispensations," since that word has reference to the scheme of redemption, and when the "thousand years" have run their course the "mystery of God" is "finished" (Rev. x. 7), and the sentence of final retribution, unalterable, pronounced: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. xxii. 11).

To return to our present time. The reviewer makes an assertion with which we do not agree when he says, "When the sceptre which was entrusted to the House of David, and which, on the apostasy of Judah, passed to the Gentiles" (we must interrupt him with the queries—when? and where is the evidence for this?) "shall be resumed by Him to whom all power belongs—in a word, when heaven rules upon earth—government will become what all good men would now make it if they had the power, and the result will be a reign of righteousness and peace."

There is in the above paragraph one fundamental error which vitiates the writer's argument. We should be very much obliged to him, or anyone else, if they would tell us when this transfer of the sceptre took place; and if it is to remain with the Gentiles or return to the "Jews"?

We do not intend going through and examining all that is advanced by the reviewer. We quite agree with him that Scripture prophecy, where it is not expressly metaphorical, must have a literal fulfilment; but in the quotation just given there is such a manifest misunderstanding of prophecy that we must insist upon clear proof being adduced for the assertion, that the sceptre entrusted to the House of David, has ever passed into Gentile hands. There is no proof of such a thing, which in itself is a complete contradiction to what God promised to David. God Himself says, "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Psa. lxxxix. 35—37). "For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel," while He appeals to the continuance of the ordinances of heaven as the proof of His continued faithfulness to His covenant with David His servant (Jer. xxxiii. 17—26). But our reviewer, by implication, says that all this is not to be understood in its literal and grammatical sense, but in another which, because (shall we say) his dulness of comprehension prevents his seeing the truth, he sticks to as infallible—"the

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sceptre passed to the Gentiles," on the apostasy of Judah. Then Omniscience could not see the future, but selected an instrument which completely failed in carrying out His designs. Again we must ask for proof of this asserted fact. And also, where is the sceptre of David? Is it still in existence? And who among the Gentiles possesses this pre-eminence of kingly rule?

Anglo-Israelites may have their own peculiar notions, but this passing away of the Davidic sceptre, or sovereignty, to the Gentiles is not one of them. The universal testimony of prophecy supports their opinions on the sceptre of David, which is a type, in this world, of the Messianic rule in the spiritual world. They do not make the Omnipotent a feeble vacillating monarch, who, being Omniscient, and seeing the end from the beginning, nevertheless, could not choose the right instrument at first, but, like fallible man, tried an instrument at first only to reject it; and then tried the Gentiles, only to reject them in turn, and try Israel again!

Most students of prophecy admit that before the "thousand years commence," the Jews will be restored to their own land, and there take the leading part among the nations. We may, without fear of confutation, ask where is the proof in Scripture that the Jews alone, as we now know them, will do this? If we consult the sacred page carefully, we shall find that during their exile from the Land the Houses of Israel and of Judah will be united, and as one nation, take possession of their heritage. "In those days" (*i.e.*, just on the eve 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 (their place of exile—see Jer. iii. 12, xxxi. 8) to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18). "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. 11). In Ezek. xxxvii. 1—14 is given a remarkable vision of dry bones upon which the prophet was to call, and bid them "hear the word of the Lord." So he prophesied as commanded, and as he did so, behold, there was a noise, a shaking, and the bones came together, bone to his bone, but there was no breath in them until the prophet was commanded again to prophecy, this time to the wind: "Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain that they may live." So he prophesied as commanded, "and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."

Now our pastors and teachers never fail applying this prediction to the Church and the spiritual history of man; often, if not always, carefully omitting all reference to the interpretation given of this vision, which is, metaphorically, to be a chapter in the history of His chosen people. This is the Divine explanation: "Son of man, these bones are the whole House of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore, prophesy, and say unto them, Thus saith the Lord God: Behold, O My people, I will open your graves" (Israel is lost and buried out of sight), "and cause you to come up out of your graves, and bring you into the Land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own Land: then shall ye know that I the Lord hath spoken it, and performed it, saith the Lord."

The remainder of this same chapter is occupied by another metaphorical illustration of the future experience of God's chosen people. The prophet was instructed to take two sticks, and upon one write, "For Judah and the children of Israel, his companions;" and upon the other he was to write, "For Joseph, the stick of Israel, and for all the House of Israel his companions; and join them one to another and they shall become one in thine hand." The prophet did so; and when the children of his people asked, "Wilt thou not show us what thou meanest by these?" he was to say unto them: "Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel his fellows, and will put them with him, even with the stick of Ephraim, and make them one stick, and they shall be one in Mine hand. . . . . And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land . . . and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And David My servant shall be king over them; and they shall all have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and My servant David shall be their prince 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 sanctuary shall be in the midst of them for evermore."

Language clearer or more emphatic than this it is impossible to conceive. And let it be always remembered that these are the words of the Almighty God, and not any of the gods of the heathen: "which have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not" (Psa. cxv. 1—13). But "our God is in the heavens," "He made the earth, and created man upon it" (Isa. xlv. 12); and surely He can bring about in His own way, and at the due time, whatever He has determined upon or promised to any of His creatures. How then can anyone say that these wonderful promises, stretching from the time of prediction far into futurity, will not be entirely fulfilled?

Ezek. xxxviii. and xxxix. should also be read in this connection. From them we learn that after the children of Israel have returned to the land of promise, and before they have quite settled down, they will be invaded by the great hosts of Gog and Magog and their allies, in their pursuit of plunder and slaughter. But these invaders will, just when they think they have achieved success, be suddenly overthrown and destroyed. The issue of this great contest will be the same as that consequent upon the return: "Thus," says God, "will I magnify Myself: and I

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will be known in the eyes of many nations [it will be His doing]. . . . So the House of Israel shall know that I am the Lord their God from that day forward. And the heathen shall know that the House of Israel went into captivity for their iniquity; because they trespassed against Me, therefore hid I My face from them and gave them unto the hand of their enemies: so fell they all by the sword. . . . . Therefore, thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole House of Israel, and will be jealous for My holy name. . . . When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide My face any more from them: for I have poured My Spirit upon the House of Israel, saith the Lord God" (Ezek. xxxviii. 23, xxxix. 21—29).

The prophet Amos, who lived two hundred years before Ezekiel, also proclaimed: "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. 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 pulled up out of their land which I have given them, saith the Lord thy God" (Amos ix. 13—15). Joel also pro claims: "Judah shall dwell for ever, and Jerusalem from generation to generation" (Joel iii. 20).

It is evident that these prophecies (and others similar) have not yet been fulfilled. The people do not at present possess the land. They have been "plucked up," and "scattered"; but when they are gathered in from among the heathen, and form one nation—no longer two—under one king, and have built the waste cities, they are not to be pulled up "any more," but dwell in the land, and live prosperously.

Now one of the "nations," "families," or "houses," into which the Hebrew people are at present divided, that of Judah is well known to all; but where is the Ten-tribed House of Israel? It is necessary and desirable that Israel should be found, and perform the *rôle* assigned to her. Where is this lost House among the people and nations of the earth? Anglo-Israelites say they have found it in the British race. It is for opponents to expose their error, if mistaken they be, and not dismiss the subject with a supercilious smile at the imbecility which can dream and advocate such a fable.

## LENTEN THOUGHTS ON JOEL II. 15—32.

By M. J.

It is seasonable now, in this time of Lent, to notice how, through the medium of our National Church, God has led His people "even in these latter days," to express their repentance and needs in the very words the prophet Joel said they should use. In chap. ii. 15—17, he says, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts, let the bridegroom go forth of his chamber and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare Thy people, O Lord, and give not Thine heritage to reproach; that the heathen should rule over them.' Wherefore should they say among the people, 'Where is their God'?"

We first use the words in the fifth petition of the Litany, when, the minister standing between the porch and the altar represented by our communion table, says, "Spare us, good Lord, spare Thy people whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever." The people respond, "Spare us, good Lord."

Then, again, on Ash Wednesday, when we use the commination, we have the same words in the two last prayers. The last is a wonderfully Israelitish prayer. It is truly wonderful how our God has made His people turn to Him in their blindness, and use the very terms He said they should. "Turn Thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to Thy people, who turn to Thee in weeping, fasting, and praying. For Thou art a merciful God. Full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in Thy wrath thinkest upon mercy. Spare Thy people, good Lord, spare them; and let not Thine heritage be brought to confusion. Hear us, O Lord, for Thy mercy is great; and after the multitude of Thy mercies look upon us. Through the merits and mediation of Thy blessed Son, Jesus Christ, our Lord. Amen."

Lent is not now the solemn fasting time it was of old to the Christian Church; perhaps because in these days we more fully realise the perfectly-finished work of our Saviour's redemption for us; and we are receiving the answer to the earnest petition of our forefathers. The prophet Joel tells us, in verse 18 of the same chapter, "Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer, and say unto His people, 'Behold, I will send you corn and oil and wine, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.'" Is not this verse fulfilled to us now? God is giving us corn and all the good things of the world in abundance, and He is taking away our reproach among the heathen. Soon they will remember us only for the blessing we are to them.

In the same paragraph God says: "But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder parts toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things." This is another great truth made plain before our eyes at the present time. There seems to be no doubt that Russia is the Gog—Israel's great enemy, spoken of by Ezekiel, and also spoken of by Jeremiah as the "families of the kingdom of the north." There seems much reason to warrant us in believing that this great northern conquering people are just the ancient power of Media revived. God says of Gog, in Ezek. xxxviii. 17. "Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" Yet we never have the names of Gog or Magog mentioned before or after these two chapters in Ezekiel. But we know how God raised up the Medes to fulfil His judgments. They seem to have been the leading people of the families of the north (Isa. xiii. 17, Jer. li. 11—28). They and the Persians were those whom God used to punish Babylon, and though,

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like all the ancient peoples, they have been lost by name—dead and buried, as it were—yet God's power could revive them; and when that last great earthquake woe comes, spoken of in Rev. xvi. 17—21 and Joel iii. 9—14, they may again be used in the judgment against Babylon of these modern days in the great battle of Armageddon.

The fact of such a very large proportion of the Jews being in Russia, and so persecuted and hated there, seems almost to show that they are the people whom God especially allows to be Israel's enemies. But we who are Israel, redeemed by the precious blood of Christ, from us He has far removed that northern army, and we see them now geographically so situated that their face (Vladivostock being the extreme south-east promontary) points exactly to the eastern sea, although it is at some great distance, and their hinder part reaches towards the "utmost sea," or the Arctic Ocean. How truly, too, does the Siberian tract (where Russia is now concentrating much of her strength for fear of the growing power of Japan) answer the description as given by Joel of "a land barren and desolate."

When we see how wondrously God has fulfilled this 2nd chapter of Joel, from verse 15 to 20, shall we not look and hope for the speedy fulfilment of the rest—viz., the restoration to the land, and afterward the great outpouring of His Holy Spirit, of which now we are having a little sprinkling. And then, "when the Lord doth build up Zion, He shall appear in His glory."

Leamington, March 30th, 1894.

## GRACE AT MEALS.

We take the following from the *Church Family Newspaper*, of December 14th, 1894, and would be glad of information from anyone capable of giving it as to Continental customs in respect to the subject discussed—whether the nations of so-called Christendom observe "grace" before or after meals, or both? The friend who sent us the article in question thought it might be worthy of a place in the Banner, "possibly as a fresh identity." But before anything on that subject can be said, it is necessary to ascertain what the German, Scandinavian, and Latin nations do, and whether they, like the Jews and ourselves, observe "grace at meals"?

"GRACE AT MEALS.

"A correspondent of the *Jewish Chronicle* writes: A contemporary devoted the greater portion of its leader a few days ago to the origin and history of 'grace' before and after meals, and cited several authorities in illustration of the antiquity of the custom and of other statements brought forward in the course of the article. To a Jewish reader it seemed strange that the writer in dealing with the subject at all, should have referred to the early Christian Fathers, to the end of the fifth century (A.D.) and to the Apostolic times, and should have omitted the slightest reference to the Bible and to the Talmudic Literature, which latter represents a period of 1,000 years, from about 500 B.C. to 500 A.C. Speaking of 'grace' in general (without for the moment dwelling upon the distinction between grace before and after meals), we can point to two typical passages in the Bible itself, one in the Pentateuch and one in the Prophets, from which the duty of 'saying a grace' or 'benediction' might, without casuistry, be plainly inferred, and which have, in truth, become the basis of the idea of 'benediction' in connection with the enjoyment of God's bounties. In Deuteronomy viii. 10 we read: 'And thou shalt eat and be satisfied, and bless the Lord thy God,' &c., and in Joel ii. 26, we have the words: 'And ye shall eat in plenty and be satisfied, and shall praise the Lord your God,' &c. Both of these verses have become incorporated into the Jewish Liturgy, and are repeated to this very hour, the former occurring in 'the grace after meals,' said daily more than once in every conforming Jewish household, the latter occurring in the Saturday Evening Service read at the conclusion of the Sabbath. But if we turn to the Talmud (from which the 'Schulchan Aruch'—the practical Code of the Jew—is compiled) we must at once observe that an entire treatise, consisting of some 130 pages, with commentaries and super-commentaries, and called in Hebrew by the very equivalent of 'benedictions,' is in the main devoted to questions relating to the duty and formulæ of such blessings for the various occasions of life. In that very Treatise Berachoth the words of Psalm lxviii. 19, 'Blessed be the Lord day by day,' &c., are employed as a Scripture text to emphasize the duty of pronouncing a benediction or saying a grace at meals. Thus the Talmud enjoins: 'Pronounce your blessings day by day over every species of nature's gifts that you enjoy,' for 'the human being is prohibited from enjoying anything in this world without first pronouncing the benediction,' and it adds that 'the person who omits to testify his gratitude to heaven in this manner is as though he had robbed the altar of God.' The foregoing remarks, though brief, are sufficient to indicate that, for the origin of these customs or religious duties, we must go not 'to St. Basil or the Gelasian Sacramentary,' but to the Jewish Doctors of the Law, even as far back, perhaps, as Ezra the Scribe (Fifth Century B.C.). The habit of distributing a portion of the bread among those present for 'a blessing before they begin to eat,' referred to in the Apostolic Constitution, is known to and practised at the present day by every Jewish child of the tenderest years as a religious duty, inaugurating, as it were, every meal partaken of by Jews. To the modern Jew the custom is, therefore, not a 'relic,' but a living force intended to direct his mind heavenward. It may be interesting to add that the suggestion that 'the præprandial supplication' would be more accurately expressed by 'benediction,' not 'grace,' has been anticipated by us, for it is so called in the Hebrew language. It is further curious that there is in vogue among Jews of various nationalities the same jargon expression for 'saying grace,' namely, benschen, corresponding to or derived from the verb contained in the Italian equivalent, 'benedire la tavolo,' to bless the table. It is amusing to read of 'the longest English grace on record,' in connection with the City dinners. Of course, I am not aware of the length of that grace, but I do know that of ours, and I scarcely think that our full formula can be beaten on that score. I naturally refer to the 'grace after meals'; the 'benediction' before meals scarcely takes more than five seconds, while the former takes as many minutes. It is true we have shorter versions, sanctioned by authority for busy people and working men, or to be employed under certain conditions. But after all, if people can at times sit three or four hours at a repast, enjoying the good things of life, without any sense of fatigue, why should they begrudge even five minutes spent in the exercise of a sacred function concerned in offering thanks for all that we have received at God's hand?"

Errata.—Col. 1, twelfth line from bottom of page 165, No. 954, for Ezek. ii. 11, read Hos. xi. 10; col. 2, line 53, for 1 Sam. xiv. read chap. xvi.; col. 2, line 58, for Psa. cxxvii. read cxxxvii.

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## THE "SWIFT BEASTS" OF ISAIAH LXVI. 20.

A CORRESPONDENT in Dunedin, New Zealand, writing on November 10th, 1894, in reference to our article on the Rev. J. M. Eppstein's address, quoted in BANNER No. 921, of August 22nd, 1894, falls somewhat into an error when he affirms that we had in the article in question admitted ignorance as to what the words "swift beasts" meant in Isa. lxvi. 20. The fact is the words were not ours, but Mr. Eppstein's. He then said that "the converted Gentiles would 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," &c., &c.

Our friend in Dunedin, though wrong as to the author of the words he quotes, is correct in regard to a newspaper cutting he sent us explaining them from the standpoint of a learned Jew. Our correspondent, who describes himself as "a constant reader, believer, and distributor of British-Israel truth," does not give us the name of the paper he quotes. It is one, we presume, published in Otago, on July 17th last. The cutting sent us is as follows :—

"It appears that among Oriental Jews (says a Home paper) there is a general belief that the opening of the railway from Joppa to Jerusalem is a sure precursor to the coming of the Messiah. The foundation for the opinion appears to be the last chapter of the prophecies of Isaiah, in an eloquent prediction of the return of the Hebrew exiles, where we read : 'They shall bring all your brethren out of all the nations, for an offering unto the Lord, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts to My holy mountain, Jerusalem, saith the Lord.' The Hebrew word which is translated 'swift beasts' in the English version is kirkaroth, and occurs only this once in all the Bible. The roots of the words are found in 2 Sam. vi. 14, where it is applied to the swaying dance of David, and in the common Hebrew word for furnace. Hence the derived meaning, 'a swaying furnace.' For the English rendering there is no justification whatever in the sense of the Hebrew word in the text. Some propose to translate it 'dromedaries'; but the same prophet only a few chapters before (lx. 6), uses a totally different word, the accepted equivalent of which is 'dromedary.' It is certainly neither camels nor asses, for there are well-known Hebrew words regularly used for them. When the English translation was made in King James's time there was no word to express the Hebrew in this passage ; but what more accurate epithet could be applied to a railway locomotive than to call it a swaying furnace ? And what more accurate term could the prophet use to describe what he had seen in his vision of the return of the Hebrews by all kinds of conveyances, among them one which he had never beheld in all his experience, but which 'swayed' and carried fire? What a picturesque word to describe a train or locomotive in rapid motion !"

The other passage in Nahum ii. 3, 4, seems also to refer to modern railway engines and trains. The British infantry is first described there, and then follows the description of "chariots," which could not better portray the hourly occurrences at any railway junction in the kingdom. "The shield of the mighty men is made red ; the valiant men are in scarlet : the chariots flash with steel (are with fire of steel) in the day of His preparation ; and the spears (fir-trees) are shaken terribly. The chariots rage in the streets : they justle one against another in the broadways. The appearance of them is like torches ; they run like the lightnings." The Authorised Version states the case in even more remarkable words. It seems most probable that the prophecies which deal with the events of the latter days, or our times, would picture to us the chief feature of our epoch, and describe the operations of our railway and locomotive engines, in words which we naturally can perfectly understand, but which must have been quite unintelligible to those who lived even 100 years ago. "The day of His preparation" is, doubtless, the time prior to the Lord's Second Advent, and the period during which He is preparing for it by events affecting His people Israel (the British). The return of the Lord, and the restoration of Israel to take place at about the same period, requires a season of preparation, so that the nations may be made to take up their prescribed positions, and Israel be got ready for a vast removal of its superabundant population, to proceed as emigrants to the Holy Land, ere then made fit to welcome a northern race, such as the British are to-day.

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April 13th, 1895.

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With best thanks to the kind friends who have helped with their contributions, we have much pleasure in reporting that the weekly issue of 247 copies of the BANNER OF ISRAEL has been continued, and of the *Covenant People* 200 monthly. For a liberal proportion of this number each month of the *Covenant People* we are indebted to the generosity of the BRITISH-ISRAEL ASSOCIATION.

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I am anxious for readers of the BANNER to share the advantage and pleasure I have had in reading a letter from a new correspondent in the United States, where evidently, from accounts that come to hand, the revelation of Israel is looked upon by not a few as being very far reaching in the height and depth of its importance. I have permission to quote the letter, which runs as follows:—

"The two books have been already loaned out where they will be appreciated. There is quite a circle of believers in the 'Identity' in Washington, but we have no organisation, and seldom see much of each other. I think we need some arrangement whereby there may be some united effort to spread the knowledge of this great truth. But it is new here, saving in the minds of exceedingly few. Two of the leading rectors of our city have become converts within a twelvemonth, and are preaching the doctrine to their people. Thus there are three of us, out of some twenty-two clergymen of the Anglican Church in Washington.

"I am very desirous of interesting more of my friends among the clergy, believing firmly as I do in the Divine constitution of the Christian Church and Ministry, that the Anglican Church, with her historical continuity reaching back to the Apostolic age through the Episcopate, will have no small share in the ultimate inheritance of the promises of Israel. The covenanted, spiritual blessings have all come to us through the Divine channel of the Apostolate now extended to us by the Episcopate. God is not the author of Sectarian confusion, but of order and organization. Hence, I am anxious to see churchmen recognise the truth of Our Identity with the lost tribes; but alas! they seem slower to do so than others. Doubtless the conservative influence of the Church of the Prayer Book—an influence invaluable in preserving the integrity of the Faith—has much to do with making them reluctant to accept and believe a newly discovered truth. But the time will come, and soon, when this grand old Church of ours will be forced to open her eyes to the real meaning of much of the language she has been providentially led to use in her daily worship, and to realise what it is to sing, 'Blessed be the Lord God of Israel.'

"A number of my clerical friends have expressed to me a desire to read more. I have been able only to advise them to *buy* certain books, which some do not feel able to do, being Rectors of country parishes with but meagre salaries. Among such of my brethren I could make good use of a number of books and pamphlets, such as you have sent me. The Handbook and Miss Mehl's book ('Nineteen Centuries Ago and Now') would be very useful indeed. Also copies of the BANNER OF ISRAEL, &c. There are some also among the laity and sectarian friends to whom I have loaned what few books and articles I possess, who would gladly read whatever I put into their hands. So, if you can send me more, you may depend upon a judicious use being made of them."

I leave these thoughts to our friends, hoping they will take root and bring forth good fruit to the honour and glory of God. E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, April 13th, 1895.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, 4, Westgate-road, Westgate-on-Sea; and by the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, the London and County Banking Company, Margate.

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## FATHER IGNATIUS AND THE WELSH: THEIR DESCENT FROM ONE OF THE TRIBES OF ISRAEL.

*To the Editor of the "Western Mail."*

SIR,—In your report of the proceedings of the Cymmrodorion Society the other day the Rev. Father Ignatius is stated to have expressed the opinion that the Welsh are descendants of one of the tribes of Israel, and, notwithstanding any amount of ridicule which may be heaped upon it, that expression simply records the fact. It will probably interest very many of your readers in the Principality if the authorities for this statement are briefly cited.

The British nation may be generally considered to be component of two great factors, viz., the Kymric and the Saxon. The Kymric contains the Celtic, Gaelic, and Cornish bodies, and the Saxons are composed of Angles, Danes, Normans, Jutes, Frisians, &c. Now, both Saxons and Kymri have been quite conclusively traced by Sharon Turner (Hist. Anglo-Saxons) to the seventh century B.C., on the banks of the Araxes in ancient Media, to which place the Israelites (not the Jews) were carried captive. Herodotus informs us the names Kymri, Khymri, Kumri, Gimri, are the Semitic equivalents of the Aryan name Saka, or in Greek Sakai, and in Roman parlance Sacæ. A fragmentary inscription of Tiglath Pileser II., King of Assyria, 740 B.C., says, "The land of Beth-

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Khumri (Samaria), the population, the goods of its people, I sent to Assyria. I appointed Hoshea over the Kingdom," &c. ("Cuneiform Inscriptions," Sir H. Rawlinson). See 2 Kings xvii. 6—22. The cuneiform inscriptions of King Sargon help us, for we find them stating: "By the help of the sun I captured the city of Khumro (Samaria), and carried into captivity 27,280 of its inhabitants." The Nimroud obelisk (Brit. Museum) bears inscription: "Jehu, son of Omri (Yahua-abil-Kumri), paid tribute to Shalmaneser II., King of Assyria, B.C. 858—23." Jehu was, of course, the son of Jehosaphat, but the Assyrians, mistaking him for the legitimate successor to the throne, called him Khumri after Omri; as the Assyrian k or kh is the same phonetically as the initial letter in the name Omri, omitted in our English Bibles. Sharon Turner states: At some period after the Kimmerians reached the shores of the German Ocean a portion passed the sea and settled in Britain. Rawlinson says (Herodotus, App., Book IV., Essay 1, 83): The identity of the Cymry of Wales with the Khumri of the Romans seems worthy of being accepted as an historic fact upon grounds stated by Niebuhr and Arnold. On the Behistan rock Darius, the Persian, inscribed his defeat of the Sacæ. Pliny says the Sacæ were among the most distinguished people of Scythia. Strabo speaks of them as a colony of nomads, a righteous race, and the name they gave to the fertile region they inhabited was Saccasena or Saxonia. Look at the following random selections which emphasize the stated opinion of one of the greatest living philologists, that a good way to learn Hebrew would be to master Welsh. In "Celtic Druids" (Godfrey Higgins) the following is as good Welsh as it is Hebrew:—

LAM. II. 2.

*Hebrew*—Bynang Adonai-eth Goem Jehovah.
*Welsh*—By-newng Adon-ydh holl newdh Jago.
*English*—The Lord hath swallowed up all the tabernacles of Jacob.

PSA. VII. 10.

*Hebrew*—Mageni nyal Elohim.
*Welsh*—Meigen-i hwyl Elyo.
*English*—My shield is from God.

In the fifth century A.D. the following was of unknown antiquity, and is taken from the "Gwawd Lud":—

Or anant oniant—Rise, woe to ye, woe to ye.
O Brith y Brith oi—Briton, Briton, alas.
New oes Newdd—Thou'rt wanderer of wanderings.
Brith y Brithan—Briton, Briton, alas.

One of the most striking Celtic lamentations runs as follows:—"O son of Connel, why didst thou die? Alas, alas, he who sprung from the race of *Heber*, why didst thou die?"

After centuries of rubbish stuffing, the Church begins to recognise the truth, a few golden grains of which, dropped by the rev. father above referred to, circulated by your widely known paper, and read with intense interest by a people who are nothing if not patriotic, will accomplish more than the pulpit oratory of the year.—I am, &c. E. C. NEWBY.

1, Langley-terrace, Cardiff.

—From the *Cardiff Western Mail*, Dec. 28, 1894.

## Correspondence.

[From Captain H. Stewart.]

*To the Editor of the "Banner of Israel."*

Athenree, N.Z., Jan. 21, 1894.

DEAR PHILO-ISRAEL,—My best wishes to you and the BANNER OF ISRAEL for the coming year; I welcome its monthly arrival heartily, and look on it as the most valuable means for introducing our subject to those only imperfectly acquainted with it, who are still, I fear, in the majority.

I enclose a slip from our local paper, the *Auckland Weekly News*, parts of which may interest your readers, *e.g.*, the insistence of the Cook Islanders for "Moni Peritane" ("British money"), and the necessity which the Romanists in the French islands find themselves under to learn and teach English. The perfect contentment of the Cook Islanders with New Zealand administration was the cause of New Zealand ministers offering to undertake like good offices for the Samoans, who are kin to the Maoris, and who have over and over again sought admission to "the commonwealth of Israel" by annexation to New Zealand, and but for the Colonial Office all the trouble now going on in Samoa would have been averted by Sir George Grey some twenty years ago. The best account of this matter is contained, as might be expected, in the weekly edition of the *Times*, which I commend to the notice of those seeking a respectable, cheap, weekly political paper; some one was asking for one the other day in the BANNER.

Akin to our trouble with Germans in Samoa is the plague of French in the New Hebrides, where everything is done to hinder the operations of Englishmen, who are not allowed to engage labourers on the islands where they live, while Frenchmen are. Englishmen pay their "boys" solely in cash and the statutory clothing, while Frenchmen are allowed to give them arms and spirits *ad lib.*, and make them work every day of the week, while the Englishman's "boys" get their weekly day of rest. The "boys" themselves much prefer working for an Englishman, but the labour vessels are owned by Frenchmen (not of the best sort), and it is only with difficulty that an Englishman can get labour.

The cuttings from the New Zealand paper sent us by Capt. H. Stewart are the following:—

"COOK ISLANDS.

[*From our own Correspondent.*]

"'Moni Peritane! Moni Peritane!' ('British money'). That is all the native cry at present. A few days ago no less a sum than £565 was divided among the Avarua people alone for the coffee they lately sold to Donald and Edenborough. At present the tendency is to hoard the sovereigns and new bright silver coins they received; but that will pass with the novelty, and the money be put into circulation again. The people of the other settlements in Rarotonga, and of the other islands, parted with most of their coffee for Chili money; but the Avaruans held out, and now have their reward. There is still a considerable quantity of coffee in the hands of other tribes, but none will now sell except for English coin, which, after the end of this month, is to be the only legal tender.

* * * * * *

"By-the-bye, it is a curious fact which reaches us from Tahiti that the Roman Catholic bishop there has English taught in all the Tahiti schools in connection with his churches in the French islands. He finds (Frenchman to the backbone himself) that it is necessary for the people to know English for purposes of commerce in the South Pacific, as in so many other regions."

## SCRAPS OF SCOTTISH HISTORY.

A LECTURE by Mr. J. D. Reid, Glasgow, the secretary of the Northern British-Israel Council, was delivered last night in the Upper Hall of the Young Men's Christian Association Buildings. Mr. C. C. Maxwell presided, and there was a small attendance. The lecturer had as his subject, "Scraps of Scottish History." After remarking that some of the old histories of the country were erroneous on many points, the lecturer said that never at any time were their fathers the ignorant, debased wretches they were asked to believe them to be during and prior to the Roman occupation. Proceeding, he contended that the early inhabitants of Britain were really the descendants of the Lost Ten Tribes of Israel. In regard to the introduction of Christianity into this country, he denied the statement that it had been introduced by the Roman Church, and held, on the other hand, that Britain was the first nation to acknowledge as a nation the religion of Christ, and its first appearance in this country was not later than five years after the Crucifixion. At the close the lecturer was awarded a vote of thanks.—*Dundee Courier*, Jan. 24th, 1895.

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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 GERMAN COLONIES AND COLONISATION.

OUR own British success in the matter of colonies and colonisation has been so prodigious and so completely in accord with God's promises to His people Israel, that it is no wonder that, in order to defeat the purposes of the Lord, the arch-enemy should endeavour to raise up a power in Europe to imitate the doings of Israel, and to frustrate the designs of the God of Israel in making her "a nation and a company of nations," which she is to-day. The *Scotsman*, of January 22nd last, shows us that the effort is being made accordingly by the German people, but records, at the same time, that after ten years' persevering efforts the success has been really *nil*. In the first place, the Germans began to pose as a colonising power too late. Long before they resolved to go in for colonies, we had taken possession of all the lands in various continents and islands which were in the temperate latitudes, and, therefore, fitted for colonial operations. Australasia, situated for the greater part in temperate latitudes, we had firmly grasped a century ago. Canada was ours for a longer period. South Africa has been British for nearly a hundred years. Since these great acquisitions, our nation has been steadily acquiring various highlands in South Central Africa, which are, more or less, suited to support a resident European population, and so to develop into a British colony by-and-bye. There seemed to be no more such spots left when the colonial fever broke out in Germany about fifteen years ago. The consequence is that they have possession of hot and malarious regions, like East and West Africa, the half of New Guinea, and countries such as these, where Europeans cannot rear their families, and which cannot, therefore, hope to become German colonies in our sense of the word. The fact indeed is that the Germans who leave their fatherland never think of going to these so-called German colonies, but emigrate to the British possessions, settle there, and become at last British themselves, speaking English as their vernacular! In spite of these and other drawbacks, the Germans are very much in earnest in desiring to acquire colonies, and so to grow rich as the British do by their possession. They have succeeded wonderfully in obtaining them, and they possess to-day vast territories in various parts of the world, such being together already five times the size of United Germany! The growth of Germany's colonies has been like that of Jonah's gourd. How earnest our neighbours are in regard to their colonies may be seen by the following, which appears in the *Scotsman*, and should be noted by our readers :—

The amount of energy and foresight that is being shown, for instance, in German East Africa is such as might put the half-hearted policy of our own Government to shame. The first section of the Usambara Railway has been completed, and by next summer it is hoped that it will be running to Sega, thus opening the fertile Usambara district, in which coffee plantations are springing up. It is proposed to carry this line to the foot of Kilimanjaro, and thence to Speke Bay on the Victoria Nyanza, thus drawing towards the German possessions the whole traffic and influence of the interior. The *National Zeitung*, in a recent article, calls attention to this question of railway building as the key to the development and control of the interior. In other quarters the German colonial policy is a factor not to be overlooked. Lines of steamers are being established and developed that are making "German influence felt in places where, but a few years ago, Germany was almost an unknown quantity. Telegraph and postal services are being organised and improved; German goods, German commercial travellers, and German inventions are now to be found all over the universe; her postal steamers visit Asia, Africa, America, and Australasia; her commercial marine is steadily increasing in number of ships and tonnage, and in all this development of trade and navigation the Colonies are playing no small part; and (says Mr. Gosselin) I take it that it is the desire to increase this movement, rather than a mere unreasoning land-hunger, which is the mainspring of Germany's 'forward' colonial policy in Africa and the South Pacific." It is to the spirit shown rather than to the work actually done that we must look. Germany

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has only made a beginning of colony-building; but it may prove the beginning of great things.

While we admit that the Germans fully deserve success in the matter of colonies, and are going the right way to make them a success, it is a fact that at present none of them "pay." Togoland is the only one that makes "the two ends to meet." The Cameroons have a debt on them of £4,500 due to the Imperial Government, and, therefore, yield no profits. The province obtains grants from the German Government of £7,000 "for exploring and other scientific purposes." "South-West Africa lives almost entirely on Imperial alms." The annual revenue of a territory of 835,000 square *kilometres* is only £1,350, the Imperial Treasury making good £50,000 additional to enable the territory to pay its way. German East Africa is in a worse case still. The revenue of the current year is stated to be £107,500, but the Imperial funds have to make good £168,000 to balance the amount!

Germany, New Guinea, and the Marshall Islands, are also in need of help from the mother country, because they also do not pay their cost. It is supposed that two-thirds of the expenses of the German colonies have to be met by payments or advances from the Imperial exchequer. The German colonies, in short, are not yet of much value to the mother country, commercially—or, indeed, as a home for the emigrants from the Fatherland. In reference to this point the *Scotsman* has some details, which will be found to be interesting. It says :—

More disappointing still, perhaps, to the sanguine German colony-builder is the small show of colonists. The estimates formed of the native population are not much better than guess-work. But six or seven millions probably provides a good margin. In Togoland there is a white population of 56, of whom 49 are Germans; the Cameroons contain 215 European inhabitants, and 38 of these are from the Fatherland; 640 German and 270 British subjects inhabit German South-West Africa. German East Africa in 1892 held 486 Europeans, including 355 Germans, of whom nearly two-thirds were officials and soldiers, and these figures have probably now been raised to 750. The white population of Kaiser Wilhelmland and the Marshall Island is still but a handful. It would probably be over the mark to set down the whole number of German subjects in the German colonies, after ten years of colonising, at 1,500, and under the mark to say that half of these are employed in keeping the peace and managing the machinery of administration.

There is thus not a little support for the criticisms of those who contend that Germany's colonial possessions, lying as they do in tropical regions with a malarious climate, are not likely to be of great value to her; and in particular that "they can never be a refuge for the surplus population of the Fatherland, who must continue, as heretofore, to seek new homes under a foreign flag."

The efforts of the German, and of the French peoples, too, to build up each a colonial empire to vie with ours, and to draw from them such revenues and trade as we do, are doomed, we believe, to failure. "A nation and company of nations is promised as a national development by the God of nations to one people only, and that the after-seed of Abraham, Isaac, and Jacob—that is to the children of Israel. The Jews are excluded for the present from this blessing on account of their own sin in murdering the Son of God. The inheritance of the birthright, which includes the colonial and heathen empires of the world, must, therefore, devolve upon the House of Israel or British people, as it is this day. No other nation can enjoy this privilege which is entailed by the Divine decree upon His chosen people; and the Germans and French nations, therefore, can never hope to secure what God gave on oath to Israel exclusively, and promises to secure to them for ever. To Him be all the praise!

## THE SUPREMACY OF THE ANGLO-SAXON RACE.

An article which appeared in *The Christian Age*, an American paper, as we believe, on August 29th, 1894, has been sent us for perusal. It is remarkable as a curious corroboration of our own Identity views as set forth continually in the Banner, without the slightest knowledge of our subject or purpose to support it. It is curious, too, in the assertions made in respect to the coal supply of the American States as compared with the coal fields of the British Empire. The writer gives 58 per cent. of the world's coal to America, but only 30 per cent. to the British of the United Kingdom, as compared with the whole supply of the world. The two peoples together, he suggests, have between them 90 per cent. of the world's coal. However that may be, we have always understood that the British possess all the best steam coal to be found in the North American Continent, and that San Francisco has to go to Vancouver for coal to propel the American commercial steamships in the Pacific. Papers on this subject appeared in Banners, Vol. XIV., May 7, 1890, p. 187, and Vol. XVIII., August 15, 1894, p. 398; and to these we beg to refer our readers for information respecting the world's coal supplies, as well as that of our own country compared with the coal fields of the United States. The article in question we reproduce below, entitled, "Supremacy of the Anglo-Saxon Race."

"Races are the leverage of civilisation. For a herculean task, Providence details a race endowed and trained for its performance. The great races of history in which civilisation and the material and moral advance of the world have depended, can be counted upon the fingers of one hand—the Assyrians, the Persians, the builders of the Pyramids, the lawgivers of Greece, the conquerors in Rome in olden time. Spain once led Europe, but the sceptre has passed to the hands of the German and the Anglo-Saxon. Of all the historic races, the Anglo-Saxon—including under that designation, the British Colonies and America—is the most marvellous in both endowment and achievement. On the little isle anchored beside Europe the race has been a thousand years in training, and has seized, and holds with a firm grasp, half the lands of the world. Will this great race retain and strengthen its supremacy in human affairs? There are strong reasons in favour of this view.

"The strongest reason is found in the race itself. It is composite, a survival of the fittest. The various elements of which it is composed have been fused in the wars of a thousand years. The Anglo-Saxon, whether in England, America, or Australia, is tough, enduring, and inspired by a love of enterprise and personal liberty quite unusual. Though he has a coarse, earthy base, an animal foundation, with strong appetites and passions, the Anglo-Saxon retains a high spiritual ideal, and an abiding sense of the rights of man. The British are the colonisers of to-day, as the Greeks and Romans were of old. Every one of her colonies is a new Britain, the home of free and liberty-loving man. The Anglo-Saxon retains what was best in the Greek and Roman, and adds qualities unrecognised in the ancient world.

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"This remarkable race has come into control of many of the best lands of the world. To the old farmstead in the little isle America and Australia are vast extensions. On nearly all the undeveloped or poorly-developed lands of the globe the race holds a first mortgage subject to foreclosure at will. In Africa and the far-off isles the Anglo-Saxon is a controlling figure. He is pioneer and policeman; he has come to possess and to rule. At his touch the desert blooms, and an industrial army begins its evolutions. The continent of Africa, as well as that of America, is destined to be Anglo-Saxon. The race controlling so many and such important lands cannot be hidden, but is itself destined permanently to lead the civilisation of the world.

"In addition to the most important lands, the Anglo-Saxon race controls the seas, and carries on the commerce of the world. Hitherto this sea supremacy has belonged to Great Britain; but Great Britain is destined ere long to find rivals in the peoples she has sent abroad—in America and Australia, the empires of the west and far south. America has been building railways to her great grain fields in the interior, and must soon find a market for her vast over-production of the cereals, and her products are not destined to be permanently carried in foreign ships. The capital which has been building American railroads and opening an agricultural empire in the west is soon to be detailed to the task of gaining a firm foothold in the seas. Ship-building will again be an important American industry, and American millionaires will be shipowners as well as railroad magnates. But whatever may be the distribution of the service, the race as a whole will be sure to retain control of the seas. This may be seen in several ways.

"First of all, Great Britain has acquired and fortified the main strategic points commanding the pathways of her commerce. 'Gibraltar, Malta, and Aden,' says Mr. Proctor, in the November *Forum*, 'command the short route between Europe, Asia, and Australia. The fortified harbour of Singapore guards the Straits of Malacca, and Port Kennedy the Torres Straits. Australia and Tasmania have their great coaling and naval stations, guarded by the heaviest guns, and Wellington guards the short sea route through Cook's Straits. Cape Town and Port Elizabeth are fortified bases, from which a British fleet may command the passage around the Cape of Good Hope, as the naval station at the Falkland Islands will give her the command of the passage around Cape Horn in times of war. Halifax, St. John's, and Quebec command the passage through the St. Lawrence into the Great Lakes, and the impregnable naval stations of Halifax, Bermuda, Kingston, Bridgetown, and Castries, command the Atlantic and Gulf coasts, while Esquimalt guards Puget Sound and menaces the Pacific coast. Britain's sea power is greatly strengthened by her command of the termini of the principal submarine cables, giving her daily communication with her important naval stations from Esquimalt at the west to far-away Auckland at the east, while, in the event of war, the rest of the world would be cut off from this telegraphic communication.

"There is another fact important to the case: the coal-fields of the world, on which commercial and industrial supremacy depend, are held by the Anglo-Saxon race. America has 58 per cent. and Britain 30 per cent. of the total. The race, as a whole, has, especially if we consider availability, quality, and nearness to the sea, more than 90 per cent. of the world's coal. This must remain a controlling fact. Without coal no people, however valiant, can hold the seas in this age of steam. Even a weaker race, with the coal-fields in its grasp could retain its hold on the keys of commerce. At this point we see the advantage which must ere long come to America from her inexhaustible coal supply. Britain is advancing but little in the coal trade; the United States has just begun to uncover its immense deposits. With her vast stores of coal, iron, grain, and manufactured products, America must soon become a formidable rival of Britain in the markets of the world; and the two countries combined must continue to lead the civilisation of mankind. Other peoples will continue to exist, but will move in the shadow of this great race. London is the key-point in the civilisation of the globe to-day, and the peoples speaking its language are destined to control the policy of distant generations over the face of the whole earth.

"The different members of this race, as they grow stronger and spread wider in the earth, are destined to harmonise and co-operate in their plans and purposes. Even without any attempt at formal confederation, interest will draw the different members into closer relations, and a better understanding of each other."

Without alluding to, or recognising, Our Identity with Israel, we see how the writer of the above seems to make sure that the English-speaking race "will certainly control the policy of distant generations over the face of the whole earth." The Word of God gives only one race—His people Israel—that distinguishing honour. But the American writer, and many others with him, see now that the Anglo-Saxons are the people of modern times who must realise that splendid destiny. He believes in the federation of the English-speaking races throughout the world, but does not realise that, according to the Scriptures, the nation to develop into "a nation and a company of (daughter) nations" is Israel, the after-seed of "Abraham and his seed for ever."

The journalist's paragraph on the British Gates is very clear and satisfactory. It quite reads like an editorial in the BANNER written by Philo-Israel himself. He does not say, or seem to know, how "Great Britain" obtained these "main strategic points," he names, or why God allowed this land of ours to become possessed of them all! He unwittingly describes the destiny of Israel and her inheritance, without seeing that the British, who are the actual possessors of these "points of vantage," must, if the Scriptures are to be relied on, be the people of Israel themselves. The fact which the writer of the article has yet to learn is, that the blessings he describes as belonging now chiefly to the British people are the birthright and gifts of God to the House of Ephraim-Israel; and that in some of these American Manasseh, while she remains apart from Ephraim, cannot partake according to Gen. xlviii. 19. But the two peoples are one, and destined to reunite, as Ezek. xlviii. 4, 5, declares. To the Lord be all the praise!

## NEW SOUTH WALES AND ITS SOURCES OF WEALTH.

WE take from the *Journal of the Society of Arts* for June 15, 1894, some extracts from an able lecture delivered before the Society by the Hon. J. Inglis, M.L.A., President of the Chamber of Commerce of Sydney New South Wales. The lecture brings before us the great importance of the chief of our Australian "company of nations," as to its industries and prospective sources of wealth. It is well that we should be familiar with the

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exceeding great value of our colonial possessions and appreciate them accordingly. We obtain thereby a clue to the mode in which the God of Israel has enabled His people to obtain "the power to get wealth" promised them in Deut. viii. 18. There is no history which tells the story so well as that of the rise of British power in New South Wales. The lecturer, as the President of the Sydney Chamber of Commerce, was well qualified to tell the tale, as those who peruse the following will admit:—

THE INDUSTRIES AND PROSPECTIVE SOURCES OF WEALTH IN NEW SOUTH WALES.

"I have been invited to address this honourable and learned Society on the industries of New South Wales. That colony is a world in itself. Its natural riches are so vast and varied that the bare summary of them would exhaust the space at my disposal. The second century of its settlement has not yet entered even on its 'teens.' Its area could comfortably include nearly the half of Europe, and its population is barely a million and a quarter. The climate and soil are favourable to the cultivation and growth of all European and many sub-tropical field and forest products. Its mineral wealth is as varied as it is exhaustless. The people possess a political and religious freedom nowhere excelled in the world. This has naturally influenced the national character, so that one is led to expect a frank self-consciousness, a fearless independence of thought, a robust, vigorous self-reliance, an acute keen-witted inventive faculty, quickly adaptive, impatient of restraint, and careless of conventionality. An ingrained love of freedom and respect for government, a full-pulsed joyous physical life, and a loyal attachment to the best traditions of the country and kindred, whence sprang their life, and to whose wise liberality and brave example they so largely owe their own magnificent inheritance and priceless freedom.

"If occasionally there are ebullitions of a short-lived bumptiousness, if political problems find solution with a rapidity that startles home-grown Conservatism, and begets the fear that the solution may be less real and stable than apparent and evanescent; if the purely material and physical may, to friendly eyes, appear at times to preponderate, to the detriment of the intellectual and spiritual elements in the tone of society or the constitution of the commonweal, yet, though we know not what modifications the future may bring, I do honestly believe, speaking as a fairly impartial and observant man, that the character of the people is very much as I have thus rapidly and imperfectly tried to outline it; and now, having thus broadly sketched what is the country and what are the people, let us, during the short time at my disposal, endeavour very briefly and summarily, to see what is being done to develop the one by the enterprise, the industry, and the genius of the other.

"In the early stages of settlement, when land is cheap and abundant, labour dear and scarce, communications difficult, and all the common processes of life primitive, the cheapest crop, and the one that can be best and quickest utilised, is the natural wild one—the pasturage of the country. The grassy plains and open spaces are the first to invite settlement. The flock master and the shepherd are the pioneers of progress. There is not much scope of demand for the handicraftsman. Men acquire a versatile deftness in wielding axe or saw, using whip or gun, driving oxen or breaking in horses—improvising ingenious but rough makeshifts and aids to labour, and life generally is on the hand-to-mouth, rough and tumble, scurry and scramble, sufficient-to-the-day-is-the-evil-thereof principle. But competition at first is rare and rewards are munificent. There is a plenitude of natural wealth. A boundless treasury of choice. A reckless prodigality of supply, which too often begets a criminal wastefulness, and a lazy, indolent acquiescence in modes of life and habitudes of thought, which lead to self-indulgent complacency; to a class exclusiveness, the worship of wealth and mere material prosperity, and in the end are very relaxing to true manly moral fibre. This is the story of early settlement in most countries where the Anglo-Saxon has reclaimed the wilderness and carved out of 'the waste places of the earth' a copy more or less exact of the old mother land, with its constitution, its laws, its customs, and observances, aye even in many cases its prejudices, blemishes, and defects.

"All industry thus at first centres round the rearing, tending, and disposal of stock. The land is selected not so much for its arable value as for its stock-carrying capacity. The 'talk is of beeves,' of strains and crosses of blood, and of mutton and wool, and tallow and hides. Men live in the saddle. In search of 'pastures new,' they develop nomadic traits. Vast movements of flocks and herds perpetually occur. Pasture and water determine the site of settlements, the drover or overlander, the stock and station agent, the overseer and boundary rider, the shepherd and the shearer, the fell monger and the wool sorter, the sporting butcher and the speculative jobber, the saddler, publican, blacksmith, and bush wheelwright, are the prominent characters of the primitive society, and all deal more or less in stock. The very banker, doctor, lawyer, and parson are learned in the literature of the stud-book, become wise with shepherd lore, and literally in season and out of season 'return to their muttons' and exercise their wits in 'wool gathering.'

"First and foremost then stands the great primal pastoral industry, the production of beef and mutton, of hides and wool, with all its allied pursuits and ramifications. You can thus understand how important a part is played by climate and rainfall in the industrial economy of the people. I need not weary you with figures, but some faint idea of the magnitude of the interests involved may be gained from the fact that an increase or decrease in the price of wool for one season of one penny either way, means an additional revenue to the country of over £1,000,000 sterling in the one case, or a diminished spending power of a like sum in the other.

"The normal census of our flocks shows a total of from 55,000,000 to 60,000,000. The annual surplus available for slaughter and export is estimated at from 8,000,000 to 9 000,000. Strenuous efforts are now being made to make this enormous food supply available to your working populations here, on the Continent, in our Eastern dependencies, and, indeed, wherever good, succulent, cheap mutton—either tinned, chilled, or frozen—is likely to find appreciative consumers, Beyond a doubt the meat is delicious and nourishing, and it can easily be sold here at 6d. to 8d. per lb., or even less, so as to leave a handsome profit to producer and retailer, after paying every possible charge from the pastures in far Australia to the workman's table in any part of the United Kingdom. The pastoral industry, too, is becoming more consolidated and scientific, so to speak. The nomadic stage is past. Lands are being constantly improved, and their carrying capacity augmented. Fencing, clearing, laying down with artificial and improved herbage, and conservation of water, have received great attention within the last decade or two. Small graziers abound where formerly great shepherd kings held sway. The great

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wool sheds are models of careful adaptation of means to an end, and are replete with every ingenious, labour-saving appliance devised by long experience and brilliant inventive skill. The reign of crude appliances and wasteful methods is over. The discovery of artesian water in the west, and the conservation of natural supplies in other parts, the clearing of forests, reclaiming and draining of marsh lands, and improvements everywhere, have made the great pastoral properties on all sides more valuable. It is silly and misleading then in the extreme to listen to the miserable bleating of some of our bilious critics who try to smirch our credit by saying that the banks have lent money on valueless pastoral properties, and that the pastoral industry is doomed to decay and death. Wherever money has been advanced on pastoral properties, it has been advanced on land mainly, and on flocks and herds only as a collateral security. The land, as I have shown, is augmenting in value, and in no case, so far as I know, have advances been made without an absolutely safe margin—in most instances fully double the amount of the advance. I believe the great pastoral securities of the banks are absolutely safe, and already signs of the turn of the tide are apparent; and long ere the deposits are due for re-payment in the case of our re-constructed banks, the fabric of our financial and commercial prosperity will be as strong and buoyant as ever it was, and once more we shall have shown to the world, that Anglo-Saxon enterprise and industry never knows when it is beaten, and that just when most it seems overwhelmed with disaster, is the moment when, touching bottom, it gathers strength for its next upward spring and onward effort, taking it farther out than ever on the placid sea of prosperity and beneficent progress.

"Britain need not be afraid of her boys. Sure I am the boys are well able to take care of themselves, and if ever the time should come, would not withhold a loving, helping hand to the dear old mother land in her time of need.

"So far as new conquests of fresh territory, however, are concerned, the pastoral stage may be said to have reached its limit. New South Wales will always remain a great pastoral country, perhaps the greatest on the face of the earth; but we are now fairly launched on the second great stage of a nation's development.

"THE AGRICULTURAL STAGE.

"On every hand farming is advancing by leaps and bounds. Mixed farming, is the rule in Australia. Our farmers, or selectors as they are called, do not put all their eggs in one basket. Every large selector not only grows wheat and other cereals, but breeds horses and cattle, and keeps flocks of sheep as well. Agricultural and pastoral societies exist in almost every electorate; every country town of any size holds its annual agricultural show, at which there is keen competition for good prizes in every department of stock-breeding, and in all the minor industries that naturally spring from farming. The judging is entrusted to highly-qualified experts; Government assists with liberal subsidies. Trading firms take full advantage of the opportunities thus afforded for displaying every conceivable novelty in implements, machinery, and the various requirements of high-class modern farming. . . . .

"As concrete examples of many of our industries, showing what conditions exist and what developments are being evolved, let me ask your attention for a moment to a rapid resumè of three typical channels of production, always remembering that these are but types of many such which my space forbids me from detailing at length.

"THE FROZEN MEAT, THE DAIRYING, AND THE WINE INDUSTRY.

"The squatters of large pastoralists, owing to successive falls in the price of their chief staple, wool, the gradual pressure of advancing population which limits their grazing area and forces them to make better use of what remains; the burden of interest on the large capital which has been expended in acquiring a freehold tenure, and in making extensive permanent improvements; the demand of the powerful and educated democracy for a larger contribution to the revenue, as rent, in exchange for the liberal expenditure made by the State on roads, bridges, railways, and other public works—a demand, which was inevitable, and which the most sensible among the squatters clearly foresaw; the increase of the rabbit pest and other causes, have all contributed to handicap the pastoral industry to some extent, and make it a less profitable pursuit than in the early days of which I spoke at the beginning of my paper. So far, however, from being cowed and disheartened, the pastoralists have shown a splendid fortitude and a virile energy, and one outcome of their awakened enterprise is the establishment of the frozen and chilled meat industry.

"Given the hungry masses of these older crowded lands, the splendid improvements in marine architecture and the marvellous revolution in commercial navigation, it was certain that thoughtful men should seek to solve the problem of how the superabundance of food at the Antipodes could best be utilised in feeding the hungry at this end of the earth. I have not time to detail the patient experiments and strong faith which led on such men as Mort and others till the problem was at last solved. But you all know that now the flocks and herds of Australia are being bred just as much for your tables as for the tables of Sydney or Melbourne. Formerly no better use could be found for surplus flocks than to kill them for their skins, and boil them down for their tallow. Now, the most progressive amongst our flock masters, and I particularly wish to name my friend, Mr. F. Featherstonhaugh, are co-operating to still further improve the breed, so as to produce larger carcases. Chilling works are being erected in most of the great pastoral centres. Depôts for frozen meat are in existence close to the wharves at Sydney, Newcastle, and at nearly every port in New Zealand. The enhancements of value to the grazing industry of New Zealand has run into millions. The same results will undoubtedly be achieved in New South Wales.

"We are seeking to tap the markets of the Orient, of England, and the Continent. The consumption is so enormous, that your home-grown beef and mutton and dairy products can always command top prices for as much as your farmers can raise, but there is no reason, except stupid prejudice, why the armies of Europe and India should not be fed with succulent Australian mutton, nor why your vast armies of industry, and the masses of your great cities, should not be abundantly and cheaply provendered from the same exhaustless source. Indeed I am now informed that already large contracts for tinned meats have just been concluded with Germany for her army and with France for her navy. It is to be hoped our Indian Commissariat, and the Horse Guards and Admiralty as well, will not need much spurring to follow such a good example.

"The problem of production, of preservation, and of carriage has been largely solved. Let the same energy and plucky, intelligent enterprise be brought now to bear on the problem of distribution, and though possibly a few interested or hostile rings and monopolies may have to be overcome,

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victory is bound, at no long distant period, to crown the efforts of those who only ask you, the consumers, to avail yourselves of the obvious advantages of a cheap, abundant, accessible, and excellent supply, such as our producers and shipping companies now can place within your reach.

"The story of our dairy industry fully justifies such a hope. It illustrates, too, the force of this recent industrial revival, and the immense potentialities that attend intelligent co-operation, and the application of improved processes to the natural industries of Australia. The annual consumption of butter in Great Britain is estimated at some 5,000,000 cwt., or 250,000 tons, and your home farmers cannot produce anything like that quantity. In New South Wales, the production was so much in excess of the demand that tons of good butter were every year allowed to go bad, and vast quantities were sold to confectioners, pastry cooks, and others, at prices which really represented not half the cost of production. The market was always glutted. Farmers were at the mercy of agents, got discouraged, drifted into slipshod ways, allowed the standard of excellence for dairy cattle to deteriorate ; and, as late as 1891, scarcely a single pound of butter or dairy produce was exported from the colony. But the principles of co-operation were slowly making headway. Adversity was teaching its bitter but salutary lesson. The use of the separator was beginning to become known, and now there are scores of creameries, butter and cheese factories, bacon curing establishments, and farmers' co-operative societies, all doing a sound, remunerative, and progressive business ; and from a most interesting article in that admirable journal, *The British Australasian*, of May 17th, written by their Special Produce Commissioner, I learn that the imports from Australia and New Zealand into your market, from last October to this present month of May, is 11,754 tons, or 'more than one-tenth of the whole import of butter from every source in 1893.'

"This is a result highly creditable, I think, to our New South Wales farmers. They want no 'coddling,' no bounty system. At a recent meeting in Sydney, one of their most representative men is reported as saying, 'It might be said that Victoria had the advantage over us in New South Wales in regard to the bounty system ; but he hoped no one here engaged in the industry would go cap in hand to the Government for similar privileges or bolstering up.' The manly sentiment was received with cheers. The pernicious system of protection smuggled in by the present New South Wales Government, some two years ago, on the specious pretext of fostering native industry, has only had the result, as far as I can see, of imposing a penalty of some hundred pounds or more, on all the farmers' co-operative societies who have started creameries ; that sum representing the duties levied on the machinery, which cannot, at present, be made in the country ; in spite of this, however, the dairying industry is progressing with swift and steady strides; and the lesson of co-operative action, and taking advantage of improved appliances and the teachings of experience, is being learned with splendid results as regards the present, and with bright prospects as regards the immediate future.

"The same lessons must now be learnt by our *vignerons*. Our wine industry has in it the germs of future wealth for the country beyond the wildest dreams of the most sanguine. The vine, in parts of New South Wales, grows with a luxuriance that must be seen to be believed. In the west, in the south around Albury, in the north, all along the rich valley of the Hunter river, on the sunny slopes of the coastal valleys—grapes are produced that will vie in flavour and quantity with the produce of the most favoured wine districts of France, Germany, Spain, or Italy. But our appliances are rude ; our methods are, in many cases, primitive. The grape juice has in it every property necessary to the production of the choicest wines that could gratify the palate of the most exacting epicure. For ordinary wines our vineyards are capable of supplying the world with a wholesome, cheap beverage, such as would be the envy of our Continental brethren. But here, co-operation and capital are necessary. Grape growing is one thing, wine making is another. Were central depots to be established in wine-growing districts, where the cultivators could be sure of a certain market in all seasons, the area of land under grapes could be a hundredfold increased. The purchasing company would supply the necessary cellerage and skilled manipulation, and I make bold to say that there is the promise in this direction of a return for capital invested, far exceeding even what is expected by excited investors in the most evtravagantly bepuffed gold and silver mines. The individual grower cannot afford to wait for his returns ; he cannot afford to put up extensive cellarage ; he is not acquainted with the best processes, so he is obliged to sell his new wine before it has had time to mature. He thus does least justice to the intrinsic merits of the product of his industry. Wine-making is only in its infancy in New South Wales. It wants co-operation, and the aid of experts; but it has a future, in my opinion, as promising as that of any industry in the world.

"Exactly the same remarks are applicable to our sugar growing, our coffee planting, our tobacco farming, and countless other products, for which our soil and climate are so well adapted. What the farmer most needs to learn, not only in New South Wales, but even here in England, is how to apply knowledge and effect economy in all his processes. It is not enough to grow prolific crops. The man who can most cheaply, and in the best or most concentrated form, get his product to just the market that is readiest inclined to buy, is the man that will make the most out of his industry. So for years I have been preaching to our farmers in New South Wales the necessity for concentrating produce on the farm, so as to cost least for carriage, to conserve for home use the largest quantity of waste or by-products, which are unsaleable perhaps at a distance, but which are of immense value to the farmer on the spot, and in this direction I feel sure is the revival of rural and agricultural prosperity to be looked for.

"For instance, I have advocated that our farmers should vary crops more than they do. Try oil-seeds in rotation with cereals. An oil-mill can be had for a small sum. The oil can find a ready sale at any port of shipment. It is easily transportable, occupies less bulk than the crop itself. The oil-cake is retained as a valuable seed food product and consequent fertiliser, and the waste otherwise goes back in various ways to hearten again the soil from which it has been taken. This central mill system, division of labour, intelligent co-operation is the golden key to unlock many a problem that now is vexing the soul of the struggling farmer, and the sooner it is learned the quicker will prosperity return. It is being rapidly learned by the farmers of New South Wales. The applications are as obvious as they are endless.

*(To be continued.)*

A FURTHER supply of the Rev. A. K. Tullidge's book is now on sale in England. Mr. Tullidge generously gives the whole of the proceeds from the sale in England to the Anglo-Israel Free Distribution Fund, so that purchasers obtain the book and at the same time assist a good object.

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## RANDOM SHAFTS.

THIS is the 161st item in a work called "Biblical Things not Generally Known," which, according at least to the preface, has amassed "stores of knowledge from all quarters," and presents them "to the many students of the Bible who are engaged in accumulating knowledge of the sacred Book." It (the said 161st item) is intended to elucidate Isa. xi. 11. "The history of the Ten Tribes, after their removal from Palestine into Media B.C. 721, by Shalmaneser, King of Assyria, is involved in an obscurity which the assiduous efforts of scholars and antiquarians have not been able to dispel. Media has since that period been overrun by so many devastating hordes; its political condition, its religious faith, its very language, have so many times been completely changed, each change implying the destruction of what preceded it, that the solution of this mystery is rendered quite improbable."

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Puzzle:—Find the Biblical thing not generally known. Second Puzzle:—Find the light it throws on Isa. xi. 11. The idea expressed in it seems to be a human thing very widely known, while the Biblical thing not generally known is that the mystery referred to is absolutely certain to be solved. The "students" might suspect this even from the next verse, if they trouble to read it. "And He shall set up an ensign for the nations, and shall assemble to the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." What, also, of the following verse, which declares that the envy of Ephraim shall depart and the adversaries of Judah be cut off? The students may go further and fare worse. They had better eschew "scholars and antiquarians" for the nonce, and meditate upon the whole of Isa. xi. Or, if they are determined to rove abroad, they will find valuable matter bearing on this point in Jer. iii. 18, and Hos. i. 11.

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However, here *is* a Biblical thing not generally known. John Farrar's "Biblical and Theological Dictionary" has a recent appendix by the Rev. J. Robinson Gregory, which contains a few remarks on Japhet, and states: "The blessing (Gen. ix. 27), He shall dwell in the tents of Shem, can hardly refer to the possession of Shem's territory, as it would amount to a curse on Shem." This is sensible, and affords the Japhetites food for reflection. It is evident from text and context that both Shem and Japhet were blessed, nor do commentators deny the fact, but the popular interpretation implies that only Japhet had to be favoured. Ham was reduced to servitude, Japhet was to be enlarged, and Shem—would lose his country. Expositors appear to rejoice in piling up the names of lands which Japhet is supposed to have wrested from Shem, but they do not stop to show why Shem should have suffered so much indignity. Mr. Gregory's version is sounder—"More likely it means that the descendants of Japhet should have part in the religion of Shem (Isa. lx. 3—5). Most Japhetic nations have accepted the God of Shem and the Aryan peoples of Asia are being won to Him."

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When the early pioneers of the Identity movement are in question, Richard Brothers and John Wilson receive proper acknowledgment, but it is very seldom that Ralph Wedgwood gets the slightest recognition. Yet he was no copyist from Mr. Brothers, any more than Mr. Wilson was a copyist from Wedgwood. The latter thought the problem out for himself, and published the results in 1814, under a rather formidable title—"The Book of Remembrance: the Outline of an Almanack, constructed on the ancient cycles of Time, and proving by a Harmony of Prophetic Numbers that this is the predicted Era of New Things, the Final Restitution of All Things; the Fulness of the Gentiles, the accomplishment of Israel's Warfare; also that Great Babylon is now fallen, and Satan binding, in the Empire and Person of Napoleon: evincing also that the British Empire is the Bow of Ephraim which has abode in strength—Messiah's promised possession and Naval Dominion literally and not symbolically or mystically, sealed with His Name and written in the Book of Life."

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It was issued in two volumes, and the words "Book of Remembrance" take us back to Mal. iii. 16—18, where we learn that prior to Israel's return a book of remembrance would be written. And that was the reason he wrote it, fully believing the British to be Israel. In his own language, it was "To call the attention of Israel to examine minutely the peculiar and important crisis in which we exist, and to act accordingly. To bring to remembrance that restitution of all things, which is the object of all the prophets. Because Israel, having now received double for all her sins, needs such a *Book of Remembrance*; which is best calculated to make known the bright hope of Israel." His fundamental contention is that, being Ephraim, and the seven times of prophecy having been accomplished, we are inheriting the promises, and would inherit them to a still vaster extent if obedient to Isa. lviii. 6, 7, which he exhorts the nation to be.

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It is surprising how many of his views are current among us to this day. He holds that Britain is derived from Brit, the Hebrew for covenant; that the ritual of the Druids was Palestinian; and that Joseph of Arimathea introduced the Gospel. But he also maintains that Paul visited the Island, and, besides quoting authorities to prove this, he advances the somewhat curious circumstance that Paul's name signifies in Hebrew "Land's End Minister." Britain in the Roman age was deemed "the ends of the earth," and Wedgwood considers that Paul transferred the kingdom to Britain directly Judah was deprived of it, thus accomplishing his peculiar mission of "land's end minister" (Acts xiii. 47). He asserts, too, that we have the Israelitish emblems with us—the lion, the unicorn, the rose, and the oak; and indeed, if we except the fixing of Manasseh in America, we might say that his teaching is abreast of our own. As this was in 1814 it is clear that Ralph Wedgwood deserves more appreciation than has fallen to his lot.

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Mr. Marchant is at his summer station again, and I am glad to see it. This is no time for withholding our testimony. The people were never so willing to listen, and our arguments were never so strong. Scoffers no doubt there are. If men will jeer at God and Eternity they will jeer at anything. But the sober sort are more inclined to treat us seriously than ever they were. Some years ago the British Empire was commonly feared to be a huge bubble, in imminent danger of bursting. The political creed was that we were overgrown—"topheavy," and must begin to disburden. And an opponent closed his pamphlet by assuring us that "approaching events" would scatter our "theory" to the winds. The British Empire is our "theory," and the only indication we have of its going down hill is the speed with which it is rushing along. But instead of breaking up, it looks as if

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it were solidifying and making straight for universal rule. The Anglo-Saxon realm is plainly not as other realms are, and the public instinct is not satisfied with talk about our goodness, or luck, or bravery. The explanation which Mr. Marchant has to give is the natural one, but, in addition to this, the post he keeps is of special importance, and I trust his funds will not be forgotten. His address is 60, Upper Lewes-road, Brighton. JOHN SHOOTINGHAM.

## THE ORIGIN AND GROWTH OF ENGLAND'S CHURCH.

*(Reprinted from "The Messenger.")*

As long as educated Church people believe that the Church of England seceded from the Church of Rome at the Reformation, it is hopeless to point out to dissenters the evils of schism and the value of the Church's ancestry. Most men acknowledge the Divine Institution of the Catholic Church; very few are even dimly acquainted with her equally Divine propagation and preservation. As one who has searched diligently for the truth respecting these matters, may I suggest for perusal to all those who love the Church and desire the truth to prevail—besides the Venerable Bede's works—Soames' "Anglo-Saxon Church," published 1832 or 1837; "St. Paul in Britain," by Rev. R. Morgan (Parker, Oxford); "Our Church and Our Country," and "How Did They Get There?" by Canon Venables (Jarrold & Sons, Paternoster-row); and No. III. "Hyde Park Papers" of the Society of the Treasury of God.

These works, among many others, establish emphatically (giving full references for their statements) that Britain was evangelised in the time of the Apostles by themselves and their disciples: that Aristobulus was ordained by St. Paul Bishop of the British Church; that the three Bishops of York, London, and Colchester, each attended by a priest and deacon, presented themselves at the Council of Arles, 314 A.D.; that when the Council of Sardica was convened for unity, British prelates were present; that the ancient British Church of St. Martin's, Canterbury, was restored in the year 596, before St. Augustine set foot on British soil: that until the Synod of Whitby, 664, the British Church kept Easter according to the Eastern usages, and as, she believed, she had received from the disciples of John; that Norfolk and Suffolk are the only two counties that can claim Roman birth for their religion; that as late as the fifth century more bishops received consecration from British and Gallic bishops than from Roman; that the Church was never established by Act of Parliament, but private individuals built and endowed Churches, thereby becoming the patrons of livings, and receiving the title of Thanes, the Crown protecting this property as it protects all other property; that foreign ritual was only partially grafted on to the native Church in 787, just five years before the Eastern and Western Churches separated; that William the Conqueror found a very different system established to that which Henry VIII. overthrew; that the Anglo-Saxon liturgy was almost identical with that in use before the Reformation. From all this, and much more, it is clear that England, in leaving Rome, regained her ancient faith and retained her ancient ancestry. M. E. WILLANS.

1, Midland-road, Leeds.

[The foregoing is a strong argument against the proposal to disestablish the Church in Wales, presenting as it does the Church of ancient Britain as one and continuous with the Church of England as existing in our midst to-day. It is also a strong argument in favour of the contention that the British derive their origin from Israel, because it is here shown that an exclusive Church, dating from the Apostolic era, and protesting against the claims and false teachings of Rome, in all ages of its history, since those claims were made, has existed in our land. Therefore, we may well ask, Why this exclusiveness and greater purity of doctrine, preserved among our people, if they be not Israel in course of preparation for their appointed mission? "Ye are My witnesses, saith the Lord" (Isa. xliii. 10). "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). We commend these statements, therefore, to every thinking mind.—ED. *Messenger*.]

## BRITISH CABLE CLERKS AND THEIR SUCCESS.

CASSELL'S *Saturday Journal* of Feb. 6, in an article on "The Confessions of a Cable Clerk," has the following:—

"Cable clerks are restless fellows, and resign with reckless facility. Men leave Egypt, India, and even Australia, come to London, vegetate for a season, and then go off to Brazil, South America, and even China. An expert operator is usually sure of an appointment. One feature about our service is the predominance of the Britisher. No foreigners—not even Americans—succeed in ocean telegraphy. Wherever there are cables, you will find Englishmen. I could walk into any cable office in the world and find somebody I know by sight or reputation.

* * * * *

"There is hardly any career so attractive for intelligent young fellows, fond of travel and adventure. A young man of seventeen could start from London, work his way through the Mediterranean to Egypt, thence down the Red Sea to Aden and Bombay. From India he could push on to the Far East, Australia, and New Zealand. He could cross over to San Francisco, and find employment in America or Canada. If tired of these regions, he could run down to Mexico, and work his way across to Panama and along the coast to Valparaiso. Taking the Transandine Railway, he could cross to Buenos Ayres, and follow the coast until he reached Pernambuco. Then he could cross over to Africa, work his way from Bathurst to the Cape, and thence to Aden. By that time he would have made the tour of the world, if not a fortune, and could, if an intelligent man, return and write 'The Adventures of a Cable Clerk.'"

In regard to the cognate subject of telegraphy, our own people, it appears, are predominant. The following comparison shows that our own race is in this respect also

"PREDOMINANT.

"The predominance of this country in trade is shown not only in her shipping, but also in her progress in telegraphy, which is now of such vital necessity in carrying on the trade of the world.

"Of the three countries which took the lead in 1870 in the number of telegraphic messages despatched, there was only a difference of 1,142,200 messages between the United Kingdom with first place, and Germany with third, but twenty-two years later the excess of messages in favour of the United Kingdom over Germany was 38,733,500.

"The figures for the undermentioned countries in 1870 and 1892 were:—

| | Telegraphic messages despatched. | |
|---|---|---|
| | 1870 | 1892 |
| United Kingdom ... | 9,350,000 ... | 69,908,600 |
| United States ... | 9,157,646 ... | 62,387,298 |
| Germany ... ... | 8,207,800 ... | 31,175,100 |

## AMERICAN INDEBTEDNESS TO EUROPE.

THE following appeared in the financial notices of the Detroit-Michigan *Evening News Weekly*, from which we lately quoted, dated March 6th, 1895. It may be news to some of us that the British have lent to our own brethren in the States as much as about £500,000,000, or 2,500,000,000 dols., and that to the rest of Europe they owe 500,000,000 dols. The total indebtedness of the United States, therefore, to Europe is

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3,000,000,000 dols., or about £600,000,000. The following is the cutting:—

"OUR DEBT TO EUROPE.

"'Is it true,' I asked a great thinker, 'that England alone holds 2,500,000,000 dols. of United States securities, bearing interest, including exchange, of 6 per cent. payable in gold?'

"'Yes, according to the public statements of London statisticians. The Secretary of the Treasury says there is no public record in this country showing the amount of foreign investments. We must, therefore, go to Europe to learn not only how much we are in debt to Great Britain, but that, at least, 500,000,000 dols. additional of United States investments are held in France and Germany. This makes a total in three countries of 3,000,000,000 dols., imposing an interest charge, including exchanges, of 180,000,000 dols. per annum. A nice state of serfdom, isn't it?'—Kate Field's Washington."

## Correspondence.

### "THE SHEW OF THEIR COUNTENANCE DOTH WITNESS AGAINST THEM."—Isa. iii. 9.

*To the Editor of the "Banner of Israel."*

Dear Sir,—Reading in Banner No. 950, your interesting report of the lecture delivered in January by the Rev. Idrisyn Jones, I come upon the notice of a difficulty which exists in the type of countenance peculiar to the Jew, and which some people think should also characterise the other section or sections of the Hebrew race. Now, if this were so, God's purpose of concealment for ages could not have had its accomplishment; an Israelite, like a Jew, could have been (as a rule) identified at sight. Moreover, it appears to me quite evident that on the House of Judah (now and not formerly), and not at any time on the House of Israel (now divided into Ephraim-Israel and Manasseh-Israel), rests this peculiarity of physiognomy. In Banner No. 854 (May 10, 1893), you were good enough to reprint copious extracts from a little booklet written by me some years previously under the title "The Lost Sheep of the House of Israel." Perhaps you may think it worth while to re-produce (whenever you can find space in the Banner) the following further brief portion therefrom on the subject of the Jewish cast of countenance as an index to their nationality. "In the book of Esther, we have proof that during the Babylonish captivity, the Jews, who were scattered abroad and dispersed among the people in all the provinces of King Ahasuerus (Esther iii. 8), were not remarkable by reason of any facial peculiarity, for Esther had not showed her people, nor her kindred, for Mordecai had charged her that she should not show it" (chap. ii. 10), and in chap. iii. 4, we find that Mordecai told them that he was a Jew. What need would there have been for him to give this information if his countenance had declared his nationality? and how could his beautiful cousin Hadassah (that is Esther) have concealed her lineage if she had possessed the distinctive features which would have declared it?

We must, therefore, conclude that this mark has been put upon the Jewish people since Esther and Mordecai lived, and the Holy Scriptures supply us with a full and clear solution of the difficulty, and enable us to reconcile what was with what is; so that in this also we should do well to pay attention to the sure word of prophecy as unto a light shining in a dark place; by that Word we are informed that Judah, and not Israel, were to be thus branded. "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. The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not" (Isa. iii. 8, 9).

What sin? Is there room for doubt or question that it was the peculiar sin, in which the House of Israel had no share, for they were far away from Jerusalem when the Jews procured the crucifixion of their King, and that thus the Lord answered the awful prayer, "His blood be upon us and our children," and there it is to this day, a mark like the brand of Cain is set upon them; the shew of their countenances does indeed witness against them; and thus they declare their sin.

I remain, dear sir, faithfully yours,

Robert Adcock.

Brucondale, Norwich, March, 1895.

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*To the Editor of the "Banner of Israel."*

Dear Mr. Editor,—A correspondent to the *Standard*, Oct. 30, says: "The Malagasy nation has spoken. Twenty thousand of the regal province of Imeria have declared to-day that Madagascar shall not, at least without a struggle, become subordinate to French rule."

If memory serves me rightly, I think there passed through, or rather called at the Cape Colony, a deputation of the Malagasy nation, ten or fifteen years ago, on their way to England to endeavour to obtain the British Protectorate for the Island of Madagascar; which, however, was refused. It is only a few weeks ago that a deputation of the Swazies were sent to England for the same purpose, and over and over again the natives or heathen from different parts of the world have asked and signified their wish to be taken under the British flag; yet, as often as it is asked, so often is it refused by her Majesty's advisers. Is there any other nation in the world that has so many applications from tribes of heathens, or natives of foreign countries, asking them to be their rulers? Certainly not.

Is this not the work of Israel, viz., "the heritage of the heathen"—a very fulfilment of the prophecy, "The Lord hath shewed His people the power of His works in giving them the heritage of the heathen," R.V.? He promised to Israel, and to Israel only, "Thou art My people, I have formed Thee for Myself, I will never leave thee nor forsake thee. You only, of all the nations of the earth, have I chosen."

Again, Israel's country was to be too small for them, and they were to seek their living in other countries. "The place is too strait for me, give room that I may dwell." "I will increase thee as fishes do increase." No wonder, then, that the British nation require colonies and other lands for their people to dwell in; and, carrying with them the Gospel tidings to all mankind, they become a blessing to every land they go to, they become the light of the heathen, just as our Saviour was the light (of Israel) to those of the tribe of Benjamin (Galileans), who were lent to the House of Judah (the Jews) for a time. How absurd to believe or suppose that the people of the present day known as Jews comprise the whole Twelve Tribes of Israel, when they number only a few millions, and still follow the Mosaic law as given by Moses, with perhaps a very small minority who have embraced Christianity, and this after nearly nineteen hundred years! Is this anything like the promise that Christ was to be the glory of His people Israel? If the House of Judah had their tens of thousands, Israel had their hundreds of thousands. Where is the multitudinous seed of Israel? Where is the Israel of old who were to be lost and found after many years, a great nation, speaking another language,—the "head of nations," and "not the tail"? Is it not the British? Is she not fulfilling and carrying out all the promises of Israel? These things were not promised to Judah, and she was never to be lost, but to be few in number, known by the "shew" of their countenance.

It is thirty-six years since I left Old England, and I never expect to see that land again; still,—

"I thank the goodness and the grace
That on my birth hath smiled,
And made me, &c.,
A happy English child."

It is nearly fifty years ago since I learnt a hymn something like the foregoing, and I have forgotten it all but those few words; yet I am still as truly English or British as though I had never left the soil, and there are hundreds of thousands of men who feel the same, and who have gone forth in early days as pioneers for the flag of their country, to provide a "place" for their countrymen, who are many thousands too

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many in the old country; to "inhabit the waste places of the earth," to make the desert and the solitary place blossom and bud; to teach the natives to work honestly, and teach them better things. All this is Israel's work; and, although England refused to have the Transvaal when it was given by God Himself, for a few thousand pounds, when the whole country was bankrupt, and the rulers unable to exact any taxes, and gave it back when order was restored and the land put into a prosperous state; still, the Lord sends out many thousands of people to work the ground, provide the capital, and generally to increase and develop the wealth of the land; and some of your readers, Mr. Editor, will have learnt how we are treated. We may pay, but we have no say. Year after year laws are being made so stringent and unrighteous that an English-born subject cannot get a voice in the affairs of the country. The promise and word of the government, given to-day, is broken to-morrow. Although we are peaceful citizens, obeying the laws, bringing immense wealth into the country, labouring honestly, finding out the metals and developing the country, bringing it from a bankrupt state nearly to become one of the most prosperous and wealthy countries of the world, in the short space of ten years—yet we are considered as aliens and strangers, enemies who cannot be trusted. Some time back I sent you two copies of the *Critic*, and will send more. This paper fearlessly shows the position, and this is what a certain Prime Minister has done for his countrymen, who once said that the "United States would soon pass England in a canter," and that the British Identity subject had no truth in it. No doubt he honestly thought so, but the time has arrived when this subject should be considered by her Majesty's ministers, so that they may bring forth the "Blind people that have eyes and see not." Not until they know England's destiny as Israel can they rule as they should.

Yours, &c., TRANSVAAL.

Transvaal, South Africa.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—Enclosed is a cutting from our local paper, giving a report of my recent lecture on "British-Israel." A great deal of interest has been taken in Our Identity here, and I am glad to be able to state that many are now taking it up warmly. Several who opposed me most bitterly, now say, they can see something in it, and I am giving them what literature I can to enable them to see something further. Through the kindness of J. G. Taylor, Esq., and Miss E. M. Rush, I was able to distribute a quantity of literature, and have since had letters from those interested asking for more.

Yours, &c., LEONARD HILLS.

"Y.M.S.—On Friday evening a lecture was given in the Chertsey-road Hall, by Mr. Leonard Hills, on 'British-Israel.' The chair was taken at 8 p.m. by the Rev. B. G. Popham, M.A., who, in opening, said he could only on this occasion do a very formal and needless duty; he was there to introduce the lecturer to the audience, who all knew him perfectly well (applause). Of the lecture he could introduce nothing as he knew nothing about it, but had come like the audience to learn. He then formally introduced Mr. Hills, who on rising was greeted with uproarous applause. The lecturer defined 'British Israel' as 'a belief held by many hundreds of people of all sects, sorts and conditions; that the British people are identical with the nation of Israel, and the recipients of that nation's promised blessings.' Before giving reasons for this belief, the lecturer gave a brief outline of the history of Israel from its rise to the time of Jeroboam, when the kingdom was divided into two Houses, Israel Ten Tribes, and Judah, or the Jews, two tribes. The lecturer laid great stress on this point: the distinction between Israelites and Jews; and contrasted the prophecies concerning the Two Houses. He then referred the audience to numerous passages of Scripture concerning the Ten Tribes, proving that according to prophecy Israel was to be, in the 'latter days,' an island nation, north-west of Palestine, a great, strong, and powerful nation, having colonies in all zones, possessing the 'Gate' of their enemies, living under a monarchy of David's line, lending to many nations and carrying the Gospel to all nations. Many other passages were quoted by the lecturer, to show that Britain alone answered to one and all of these identifications, but in the short space at our disposal this must suffice. For nearly two hours the lecturer continued to hold the intensest interest of his audience and summed up the argument thus: (1) God is a God of truth and cannot break His word. (2) God promised certain things conditionally and certain things unconditionally to the race of Israel (3) and being a God of truth will never fulfil those promises to any except Abraham's seed. (4) Therefore the British, being in possession of everyone of these promises, must be Israel. He asked that the meeting might close with the National Anthem, but before this was done Rev. B. G. Popham rose and thanked the lecturer for the very interesting lecture he had given, and proposed a hearty vote of thanks, which was seconded by Mr. Hall and carried by acclamation. A large quantity of literature was distributed. We understand that the Committee have asked Mr. Hills to repeat the lecture at an early date."

Laurel Cottage, St. John's, Woking, Feb. 23, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—The BANNER of January 23, has the second part of a very interesting article on "The Stone of Israel," by Mr. H. R. Shaw. In it he makes mention of the fact of the stone being removed from Scone, by King Edward I., and so separated from the Davidic kingdom (1296), also he speaks of the stone being re-united to its monarch in the person of James I. (1603). Now, in fact, the stone has never been separated from David's line at all. I think Mr. Shaw has overlooked the fact of King Edward being lineally descended from David in direct descent from King Malcolm III. of Scotland, who married Princess Margaret of England, descendant of King Alfred. From this marriage the line descends to King Henry II., who was great grandfather of Edward I. Thus it will be seen, that the Anglo-Saxon and Scottish line of David was reigning on both the thrones of England and Scotland, many years before the advent of the Stuarts, who did not marry into the royal line until 1315, when Margery Bruce married Walter Stuart. It is a question whether any Stuart would ever have had custody of the sacred stone if it had not been for the second English marriage of a Princess Margaret (Tudor) with James IV., of Scotland.

Hoping you will excuse this trespass on your space, and with sincerest wishes for the prosperity of the BANNER and yourself, as connected therewith, believe me to remain, dear sir,

Very truly yours, E. ROSE.

St. Martin's, Stamford, Jan. 29, 1895.

NOTE BY H. R. SHAW.

Our correspondent is, no doubt, historically correct, or is, at any rate, in accord with the royal genealogies published in Burke's peerage, and the fact of the Anglo-Saxon cousinship existing between the early monarchs of Scotland and England, was not overlooked by me, though, perhaps, for the sake of historical precision, it would have been better to say that the stone in 1603 became reunited to its more rightful monarch in the person of James VI. History, it again appears, will not permit us to say King James was the most rightful owner of the stone, since the Baliol family, of whom many descendants are said by Burke to be still flourishing, are undoubtedly senior to the Stuarts in the Scottish royal pedigree.

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A COPY of the A B C Church and Chapel Directory and May Meeting Handbook, containing about 60 pages of most useful information regarding the various religious denominations, will be sent free to any reader of the BANNER, on sending a penny stamp to R. Banks & Son, Racquet-court, Fleet-street, E.C.

THE Annual Meetings of the British Israel Association will be held on Thursday next, at Exeter (Lower Hall). Full particulars will be found in our Advertisement Page. A report will be given in an early 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.

VOL. XIX., No. 959. Entered at Stationer's Hall.] WEDNESDAY, MAY 15, 1895. [PRICE ONE PENNY.

*EDITED BY PHILO-ISRAEL.*

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## THE RULER OF THE WAVES ACCORDING TO THE GERMANS.

THE power of Great Britain at sea seems to impress the German newspapers as something vast, if we may judge by the reported utterances of the *Fremdenblatt*, "the organ of the German Foreign Office." If the accounts which reach us of the strides the French are making to overpower our own fleets be true, it is needful we should keep in advance of the naval strength of our neighbours, seeing that our possessions are everywhere, and the ocean is covered with the floating wealth of the world, coming to our shores, or sent out again by us to foreign countries. The Government now in power here appear to be ready to act faithfully by the nation, and to keep our naval defences in good order. The Naval Defence Act having expired this year, and the original limit laid down in it exceeded by £750,000, the result of the expenditure was, that we had 70 fresh vessels ready for, or in the service. For the new year, 1895-96, there are to be built four first-class cruisers, and four second-class cruisers. Besides that, there are to be 20 torpedo boat destroyers built. Portsmouth and Gibraltar are to be provided with fresh defensive works; two docks being built at Portsmouth. At Gibraltar the new mote is to be extended further, and a new dock constructed; also a new torpedo-proof harbour provided. These, and other works at Portsmouth, Chatham, Keyham, Dover, Portland, and Hong Kong, are considered a satisfactory promise of naval defence for the current year, and the nation has reason to be fairly content with the plans laid out by the Admiralty and approved by the Parliament for its further defence. The German paper quoted by the correspondent of the London *Standard*, on March 15th last, was to the following effect:—

THE ENGLISH NAVY.

(*From our Correspondent.*)

Vienna, Thursday Night.

A great impression seems to have been made upon the official world here by the English naval programme, and by the debate in the House of Commons on the Naval Estimates. The *Fremdenblatt*, the organ of the Foreign Office, devotes a leading article to the subject to-day. The increase in the active strength of the British Fleet between 1886 and 1894 is carefully described, full details being given of the enormous growth in tonnage, guns, and men; and the writer admits that the figures he has to quote took away his breath. He then give the principal features of the new programme, and adds:—"We poor people in this country, who have to count and recount every florin before the keel of a new vessel of half the size of these British ships is laid down, can only regard figures like these with the stupified admiration with which some poor devil looks upon a millionaire. But it must be admitted that in England wealth is coupled with a patriotic readiness to make sacrifices. The visible results already attained by the British Admiralty secure to the English naval giant a long and vigorous life. He will not lower his flag, and he is resolved to remain the ruler of the waves."

Israel "resolves to remain the ruler of the waves," because God has given her that position. It is one plainly predicted for Israel obedient in Deut. xxviii. 1—13, and is contained in that splendid prophecy which promises her universal dominion as "the people of the saints of the Most High" (Dan. vii. 27). The planet is to be the Lord Jesus Christ's (Rev. xi. 15, R.V.), and the "kingdom of the world" being His, the people will be His Israelite nation, blessed from their beginning for evermore (Ezek. xxxvii. 22—28, R.V.).

The German writer proceeds to notice British wealth, which enables them to build their ships, and supply themselves with such an astonishing number of them. This wealth not only serves patriotic objects by making sacrifices to defend the fatherland, the outlying colonies, and the nation's wealth, but it has a far higher use and object. It is God-given to Israel, and according to God's own promise and word in Deut. viii. 18, R.V., He uses it to establish His covenant which He sware unto the Hebrew "fathers as it is to this day." He uses it to expand His people's dominions and colonies so as to bring Deut. xxxii. 8, R.V., to pass.

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"When the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds of the people according to the number of the children of Israel." Why should this be so? Because "The Lord's portion is His people. Jacob is the lot of His inheritance." Few reflect how valuable Israel as a people are in God's sight, and that the nations of the world have even their boundaries fixed by the Lord with reference to "the number of the children of Israel." Israel occupies the tactical position surrounding them, and as she also holds their Gates, they really are subservient to her power, whether they will admit it or not! To the maritime nations, no doubt, British-Israel appears like "a naval giant," who means by the will of God to enjoy "a long and vigorous life," even an everlasting one, according to the prophecies (Ezek. xxxvii. 22—28, R.V.). When God dwells among His people as promised in the Scripture last named, and their location in their land is "for ever" and "for evermore"; when again the Lord's spiritual tabernacle and His divine sanctuary are placed and set up among them for evermore, we may recognise the vast value He sets upon His people, how dear they are to Him, and the true reason why they grow in power now from day to day!

The observance of the Sabbath in the manner prescribed in the Word of God is generally admitted to be one of the pregnant signs of our own nation's identity with Israel. How the Germans are feeling after the blessing which our Scriptural Sabbath observance brings with it to us, and yet how ready they are to prove that they are not Israel is shown by another extract from the London *Standard* of March 14th, to the following effect:—

SUNDAY REST IN GERMANY.

(*Through Reuter's Agency.*)

Berlin, March 12th.

During the debate upon the Post Office Estimates in the Reichstag to-day, Dr. Stephan, the Postmaster-General, replying to a speech of Herr Bebel, the Socialist Deputy, on the question of observing Sunday rest, promised that he would restrict Sunday duty in his department as far as practicable. He added, however, that the introduction of the English custom of Sunday observance in its entirety would be opposed to German ideas, and would foster a pharisaical spirit.

On their own showing, then, it appears that the German nation cannot be Israel, because:—

(1) They have no wealth.

(2) They do not consequently rule the sea.

(3) Therefore they do not possess their enemies' Gate.

(4) And in regard to the Scriptural observance of the Sabbath after the British fashion, they decline it because German ideas are against such observance, and a pharisaic spirit would be fostered by it!

The British possess all these gifts of God to Israel, and a score of others like them. We conclude, therefore, that they are Israel of the lost House of Joseph, and praise the Lord!

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THE Annual Meetings of the British-Israel Association were held on Thursday last. The afternoon meeting was presided over by E. W. Bird, Esq., and the evening meeting by Colonel Onslow. Both meetings were well attended, and much interest was taken in the addresses. A full report of the meetings, with *verbatim* reports of the principal speeches, we hope to give in our next issue.

ERRATA.—BANNER, p. 170, col. 2, last line, read Matt. xxi. 43; p. 175, col. 1, line 45, read Ezek. xxxvi.; p. 182, col. 1, ine 4, read Rev. vii.; p. 183, col. 1, line 10, read Rev. xix. 15.

## G. H. PEMBER, M.A., AND THE LOST TEN TRIBES.

BY J. S. BARTON.

HEREWITH I send you a cutting from the *Christian* of April 11th, giving an extract from Mr. G. H. Pember's new work, "The Great Prophecies of the Centuries Concerning Israel and the Gentiles," for which I am thankful to the editor. Like Mr. Wilkinson, the author clings tenaciously to the theory of "looking for the Ten Tribes in the place at which they were lost," which seems to British-Israelites about as sensible as if a man should go to the top of a church steeple and scatter to the winds the feathers from a pillow, and then after some weeks or months go again to the same place and expect to find them at his feet. Has not Jehovah said, "I will scatter you (Israel) among the heathen," &c.? See Lev. xxvi. 33; Deut. iv. 27, 28, not forgetting to note the proviso in vers. 29—31; and especially Hosea ix. 17, and many other like passages, which any Reference Bible or Concordance will furnish. As to looking for them among the Beni-Israel, or such like peoples, those who do so must form a strange notion of the strong nation that she that was cast far off was to become, according to Micah iv. 7.

Is it not strange that men who would seem to be intelligent and painstaking upon other points of Biblical testimony should still be so prejudiced or infatuated by their own dogmatism that they become judicially blinded thereby? Here is a problem for the physiologist. O that they could do as Cromwell is said to have begged his quarrelling divines to do—viz., consider it to be *possible* that they might be mistaken. Until they do so, I fear it is useless to attempt to open their eyes to the truth of established facts and of events passing before their eyes to-day.

Yet still it occurs to me whether it might not be possible in these days of conferences, seeing that it is hoped that our opponents are as anxious to elucidate the truth as we ourselves are, whether it might not be possible, and beneficial in the extreme, if some "round table conference" could not be inaugurated, at which such men as Mr. G. H. Pember, Mr. Wilkinson, or others on the one side, and Dr. Aldersmith, Rev. F. Aston, or Col. Senior might meet, say at some small room at Exeter Hall, and in a Christian and courteous manner thresh this matter out. Of course, we know there are conferences on prophetic truth and so on, but it is vain to expect to get an unbiassed hearing and judgment upon these matters in such assemblies; but if such an one or more, as suggested, accompanied with mutual prayer and conciliation, were attempted, consequences of untold benefit to the cause of truth (not victory) might ensue. Who can tell? I should certainly hail such an event as a harbinger of good, and should be happy to co-operate in such an attempt.

The following is the article in question from the *Christian*:—

"THE PROPHECY OF AHIJAH.*

"The sad story of the children of Abraham after their settlement in Canaan is well known. They fulfilled to the letter the prediction of Moses in regard to the second epoch of their history. And apostasy from God soon led to dissensions among themselves, so that at length the nation was divided into two distinct and frequently hostile kingdoms.

* Extracted from "The Great Prophecies of the Centuries Concerning Israel and the Gentiles" (7s. 6d. Hodder and Stoughton).

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"But at the time of the disruption many of the God-fearing Israelites left their own tribes, and joined themselves to Judah (2 Chron. xi. 13, 17). Further immigrations are recorded as having taken place in the reign of Asa, when the pious among the Ten Tribes saw that Jehovah was with that king (2 Chron. xv. 9). Moreover, some at least among the "divers of Asher and Manasseh and of Zebulun (2 Chron. xxx. 11), who humbled themselves in the reign of Hezekiah, and came to Jerusalem to the passover, doubtless remained there, and so escaped the earlier captivity of Israel. Many, therefore, from the northern kingdom migrated to Judah at different times, were incorporated with the Two Tribes, and thenceforth shared their fortunes.

"But the great masses of the Ten Tribes remained with Jeroboam and his successors, and quickly fell under the wrath of God; for in revolting from the House of David, and separating themselves from the temple, they had deserted the king whom He had chosen, and despised the place in which He willed to be worshipped. The sin of Ephraim was double: he had forsaken his God and his king.*

"The lawless spirit of the Ten Tribes was manifested immediately after the separation; for in defiance of the second commandment they set up golden calves at Bethel and Dan, and dared to worship again the abomination that had brought affliction and death upon them in the wilderness. Nay, they seem to have gone still further, and to have served "other gods and molten images," thus breaking the first commandment also (1 Kings xiv. 9).

"Therefore the Lord sent a message to Jeroboam by Ahijah the prophet, who, after predicting the utter destruction of the king's house, and the immediate death of his sick child, went on to pronounce the doom of his people in these words: 'For the Lord shall smite Israel, as a reed is shaken in the water; and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river' (the river is, of course, the Euphrates); 'because they have made their Asherim,† provoking the Lord to anger' (1 Kings xiv. 15).

"Such was the decree; but the mercy of the Lord delayed its execution for more than two hundred years, at the end of which time Shalmaneser transported the captive Israelites to localities in Assyria and Media, on the other side of the Euphrates.

"Now, there is great significance in the appointed place of exile. For when God called Abraham out of the Ur of the Chaldees, He first led him to Haran, and, after the death of his father, bade him leave for ever the idolatrous country of his kindred, and cross the Euphrates into a land which He would show him. Abraham did so, and was thenceforth spoken of as a Hebrew—that is, 'one who has crossed over'—by which name his descendants also were known to other nations.

"But the Ten Tribes had begun to practise the very idolatry out of which their father Abraham was called; therefore God would send them back into the midst of it to the other side of the river, which formed the boundary to Abraham's land, and would deprive them of the name of Hebrews.

"Subsequently the prophecy of Ahijah was repeated by Amos in a somewhat veiled form, 'Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the Lord of Hosts' (Amos v. 27). Here the prophet says, 'beyond Damascus,' because Israel was then in fear of being carried captive by Syria; but Amos tells them that they were doomed to be led far beyond the capital of the Syrians. And so the real meaning of the prophecy is disclosed by Stephen, who cites it in the words, 'And I will carry you away beyond Babylon' (Acts vii. 43)—that is, beyond the Euphrates, on which Babylon is situated.

"Accordingly, in the second book of Kings we read: '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 Harbor by the river of Gozan, and in the cities of the Medes' (2 Kings xvii. 6). Thus the word of God by Ahijah was fulfilled, and the Ten Tribes were rooted up out of their good land, and located in the Assyrian provinces and in Median cities, all of which were on the eastern side of the river Euphrates.

"In the Scriptural narrative of the re-establishment of the Two Tribes in Palestine, there is no mention of the Ten. Only the heads of the Houses of Judah and Benjamin, with the priests and Levites, are said to have accepted the invitation of Cyrus (Ezra i. 5).

"Josephus, however, affirms that Ezra sent a copy of the permission to return to all those of his own nation that were in Media; but adds, that although some families responded, the entire body of the people remained where they were. 'Wherefore,' he continues, 'there are but Two Tribes in Asia* and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates until now, and are an immense multitude, and not to be estimated by numbers' ('Joseph. Ant. Jud. XI. v. 2').

"Moreover, Josephus intimates that they were keeping up some intercourse with their brethren; for, in his preface to 'The Wars of the Jews,' he states that one of the reasons which stimulated his countrymen to defy the Roman power was the hope that 'the whole multitude of their nation which was beyond the Euphrates would rise in insurrection simultaneously with themselves.'

"And to this hope Agrippa refers in the famous speech in which he endeavoured to dissuade the Jews from their insane resolve; for, after describing the might of the imperial city, and the subjection of the great nations to her, he exclaims, 'What allies, then, will you procure for the war from the uncivilised part of the earth? For all those who dwell in the civilised † are Romans. Unless any of you is extending his hope as far as beyond the Euphrates, and imagines that those of his own stock who are living in Adiabene will come to his assistance.'

"It is evident that Agrippa was acquainted, not merely with the locality, but also with the circumstances of the Ten Tribes. Since the Euphrates was the boundary of the Roman Empire, they were not, like their brethren of the

* In later times God says by the mouth of Hosea, "They have set up kings, but not by Me; they made princes, and I knew it not; of their silver and their gold they have made them idols, that they may be cut off" (Hosea viii. 4).

† The Asherah was a phallic symbol, carved from a wooden stake, or the trunk of a tree, and sometimes fashioned into a rude representation of the god. Its mention shows that Israel had been drawn into the vilest abominations of paganism.

* Of course, Josephus does not mean the continent of Asia, nor even Asia Minor, but only the Roman province of that name, which included Mysia, Lydia, Caria, Phrygia, on the western side of Asia Minor. "Asia vestra constat ex Phrygia, Mysia, Caria, Lydia." (Cic., "Pro Flacc.," 27).

† *hē oikoumene*, scil. *ge*, literally, "the inhabited earth"; but the word seems to have passed into the meaning of the settled or civilised parts of the world. Hence the Greeks used it of their own land in contradistinction to that of the barbarians; and subsequently it was applied, as in the passage quoted above, to the Roman Empire as distinguished from the rest of the world, which Josephus called *hē aoikētos*.

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Two Tribes, under its dominion, but were subject to the rival kingdom of Parthia.

"Lastly, toward the end of the fourth century, Jerome, having occasion to refer to the Ten Tribes in his commentary on Joel, remarks: 'Even to this day they have their habitation in the cities and among the mountains of the Medes.' (See also 2 Esdras xiii. and the Midrash Rabbah.)

"And it is in the same neighbourhood that modern travellers have found what they believed to be the remains of the missing Israelites. Dr. Grant supposed the Nestorians to be their descendants. Sir Alexander Burnes and others have detected them in the Afghan tribes; and this opinion is certainly supported by strong evidence. It has also been pointed out that the so-called Jews of Persia will not own the name, but assume that of Beni-Israel, evidently because they believe themselves to belong to the Ten Tribes.

"And these different localities correspond remarkably with the only countries beyond the Euphrates that are mentioned in the second chapter of Acts. For Parthians, Medes, Elamites, and dwellers in Mesopotamia are said, as being sons of Israel, to have been present in Jerusalem at the ever memorable Feast of Pentecost.

"Thus Divine prophecy, the historical Scriptures, uninspired writers of antiquity, and modern research, all concur in placing the Ten Tribes on the other side of the Euphrates. And in final and decisive corroboration of this testimony, we read that when the Lord shall set His hand again the second time to recover the remnant of His people, the Ten Tribes will be brought as 'outcasts,' 'that are ready to perish,' to the farther bank of the Great River (Isa. xi. 12, 15, 16, xxvii. 13; Zech. x. 10, 11). There He will signify to them that the curse pronounced by Ahijah is exhausted, and the long exile ended. For He will smite the hitherto impassable flood into seven streams, so shallow that men can pass over them in their shoes, without need of boat or raft. And thus, 'There shall be an highway for the remnant of His people which shall remain from Assyria, like as there was for Israel in the day when he came up out of the land of Egypt' (Isa. xi. 16).

"It is clear, then, that the teaching of the Bible is directly opposed to the Anglo-Ephraim theory, which regards the English as the tribe of Ephraim, and the prosperity of their Empire as the fulfilment of the blessings which God has promised to bestow upon Israel 'at the end of the days.' For the Ten Tribes must still be dwelling within the ancient Assyrian realm, beyond the Euphrates; and 'the end of the days,' as we have already shown, is not the present age.

"Moreover, from the twenty-first verse of the Song of Moses we learn that during the epoch of Israel's rejection—that is, during the present age—God would provoke His people to jealousy by transferring His testimony to another nation without the pale of Israel; a nation, too, which up to the time of the transference would have received no Divine commission or laws from Him as Israel had done.

"The fact, therefore, that any nation of these times is, like England, prominent in the work of the Gospel affords a decisive proof that it is not one of the tribes of Israel.

"Yet again, the prophecy of Balaam declared that during the same period of Israel's rejection the world-dominion should be given first to Asshur, and then to certain Western powers. And Daniel subsequently resolved Asshur into Babylon and Medo-Persia, and the Western Powers into Rome. It is, then, in these empires, and in the kingdoms into which the last of them is now broken up, that all power over the prophetic earth is vested, until the Lord Jesus appears to take it to Himself, and to bestow it upon the Twelve Tribes of Israel.

"Hence the present age is called the times of the Gentiles, and it must continue until, as the Lord Himself tells us, its close is announced by signs in the sun, and in the moon, and in the stars, and by distress of nations upon the earth, with perplexity heightened by a fearful commotion and roaring among the waves of the sea (Luke xxi. 24, 25).

"As soon as these signs appear, the time of glory for the whole House of Israel will be at hand. But, until then, the doom of the Ten Tribes must remain unchanged, and they must endure, not merely the sentence pronounced by Ahijah, but also that which was uttered by Hosea: 'The children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod, or teraphim: afterwards will the children return, and seek Jehovah their God, and David their king, and will go trembling to Jehovah and His goodness at the end of the days' (Hos. iii. 4, 5)."

29, Blenheim-gardens, Willesden-green, N.W., April 12th, 1895.

(The Editor of the BANNER proposes in the next issue to notice some of Mr. G. H. Pember's statements, and answer them.)

## HISTORY AND ISRAEL.

By E. REEP.

### PART I.

FEW of us realise that between the Old and New Testaments there is an interval of 400 years; an interval equal to that from the reign of Henry VI. to the accession of Queen Victoria. A space of 400 years! What stupendous events may have happened in this lapse of time in the history of the Hebrews?—events quite as remarkable and as momentous as those which have taken place in the history of England since the son of Henry V. came to the English throne. The Scriptures being all but silent as to that shadowy secret interval of time, less sacred sources of information alone afford us a glimpse of that mute page of human history and human development. Unfortunately the degeneracy of the Israelites while in Palestine is conceived to be permanently characteristic of them elsewhere. Thus any conception of the expatriated Ten Tribes in any condition but a state of barbarism has been and is still relegated to the limbo of the ridiculous. But this ought not to be. One of the last promises of the Old Testament implies very sweeping changes and advancement in the impending and distant future of the covenant people. Ancient inert types and customs were to pass away; new things were to be declared; iniquity was to be swallowed up, and in the midst of Israel and Judah, redeemed and reformed, God's richest blessings poured out. Such a metamorphosis of a priest-ridden, idolatrous people was a matter not to be accomplished in a day nor in a century. Obviously it was to be the work of time, of many centuries, but no less certain on that account.

From the days of Malachi external influences were all powerful in Palestine, as in other countries, in marking out new stages of Hebrew history. When the Jews, says Dr. Wace, looked outside the boundaries of their own nation, it seemed to them as if all else were Greek. In Egypt alone, principally in Alexandria, there were, in the time of Philo-Judæus, not less than a million of Greek-speaking Hebrews. These Alexandrian Israelites are stated to have been of the same origin as the Spartans or Lacedæmonians, and it was

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for their especial benefit, no doubt, that was executed the Septuagint version of the Old Testament Scriptures, which accordingly may be called the House of Israel's version of the Old Testament, to whom the Hebrew language was practically unknown. Hence it was not until the second or third century B.C. that the House of Israel had any adequate chance of obtaining a knowledge of the inspired writings of the prophets, so that, but for the Septuagint, the Hebrew Bible would have been, beyond Judæa, a sealed book.

It is supposed that the Jews of Palestine repudiated the Greek Old Testament (the Jews did not encourage the study of foreign languages, Josephus Antiq. xx. xi. 2), and that for this reason they held themselves aloof from their Hellenist brethren.* Possibly this Jewish prejudice may also account for the daughters of Israel being unfavourably compared with the daughters Judah in the history of Susanna (verse 57). Besides the vast number of Greek-speaking Hebrews there was a large number of Persian-speaking Hebrews in Media, whence, according to the Book of Tobit (xiv. 4), they spread themselves abroad. While the Jews of Nineveh were afflicted with various miseries, the Hebrews of Media were comparatively secure and happy, for Tobit advises his sons to hasten from Nineveh to Media, to that "good land" where for a time at least there would be peace.

Whatever may have been the feelings of the Jews against the multitudes of Israelites out of Palestine, their religious beliefs at the time of our Lord's birth show the intrusion of speculative elements which had little to do, as observed by Neander ("History of the Christian Church"), with the orthodox faith of the Jewish Church. There were sects innumerable, the most notable, of course, being the Pharisees, Sadducees, and the Essenes. Of these we learn a good deal from Josephus. The Pharisees were fatalists. Life, they considered, was governed by a mysterious irrevocable destiny, and yet as liable to a chance chapter of accidents, which philosoply was broad enough to allow that all souls are incorruptible; nevertheless the good only are born again in another body, the bad being doomed to eternal punishment. The Sadducees, famed for their judicial severity, denied the absolutism of fate, believing that human actions are under human control, so that men are themselves the authors of their good and evil destiny. They differed also from the Pharisees by refusing to acknowledge the divine authority of the oral law, much as Methodism has rejected the authority of the Church (so-called). They were, we may say, the Wesleyans of the old dispensation, regarding only the written law as of divine origin. Our Lord, however, regarded both these sects, though they were esteemed the theologians of their day, as ignorant of the Scriptures; they were equally blind and equally deluded by their own dogmatic creeds. The Essenes were of quite another order of thought. The letter of the law was in their eyes subordinate to its spirit. They objected to animal sacrifice, and were therefore vegetarians, yet they were, as Philo-Judæus tells us, devoted to the service of God. Their frugal mode of life tallies exactly with Strabo's description of the Getæ or Daci (same people as Danes of Scandinavia), who, like true Essenes, abstained from animal food, and, says Strabo, were devoted to the worship of the Supreme Being.† In the time of St. Paul the Essenes in Palestine and Syria numbered over four thousand; they are said by Philo to have avoided cities and, like the Magi of Media and Persia, to have largely occupied themselves in the study of science and natural philosoply for the purpose of extending and magnifying truth.

If sectarianism produced schism and discord in Judæa, we can hardly suppose that Hebrews, colonising almost every region of the earth, and that from the time they first became a nation,* were less affected by the evolution of religious thought than the Jews who were living in the very land wherein God had had His dwelling and established His tabernacle. Opponents to British-Israelism would do well to remember before they reject the Hebrew origin of the British or Anglo-Saxon race, on the ground that the British do not conform to ancient Mosaic rites, that religious customs were as open to innovation in bygone days as in this modern nineteenth century. The eye was no more satisfied with seeing, nor the ear with hearing then, or at any other time, than now. Then as now men endeavoured to get behind the mysteries of God, and then, as now, failed to solve them. Hence we find the Hebrews in Egypt, Phœnicia, Media, Persia, Pamphylia, Cilicia, Thessaly, Macedonia, Attica, Argos, Asia Minor, and various other countries practising different forms of worship, although each and all of these forms had their origin in patriarchal or in Mosaic ordinances. We see evidence of this, if we can see at all, in nearly all the religious systems of the world, more especially in the Greek mysteries and the religion of the Magi. Prejudice is always the handmaid of ignorance; thus it has been too generally assumed that, with the exception of Judaism, all Oriental cults of the ancient world were and must have been essentially Pagan. It is not, however, from such a point of view that Philo-Judæus, Jew as he was, looked upon Magianism or the religion of the Magi. He not only speaks of the Magi with the deepest respect, but asserts that they were active in initiating their followers in the divine virtues and in divine truths. This is a matter of some interest to British-Israelites, since the home of Magianism was the home for a considerable period of a large deportation of Israelites of the House of Israel, who in all probability were the founders of the faith. If so, then there is nothing strange in Philo commending them to our admiration; and we have the satisfaction of knowing that our forefathers of the House of Israel, even at the beginning of our era, when the Magi had electrified all Judæa by proclaiming the Messiah's advent, had discarded their idol-worship and were serving the true and only God.

Seven hundred years had wrought this beneficent change. Moveover, throughout these centuries the colonising multitudinous posterity of the captives of Samaria had been revolutionising the principles of religion and government among all nations. "Go back to remote times," says the historian,† "and observe a nation (the Sacæ or sons of Isaac) issuing step by step from the forests of Scythia incessantly increasing and dividing to take possession of the uncultivated countries which it met with in its progress. Very soon after we see the same people, like a tree full of vigour, extending long branches over all Europe; we see them also carrying with them, wherever they came, from the borders of the Black Sea to the extremities of Spain, of Sicily, and Greece, a religion simple and martial as themselves, a restless, unconquered spirit, and a form of government dictated by good sense and liberty." To this healthy, splendid past of

* The word Hellenist was applied to Hebrews residing out of Judæa, who used Grecian language and manners. In Acts vi. 1, ix. 29, xi. 20, Israelites or Hebrews are called Grecians. See "The Bible Handbook," by Dr. J. Angus.

† According to Josephus some Essenes were known as Dacæ-Antiq. xviii. i. 5 (see foot-note).

* Philo-Judæus, vol. iv. pp. 70, 161, Bohn's edition.

† See Mallet's "Northern Antiquities."

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their ancestors, ordinary British folk remain ignorant or indifferent. Professor Freeman has been provoked into noticing this fact. He says: "The strange eagerness, unparalleled on the part of any other nation, with which so many Englishmen strive to turn their backs on themselves and to proclaim themselves anything but what they are—the astounding state of mind in which an educated man can talk with scorn of the savagery of Anglo-Saxons as of a people with whom he has nothing to do—is largely the result of blundering traditions and a confused nomenclature: when it springs from any more pardonable cause it comes from looking at the Teutonic settlement in Britain by itself, and not as part of the great wandering of the nations."* With Englishmen of this "astounding state of mind" Professor Freeman unjustly classes Anglo-Israelites; for he further says: "There are indeed some with whom one cannot argue; one cannot argue with an Anglo-Israelite, as one cannot argue with a man who says, with far better grounds for his belief, that the earth is flat" (Oxford Lectures, p. 67). This is somewhat severe on Anglo-Israelism; it will not, however turn the Anglo-Israelite from the supposed error of his ways. It will not alter his intense inner conviction, evolved out of a close study of Holy Writ and historical research, that in the Anglo-Saxon or British race has been discovered a nation of whom it is written: "And it shall come to pass that in the place where it was said, 'Ye are not My people,' there it shall be said, 'Ye are the sons of the living God'" (Hos. i. 10).

*(To be continued.)*

## EGYPT AS IT IS REGARDED IN MELBOURNE.

In our leader of March 20 last (No. 951 of the BANNER) we drew attention to Abbas Pasha's attempt to get rid of his British tutors, and their military protection of his country. We have now before us the annotations of *The Age* newspaper, of Melbourne, of Feb. 28, on the same episode, with the editorial remarks in general as to the value of Egypt as a strategical centre, regarded from the standpoint of the Australasian trade with Great Britain. In the first place, the value of the entire trade of Egypt is about twenty-two millions, of which more than half, or twelve millions, is with our own Islands. There is, besides, the transit trade through the Suez Canal, of which certainly seventy-five per cent. is British. It is argued from these facts that, with a hostile ruler in Egypt, "the petulant boy Abbas Pasha," we cannot afford, on this ground alone, to let Egypt have her own way, and dismiss her British protectors, because it is certain that the moment we leave the delta of the Nile the French will take our place, since Egypt cannot stand alone. *The Age* declares that this fact is patent, and cannot be denied. One or other of the European Powers must hold the Nile Valley as well as the Canal. If we resign, the French in possession will make short work of our Australasian trade, which is bound to take the direct route to the East and South, *via* the Canal. The French, seated in power at the Gate of the trade route between the West and the East, would be disastrous to Australasia, says *The Age*, and to the United Kingdom as well. The article goes on thus:—

"The evacuation of the Nile Valley is not to be dreamt of, in spite of the philo-Gallic sentiments of Sir Charles Dilke and the weak-kneed humanitarianism of the Peace Society. The other alternative is to strengthen our hold on Egypt, and to let the world understand that it is impossible for England to allow any one else to control the Valley of the Nile. Nor is the present system of England governing Egypt in the name of and through the Khedive satisfactory. History teaches us that such a system must break down. When Clive overthrew the power of the Nawab of Bengal at Plassey, he thought it would be possible to govern through the native prince, but a very few years' experience proved that such a system was impossible. Both our nominee, Meer Jaffier, and his son and successor, were restive under British control; but the elder and more experienced man, knowing the power of the Company, did his best to meet the wishes of the real rulers. Tewfik Pasha, in exactly the same trying position, behaved in the same way; he had seen Tel-el-Kebir the Plassey of Egypt. Abbas Pasha was too young to understand in what direction the current of history was setting, and, like Meer Jaffier's son and successor, kicked against the pricks. That prince had to be deposed and pensioned off. Such will be the fate of Abbas, and the more restive he shows himself the sooner will he bring this inevitable fate upon himself. He cannot help himself, nor will palace intrigues do any good. Nor can England do otherwise than follow in Egypt the steps she was compelled in self-preservation to take in Bengal. A British Empire has arisen in India, and a vast British trade has been called into existence in the Far East. In addition, a cluster of communities of British origin have sprung up in Australasia. Egypt lies on the main road between these and controls it, and if the road is to be kept open to British trade it must be held by England. Without India, Lancashire would be bankrupt to-morrow; Scotland would feel the loss of the China trade most acutely; while the market that is awaiting exploitation by Australasia would vanish, and leave us still with the necessity of exporting more and more raw produce and food, but with no market upon which to place our produce. What must be done is perfectly clear, only it is much to be feared that both Liberals and Conservatives in England will prefer to drift rather than boldly take the safest course—to state that under no circumstances can England evacuate the Nile Valley. As in Bengal, the natives do not know whom to serve, for no man can serve two masters. Their sympathies are naturally with Abbas. But against this is the very strong argument of material benefits. That they know British rule will give them, for they already recognise the improvement that British rule has effected. But, so long as they believe that they may in the end be handed over to their own ruler, they will not openly take part with the British for fear of eventual consequences. The same difficulty was experienced in Bengal. But all difficulties vanished when the double system was abolished, and the Company openly assumed the control of affairs. We venture to prophesy that the same thing will occur in Egypt; but hesitation and half-measures only prolong the evils, which are daily growing more formidable. The present arrangement is of a temporary nature, and cannot last. A state of expectancy is impossible, therefore it must be put an end to. Some arrangement must be made with the Sultan by way of compensating him for the loss of revenue which he derives from the Egyptian tribute of £750,000 a year. That sum may be capitalised and paid over, or its continuance may be guaranteed, or England may guarantee an equivalent amount of the Ottoman debt. The problem is not one that will seriously tax our financiers."

There is, no doubt, truth at the bottom of the above remarks of the Melbourne *Age*. It is impossible for us to give up Egypt now, and it is almost as impossible to incor-

* Four Oxford Lectures—"Teutonic Conquest in Gaul and Britain."

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porate it with the Empire after the repeated promises of the British Government, made by both parties, that their occupation was only meant to be temporary, and would cease and determine when we had educated Egypt and made her capable of going alone! We all know that day will never come. It has never come in India, and it is even less likely to come in Egypt! We are in a great difficulty, and must perforce leave ourselves in the hands of God, as the "blind" ones, and trust Him to make our way plain according to His promise in Isa. xlii. 16, R.V. God has arranged the geographical position of His people's Empire, first in the West and the East, and then in the far South and the South-east. The route to connect the two extremities passes, like one of the narrow defiles of the Himalayan *ghâts* on the road from Peshawur to Chitral, through the narrowest of channels at Port Said and Suez, along the Red Sea—one of the narrowest and longest seas in the world—with Egypt as the dominating factor at the narrowest point, thus completely commanding the ocean traffic. Egypt is indeed the Gate of our route, the possession of which by our enemies must prove fatal to our own nation and to our mighty colonies in Australasia as well; but which, according to the prophecies, must be in our hands, as God is true, to make our nation safe, and its commerce with our colonies and India secure.

To any one who reflects, it must seem wonderful that God, foreseeing the modern condition of His people Israel, should have provided for their needs by securing to them the Gates of the ocean highways connecting their Isles of the West with their Australian and Cape colonies, as well as India, by giving them the Gates of the route—first in Gibraltar, then in Malta, then Aden, Perim, Socotra, and lastly Egypt itself. He must be blind who fails to recognize design in all this by Him who is the God of Israel, guiding and guarding them through the ages, and making them at last stronger than all their enemies in the matter of the Gates, of which Egypt is not the least. Our Australian friends have always been quick to see the importance of Egypt to the Empire; and on one occasion, when we seemed to want help, what time British interests were in danger in and near Suakim, they sent us a contingent of troops at their own cost to assist their old mother of "the Isles of the West." The nations realised then that in British-Israel they would, if they ever came to blows, have a mighty antagonist indeed. And for this let Israel always praise the Lord!

## NEW SOUTH WALES AND ITS SOURCES OF WEALTH.

(*Concluded from page* 204.)

### PART II.

"Now if time served and your patience lasted I might advert to our fruit industry, our increasing production and export both of fresh and dried fruits, of our canneries and jam factories. We produce the fruit and the sugar too, and under a more enlightened fiscal policy we could supply the world. There are our fisheries, to which increasing attention is being given. Our tanneries, boot factories, and potteries. Our magnificent hard woods and timber, not excelled in any country of the world. Our fibres, drugs, dyes, and other vegetable products; but I must say a word or two in the short time left at my disposal on the teeming wealth of our mines and the extraordinary variety and richness of our mineral deposits.

"A stroll through the excellent museum attached to our department of mines in Sydney, would warrant the use of the most superlative language in describing our mineral wealth. In diamonds, emeralds, rubies, opals, and other gems, I do not think we need lower our colours to any known gem-producing country, not even to Ceylon, the pearl of the East, and the far-famed Island of gems. Certainly, the pearl-shell fisheries on the northern Australian coast are about the richest in the world. At Bingera, in New South Wales, and in other localities, I believe we have just as rich diamond deposits as any that have been found in South Africa. Mr. A. S. Low and party are now searching systematically for the lower and richer drift by the aid of the diamond drill, and they will, I believe, achieve success, and reap a rich reward for their enterprise and outlay.

"Our gold industry is now entering on a fresh revival. Better methods are being employed. The most perfect appliances are taking the place of the crude, clumsy machinery of a more primitive time. In more than one locality companies have been formed, armed with Parliamentary authority, to utilise water power, hitherto running to waste, in the production and application to the mines of electric energy, thereby cheapening and increasing the output very materially. Of course, the application of this new force will not stop short at mining. The total gold product of the colony up to the last year recorded, namely, to the end of 1892, was roundly £39,000,000.

"Our silver deposits are known to all the world. Who has not heard of Broken Hill? But that is only one out of many argentiferous centres. The production of silver and silver lead, up to the same year as last quoted, was £14,000,000, and it is now at the rate of £2,500,000 a year.

"Tin, for the same period, £6,000,000. Copper £3,500,000. Coal, £27,000,000, being now at the rate of 4,000,000 tons a year.

"Of iron we have rich deposits, contiguous to limestone and coal. In time, it is a certainty we shall have a black country of our own.

"Of less known minerals, I might mention the extraordinary rich deposits of natural pigments—red, white, purple, and yellow oxides. In fact, we have them in vast beds of almost every colour, and, as may be seen from the samples I have with me, of exceeding brilliancy and purity. They are, in fact, natural paints; they need little preparation, can compete with the best colours in this market, at a great reduction in cost, and if we could only overcome the conservative prejudices of the trade, they are destined to become, as they deserve to be, a very important element in our future trade relations with the outside world. These paints and colours are now being extensively used for large Government contracts in Queensland and New South Wales, by the railway and other departments, and the London agents, R. H. Gate and Company, of 28, Gracechurch-street; or Walter S. Hindley and Company, of Queen-street, can afford every information to any interested inquirer.

"Of alum, which is so much used in various arts and manufacturing processes, we possess a veritable mountain at Bullahdelah, near Port Stephens. The deposit has only recently been opened up, and contains an average of 80 per cent. of alum. Works have recently been started here in England for the treatment of the alumite, resulting already in regular weekly shipment.

"Of coal we are assuredly the most richly endowed of all the colonies of Australia. This valuable mineral is widely distributed, and consists of almost every known variety, from ordinary lignite, steam, and gas coal, to the rich cannel coal and petroleum shale of which vast deposits are known

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and have been profitably worked for many years. The principal coalfields hitherto worked have been at Newcastle, at the mouth of the Hunter, and for some distance up that fertile valley. Of late years the southern coalfields at Bulli and along the Illawarra coast district have been creeping up on Newcastle, owing to the cheaper working of the coal and its greater suitability for steamships. These two opened districts, Newcastle on the north, and Bulli on the south, are the terminal outcrops of a vast carboniferous bed or basin, which extends the full length of the distance between the points. All geologists have agreed that the coal measures underlie the populous city of Sydney, with its splendid stretch of harbour, and several attempts have of late years been made to verify, practically, this confident assertion of the scientific theorists. One can see at a glance how vastly important to the numerous lines of great ocean steamers that make Sydney their terminal port would be the proximity of a bountiful and cheap supply of good steam coal, which could be raised beside the wharf as it were, and put into the ships' hold without any intermediate handling or expense, direct from the pit mouth. So important was the settlement of this scientific guess thought to be, that the Government contributed pound for pound to a plucky syndicate, that had begun boring operations with the diamond drill, to practically test the truth of the matter and settle the question. After much anxious work and large outlay, the magnificent seam was struck, at a depth from high-water mark of not so much as 30 feet within the exact depth which had been predicted by the geologists—a most happy and valuable verification, indeed, of the truth of scientific induction.

"The importance of this discovery to the port, trade, shipping, and manufacturers of Sydney cannot be over-estimated. Yet we have sceptics of such a character as the gentleman who, in criticising my address before the Royal Colonial Institute last month, used such words as these:—'Just fancy,' he said, 'what it will cost to sink for and get coals from a depth of 2,700 feet, about five-eights of a mile.' 'Certainly all the export trade,' he proceeded to say, 'will be still supplied from the Newcastle and Southern mines, and until they are exhausted or sunk to this depth (which will take centuries to accomplish), he thought this wonderful seam on the shores, of Port Jackson would in no wise realise my expectations.' This is an instance of how 'A man's worst foes may be those of his own household.' If we have a retired Sydney merchant thus unbelieving and scornful, how can we complain of those who are perfect strangers to our resources and the character of our people to do anything except largely discount our utterances, and make a mock of our truest descriptions.

"Happily, however, the verity of this momentous discovery, and the incalculable potentialities which is involves, are based on such authoritative deliverances as to compel the belief of every practical-minded and reasonable person.

"It is a commonplace in the history of British coal mining to profitably raise coal from even greater depths than this. The Royal Commission on Mines—surely a sufficient authority—has laid down 4,000 feet as a workable depth, whereas this pit, on the verge of Sydney Harbour, right in the heart of the shipping, and within cable's length of warfage facilities sufficient for the biggest steamer that has ever yet been built, will be only 900 yards. In Belgium, seams of only 2ft. to 3ft. in thickness are profitably being worked at this moment at a depth of 1,200 yards, and the Sydney seam is some 10ft. thick, instead of only two or three, as in Belgium.

"As I am only concerned here in giving you the scientific and economic facts, I refrain from wearying you with further extracts from, admittedly, the very highest authorities; but, surely, I have said enough to satisfy any candid and unprejudiced mind that here we have made a discovery of natural wealth, calculated to enormously increase the riches and importance of the chief city of Australia, and with cheap fuel, so easy of access to ships, we may expect cheaper freights, and this opens out possibilities of increased trade, improved credit, and a more intimate connection with our own kith and kin at home, based on mutually beneficial and profitable commercial relations; quite sufficient to justify me in having thus prominently drawn your attention to this last startling proof of the unbounded resources of the fair colony, of whose citizenship I gratefully acknowledge myself a proud and privileged possessor.

"I could still go on to tell you of the resources of this favoured land. Much could be said of its scenery, its natural wonders, its value as a health resort, the recent enrichment of the Great Western plains by the discovery of abounding supplies of artesian water. The splendid deposits of marble, slate, porpyry, granite, and other building materials, all susceptible of use in the most ornamental purposes of architecture. An interesting paper might be written descriptive of the social, artistic, and intellectual life of the people, their recreations, politics, and polemics, but I am fearful lest I have already exhausted your patience.

"Suffice it to say that the prospective development of this the mother colony of Australia, bids fair to out-pace even the best periods of her past history. Her recuperative powers are as strong as her natural resources are magnificent, and with a temporary adversity have come those sharp lessons which are even now being manfully put to "sweet uses," while in all the higher and nobler elements of loyalty, integrity, honesty, and faith, the aspirations of the rising generation are, I think, in kindly responsive sympathy, with the sincere good wishes of England's best men and women. The best natures on both sides the great waters that divide us, yet increasingly are uniting us, are striving to appreciate, understand, and love, each the other more heartily as time goes on. To this end, may your presence here this night, and these poor words of mine, be a contribution, hearty though humble; and so, with loyal lips, and loving hearts, we may echo the toast, which is prayer, aspiration, and benediction in one 'For Queen and Empire; God bless and prosper both.'"

## THE SPHERE OF BRITISH-ISRAEL'S INFLUENCE IN AFRICA.

By Rev. Thomas Lowe.

England dominates in Africa, and her imperial sway will increase in that vast continent more and more. This influence is just and benign. We have reason to be proud of our unrivalled position in that wild, grand land—the land of Ham, the home of the negro races, and of many other swarming, swarthy tribes and peoples, speaking no less than 700 languages and dialects. The territory we have so hardly won we shall certainly hold against all comers.

National policy, humanity, justice, right, and Christianity imperatively demand our supreme rule in this glorious land of "lasting summer and many blossoming Paradises," with its gorgeous Fauna and Flora, its exhaustless mineral resources, tropical fruitage, containing unworked iron mines

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sufficient to supply the world for centuries; with immense waterways, mighty rivers, and lakes, that shall yet be ploughed and furrowed by the splash of paddle-wheels and screw propellers, to their secret solitudes and haunts, where the virgin soil has not been pressed by the footprints of civilization. Some may think these are utopian and optomist views. Not so. "Israel shall blossom and bud and fill the face of the world with fruit." It is one of the sublime purposes of God. It is our promised inheritance among the nations. "The heathen for our inheritance."

Formerly, we were an outskirt isle of the vast overshadowing of Roman power, now we are imperial and peerless in our sway of an empire of over 300,000,000 strong, in maritime and commercial enterprise, in political power, in prestige, in wealth, in military achievement, in colonial and moral extension and power, foremost in the van of nations.

Australia, Canada, South Africa, Central Africa, New Zealand, India, are our greatest, grandest fields of enterprise. Our motto must be the dying words of Xavier, who in the delirium of fever, dreamed of far extending conquests for Christ—"Amplius! amplius!" Further! further! We must re-echo the cry of the crusading warriors—"Deus Vult!"

God has given to British-Israel "the precious things of the earth." A gold mountain in Queensland, territories full of gold in Mashonaland and Matabeleland, diamonds in large quantities in Kimberley, ruby mines in Burmah. In five years, territory in Africa, as large as Central Europe had been opened and developed. The British South African Company possessed land and the mineral treasures in Africa, 1,200 miles long by 500 miles wide, with 100 miles of railways, and about 1,400 miles of telegraphic communication. Such has been the advance in the value of some of the soil, that a plot of land which was sold during the past year for £160, in six months afterwards was sold again for £5,000. "He shall have dominion from sea to sea." "And now I will not be unto the residue of this people as in the former days, saith the Lord of hosts."

"For their 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" (Zech. viii. 11—13).

The Meadow Side, Old Leake, Lincolnshire, April 6, 1895.

## OUT OF GALILEE ARISETH NO PROPHET.

GALILEE, as everyone ought to know, was, in our Lord's time, a province of the Holy Land, not under the government of Archilaus, *i.e.*, over Judea, but in that of his brother Herod Antipas. It lay outside Judea altogether. Samaria was to the south of it. The coasts of Tyre and Sidon were on the west and north of it, and to the east were Abilene and Iturea. Formerly the country of Galilee was the inheritance of the tribes of Issachar, Zebulun, Naphtali, and part of Asher, belonging to the House of Joseph or Israel. It was the country our Lord especially honoured with His presence. Some of His earliest miracles were performed there. The Jews were greatly prejudiced against Galilee and its inhabitants. That they had nothing to do with Galilee may be seen from John vii. 1, R.V., where it is stated that "after these things Jesus walked in Galilee, for He would not walk in Judea, because the Jews sought to kill Him."

The Jews were of Judea, their own territory, and they were not at all in Galilee, the despised. Hence our Lord, to avoid them and their murderous hatred, abandoned Judea and abode and walked in "Galilee of the Nations," where His believers mostly were, and where He found the majority of His apostles and disciples. The Jews, who were prejudiced against Galilee and the Galileans, denied that Jesus of Nazareth (a Galilean town) could be the Messiah, because the latter they knew from the Scriptures was to be born in Bethlehem of Judea, but not, as they supposed He was, in Nazareth of Galilee (John vii. 41, 42, R.V.). "Out of Galilee no prophet was to arise," answering to the Messiah. That was perfectly true. He was to be of the Jews, and born among them. He came to His own people of Judea, the Jews, but "His own received Him not" (John i. 11, R.V.). "But to as many as received Him, to them gave He power (or the right) to become 'the sons or children of God,' even to them that believe on His name." It follows then that, as the Jews of Judea rejected the Lord Jesus Christ, and some who were not Jews were to receive Him, and become at last "the nation" mentioned by the Lord, as those who should bring forth the fruits of the kingdom of God (Matt. xxi. 43, R.V.), and respond to the description above given, namely, as "the sons or children of God,"—it follows, we say, that the Galileans represented this people who were not Jews, but were connections of them and those whom the Lord distinguished by offering them the Gospel first.

The prophecy of Hosea i. 10, R.V., gives us a clue. The "Lo-ammi" children of Israel, outcast, and "not beloved," were to become as numberless as the sand of the sea, and, being recognised as "God's people," were to rank at last among men as "the sons of the living God." These were the House of Israel mentioned in Isa. lxv. 1, R.V. as contrasted with the rebellious House of Judah of verse 2. To the former the Lord gives this testimony:—"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." Hosea says that people was the Ten-tribed Lost House of Israel Isaiah says that that House shall be a Christian nation, called by the Lord, and obedient to His voice. Our Lord Himself, contrasting Judah with that nation, declares that to the latter shall be given the kingdom of God, and that they shall, as the result, bring forth the fruits of it, to the glory of the Lord, according to Isa. xxvii. 6, R.V. The Jews of our Lord's time were after all right; but they knew not why nor how! The Messiah was not indeed to rise in Galilee. He was to come of Judah and arise from the country of Judea. But He was to join Himself to "Galilee of the Nations," where Benjamin of the House of Joseph was located in His days; where other remnants, probably of the Ten Tribes, also were; and they were to receive Him.

Thence came the apostles, and the early church of the Lord Jesus. The kingdom of God was among them, and they were at last to develop into "the great and mighty," highly favoured Christian nation of the latter days, which we see before us now, and recognise by her signs, to be "the Israel of God." For she was to be, what the British are, "a great and mighty nation," highly favoured of God, possessing the Gate of her enemies, and full of zeal in the missionary cause, a veritable blessing to all the nations of the earth (Gen. xxii. 17, 18, R.V.). The prophet to whom we owe all we have received, even Jesus of Nazareth the Son of God, was not of Galilee at all as regards His birth. But He

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joined Himself to Galilee, the despised, and rejected Judah, who refused Him. He was born the King of the Jews. But when they cast Him off, He became the King of Israel, and remains so to this hour. He is our King; and through Him we reign and rule over so vast a portion of the earth. To Him be all the praise!

## THE GERMAN RATE OF POPULATION INCREASE.

We have received a communication from a correspondent at Manchester—Mr. J. F. Sanderson—in reference to the German rate of population increase, and asking our help to enable him to understand how it can be, that a paper called *Answers* can be correct in declaring that the German rate far exceeds that of the British, which men suppose to be the most rapid in the world. The extract from *Answers*, of April 13th, 1893, is to the following purport :—

**The notion that the population of Britain is increasing faster than that of any other European country is a mistaken one. The German people, who in 1816 numbered only 25,000,000, are now more than 45,000,000, and their present rate of increase is greater than that of any European nation. They add yearly 115 to every 10,000 of their population, while the United Kingdom adds 101 to the same number, and France only 26.**

In regard to this statement, Mr. Sanderson, who is much startled by it, remarks: "If the assertion made in the above be correct, we must, as believers in the Identity, be entirely wrong; and, if on the other hand it is only a rash assertion, it should by all means be contradicted."

In reply to our correspondent, we would ask in the first place on whose authority the figures are published? and what "German people" existing in 1816, who were then only 25 millions, are referred to? The German Empire, with which comparison is invited at the present day, was united into one body only in 1872, and it is manifestly improper to compare the numbers of the present united empire with the portion who, in 1816, were called "the German people." Again, we ought to be told if the comparison between the German people and our population in Britain includes those who every year leave our shores as emigrants to the British Colonies, to the United States, to India, and to the East? These certainly amount to about half a million per annum, and would alter the computation greatly, if these numbers have been omitted.

In regard to own view, we have the authority of Mr. W. E. Axon, M.R.S.L., in the *Quarterly Journal of Science*, July, 1873, twenty-two years ago, who asserted that then the German people, taking the mean of the north and the south, doubled their numbers in 100 years; but that the Anglo-Saxons in Europe did so once in 56 years, and the same people in the New World once in 25 years! In the Banner of October 17th, 1877, referred to in that of October 2nd, 1878 (Vols. I. and II.), we have calculations of our nation's doubling rate from A.D. 1658 to 1878, or 220 years on end, as once in 45 years for the whole period. That was an unparalleled rate, as we observed then.

In respect to the fact that Germany, has, indeed, a redundant population, and one that is increasing fast, it must be borne in mind that the promise to Israel was, that her seed should be like the sand of the seashore, the dust of the earth, and the stars of heaven; that thus she should become "a great and mighty nation," and the founder of many colonies in all zones. The promise did not specify, however, that other nations should not have a vast and increasing population. As a fact the Chinese answer that description. So, say some, the Germans do. The Japanese are prolific, and are increasing fast. But these races do not accomplish what God promised to Israel. The Germans, for instance, leave their shores continually as emigrants, but they do not emigrate to their own colonies! They prefer to strengthen ours, and become in the end Anglo-Saxons, either in the United States, or Canada, or Australasia. They strengthen our Empire, but not their own. Their great and increasing population only goes to feed ours, but it does not tend to carry out God's blessing to Abraham by supplying the fatherland with daughter nations in the four quarters of the earth.

Mr. W. L. Blore, writing on the subject on February 20th last (see Banner, Vol. XIX., p. 94), remarked thus :—"For ten long years Germany has been attempting colonization, but without success. In her territories there cannot be, all told, more than one thousand Germans. Her largest area is in Africa, where she has one of 800,000 square miles! Her total direct trade, to and fro, only amounts to £470,000. In 1890, 3,425 vessels passed through the Suez Canal; 77 per cent. were English, 5 per cent. German, 5 per cent. French!"

On the point of the comparative increase of German population and our own, we should be glad if any of our friends, possessed of accurate information referring to the present or last year, would oblige us by placing it at our disposal for publication in the Banner, with any observations they may have to offer. Mr. Sanderson's difficulty is a natural one, and should be met by accurate recent statistics bearing on the point.

## MR. CHARLES STUBBS AS A LECTURER.

Forwarded by J. S. B.

**Last evening we had a small gathering at my house to hear a lecture on "Great Britain and Israel," by Mr. Charles Stubbs, B.A., which gave great pleasure and enlightment to those assembled. One gentleman present, to whom the subject was new until a few days ago, was delighted with the instruction it afforded him upon the word of truth, and others were the same. It was only regretted that more were not present, only one-quarter of those invited putting in an appearance; but probably the fine weather and holidays were responsible to a great extent for that, and the date was the only one possible. Another lecture is hoped for on May 9th.**

## THE PRINCE OF WALES AND HAND-CLAPPING.

By M. H. B.

**It has been a matter of great interest to read the very instructive address, given lately at the Imperial Institute, by Dr. Jameson, on British South Africa, which was "Identity" all along the line: but the chief point to which it is desirable to call attention is what occurred at the close of the meeting, when H.R.H. the Prince of Wales, instead of calling for cheers, desired the company to show their appreciation by "clapping their hands"; because this is a distinctly oriental custom, as all residents in Palestine are aware, and it was a proof of the Israelite blood which flows in the veins of His Royal Highness, the "Prince of Israel."**

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

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

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

# THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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## ISRAEL AS BUILDERS OF SHIPS.

THE *Scotsman* of January 14th last published a very interesting article on this nation's ship-building operations during 1894, as compared with those of all the other nations of the world put together. The result is to prove that in this respect, as indeed in all others, the Lord has made good His promise to His people Israel, and so blessed us that we are "the head, and not the tail; above only, but not beneath, and set high above all the nations of the earth" (Deut. xxviii. 1, 13, R.V.). The facts are based on a summary issued by *Lloyd's Register*. They show that during 1894, apart from war ships, we launched 614 vessels of 1,046,508 tons, and of war ships 31, of 32,971 tons displacement.

In regard to vessels produced by foreign nations, it was shown that, during 1894, all foreign nations together built only 345 vessels of over 1,000 tons burden. We built, therefore, nearly twice as many vessels as all the other nations put together, but the tonnage of our output was nearly three times as great as that of all foreign countries. Our vessels were 614, compared with 345, and our tonnage 1,046,508, compared with that of all the foreign vessels—viz., 345,000. It appears, indeed, in Scotland alone the tonnage of the ships built during 1894 was about the same as that of all the other nations combined—viz., 364,388 tons as against 364,089. Scotland, however, built only 252 ships as against 345 by the foreigners. It appears that the proportion would even be worse for the latter if some of the Powers abroad were not accustomed to build their own war ships. The ships built abroad are smaller than those we build here. The proportion between sailing and steam vessels is very different to that abroad. Here, in 1894, our sailing tonnage was only 8 per cent. of the total tonnage. We launched only 65 sailing vessels in 1894, but we built and launched 549 steam vessels. Abroad they built, in 1894, only 170 sailing vessels, and only 148 steam vessels.

Of the total amount of ships we built in 1894 the great majority were for our own use. These were 517 ships of a tonnage of 908,613, the total being 614 ships of 1,046,508 tons. Of the rest, after satisfying the home demand, Germany took 14 of our ships measuring 41,730 tons; Russia ordered of us and took 19 ships of a tonnage of 15,453, which is five times that produced in Russian ship-building yards. The majority of the ships required by Austria, Belgium, and Spain, are built in the United Kingdom. Foreign countries, indeed, obtain more than a third of their annual supply of ships from us. Germany and Russia have been steadily increasing their orders for ships from the United Kingdom during the last three years. While Germany alone buys sailing vessels from us, our trade with the other nations is altogether in steam-ships. As far as ship-building is concerned, it is satisfactory to know, says the *Scotsman*, that we have not lost our hold of the foreign markets, or the "grip of the carrying trade of the world." This is shown by the great disproportion between the total amount of our annual product of shipping and its tonnage, and that of the rest of the whole world. Surely in this one phase of our national life and wealth, we verify in a conclusive and unique manner God's promise made to Israel exclusively, that if they were obedient to His will, He would make them "the head, and not the tail; above only, but not beneath" the nations, and set them high above them all "by the act and will of God Almighty, theirs and ours" (Deut. xxviii. 1, 13, A. and R.V.). As a means to an end, the acquisition of our national wealth, God has, by our shipping, given us the power to get wealth, as promised in Deut. viii. 18, R.V., and enabled us to lend to many nations, without the need to borrow of any, according to Deut. xv. 6, R.V. By the use of our abundant commercial and war navies we are able to command the seas, to acquire and secure the Gates; to obtain and people the desolate heritages, and convert them into gardens of the Lord, into colonies equal in size to three continents such as that of Europe! Aided by our navies, which are God-given, we are

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able to carry the Gospel, and the messengers of the Gospel, to "all nations, all families, and all kindreds of the earth," no one letting or hindering us. With the command of the sea, and the commerce which floats on it belonging to our merchants, we are able to give adequate protection to our company of nations, who find it to their advantage to remain faithful and loyal to their "old mother in the West," occupying the two small "islands in the North."

The subject of our ships and ship-building pursuits is closely connected with Our Identity, and justifies us in constantly bringing it before our readers as proof that the British are Israel, and that God is blessing us as He blesses no other people in the world, simply because we are Israel, to whom His promises were made. Wherever we look we see evidence that God has favoured us as He covenanted to do, such favours being blood-bought at Calvary; and the object being the publication of the Gospel among all nations by the people of His choice. Giving them "wealth, and the power to get it" (the very subject we are considering), He says, in Deut. viii. 18, that the gift is bestowed "that He may establish His covenant which He sware unto our fathers as it is this day." Giving us India and Africa as splendid theatres for our nation's missionary operations, He gives us at the same time the commission to bless all the nations of the earth, being first supremely blessed and qualified ourselves for the task, according to Gen. xxii. 18, and Isa. xxvii. 6, R.V. To the Lord be all the praise for these His mercies to us His people Israel.

## MR. G. H. PEMBER AND OUR IDENTITY.

In Mr. G. H. Pember, we suppose, we have an opponent "worthy of our steel," for he has a high reputation as a writer on prophetic subjects, and if he is against us we must, of course, look to our foundations, and see that they are based on truth. And yet, when we examine Mr. Pember's statements as they appeared lately, re-published on page 210-212 of the Banner, we find to our surprise that he knows so little of the grounds of our belief that he asserts that those who hold "the Anglo-Ephraim theory" are those who "regard the English as the tribe of Ephraim"! We certainly do not so; and we are certain that even the Rev. Robt. Douglas would not assent to the idea that "the English" are the tribe of Ephraim exclusively! Neither does any body, to our knowledge, look at "the prosperity of our Empire as the fulfilment of the blessings which God promised to bestow upon Israel at the end of the days, as declared in Hosea iii. 4, 5." Here Mr. Pember seems to confuse a prophecy relating to Judah, the second wife, yet part of "the children of Israel," with those relating to Ephraim or Joseph. For Judah, as distinguished from Ephraim-Israel of Hosea i. and ii., were to be without a king, a prince, a sacrifice, an image, an ephod, and a teraphim, but are yet to return and seek the Lord their God and David their king, and shall fear the Lord and His goodness "in the end of the days," yet future to our own epoch (as Hosea iii. 4 and 5 declare). If Mr. Pember insists on tacking a prophecy applicable to the Jews to the House of Joseph, he is sure to make confusion worse confounded, and end by misunderstanding the Scriptures.

Mr. Pember's great point is that the Ten Tribes "were placed on the other side of the Euphrates, and that they must be there now, because when the Lord comes He will find them as 'outcasts,' 'ready to perish,' and bring them to the farther bank of the great river." The texts quoted by Mr. Pember to prove these points are Isa. xi. 12, 15, 16, xxvii. 13; Zech. x. 10, 11. In regard to the Scriptures it may be admitted that Israel as the British, are still "outcasts" from the land, under transportation till now; though He expressly tells them as Joseph, in Zech. x. 6 (the very chapter Mr. Pember quoted), that "though He had cast them off" (Ezek. xi. 16), "far off among the heathen," "they shall be as though He had not cast them off," and would "hear them." Verses 7—12 read together do not corroborate the miserable picture our opponent draws of some people now beyond Euphrates as the Ten Tribes. In regard to Isa. xxvii. 13, the marginal reading of the Revised Version throws a light on the passage which will not suit Mr. Pember, but favours our views. It reads thus: "They shall come who were lost in the land of Assyria," but not necessarily there now! In regard to Zech. x. 10, 11, the remnants of lost Israel, if any remain in Assyria, will certainly be gathered, but the existence of such "rifts and remnants" does not negative the existence of the great and mighty nation of Israel to be found yet "coming trembling from the West," as Hosea xi. 10, R. and A.V., declares shall be the case before the restoration.

Mr. J. S. Barton has well dealt with this part of Mr. Pember's case, and we need not go over the ground again. It is Mr. John Wilkinson's wondrous argument, "If a thing be lost, look for it where it was, just before it disappeared, and you may be sure you will find it there." Those who lose a flock of sheep in the mountains find that to be true? and those who lose a coin, which rolls after it drops, can testify to the wisdom of that counsel! We recollect a half-sovereign dropt near the fireplace of a small room in England, and infinite search failed to find it near the spot where it was lost, but it was found at last outside the door of the room, three or four yards off from the spot, whence it had rolled. The Ten Tribes' destiny was, when outcasted, to become wanderers among the nations, and by God Himself "to be sifted as corn is sifted in a sieve among all nations," and yet without the loss of a single grain. How Mr. Pember and Mr. J. Wilkinson, in the face of these texts, expect to persuade men that they are wise students of the Word of God we cannot easily say. If, as alleged, the Ten Tribes are still to be found "within the limits of ancient Assyria, beyond the Euphrates" to-day, where is the traveller who has discovered and named the Israelite nation there, enjoying the birthright of Joseph, and the masses of blessings God promised to Joseph and his posterity in Gen. xlix. 22—26 and Deut. xxxiii. 13—17? If Mr. Pember wants us to believe that Gen. xlix. has to be fulfilled in future, but cannot be fulfilled now because "the end of the days" is not the present age, then the Christ of verse 10 has not yet come, and the promises to Joseph have been fulfilled *verbatim et literatim*, but not to the right people! Can we believe that? But Mr. Pember goes beyond all his predecessors in opposition, and says this: "The fact, therefore, that any nation of these times is, like England, prominent in the work of the Gospel, affords decisive proof that it is not one of the Tribes of Israel"! also as another argument, that "Deut. xxxii. 21, the song of Moses, teaches us that during the present age God would provoke His people to jealousy by transferring His testimony to another nation without the pale of Israel, a nation, too, which up to the time of the transference would have received no Divine commission or laws from Him as Israel had done." What authority Mr. Pember has for the last sentence we are not aware. We believe he has none. But Deut. xxxii. 21

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points distinctly to Ephraim-Israel of Hosea i. 9, 10, God's "not a people," or "Lo-ammi," which we all know, and Mr. Pember ought to know, is God's new copyright name given the Ten Tribes in their captivity or outcast condition. The verse would read thus in the Revised Version, "They have moved Me to jealousy with that which is not God. They have provoked Me to anger with their vanities. And I will move them to jealousy with those which are (Lo-ammi) not a people. I will provoke them to anger with a (*Goi Nabal*) foolish nation." (See Gal. iii. 1).

In regard to Mr. Pember's argument that all power of an earthly kind is vested in Babylon, Medo-Persia, and Rome till the Lord comes to assume it, he forgets, we think, that Daniel's vision in chapter ii. provides for the rising of the Stone Kingdom "in the days of these kings," such being the kingdom of Christ, an earthly kingdom with a people for its subjects, living and working contemporaneously with the earthly Satanic powers. In respect to "the times of the Gentiles," mentioned but once in the Scriptures, in Luke xxi. 24, we believe our Lord was speaking of the condition of Jerusalem, trodden down by Gentiles then and since, and foretold the coming time when they would cease so to desecrate the holy soil; when their time as Gentiles, or non-Israelite nations, would cease—that is, be fulfilled as to Jerusalem.

It is a consolation to learn from Mr. Pember's paper, however, that the following facts, for which we have always contended, are true:—

1st. That the Ten Tribes are lost.

2nd. That they are going to be found.

3rd. That they did not return with Judah from Babylon.

4th. That Josephus can be relied upon in regard to what he wrote of the Ten Tribes in Ant. Jud. XI. v. 2.

5th. That "England" is prominent in the work of the Gospel, as a nation.

## THE SABBATH.

By Edwin Edwards, of Detroit, Michigan, U.S.A.

### PART I.

I wish, Mr. Editor, with your permission, to give the readers of the Banner a few thoughts which have occurred to me while studying the subject of the Sabbath. About ten months ago I had given to me a pamphlet, entitled "Rome's Challenge: Why Do Protestants Keep Sunday?" I accepted the challenge, and gave my arguments for so doing. The writer failed to keep his word. But another writer under the name "P. L. B.," a Roman Catholic, came to his rescue. But, instead of argument, he used hard and vile names, calling me "blockhead," "unlearned," and other vile names not fit for publication. This was not my first encounter with Romanists. I am familiar with their mode of argument. While I was in Toronto (Canada) I had many encounters with them, and I find they all resort to the same line of argument when they are cornered. So this man, in his second letter, used such vile and filthy words that the editor of the paper would not publish it; so here it ended. It is the truth I want, and that is the reason why I put my thoughts on paper. I do not claim to be a scholar: I am only a working man, and what will be given is what I have collected together in my spare moments. I have said that it is the truth I want, and that is the very reason why I believe the Anglo-Saxon race to be lost Israel found. I am thankful to God for showing me this great truth; it is the next important question to me, following the acceptance of Christ as my all-sufficient Saviour. I say next because I believe it to be so; I do not place it before, but after it.

Paul, the apostle, told the Christian-Israelites of Thessalonica to "Prove all things; hold fast that which is good." Now, if what I shall bring forward is truth, hold fast to it; if not, do not accept it. As a believer in God and His Word, I am not required to believe what is contrary to it; therefore, to get at the truth of this subject—the Sabbath—we must examine the Word of God, and accept what it teaches, whether it is against or not against any of our preconceived ideas, and thus we shall, if led by His Spirit, know the truth. Therefore, depending upon the help of the Holy Spirit, I proceed to examine it.

The author of "Rome's Challenge" tells us that the institution of the Sabbath as a day of rest was made in Eden. If the Bible teaches this, we must accept it. Let us see what the Bible teaches in regard to this. In Gen. ii. 2, 3 it is said, "On the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it." I ask, where is there any command for Adam and his posterity to keep the seventh day? We are told "God rested" on this day. We are not informed that Adam was commanded to rest on the seventh or any other day. God told him to do certain things, but we are not informed that He told him to rest on the seventh day.

Remember, I am examining the account given to us in the Bible. Whether the seventh day was or was not observed by man is another question altogether, which I will not attempt to decide one way or the other. It is what "saith the Lord," not what you or I may think about it, but what God has revealed to us concerning it. It is not what I may think or believe about it; that is nothing. I may be right, I may be wrong.

I find that the first law in regard to the Sabbath as binding upon any people is recorded in Exod. xx. 1—18. The people to whom it was given are the Twelve Tribes of Israel. It was given to them as a perpetual covenant (Exod. xxxi. 16, 17). When I made this statement, in reply to "Rome's Challenge," I was told that I was a stranger to the truth, and was referred to Exod. xvi. as the first.

Turn to Deut. v. 1—3, and the reader will see that what I said was truth: "And Moses called all Israel, and said unto them . . . The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." So this is the first recorded law in reference to the Sabbath as binding upon any people. This covenant was a perpetual covenant and not a temporary one; it is also a sign between God and the children of Israel for ever" (Exod. xxxi. 16, 17).

We are told that Israel was to "remember the Sabbath-day to keep it holy." Why so? Moses tells us in Deut. v. 15 the reason: "Remember that thou wast a servant in the land of Egypt; . . . therefore the Lord thy God commanded thee to keep holy the Sabbath-day."

The author of "Rome's Challenge," and also the "Seventh-day Adventists," say that it is a perpetual covenant with all people. Which are we to believe—these would-be teachers or God's inspired servant Moses? We find the account given of the Sabbath in the Bible to be plain; and I wonder why it is that men will write and scribble about a thing so easily solved.

The Israelites were commanded to observe the Sabbath throughout their generations, and to teach them—the com-

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mandments—to their children. Why was this? Why? "That their days may be multiplied and the days of their children in the land which the Lord sware unto their fathers to give them." And when they observed this command, it was well with them. When they disobeyed it, they were given into the hands of their enemies for their disobedience, and for all this God did not forsake them, but He forgave them when they returned to Him. Finally, He caused Israel of the Ten Tribes to be carried away into Assyria for their disobedience, and their cities and towns were given to strangers (2 Kings xvii. 23, 24). Thus Israel for her disobedience had to suffer in captivity. Although at this time God divorced Israel, He did not utterly forsake them. Listen to His pleadings: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? . . . Mine heart is turned within Me. My repentings are kindled together. I will not execute the fierceness of Mine anger. I will not return to destroy Ephraim: for I am God, and not man" (Hos. xi. 8, 9).

In my reply to "Rome's Challenge," I made the following statement: "That Israel of the Ten Tribes was divorced by God from the ceremonial law of Moses, and gave as my proof Isa. l. 1, Jer. iii. 6—12, Hos. ii. 2," and I was told, "I was a stranger to the truth," &c. But it is a self-evident fact, from the above passages, and it is a fact that every Christian ought to know; for God had a purpose in view when He divorced Israel; this everyone who is acquainted with the Anglo-Israel truth knows, so I need not enlarge on it here.

I believe I have proved from the Old Testament that the Sabbath was not given to all men, but only to the Twelve Tribes of Israel, although the author of "Rome's Challenge" and the "Seventh-day Adventists" believe it was universal. If it was universal, how is it the Gentiles are not charged with Sabbath-breaking," while they are censured for many sins? It is only the Twelve Tribes of Israel who are charged with Sabbath-breaking.

The author of "Rome's Challenge" further on says: "We are naturally induced to inquire when and where God changed the day for His worship? for it is patent to the World that a change of day has taken place" (p. 10). He here refers to the New Testament. I want the reader to keep in mind that the Jews have observed their Sabbath throughout their generations; this Sabbath is kept by them as a memorial of their deliverance from Egypt, so there has been no change of day in their Sabbath since that day.

The Jews are only two of the Twelve Tribes of Israel. I have proved there is no change with them. But where are the other Ten Tribes? What day do they keep? I have said above that God divorced Israel from under the old covenant, and that He had a purpose in view in so doing. Israel of the Ten Tribes were not in covenant relationship with God from 721 B.C. to A.D. 33, until Christ redeemed them. Zacharias "prophesied, saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people" (Luke i. 67, 68). Or, as the Revised Version, "wrought redemption for His people." What Zacharias prophesied Paul tells us was fulfilled. "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were (not are) under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5). The Jews were under the law when Christ came, and are still under it. The people who were redeemed are the same people Paul refers to in Rom. ix. 25—27. In this passage he quotes the words of Hos. i. 9, and this has reference to Israel only.

What does our Saviour say His mission was? In Matt. x. 5, 6 He commanded His twelve apostles: "Go not into the way of Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel." And in His reply to the Canaanitish woman, He said, "I am not sent but unto the lost sheep of the House of Israel." As some men will not believe anything on the Bible without commentators' authority, I will here quote one on these two passages. I find in "Myer's Commentary on Matthew" the following: "In accordance with the divine plan of salvation (xv. 24) Jesus endeavours above all to secure that the Gospel shall be preached at first unto the Jews. He in the *meantime* debars them from entering the field of the Gentiles and Samaritans. This arrangement (if we accept the hints such as viii. 11, xxi. 43, xxii. 9, xxiv. 14) He allows to subsist till after His resurrection; then, and not till then, does He give to the ministry of the apostles that lofty character of a ministry for all men (Matt. xxviii. 19)."

Peter declares, "Unto you (Israel) first God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities" (Acts iii. 26). Thus we find that Christ was sent to Israel. The Jews have never been lost, and never went from under the covenant; they are still under it. If Christ redeemed the Jews, how is it the Jews are suffering the penalties enacted for the disobedience of the law? Christ fulfilled the law for Israel only, as Paul states in Gal. iii. 13 and Ephes. ii. 11—15. In Galatians Paul says, "Christ hath redeemed us from the curse of the law, being made a curse for us." This cannot refer to the Jews; they are suffering the curses to this day. And in Ephesians he tells them to remember that in times past they were Gentiles—at that time without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise." "But now, in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us," &c. Neither the Jews or the Gentiles were in this condition, so Christ's mission was to bring Israel again into covenant relationship with God. And, further, Paul testifies that the new covenant promised by God through His prophet Jeremiah was brought into operation in his day (see Heb. viii. and x.). He quotes the prophecy of Jeremiah, and says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way which He hath consecrated for us through the veil—that is to say, His flesh" (Heb. x. 19, 20). "A new and living way": so these people must have been under the old way or old covenant. Therefore it cannot apply to Gentiles who were never under the old covenant.

This being so, I ask, what day do these people keep who were brought back into the covenant relationship with God? I say, the day of the resurrection—the day worth remembering by those who were brought back as sons of God. Beyond all question, this is a greater event than the former—the deliverance from Egypt. The resurrection of our Lord was no accident. There are reasons given for the times of much less important events. Circumstances might have been so arranged that our Saviour should have risen on what is called the seventh-day Sabbath, but it was not so ordained. There are no accidents in God's purposes and plans.

*(To be continued.)*

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# HISTORY AND ISRAEL.

By E. Reep.

(*Continued from page* 214.)

## PART II.

Hosea's prophecy that the Ten Tribes, or House of Israel, should, in the course of their history, be in a place where their Hebrew identity would be denied, leads to the question, What place? According to Scripture we ought to look for it as an island, as a place of safety, a place wherein the people could renew their strength (Isa. xli. 1), and develop into a Christian power, inasmuch as Christ was manifested for this purpose, to save His people from their sins (Matt. i. 21). As there is but one Christian insulated people who have renewed their strength, under the protection of ocean walls, whose origin is a mystery, in so far that their history is perforce largely based upon conjecture, we have no alternative but to discover Israel's sea-girt sanctuary in the Isles of Britain. The little history that can be gleaned of the wanderings of this now mighty nation, of their invasions of plain, forest, and desert, of vast cultivated and uncultivated territories, tells us that even in days of migration their civilisation, as compared with the Roman, was chivalrous and moral. The archæological remains of Britain instead of indicating a savage people, imply, it is said,* communities that had attained to a comparatively high condition of general culture and social organisation. Between the Rhine and the Elbe our British ancestors inspired the Roman officers with such an exalted opinion of their code of honour, that Germanicus, while conducting his war against the Germans, and filled with distrust of his own army, determined, for their safety, to place his wife, and other women of high degree, under the protection of a Galatian Tribe (the Treviri), whose capital was at Trèves and whose language was that of southern Britain. The protection of the so-called Barbarians was pure and sacred; the incontinent viciousness of the Roman legions was uncontrollable. Had the Roman Empire been maintained by a genuine Roman army, it would have declined, fallen, and decayed centuries before it came to grief. For we must not forget, as Mommsen has pointed out ("History of Rome"), that it is a remarkable fact that in the Roman army of the imperial period the cavalry was, properly speaking, Celtic. This assertion has Strabo for its authority, who says: "All the Gauls are warriors by nature, but they fight better on horseback than on foot, and the flower of the Roman calvary is drawn from their number." It was not, obviously, this alien element that excited the dread of Germanicus, as shown by his confidence in the honour of the Treviri, but the horrible debauchery of his own countrymen.

It was not to enlarge the Roman Empire, but to retrieve some disgrace that had befallen the Roman arms, that war was planned against the Germans. So far as the Germans or Scandinavians were concerned, they seem to have been disposed for peace, if we may judge from the circumstance that the Roman emperor's guards were the pick of the German troops. The best of these absent in the employment of the empire, it is not surpising that in this war the scale of success turned against the Scandinavians. They were forced to retire beyond the Elbe, not because, says Tacitus, they were inferior in courage, but by reason of the unwieldy nature of their arms and their overwhelming numbers, whereby they were so hampered in narrow places that they could not push forward. Beyond the Elbe the Scandinavians were clear of their enemies, where, according to tradition, Odin had extended his conquests. In regions where every law and custom preserved the memory of this great warrior and lawgiver, there was to be found the worship of God, the Supreme Ruler of the universe. "The motive of this worship," says Mallet ("Northern Antiquities"), "was the fear of a Deity irritated by the sins of men, but who, at the same time, was merciful and ready to be appeased by prayer and repentance. They (the Scandinavians), looked up to Him as the active principle, which, by uniting with the earth or passive principle, had produced men, animals, plants, and all visible beings: they even believed that He was the only agent in nature who preserves all things and disposes of all events. To serve this Creator of the universe with sacrifices and prayers, to do no wrong to others, and to be brave and intrepid in themselves, were all the moral consequences they derived from these doctrines. Lastly, the belief in a future state cemented and completed the whole building. Punishment was reserved for such as despised the fundamental precepts of morality, and joys, without number and without end, awaited every religious, just, and valiant man."

It seems curious to the last degree that the Northmen should, even in these days of cheap historical literature, be so obstinately regarded as not having been in their Scandinavian homes one peg above heathenism. Strange that only the few can believe that they were at least a part of that great Israelite population who, in the country of their captivity, took counsel among themselves that they would leave the multitude of the heathen and emigrate into a further country, where they might keep their statutes which they had never kept in their own land (2 Edras xiii. 40, 42). This plain and simple statement of Hebrew history is of inconceivable value. To the Scandinavian historian it should supply one of the most important clues to the enigmatical history he is at such pains to elucidate. Keeping it in view the Scandinavian worship of God as the Creator of the universe, as the Giver of all good, is intelligible; it is what we should look for among a people who had resolved to abhor idol-worship.

In what has been quoted from Mallet's "Northern Antiquities," it is pretty ostensible that the Northmen had also advanced beliefs which accord with the doctrines of the Pharisees, Saducees, and Essenes. They believed, like these Palestinian sects, not only in a Supreme Being, and in prayer and repentance for sin, but in the immortality of the soul, and in the punishment of the wicked and the reward of the good. It is true that their paradise and their hell were highly mythological. But what are we to infer from this? Only that they had not succeeded in attaining national righteousness while more or less wanderers among the nations (Hos. ix. 17); that they still clung to many of the vain traditions of their fathers, and that they were not yet conformed to the image of their Redeemer. But neither in Christian England have shoals of their descendants yet arrived at a perfect conception of the higher spiritual life, nor even at a knowledge of the Christianity of the churches. Are we to say, then, that Britain is a country of Barbarians? One of England's greatest writers shall answer the question. Says Mr. Ruskin ("The Crown of Wild Olive"): "Where are men ever to be happy if not in England? Are we not of a race first among the strong ones of the earth; the blood in us incapable of weariness, unconquerable by grief? Have we not a history of which we can hardly think without becoming insolent in our just pride of it? Can we dare,

* "Scotland in Pagan Times" (The Iron Age). By J. Anderson.

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without passing every limit of courtesy to other nations, to say how much more we have to be proud of in our ancestors than they ?" The British race is still far behind the ideal of a model Christian race, but it is a race that has struggled, as did the Scandinavian tribes, to perpetuate the noblest attributes of the human mind, a love of God, a sympathy for the oppressed, and a love of justice.

While the worship of God in Scandinavia was not markedly opposed to ancient Hebrew forms of worship, neither was Scandinavian mythology radically dissimilar. According to a modern teacher we do not to-day sufficiently cultivate the imagination. Such a reproach could not have been brought against our Scandinavian ancestors ; they in every possible way stimulated it. They loved to discourse on time's first dawn.

"When nought yet was,
Nor sand nor sea,
Nor cooling wave ;
Nor heaven above,
Naught save a void
And yawning gulf,
But verdure none."

And above all, they delighted to dwell on the bliss and wonders of the several heavens ; on the terrors and punishments, on the heat and cold of the gloomy underworld. Fantastic as we may think these notions of heaven and hell, they were of Hebrew origin. In the 1893 vol. (p. 571) of the *Royal Asiatic Society Journal* is given for the first time in English a Hebrew apocalyptic vision, entitled, "The Revelation of Moses." This work, it is said, has served to inspire a host of other apocalyptic works, right down to the time of Dante. In it is described the ascent of Moses into seven heavens under the guidance of an angel who has previously changed the body of the lawgiver into fire. Moses is thus transformed because he protested that in his flesh he could not look upon angels ; and so Metatron, the angel, changed his tongue into a tongue of fire, and his eyes he made like wheels of the heavenly chariot, and his power like unto that of the angels. Brought up to the first heaven Moses and Metatron stand in the midst of myriads of angels; 15,000 on the right hand and 15,000 on the left. The seven heavens correspond to the seven days of the week, and every object within them has a special symbolism. The first heaven was full of windows, and at each window stood an angel. And Moses asked : What are these windows ? and Metatron answered : These windows are—the window of prayer, the window of supplication, the window of crying, the window of joy, the window of treasures of rain, etc., etc. And Moses saw great things past finding out, yea marvellous things without number. Such as an angel the length of a five hundred years' journey, furnished with 70,000 heads, each head having 70,000 mouths, and each mouth 70,000 tongues ; angels of white fire, angels above the sun and moon, one to keep the world cool from the heat of the sun, and the other to protect it from the cold of the moon ; angels of wrath and anger, angels of all kinds, each appointed to fulfil some special function, even to instructing Moses in the 370 mysteries of the law. After being allowed to see the seven heavens of Paradise, Moses is next permitted to visit the corresponding number of hells. Herein he sees scorpions swarming over sinners, stinging and torturing them. Each scorpion has 70,000 mouths, and each mouth 70,000 stings. Sinners up to their knees in miry clay are fastened with chains of iron and scourged by angels of destruction, armed with fiery whips and fiery stones, that with them they may break the teeth of the wicked (Psa. iii. 7).

If Israelites in Asiatic regions were accustomed to study this kind of mythological nonsense, of which but a small specimen has been given, it is quite certain that they would not suddenly cease to care for it. Angels sending forth thousands of flashes of lightning, fiery rivers formed of the sweat of divine creatures, edifices of silver and gold, thrones of sapphire, thrones of pearls, halls of carbuncle and sparkling gems would naturally continue to excite the imagination of the young for numberless generations. And it was so undoubtedly ; but at the same time there was a higher and purer apocalytic literature that must have exercised an equally fascinating influence, as may be seen in the book of Enoch, a work which it is said must certainly have been known to the Northmen.

*(To be continued.)*

## GLEANINGS FROM ELEMENTARY SUBJECTS.

### No 11.—The "Dweller" in the Tents of Shem.

Gen. ix. 26 & 27.

The question lying at the foundation of Our Identity, and on which it stands or falls, is this. In Gen. ix. 27, which was Noah's blessing to his sons, did he by God's inspiration declare that "God should dwell in the tents of Shem," or that "Japheth should dwell in the tents of Shem"? The passage is as follows: "God shall enlarge Jepheth, and He shall dwell in the tents of Shem." Is the accusative or object of the first verb the subject of the second? Is "he" of the second sentence "Japhet" (the object of the first sentence), or "God," the subject of the first sentence? What says Lange's Commentary *in loco*, p. 335, foot-note? "'And he shall dwell.' Who shall dwell? The Jewish authorities, with few exceptions, say it is God, the subject of the verb just preceding; and this is doubtless according to grammatical regularity. See Aben Ezra, Rashi, and others. Sometimes, to avoid the seeming authropomorphism, they substitute for God the words 'His light,' or 'Shekinah.' Thus, the Targum of Onkelos, 'His Shekinah (or indwelling) shall abide in the dwelling (mashkeneh) of Shem.' So the Arabic both of the Polyglott and of Arabs Erpenianus, 'His light shall dwell in the tents of Shem.' 'God has specially dwelt in the tents of Shem.' 'He hath put His glory there' (p. 341). There is, finally, the presence and dwelling of the Messiah with the spiritual Israel down to this day. The interpretation, too, must have been very ancient, antecedent to the Targums and Talmuds, as it seems to have coloured everywhere the poetry and language of the Old Testament. Hence that frequent imagery of God's dwelling with His people, or—the converse in expression, though essentially the same in thought—His being His people's dwelling-place in all generations." See 1 Kings vi. 13, viii. 29; Exod. xxv. 8; Psa. xc. 1; Ezek. xliii. 9; Zech. viii. 3. Such was Shem's blessing here literally expressed, though clearly implied in the previous verse, "Blessed be the Lord God of Shem (the name), which was the highest mode of saying, Blessed be Shem himself, the people whose God is Jehovah" (Psa. xxxiii. 12; cxliv. 15). (Note by Professor Taylor Lewis.)

At page 341 of Lange's Commentary on Genesis, we find Professor T. Lewis's note as follows:—"But besides its Scriptural and evangelical fitness, this interpretation has the strongest grammatical reasons. Two verbs in Hebrew like those in ver. 27, Gen. ix., joined by the conjunction, whether taken copulatively or disjunctively (that is, whether rendered and or but), must have the same grammatical subject, unless

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a new one clearly intervenes, or the context necessarily implies it. Neither of these exceptions exist here; and without them it is irregular to make the object of the first verb the subject of the second. 'He (God) will enlarge Japheth; but He will dwell in the tents of Shem.' The contrast is between the two acts of Deity; the enlarging, the indwelling; an antithesis that seems demanded by the parallelism; but is wholly lost in the other version. If it is the same subject (the Blesser) then there are two objects, and two distinct blessings stand in striking contrast. It is outer growth and inner sacredness. Two states, moreover, and two dispositions are described; Japheth the foreign rover, Shem the home devotee, abiding mainly in the old Fatherland, preserving the *Sacra Dei, Sanctosque patres*. Japheth is to have enlargement of territory, and ultimately worldly power. Shem, though small, is to have the special divine presence and indwelling. He is the divine inheritance (see Deut. xxxii. 9) among the nations."

Our friend, the Rev. C. W. Hickson, says, regarding the point in question, as follows:—

"When the immediately preceding antecedent in a Hebrew sentence is made the subject of the verb, the pronoun 'he' is introduced. Thus, in Gen. iii. 16, Husband 'and he;' Gen. xiv. 13, 'And he'—*i.e.*, Abraham, just before mentioned. Gen. xviii. 1, 'And he' (not 'the Lord,' but Abraham) 'sat.' Gen. xviii. 7, 'And he' (the young man) not Abraham. But if the pronoun had been omitted, it would have meant Abraham (Gen. xxv. 29). 'And he' (not Jacob, but Esau) 'the latter,' as we should say. The pronoun 'and he' is not introduced in the passage (Gen. ix. 27) now in question. Therefore, as there is nothing to show the contrary, the subject of the second verb must be the same as that of the first, to which it is coupled by the conjunction 'v,' 'and.' To find a strictly parallel passage in the Old Testament, the passage should consist of a verb in the future, its subject, its object, another verb in the future, with *vav* simply copulative (not conversive) and capable of agreement with either the previous subject or object. Such sentence is hard to find. It appears highly probable that the words 'and he' would have been inserted after Japheth and before the verb 'shall dwell' had the meaning been what our opponents contend for. It would then have been, 'God shall enlarge Japheth and he (or 'and the latter') shall dwell in the tents of Shem.' As it is, the passage reads thus:—'God shall enlarge Japheth, and He shall dwell (with not the least emphasis on the 'he' which is absolutely essential to convey the meaning our opponents contend for) 'in the tents of Shem.' The word 'he,' in fact, is an uncalled-for interpolation. 'God shall enlarge Japheth and shall dwell in the tents of Shem' is the most literal and most grammatical translation. This rendering, further, does not confound the blessings on the two sons, as some object. For, on the contrary, there seems to be perfect symmetry in the arrangement of the benedictions. First there is the statement as to Canaan only (ver. 25), 'Cursed be Canaan, a servant of servants shall he be unto his brethren.' The second statement is as to Canaan and Shem (ver. 26). (1) Blessed be Jehovah the God of Shem; (2) 'And Canaan shall be his (or their) servant.' The third statement respects all three sons (ver. 27). (1) 'God shall enlarge Japheth'; (2) 'And shall dwell in the tents of Shem'; (3) 'And Canaan shall be his (or their) servant.' The first includes one statement only. The second two, including the first. The first three, including the first and second. How perfectly symmetrical and orderly is the prophecy! 'It may be objected to the arguments of our opponents that the word 'Zapht' does not probably mean 'vast extension' at all. Gesenius renders the passage thus:—'May God make room for Japheth.' Japheth has the preposition *l'* (for) prefixed in the Hebrew, and this is the only passage in which the Hiphil (causative conjunction) of 'Phathah' (to be open) occurs. It may, therefore, be rendered thus:—'God shall make an opening for Japheth, but shall dwell in the tents of Shem.'" So far the Rev. C. W. Hickson.

The authoress of "The Heir of the World" has some good remarks on the passage which we re-published in the BANNER, vol. i., page 112, No. 13. She states that "here is a *paranomasia* which must not be overlooked. The Hebrew is, 'God shall Japhetise Japheth'; not increase, but spread him abroad. Thus opening out the Japhetic races to allow the Shemitic family to flow in and to overflow upon them; to reduce them (Japheth) to their border strips of population, pushing them into islands and distant tracts of land, where they are found to-day."

Bishop Newton says regarding the subject:—"Those who prefer the word 'God' as the subject of the second clause seem to have the authority of the original text on their side, for there is no other noun to govern the verb but 'God,' and there is no pronoun in the Hebrew answering to the pronoun 'he' in our translation."

In conclusion, we remark that those who declare that Japheth has taken all Shem's blessings and privileges, including vast increase, population, and empire, in order to show that the Anglo-Saxon races now answer to the Japhetic nations because Japheth was blessed, in Gen. ix. 27, with domicile in Shem's tents, forget that, beyond all doubt, God has throughout the Bible elsewhere promised all the blessings that lie at His right hand—wealth, empire, population, extension, the Gates, world-wide dominion, the Gospel, the Bible, all, without exception, to Israel of the Ten Tribes, who are decidedly of Shem; but to Japheth and his descendants not so much as even one of these good things. Our opponents, then, are hopelessly wrong.

## ANNUAL MEETINGS OF THE BRITISH-ISRAEL ASSOCIATION.

### THE REPORT.

THE Report presented at the Business Meeting stated that the new arrangements made by the Council at the commencement of last year, for improved efficiency in the work of the Association, have had satisfactory results. The rooms were given up in March, 1894. The General Secretary—owing to increasing ministerial duties—vacated the lectureship, and confined himself to purely secretarial work, adding Mr. Lowe's duties to his own. Col. Senior was appointed Lecturer, and the work hitherto performed by Mr. Aston is now divided between them.

The Scotch Associations in Edinburgh, Glasgow, and Stirling, under the zealous guidance of Mr. R. A. Whytlaw, Mr. J. J. Read, and our indefatigable colleague "Oxonian," are determined to carry on, in the future, more active and determined operations in the North. For this purpose the Northern British-Israel Council was formed, and while acting independently of this Association—yet working in entire harmony and conjunction with us—they determined to have an official lecturer and secretary for the work in Scotland. A fund was started for this purpose, and your Council—fully approving this object with which they entirely sympathise—have made a grant of £20 per annum for three years,

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to assist them in this matter, conditionally upon £80 a year being raised in Scotland. This condition has so far been fulfilled, and Mr. J. D. Reid, of Glasgow, an enthusiastic and able advocate of the cause, has been lately appointed Secretary. The result has been that more public lectures have been delivered during the last year than during any year in the history of this Association.

The Committee also report that their magazine, *The Covenant People*, has made satisfactory progress; that numerous lectures have been given, that have proved useful, and have been much appreciated.

Last year 45 new members joined the Association; but owing to deaths, and to members changing their residences, and failing to give notice of their new addresses, 52 old members have disappeared from the register of members. It is hoped that the journal will gradually change this unsatisfactory state of things.

The income of the Association from all sources for the last year has amounted to £452 15s. 7d., made up of £183 7s. from subscriptions; £104 6s. from donations to Journal Fund; £165 2s. 7d. from other sources.

### THE AFTERNOON MEETING.

In the unavoidable absence of Col. G. M. Onslow, Mr. E. W. Bird ("Philo-Israel") presided over a fairly well attended meeting. He said:—

My message to you to-day is this: "Let no man be cast down or discouraged" if the Identity seems to make slow progress amongst our clergy and ministers. We are dealing with God's truth, His Word, and His promises. History is on our side; so are the events of the day. The Bible testifies in our favour. Men, indeed, seem to acknowledge this; for we are not reviled as we used to be, even from the pulpit, and our ministers seem to feel that the prophecies, literally understood, testify in favour of our views. They imply, however, that we "go too far," that we materialize the Scriptures, whereas they should be spiritualized. In this respect, they say, our teachings are injurious to ourselves and to those we strive to persuade to accept them. I, for one, however, will not concede this. In matters of personal salvation Our Identity, as I can personally testify, presents no obstacles, but rather helps than hinders. It gives believers in Jesus, young and old, fresh confidence in "the old, old story of Jesus and His love," for it shows how faithful He has been for four thousand years to that most wretched, sinful, headstrong, backsliding, stubborn, and idolatrous race Israel; and if He has been so true to His promises to them, He must be true to you and me, who have believed, and now work for Him.

But, in regard to our opponents, what more do they want than the good news the Identity gives them so freely, as part of this nation, being Israel? He calls us His servants, and bids us serve Him! Search the Bible through, and you will find no nation which as a nation is honoured by being commissioned to become His servant, save Israel! Israel only is so honoured in its corporate capacity. Joseph's brethren early announced the fact when they pleaded for mercy with him, saying, "Forgive the trespass of the servants of the God of thy father" (Gen. l. 17). David claims the title for Israel in 1 Chron. xvi. 13, Psa. cv. 6, cxxxvi. 22. In Lev. xxv. 42, 55 we have the Lord Himself twice declaring, "Unto Me the children of Israel are servants; they are My servants, whom I brought forth out of the land of Egypt. I am the Lord your God." The Ten Tribes' response to this declaration appears in Isa. lxiii. 17, "Return for Thy servants' sake, the tribes of Thine inheritance" (see also Isa. xliii. 10, xliv. 1, 2, 21). Is it not an honour to be commissioned by the Lord to be His servants? and servants for ever, since the "Lord Jehovah changes not"! (Mal. iii. 6).

But in what does the service consist? In works of beneficence towards all nations, especially the evangelization of all the nations,—of all the families, of all the kindreds, and of every creature in the whole earth needing salvation, every sinful soul of mankind, in short! Let our opponents find any other nation but Israel so commissioned by God Himself for His own oath's sake, and His own promise' sake, in His Word written. They cannot; for the commission to any but Israel is not inside the four corners of the Word of God!

Is not that enough? Nay, but God has done more than this! Not only is ours, being Israel, the only nation to which the commission is given to evangelize all nations, but ours is the only one to which He has given the national power to effect this work! Material power lies at the root of the commission given to Israel. Without it it could not be effected without a miracle constantly occurring; whereas the Lord is doing this work by human means, by the ordinary machinery of His providence; though even thus it seems verily miraculous, and marvellous in our eyes! From one man, Abraham, He has raised up in Britain, in four thousand years, "a great and mighty nation," according to His own prediction! That nation He has placed in islands too strait for them, so that they have often demanded "place to dwell." He has given them prodigious wealth to enable them to carry out His purposes. The colonies they have by their emigrant children created, have taken root west and east, and north and south; and they have rapidly developed into "daughter nations," loyal to their old mother in the West! To reach these colonies He has given us the supremacy of the sea, by the previous gift of the Gates, our British possession exclusively to-day.

He has given us the ability to govern the cheaper races of the earth in such wise that they joyfully acquiesce in our rule, and recommend it to the surrounding tribes and races.

Lastly, the Lord has given us all those spiritual gifts with which no other nations are gifted, without which all else were vain: namely,

1. The Bible, our nation's "heirloom."
2. The Sabbath, which our nation alone nationally observes in Europe.
3. The ten true laws of God which are the foundation of our nation's jurisprudence; and
4. The glorious Gospel of the grace of God, to which we are called first ourselves, and then as spiritual agents duly qualified, directed to administer to "all the nations," according to the will and commands of God to His "obedient servants," His people Israel.

The speaker concluded by earnestly commending this subject to the study of those present, and urged on them the duty of proclaiming these truths far and wide.

The Rev. Dr. HANAN followed with a particularly interesting address, which we hope to publish in our next issue. The Rev. MARCUS BERGMANN gave an interesting account of his experience in introducing Our Identity amongst Jews. The benediction brought the meeting to a conclusion.

### THE EVENING MEETING.

The public annual meeting of this Association was held as usual at Exeter Hall on Thursday evening, May 9th, and was well attended by members and friends. The chair was taken at 7 p.m., as announced, by Col. G. M. Onslow, late 20th Hussars, brother of our well-known friend and writer,

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Mr. Douglas Onslow, in addition to whom we observed he was supported by Philo-Israel, Rev. F. Aston, Rev. Dr. Hanan, Dr. Dyce Brown, Rev. M. Bergmann, Mr. Marchant (Brighton), and several other gentlemen. The speeches were happily of an easy, not to say elementary, character, adapted to catch the attention of the stranger to the subject, if such there be, and the interest was fully maintained from the chairman's rising to the benediction at nine o'clock.

Proceedings commenced by singing the remarkable old Israelite hymn, "O, God of Bethel," with appropriate prayer from the Rev. D. Hanan, after which the chairman briefly introduced the British-Israel argument and the objects of the Association, which he said were chiefly to spread a knowledge of the glorious truth far and wide. He pointed out that the Abrahamic covenant was now clearly in operation in the Anglo-Saxon race, and how by means of a realisation of this fact only could the Bible be understood; and he affirmed that, if we be not Israel, we must soon give place to another nation, equal to ourselves in all respects in point of numbers, wealth, strength, &c., which would oust us from our enviable position and wipe us out as a Christian race.

The Rev. Dr. Hanan, in the course of a most interesting speech, observed that there were various nations who had attained unto high civilisation, but that there was but one nation which had become civilised in connection with faith in God, and that nation was Israel, and he drew a vivid picture of our own land and people, as under God's favoured guidance answering exactly to this Israelite distinction, to the exclusion of all other nations and lands. True, there were individual witnesses outside our nation, here and there, but their witness was a weak thing, and not like the Israelite bundle of sticks, of whom, and whom only, it was declared, "Ye are My witnesses, saith the Lord, that I am God." We are nationally ready, said he, and fitted by His grace to hasten forward and carry out the destined work of Israel, to set free the slave and the oppressed, restore the Jew, and extend the kingdom of God; to put an end to such doings as have lately shocked the public conscience in Armenia, and which by the famous 61st Clause of the Berlin Treaty "England" bound herself to accomplish seventeen years ago. No other nation can do such a thing, said the speaker, and no other nation wants to do it. We are alone, to all appearance and by common consent, to deliver Palestine and Armenia as we have delivered Egypt. But all this, according to the prophet, was the work of Israel, and they never mentioned one word of such an alien people as England. The explanation, urged the speaker, is that God has never been unmindful of His covenant. We are Israel, and we have no right, unless we be Israel, to absorb as we have done all ten-tribed Israel's birthright blessings and duties. Referring to the historical aspect of the Identity, Dr. Hanan mentioned the existence of a large relief map of Europe which had recently taken his attention in one of the rooms of the South Kensington Museum, and which made it clear that there was nothing miraculous in the wanderings of the Ten Tribes as we assert they did wander from the land of their captivity by the north of the Black Sea, through the South of Russia and by North Germany, and through Scandinavia to the British Islands. The map clearly demonstrates that this was practically the only way open to wanderers bringing women and children in wagons, as throughout the route indicated the country lies in a series of plains, all other directions being barred by lofty mountains, inaccessible to such pilgrims as were the flying Israelites. In conclusion the speaker declared his opinion that the rulers of our Church and State would be wise at once to look into these things.

Dr. Dyce Brown was the next speaker, and he felt compelled to slightly differ with Dr. Hanan, inasmuch as he thought that the entire dealings of God with mankind through Israel was a series of miracles, and nothing else. Indeed, he thought that he himself was mostly struck with this miraculous, romantic or poetical side of the question. Going through the Bible history of the plan of human salvation, he drew attention to such miraculous events as the first call of Abraham, the birth of the son, Isaac, to old parents of 100 years and 90 years respectively, and previously childless; the offering up of Isaac, the going down of Jacob, to Egypt, the coming up therefrom of his family, the division of the two Houses of Israel, virtually by Jacob himself, when he gave to one of his younger sons the birthright and to another the post of chief ruler. All was miraculous, not less so than the miracle of the incarnation, and the idea of this miraculous history stopping in mid-course was simply inconceivable—ergo, the apparent miracle of the identity of Britain with Israel was just what one might expect. Why, said the speaker, were the Jewish prophecies all fulfilled and the Israelite none or apparently none. The explanation is to be found given by the prophet Hosea, who declares that Ten-tribed Israel, as not My people, shall be discovered in the north and in the isles of the sea.

After a tuneful rendering of the old 100th Psalm, during which a collection amounting to £10 1s. 8d. was taken, came the speech of the evening by Mr. Marchant, who related in feeling and impressive language his experiences on Brighton beach and elsewhere in discussing the British-Israel question with what he termed his infidel friends as well as with his Christian friends, and assured the meeting that the former treated him better than the latter. He found, he said, that he was never answered in discussion of this subject, because in order to do this it was necessary to know all there is within the covers of this book, the Bible, and when once this is known, opposition ceases. Mr. Marchant denied (as had been asserted) that there was "no Gospel in British-Israelism," not that in the case of a dying sinner crying, "What must I do to be saved?" he would think of referring him to the oath which the Lord sware to our forefather Abraham, that he would give us—this would be but to mock him indeed. No, the Gospel of British-Israelism, as contained in the Abrahamic covenant, was not for individuals, as such, but for them collectively as a nation fulfilling the appointed destiny of Abraham's afterseed. The speaker, who was frequently interrupted with applause, concluded by promising to visit our somewhat benighted London during this coming summer and spend probably three afternoons and three evenings in Hyde Park in addressing the multitudes, and he appealed to all friends for assistance with literature for free distribution on these occasions, which will be previously announced in the BANNER.

Mr. Douglas Onslow then, on behalf of the Secretary, begged to state the objects of the Association, which were to make known the glorious truth which had been expounded this evening. He said, although the Association does not complain of the support it has hitherto received, yet it needed further funds, and he called upon the large numbers who hold these views all over the world to come forward and join their brethren who, although only just now 292 subscribing members, had managed to deliver 54 lectures during the past year in various parts of the country.

The Rev. F. Aston, secretary, then proposed a vote of thanks to the chairman, in the course of which he observed

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that he was not surprised at the lack of success in preaching the Gospel to the Jews when he found the preachers taking away Israel's promises and bestowing them upon alien people and making such statements as that all the promises to Abraham were fulfilled under the Mosaic covenant.

The Chairman responded for the vote of thanks, and declared his pleasure in listening to the intellectual speeches of the evening, which had put the matter in a more forcible manner than he had at all thought possible; and with a benediction from the Rev. F. Aston, the meeting came to a close.

## NORTH OF ENGLAND COUNCIL.

FORWARDED BY JOS. HAYDEN.

A CONFERENCE of the above Union was held at Hull on Monday, April 15th, from 1.30 to 7.30 in the evening, those present being Mr. J. G. Taylor (Newcastle-on-Tyne), Rev. T. J. Leslie, Mr. H. Fallon, Mr. and Mrs. A. Fooks, Mr. H. G. Robinson, Mr. and Mrs. G. Whatling, Mr. J. Smith, Mr. S. J. W. Sherwood, Mr. G. H. Chapman, Mr. R. Wilson, Mr. A. Green, Mr. Malton, Mr. J. Glancy, Mr. P. Miller, Mrs. Atkinson, Mrs. Shreeves (of Hull), Mr. H. Wood (Barnsley), Mr. T. E. Ashley (Bradford), Mr. J. Paylor, Mr. Watson, and Mr. J. Hayden (of Leeds). Mr. H. Fallon, of Hull, occupied the chair. The following were proposed and elected new members of the Council—viz., Mr. W. M. Batten, of Birstal; Mr. and Mrs. Fooks, Mrs. Fallon, Mrs. Shreeves, Mr. Malton, Mr. and Mrs. Frost, Mr. and Mrs. Monday, Miss Miggett, and Mr. G. H. Chapman, of Hull; Mr. J. Millican, Alston; Mr. G. Lawson and Mr. E. W. Bennett, of South Shields; and Mr. Gyte, of Scarborough.

After the despatch of routine business, various matters affecting the progress of the Identity were discussed, the question which occupied most of the time being, how are our books, &c., to be got into the hands and homes of the people? This divided itself naturally into two parts—firstly, the distribution of literature; secondly, the popularizing of it. Resolutions on these heads were submitted from different towns, and were freely debated. It was felt that our literature was only touching the merest fringe of the public, and steps were decided on which, when matured, will, it is expected, solve the difficulty to a large extent—at least, so far as the North of England is concerned. The proposal will be brought up again at the next conference, which is to be held at Sheffield on August 5th. The local Israelites who wish to be present should communicate with the Hon. Secretary, Mr. Joseph Hayden, 5, Edgware-terrace, Bayswater-rd., Leeds.

Tea was generously provided by the members of the Hull Association, of whose energy and enthusiasm it would be impossible to speak too highly. Though not multitudinous, they make up for it in earnestness and harmoniousness (a very important point), and there is no doubt they have the nucleus of what will eventually be a powerful society if it continues to be actuated by the same spirit.

## Correspondence.

*To the Editor of the "Banner of Israel."*

DEAR MR. EDITOR,—A few months back I had three monthly copies of the BANNER sent to me by a friend. After reading them I sent them on to others. As a believer in this truth of over twelve years, I must say I was very pleased when I noticed that there were many new writers upon the subject, but it passes my understanding to see and hear the clergy continually turning a deaf ear to it. They seem to set their minds against it directly it is mentioned. Some will say, "Oh yes, I read all about it years ago." They will not enter into friendly conversation, nor argument, upon the subject; they will perhaps say that if it was true they can see no good in it!—oh, dear, poor, blind shepherds!—and consequently Scripture gets mixed and muddled up, and thousands of years are jumped over in a single sentence, and referred to as the same people—I refer to sermons and expositions of the Scriptures. The following are some of the answers I have received from various ministers of different denominations. "It's too good to be true." "I'm too old to change my opinions now; besides, I am busy writing a book." "You draw me a beautiful picture and magnificent scenery, but I could caricature it upon some other people and country." "Some very dear friends of mine in America asked me to take up the subject years ago, and if I thought it was true I would devote my life to it." "I have not read the book; in fact, I have no time to study it." "I quite agree with you that we are Israelites, but not in the flesh; we are Israelites spiritually." "That subject has been exhausted long ago." "The Holy Scriptures are so full of knowledge that, if it pleases some of God's children to believe on this subject, and they can draw consolation from it, far be it from me to say a word against it."

Such are some of the answers I have received from ministers of the Gospel, and it was with very great pleasure a few weeks ago that I read an account of two addresses or sermons upon the subject, given in the Presbyterian Church, Johannesberg, by the Rev. Aspden, to large congregations. It is very seldom, especially in this quarter of the globe, that we hear of anybody bold enough to take the subject on to the public platform; and, when reading, I could not help thinking what a contrast to a lecture to the Young Men's Association by the Rev. R. Johnson, in the Presbyterian Church, Port Elizabeth, many years ago, on "The Ten Tribes of Israel not lost, therefore not found." Though not a speaker, I could not help getting up and making a few remarks, taking exception to the lecturer's explanation. Of course, the lecturer believed that the return after the seventy years' Babylonish captivity comprised the whole Twelve Tribes, and evidently did not understand the distinction between Judah and Israel, a distinction which began with their first king (Saul), and continued through David and Solomon's time, all of whom were crowned twice (if I recollect rightly), being crowned once for each nation. The lecture was in answer to the late Admiral Dunn, who, when passing through Port Elizabeth, was asked to give an address upon the subject. When will the ministry carefully study this important subject, which shows the continual fulfilment of prophecy; we do not want religious excitement, but the threadbare, worn-out sermons which are continually being reiterated only weary many people, and fail to interest even good Christians. It is like a man going into a room that is beautifully lighted with the electric light, holding a lighted candle in his hand, and asking those in the room if they want more light. I have often heard Nonconformists speak of the beauty of the service of the Church of England, but it is much more beautiful seen in the Identity light. How few understand St. Paul's declaration that he belonged to the tribe of Benjamin, the Light-tribe of the House of Israel, and as being the one tribe mentioned in the first book of Kings, reserved for David's and Jerusalem's sake.

The promises to Abraham, Isaac, and Jacob—the promises of a multitudinous seed, of wealth, power, prosperity, greatness, possessions—were to Israel; and Isaiah teems with promises of Israel's future greatness and restoration to favour, after punishment for their sins. The redemption of Israel is the main theme running through the many books forming the Scriptures, with redemption from the law of sacrifices, from the Mosaic law, acceptance of the Redeemer, —Christ the Son of God, Jesus Christ the Light of the world, the Saviour of all men. The tribe of Benjamin, having been specially lent to Judah for this purpose, accepted Christ. These became the light of Israel, to whom they carried the Gospel tidings. The Ten Tribes, being then scattered throughout Asia Minor and other places, consolidated into one kingdom in the British Isles, and became the light of the Gentiles, which is Britain's high position to-day.

I remain, yours truly, M.

Transvaal, January, 1895.

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

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

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

# THE BANNER OF ISRAEL.

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

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*EDITED BY PHILO-ISRAEL.*

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## BRITISH NEW GUINEA AND ITS ADMINISTRATOR.

SIR WILLIAM MACGREGOR, a Scotsman by the way, is the Administrator of one of our smallest and most recent possessions near the equator. New Guinea, or rather that portion of it which we secured for ourselves when Germany was looking for colonies, and set her heart on the whole of the splendid island, has been only seven or eight years under the administration of its first British Governor. He is now in England, and on March 7th last lectured in Edinburgh, on "British New Guinea," giving a *résumé* of his work in the Queen's new possession, and what the result has been of his administration. He has laboured "to reconcile the true advancement of the Possession with the preservation of the just rights of the native population." There, at any rate, the natives do not "die out" before the face of the white man, for the white man cannot settle in that tropical region. There is little or no gold there, and gold-seekers, therefore, do not swarm to the islands. Sir William's object has been to preserve the native Papuan as "a useful and industrious peasant proprietor in his own country, with ownership in the soil, and with commercial rights equal to those of the European settler." When planting operations are carried on in the Possession, it will be important there should be abundant native labour to be employed on the ground, and this can only be if the Papuan is put in a position where he can live and multiply. Already the trade and revenue of the island have increased; the equilibrium between the revenue and expenditure is being gradually attained, and soon will be assured. The natives are a quiet race, easily managed with justice and kind dealing. The constables who keep the peace are Papuans, and the missionaries who labour in New Guinea are men of discretion, who have the approval of the Administrator. The "Possession," as it is called, is remarkable because it is strategically placed on the north of a narrow strait, which lies between it and the northern coast of North Australia. This strait is the only highway between Europe and the West on the one side, and Australia North and East on the other. "It is three times the size of Scotland, and, including the islands, has a coast line of between 3,000 and 4,000 miles."

Sir Wm. MacGregor, besides being a first rate Governor, is also a good zoologist, and learned in physical and ethnographical questions. He has rendered good public service in these departments of science while occupied with the care of his Government. His lecture to which we have alluded is somewhat different from the one, extracts from which we quoted in the last page of last year's volume of the BANNER, and we therefore re-publish it below:—

### BRITISH NEW GUINEA.

Sir William MacGregor, K.C.M.G., Administrator of British New Guinea, lectured on "British New Guinea" last night to the Royal Scottish Geographical Society, in the Society's Hall, National Portrait Gallery, Edinburgh. Professor Butcher presided over a large audience.

British New Guinea, the lecturer said, became a Crown Colony in 1888. Nearly a third part of New Guinea belonged to the Empire, and that part, along with about 3,000 square miles in adjacent islands to the east, formed a colony with an area of 90,000 square miles. It was a land of mountain and flood. The mountain masses principally occupied the centre of the mainland, the highest altitude being Mount Victoria, which rose nearly 13,000 feet above the sea. The mountainous district was covered with dense forest. There was a heavy rainfall in the central district, producing many rivers of large size. The principal of these was the Fly, flowing into the west end of the Gulf of Papua, and navigable to steam for about 500 miles. The next largest was the Purari, opening into the gulf, and navigable for 120 miles. Other three of the rivers were navigable for 50 to 80 miles. On a number of these rivers there was a considerable quantity of rich alluvial vacant land, and good planting land on the hill slopes and plateaux. The cool season was from June to November, and the warm season from December to May. The average annual temperature at Port Moresby was 83 degs. Fahr. The natives were estimated to number about 350,000.

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It was not possible to say whether or not they were increasing, but the number of children was remarkably great, though formerly large families were not common. It was so great a social misdemeanour for a woman to have twins that they were formerly in some places killed by exposure. Recently a native official threatened a countrywoman of his own with this strange menace, that he would give her some native medicine that would cause her to bear triplets. This dreadful threat produced a profound impression, for no woman could carry home at night three children plus food and firewood for the family for twenty-four hours. The natives, as a rule, were smaller than Europeans. The hill people were sturdier than the coast people, the difference depending a good deal on food and climate. In colour they showed various shades of brown. As a whole they were full of life and activity, but the darker people were more sedate. These latter, however, lived, many of them, in the more swampy districts. Experience had taught the Papuans living in these districts the value of building their houses on piles. These were of various shapes and sizes. Sometimes the community lived in huge houses, in stalls allotted to each family. In other districts each man occupied his own house, and the sanctity of the private house was fully observed. Political organisation there was scarcely any. Although the people lived in tribes, or communities, held together by ties of blood or affinity, each householder maintained his independence. The influence of a chief was scarcely known. The policy of the British Government was opportunist. They had to teach the natives the rudiments of political ideas. In some districts it was possible to put a man in the position of a chief. In others the Government appointed a policeman, and these had to be taught the first notions of responsibility and impartiality. The marriage customs of the people were various. Considerations of property entered largely into the contract. Child marriage occurred in some places. Polygamy was common, but was discouraged by the Government, and the marriage tie was easily undone. As regards the dead, the Papuans believed in an after existence. Hence the custom of putting arms and implements on the graves. In some districts the dead were buried in their houses, a custom which the Government endeavoured, successfully over a large area, to suppress. The Papuans were spare eaters, though not particular in their diet; but their instincts were agricultural, and in the western district sago was the staff of life. In disposition the people were by no means quarrelsome, but they were revengeful of what they considered injustice, and the vendetta was common. Otherwise they were cheerful and good-natured, and extremely affectionate in their family relationships. In their natural state they stole, when the opportunity offered, but they could be easily taught not to steal. They were quick to learn. The children were good scholars when they could be kept at school. The young men learned easily to handle a boat and to work edged tools. They had a keen and well-balanced sense of justice, and respected the power of the Government, principally from the sense that it was a power which they could not control. The Government were giving a good deal of attention to the languages, and already some twenty-six dialect vocabularies had been collected and printed. These showed a continuous thread running through the whole structure, and strong connections with the Pacific and Maori languages. Now that the restrictions on travel were being removed, Motu was making its way as a common language in the central district, and English in the east and west. As regards administration, a sum of £15,000 was provided annually for the current administrative expenses of the Possession. This sum was provided by the colonies of Queensland, New South Wales, and Victoria; and these had much say in the general direction of the policy of the Possession. It was the destiny of British New Guinea to be a satellite of Australia; and, if it was not mismanaged, it would be a great and valuable dependency of that commonwealth. The reason for its incorporation into the Empire had been to preserve the Australian colonies from immediate foreign neighbours. The Government of the Possession was provided with the ordinary machinery of administration, and that administration had worked smoothly, because the desire was to treat the natives fairly and honourably, to give them an opportunity of rising in the scale of civilized races, and to prepare the country for the enterprise of Europeans. Intertribal hostilities and vendettas had been put an end to by the constabulary and the magistrates over large areas. Native planting operations were fostered, and native industry was being encouraged in various ways; but capital and skilled European labour were required to show the native what could be done by knowledge, skill, and perseverance. In New Guinea the European would find a fairly healthy tropical country, with good and cheap land, with local labour and with a climate free from hurricanes. The only common serious ailment was the malarial fever of the country, which, with proper care and treatment, was not malignant. The policy of the Colonies was to sell land to *bona-fide* cultivators, but not to encourage speculation by exploiting syndicates, or to grant concessions which would be sold immediately for what they would bring. Any person wishing to grow sugar-cane, tea, coffee. tobacco, cotton, rice, sisal fibre plant, cocoa-nuts, or any other tropical product, would find land to suit him, unless he was very difficult to please. The colony possessed nearly all sorts of geological formation, and nearly every kind of soil, at elevations up to 13,000 feet. For the cultivator the minimum price of land under a Crown grant perpetual title was 2s. 6d. per acre. The settler might recruit labourers in any part of the colony, and there was no doubt that considerable numbers of natives would work voluntarily, though for some kinds of enterprise it might be necessary to introduce a nucleus of permanent skilled labour of Indians and others. Payments to natives had hitherto been made in tobacco, hardware, and drapery; but there was a tendency to regular monthly payments, varying from 10s. a month for new hands to two or three times that amount for men of experience. All things taken together, life in the colony could be made very tolerable, or even agreeable, to a healthy, active, temperate man.

At the close of the lecture a number of interesting slides, illustrating every phase of New Guinea life, were exhibited. On the motion of Mr. W. K. Rose, seconded by Dr. John Murray, Sir William MacGregor was awarded a hearty vote of thanks for his address.

We have here another instance of the blessing which the British-Israelites confer upon the "cheaper races," those just removed from savagery or cannibalism. It gives them a parental Government, forbids tribal wars, confers upon them the blessings of peace and civilised government, and allows the missionary protection and all needful countenance while he makes known to the people the Gospel of Christ, and the demands He makes upon these subjects of His people, to give Him their affections and their obedience to His commands in respect to the Law of Love. The Possession is beginning to pay, which we believe the German portion of the island fails to do as yet. On the whole we have reason to thank God even for British New Guinea, and to notice with gratitude that He makes the most unlikely regions to prosper under our government, because He blesses us as Isa. lxi. 9, R.V., describes, and because we are His people Israel! To Him be all the praise!

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Revolt of Tribes in German East Africa.—Zanzibar, September 9th.—The tribes in the neighbourhood of Kilwa, one of the principal towns in the German territory, taking advantage of the absence of the garrison which had accompanied the Governor in the expedition against the Walchis, attacked the town. The telegraph wires have since been cut by the tribesmen. The town of Lindi is also in danger. The German sloop-of-war Seeadler and the gunboat Moewe have been dispatched to Kilwa.

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# THE SABBATH.

By Edwin Edwards, of Detroit, Michigan, U.S.A.

## PART II.

(*Concluded from page* 222.)

We have now seen that Israel of the Ten Tribes was brought back into covenant relationship as sons of God, and that it is probable, nay, certain, that they would on this occasion, act as their forefathers did, who kept the day in remembrance of their deliverance from Egypt, and I believe this to be the true solution of the question.

The author of "Rome's Challenge" said, "It is patent to all the world that a change of day has taken place." I have shown that there was no necessity for anything of the kind at this time; besides, there is not a single verse in the New Testament which will authorize anyone to make such a statement. Christ did not abrogate the old Sabbath, neither did the apostles. This opens the way for another of his statements; he charges Protestants "with keeping a day never once referred to in the pages of the Sacred Volume" (p. 4). He means the first day of the week. We will examine the Sacred Record and find out whether this is true or false, and what was the practice of the apostles in regard to this day.

In John xx. 19—24 I find that the apostles were assembled on the first day of the week, and our Saviour appeared to them. And again (ver. 26), "After eight days . . . and Thomas was with them; then came Jesus . . . and said, Peace be unto you." Here we have plainly stated a day of religious meeting, and that day was the first day of the week, for our Saviour appeared to them. He absented Himself from His disciples for a whole week, and appeared to them the second time on the first day of the week, and in the scene of public worship, expresses in the most emphatic manner His approval of their so doing both as respect to time and their engagement. On another occasion we find that "when the day of Pentecost was fully come, they were all with one accord in one place" (Acts ii. 1). And this day also was the first day of the week. On this day the Holy Spirit descended upon them; on this day Peter preached his first sermon, and three thousand souls were converted. The sum and substance of this is that the apostles were wont to meet on this day; next, that on two of these occasions our Saviour appeared to them; and, lastly, the Holy Ghost descended upon them on this day, so the day was sanctified and approved.

This author, like another we read of, can quote Scripture to suit His purpose. He pretends to quote Acts xx. 7, but leaves out what would overthrow his whole argument; this is his comment on this passage: "To all appearance, the above text should furnish some consolation to our disgruntled Biblical friends; but, being a marplot, we cannot allow them even this crumb of comfort" (p. 16). Let us see whether it does not furnish us some consolation. If it does not, it must be a marplot. The verse reads, "And upon the first day of the week, when the disciples came together to break bread (this is what he quotes, but there is more), Paul preached unto them ready to depart on the morrow, and contiuued his speech until midnight." You can readily perceive that he left out what would overthrow his argument to try and lead his readers astray.

Paul was in Troas for seven days; he did not preach on what is called the Jews' Sabbath, but on the first day of the week. Paul tells us in 2 Cor. ii. 12, "When I came to Troas to preach Christ's Gospel, a door was opened unto me of the Lord." Here we have another instance of God's sanction for this day by opening a way for Paul to preach. Again, in 1 Cor. xvi. 12 we find Paul commanding the Christian-Israelites in Corinth: "Concerning the collection for the saints, as I have given order to the Churches of Galatia, so do ye. Upon the first day of the week let every one of you lay by him in store, as the Lord hath prospered him, that there be no gatherings when I come." The question arises, What directed Paul to specify the first day rather than the seventh? The Christian-Israelites of Corinth were not the only ones so directed, for he gave the same order to the Christian-Israelites of the several Churches in Galatia. Is it replied that it was accidental, unintentional? Is this credible? How much more probable the conjecture—rather, how irresistible the conviction—that these contributions were to be made on the occasion of the stated meetings of those Christian-Israelites in Corinth, as well as of those in the churches of Galatia! And this day was designated with special reference to the religious observance of the first day of the week. Did Paul and Barnabus carry up the new project of keeping sacred the first day of the week when they went from these churches to Jerusalem? If so, is it not strange that we do not read about it?

Again, this author quotes eight passages from the New Testament to prove that the day of the Lord and the Lord's-day mentioned in Rev. i. 10 is one and the same day. The quotations are, Acts ii. 20, 1 Cor. i. 8, v. 5, 2 Cor. i. 13, 14, Phil. i. 6, 10, 2 Pet. iii. 10, 12. I grant that these refer to what he calls the judgment-day; they all refer to the future, but Rev. i. 10 does not. John, the apostle, says, "*I was* in the Spirit on the Lord's-day": not that he "will" be, but "I was." The Lord's-day is one of two things called the Lord's in the New Testament, the other is the Lord's Supper. The Lord's Supper is so called because it was instituted by our Lord to commemorate His death. The reader will please notice the phrase in the above quotations, "day of the Lord." John used a different word for "Lord" in the Revelation. It is an adjective (*Kúriake*), not the noun (*Kúrios*) usually rendered Lord; it is found only twice in the New Testament—1 Cor. xi. 20, "the Lord's Supper," and in Rev. i. 10, "the Lord's-day." The apostle said, "*I was* in the Spirit on *the Lord's-day*." Whence this early and familiar use of the expression to denote a special day? It is an appellation descriptive of a certain day, given without explanation, as well understood, and in common use. Which day of the week that is cannot be reasonably disputed or questioned. The apostle refers to it as well known to the Churches in Asia. He knew the first day of the week was the day of the resurrection of our Lord—the day, as we have seen above, held sacred by the Churches in Troas, Corinth, and Galatia—and by the simple mention of its name as "the Lord's," He (or, rather, the Spirit of God) has authorized us to conclude that the first day of the week and the Lord's-day are one and the same, or which denote the same day; and we cannot but conclude that it was appointed, as it had already been sanctioned by the Lord Himself, to commemorate His resurrection, and became a Sabbath of rest.

Again, on p. 23, he further charges us "that neither their Biblical ancestors nor themselves have ever kept one Sabbath-day in their lives." I will let the Rev. Mr. Stopford answer this. He says that in every case in which the first day of the week is mentioned it is called the Sabbath. The expression which in English is translated, "the first day of the week," occurs eight times in the New Testament. In Mark xvi. 9, in the Greek it is *prôte*, literally, "first of

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the Sabbath." And in Matt. xxviii. 1, Mark xvi. 2, Luke xxiv. 1, John xx. 1, 19, Acts xx. 7, 1 Cor. xvi. 2, in all of which the Greek is *mia tôn Sabbatôn*, literally, "one of the Sabbaths" (see Stopford's "Scripture Account of the Sabbath," p. 228—note). Thus the first day of the week, the day of the resurrection, is never called by any other name in the Greek New Testament, save in Rev. i. 10. Thus, again, I have refuted the false charges brought against us.

It is patent to the reader of the Acts of the Apostles that the apostles kept what is called the seventh-day Sabbath, and I have proved that they also kept the first day of the week. There was no change of day required. God requires both days to be kept, and this was the custom of the early Church, as Bingham testifies; they observed Saturday and Sunday until the close of the fourth century, and this custom prevailed generally through the East, and the greater part of the Christian world (see Antiq. Book 20, chap. iii., sec. 1; also Beaton's "Dictionary of Universal Information").

The Sabbath was given for a perpetual covenant, not a temporary one, and it was to be a sign between God and His people for ever. No abrogation here: it is no temporary arrangement, but a perpetual covenant.

I shall now quote from the Rev. Dr. Wild. In a sermon of July 6th, 1890, he has the following: "Now, these different Sabbaths were designed to be a sort of seal and covenant between God and His people, as we read in Exod. xxxi. 13, 'Speak Thou also unto the children of Israel, saying, Verily, My Sabbaths ye shall keep, for it is a sign between Me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ah, what a grand proof of a God the Sabbath is! It is a grand thing that we are the children of Israel, and I believe we are, and let us express it to the world." These are the words of a gentleman who knows what he is speaking about—no better authority on this continent.

Now that the Anglo-Saxons are lost Israel found, I will let this gentleman answer. In his sermon of January 25th, 1891, I find the following: "Whatever anybody may say for or against the Ten Lost Tribe theory, this I well know, that, through a knowledge of the same, hundreds have been savingly converted and become honourable and exemplary Christians, many in this church and in the last church I had, and from all over the world I learn by letters the same glad news from those who have read my sermons and books on this subject. Should any one person study the origin, growth, order, method of increase, power, place and work and influence of Great Britain and the Empire, and set another man at work and let him study from the prophets, origin, career, settlement, place, work, power, and influence of literal Israel as foretold by the prophets, then let these two persons meet together and compare notes, and I vow the very existence of my being that each would have to say one is the other, and the other is the tother. Whoever Israel is, they fit in like that and make one, and I have no fear of anybody disputing that this is God's Book, if they take that simple course of study, and any that will deny it will only do so through want of thought. . . . Britain fits into the prophets and the prophets fit into Britain. . . . A test like this may be made of the Jews, and the prophecy and history again would tally, and the funny part of it is that anybody who disputes that point makes me laugh; they will say it is true of the Jews—the Two Tribes—but if you talk about its being true of the ten, they will mock at you, and that is why I say it is the funny part of it to a man like me, to think that anybody should express their ignorance in such a manner. I mean to say, if God's Word is true about the Two Tribes, it is true about the Ten; and it is perfectly out of the way for a man to believe prophecy is all right about the Jews, and then, when you turn to the Ten, that he should say "that is wrong." "No, sir, it is you that are wrong."

I have tried what the Rev. Dr. Wild advises, and know it to be true. I have been on both sides of the fence, and I know what is taught on the other side, and I am thankful to God for opening my blind eyes to see this glorious truth.

P.S.—I omitted to mention about the word "Jew" in the quotation which I gave from "Myers' Commentary." Whether it is a slip of the pen, I know not; but one thing I know, it is out of place in the comments on the passage, for, when our Saviour addressed the disciples, they were surrounded by the Jews. Also, our Saviour knew to whom He was sending them. We must believe what our Saviour said: it was "Israel," not "Jews." He was sent especially to Israel (Matt. x. 5, 6, xv. 24; Acts iii. 26; Gal. iv. 4). The apostle John says, "He came unto His own, and His own received Him not" (John i. 11).

## POPE LEO XIII.'S ADDRESS TO THE ENGLISH PEOPLE.

THE long and remarkable letter of the Pope to the British nation was published in the London papers on April 20, 1895. It is a remarkable production, which shows that the Papacy and the Roman Catholic religion are both incorrigible. The errors of Rome are stereotyped by this public manifesto. It shows that the Papacy claims for Rome that England is the "dowry" of the Virgin Mary, the "Mother of God," and the Pope's "most gentle Queen and Mother." It claims power for the mother of Jesus, a power to hear and answer prayer, and asks her to intercede for England that this country may be united to the supreme Shepherd, who is "the Vicar of her Son"! The Pope, too, with assumed authority, grants an indulgence of three hundred days to all who piously recite the prayer to the Mother of Jesus he appends to his letter for the conversion of the British people! There never was a more mistaken appeal. There is no evidence that the Mother of Jesus, now dead, can hear the Pope's or any one's prayers, or that she has authority to present any to the Lord Jesus Christ, her Saviour. There is no proof that the British people desire to return to the fatal authority of the Pope, who has never failed, by the influence of his false religion, to carry misery and ruin to every country and people whom he and his predecessors have succeeded in enslaving. The whole letter is an affront and insult to the Protestant nation he addresses, and whom, by God's blessing, he has no chance whatever of enticing back again to his hateful tyranny.

The Pope applauds our nation for "its strict public observance of Sunday, and its general spirit of respect for the Holy Scriptures." He omits to explain why, in every Roman Catholic country in Europe, the Sunday is desecrated, and the study of the Holy Scriptures is discouraged by every means his priests can put into operation. "Every one knows," he says, "the power and resources of the British nation, and the civilizing influence which, with the spread of liberty, accompanies its commercial prosperity even to the most remote regions." These being facts, we, as a happy and free people, have elected to sever ourselves, our country and homes, from the blighting influence of Pope and Popery

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combined, and we are of the same mind now as we were in the time of the Reformation, three hundred years ago, when Queen Elizabeth and King Edward VI. placed our Protestantism or witnessing functions in the forefront of our nation's progress,—our witness being against the errors of Popery and all the God-dishonouring teachings of that false religion. If the Pope wants to know what the blighting influence of his religion is, he has but to ask the Waldensian pastors to enlighten him. They are at work all over Italy and Sicily, and can inform him that under his own immediate spiritual sway the condition of the Italian people is most deplorable and unhappy,—socialism and infidelity, immorality and lawlessness, being rampant, as the direct result of the teaching of his priests and of their religious system. Such evil consequences are not wanted here. We have tried his plans, and found they led to national abasement and degradation. We broke from them at the Reformation, and have no wish to try them again.

Besides all this, the Pope of Rome is not aware, or will not believe the fact, that the British are Israel, God's ordained and selected "witnesses" against those very idolatrous practices of which he makes much in his letter to the English people under notice (Isa. xliv. 8, R.V.). At the Reformation the English or British people became nationally Israel-obedient, for then they abjured all reliance on false mediators and saviours, such as the so-called "Mother of God," and the saints, who are man-made but not God-made saints, and who have no authority to intercede with God or the Lord Jesus for men on the earth. The Pope wishes in his prayer that the "separated English brethren" "may be united to the supreme Shepherd, the Vicar of thy Son"—meaning himself. But we recollect a text which tells us that the wisdom from above is first pure, then peaceable (James iii. 17). Before we can go back to Rome, and admit the Pope to be our supreme Shepherd, the Vicar of Christ, with the view to union with him, we must see that the religion Rome offers us is "first pure."

It is clear that the *Times* thinks little of the chance the Pope has of attracting the people of England to his footstool again. The writer of the article is particularly outspoken, and we have much pleasure in quoting part of his article on "The Apostolic Letter":—

"At the end of March the Archbishop of Canterbury used language of unmistakable import on the chances of corporate union with Rome—language which expressed the deepest convictions of the vast majority of Englishmen. He plainly declared that in his judgment any such union 'is absolutely visionary and impossible' while Rome 'retains her distinctive and erroneous doctrines and advances her present unprimitive and unscriptural claims.' The Pope is a statesman as well as an enthusiast. After this statement from the Archbishop he must have felt that corporate reunion was not yet 'within the range of practical politics.' He was practically pledged to issue his appeal to the English people, but when he issued it he took care not to treat the question from a diplomatic standpoint.

Accordingly the Papal Letter, while studiously avoiding any approach to polemics, is marked by two significant features. Nobody who is at all acquainted with the teaching of the Roman Church can have anticipated that in any circumstances the Pope could assent to the slightest modification of her distinctive doctrines, or to any abatement of her claims. To do so would be to stultify that Church in the eyes of her own members, and to proclaim her cardinal tenets to be a fraud. On the other hand, the Pope has the amplest powers of modifying the discipline of the Roman Church at his discretion, and no doubt can be felt that a Pontiff with so great a gift of compromise as Leo XIII. would be ready to consider and to make large concessions in this sphere for an object so important as the 'reconciliation' of any large number of Englishmen. The Apostolic Letter, it will be noted, does not say one word in reference to the possibility of any changes even within the sphere of discipline. No hint, to take a single striking example, of any relaxation of the laws of the Roman Church in regard to the celebacy of the clergy is to be found in the Pope's appeal. The omission does not, of course, necessarily indicate that in due season such a relaxation might not be allowed; but it shows pretty plainly that, in the judgment of the consummate opportunist who rules the Roman Church, the 'psychological moment' for practical steps has not yet come. Not less striking is the decided way in which Leo XIII. insists, in that part of his Letter which is addressed to the English Catholics, on some of those teachings of his Church which are most emphatically repudiated by Anglicans and are most alien to British feeling. He inculcates in the strongest way and in the plainest words that invocation of saints and of the Virgin Mary which English Churchmen regard as 'a fond thing vainly invented.' He grants 'of his own will and authority' an addition to 'the sacred indulgences' granted by his predecessors to those who pray for the 'reconciliation' of England. He speaks of himself as the 'Supreme Shepherd,' 'the Vicar' of the Son of Mary, and he refers to the Roman See as 'this centre of Christian unity divinely constituted in the Roman Bishops.' It is impossible to suppose that these words were used without a definite and specific purpose. They were used, doubtless, to convey to English High Churchmen that on points of doctrine compromise is not to be hoped for or thought of. The lesson is a salutary one, which Lord Halifax and his friends will do well to take to heart. Reunion with Rome is at present a mere dream; and Leo XIII. has done his best to make this perfectly plain."

## REV. DR. HANAN'S SPEECH AT THE AFTERNOON MEETING OF THE BRITISH-ISRAEL ASSOCIATION.

Dr. Hanan said:—Mr. Chairman, Ladies and Gentleman, friends of the cause which has brought us together,—I take it that this meeting or these meetings are more for the purpose of giving a report than for proving doctrines. There may be some here who do not know our work, but it is not entirely for the purpose of teaching them that we come, but rather for the purpose of bringing our report forward. I will tell you what I am going to speak about. In the first place I have a somewhat personal report to make as to the excavations that have been proposed at Tara; then, if I have time, I have something to say about the attitude of the nation and the Church with regard to our contention. What is the position of Tara in relation to Our Identity. Is it a thing brought into prominence by other evidences? The bearing of the Tara traditions upon our contention is not a proof. There are a great many people interested in those excavations, but always remember in speaking to others, that even if Tara fails to yield proofs our position would not be moved one inch. On the other hand, if Tara yields the secrets which we believe it will, it will have the effect of calling the attention of the nation to the wonderful corroborative evidences, and thus make them

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look into the proofs which we have already obtained. For instance, it is not a birthplace that makes a man famous, but the man who makes a birthplace so. It is not the hill of Tara that proves the identity, but the proofs that bring the hill of Tara into prominence. Now, in relation to the experience I have had during these last two years since I was here. In March, 1893, I asked, in the BANNER, for a guarantee fund to explore part of the hill. The result of the appeal astonished myself, and shows, amongst other things, the very wide circulation of the BANNER. Within three months I had letters from every part of the world. I had letters from Australia, Egypt, the Transvaal, from Syria, Beyrouth, from various parts of the Continent, Canada, the United States, and last, but not least, from Honolulu, which contained the promise of a most liberal donation. I have a pile of letters, and I may be permitted to say that anything more gratifying than the way the suggestion was received could not be imagined. I then applied to the Royal Society of Antiquaries of Ireland. They considered the question, and some of the members were very much interested. The whole of the Hill of Tara is what we call a national monument, and is in the custody of the Board of Works, who are not the owners. The owner of the lands has none of his rights taken away. Nobody could dig without the consent of the owner of the lands, and the tenant who may have possession. Even if you have both consents, you must also have that of the Board of Works. I went before the Society of Antiquaries, and guaranteed between £200 and £300. There are also friends in Dublin who are very interested in the matter. And there is no difficulty about money. Well I went before the Board of Works, and had some correspondence with the Secretary. I applied to the owner, Lord Russell, through a friend of his who had influence with him. We have not had an answer yet, but I have received this from the Board of Works, which is disappointing:—

"With reference to the proposed explorations at Tara, the Board would not be justified in giving their consent without the approval of the Antiquarian Societies of Ireland."

The letter is written in a friendly spirit. And I think if proper pressure is brought to bear we shall get a more favourable answer. As our antiquaries have opened Tumuli at various places, and published large and learned treatises upon them, we certainly ought to explore these, and if we find nothing but a tombstone stating who was buried there, if we only find that, as scholars looking into history, and as people who are interested in intelligent archæology, we should be rewarded. It is a great disgrace to the archæologists that they do not take the matter up. There is one society in this city which has manifested a very different spirit, and that is the British Archæological Society, 16, Red Lion-square. They have done all they can to help. I want to say something with respect to our present position in connection with our opponents. Our arguments have hitherto been unanswered. Now, standing here on this platform where the words I speak may be, and will be, reported, I say, openly and distinctly, that our arguments have not one of them been answered. Especially during the past 12 months great misrepresentations have been made. Houses of cards have been built up to be knocked down. Our words have been taken from their contexts, and things we have never said have been put into our lips; but I need not tell you that the casting down of a house of cards is no refution. Misrepresentation is not an argument. With respect to myself personally, something like abuse has been used, but no reply attempted. They say, Ephraim is in some way mixed up with Dan. Undoubtedly, Dan was included under the name of Ephraim. They say, Dan is a bad tribe. They were all bad. They say, Dan has a special evil mission before it. What is that mission? That the anti-Christ will rise out of Dan. Why anti-Christ was to rise out of Israel we do not know. They say, because Dan was omitted from Revelation, therefore the anti-Christ will rise from Dan. An old patriotic and worthless gloss. With respect to the omission of Dan from the book of Revelation, there are two good answers. One is that as far as we can understand the tribe of Dan was not in the position in which it could be persecuted when our forefathers were sealed. Dan escaped before the time. Another answer is that the word "Man" in put in stead of "Dan" in the list of tribes. Manasseh is mentioned. Joseph is mentioned. Ephraim is not. When Joseph is mentioned, it includes the two tribes of Ephraim and Manasseh. The way Manasseh was written was "Man" for shortness. It is a difference of one stroke from Dan in the Greek. That may be the explanation. Another great argument. Dan shall judge the people; and here is Dan coming to judge Christendom! If God said so, we could not stop it. But what does He say. There are two words for judge; one is to act as a magistrate, the other word means to discern. The word Jacob made use of when he was pronouncing the future of Dan was the word meaning "discern," not "judge." So all it means is, "Dan will discern his people." That is a type of the arguments brought against us. There is one thing I should like to touch on, the attitude of the nation and the Church. With respect to our people as a nation, it is very difficult to teach them the alphabet, and the difference between I and J, the two letters are so very much alike! It is difficult to teach them that I stands for Israel and J for Judah. They confuse the two. Until they get this into their minds we cannot make a popular advance. As to the return of Judah, they, together with us, and not without us, have to return to the land of our inheritance. I hope none of you will think it beneath you or unnecessary to teach the difference between I and J. There is another difficulty to overcome. Many people are ashamed of our Abrahamic origin. They would rather be descended from anybody than the father of the faithful. I think we ought to be proud of the fact that we have been elected, selected, formed, fitted by God in order that we should be His servants, His messengers to the ends of the earth. No people has such a noble destiny. We ought not to let such a thought enter our minds. Again with respect to the attitude of the nation and the Church. The Church of Rome is greatly opposed to any such ideas as ours, for, of course, they must recognise that in such a case the Church in England is in a very different position to that of Rome. They are the wild olive grafted in. We are the natural branches. It is far more honourable to be the natural branches of the good olive than a graft. Therefore, wherever Rome has influence, she will be opposed to our teaching. Then there are those who have built for themselves schemes of prophetic interpretation, a great many of them very speculative, and because our historic statement does not fit in exactly with the scheme of prophecy they have mapped out, they say we are doing a very mischievous work indeed! They ought to recognise that when there is so much divergence of opinion amongst themselves, when they have been so disappointed in the dates they have given, and when we bring before them this one great interpretation that reconciles and solves, surely they ought to yield to us, and not say we are in the position of antagonism to them. And remember this, we have to wait to work in

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patience. This is the sixteenth annual meeting we have had. Foundations of evidence have been laid deep and broad. If the nation had accepted our teaching all at once, they would not have been so well taught. Supposing, for instance, that excavations were made and what we expect discovered, what would the nation know? Would the public press understand? Would they not think we were talking foolishness? What is this? A great archæological discovery, and no more. They are not yet ready to receive it. It is necessary for us to work in faith and patience, and to meet the objections being brought against us. We must steadily persevere, so that in God's time everyone will understand. God holds the *denoument* in His own hands. He has been watching over us all these centuries—the years of exile; the long years of turmoil by the Caspian Sea, when the Medo-Persian Empire was breaking up; the long anxious march over those lands through the Crimea; by the Carpathian Mountains; the forming of a nation of Vikings; the gradual approach to this land, and then wars in our own country and against foreign foes; the great revival brought to us when the 2,520 years of our exile came to an end. Then God rolled away the cloud. Within the last fifty years have not we been guided by God? Not once will His hand slacken until we are fitted to be His executive, and do the work before us. Do not let us imagine we are going to fail because things do not always happen as we, in our impatience, desire. In God's own time His hand will be manifested, and when we stand forth as His witnesses, we ourselves will know as well, as all the world, that we are the seed whom the Lord hath blessed.

## HISTORY AND ISRAEL.

By E. Reep.

### PART III.

(*Continued from page 224.*)

The latest translator of the Book of Enoch, the Rev. R. H. Charles, does not agree with Archbishop Laurence in believing that this work first emanated from an Israelite of the Ten Tribes, and that it was produced in a country as high up at least as the northern districts of the Caspian and Euxine seas. On the contrary, he regards the book as being composed of large fragments of apocalyptic writings, which circulated under the name of Enoch and were of Palestinian origin. By some it is conjectured that the book is to be attributed to the Essenes, its Essene and Zoroastrian features having been pointed out by Professor Chenye. The present version of these apocalyptic fragments belongs, in the opinion of Mr. Charles, to the second and first centuries B.C. But whether this be so or not, he thinks the Enoch literature was well known to St. Paul, whose writings show a considerable acquaintance with its doctrines.

Now, taking the statement that the present Book of Enoch is but a fragmentary survival of an entire literature that once circulated under this title, and that such a literature was studied and revered thoughout Palestine, and by Essenes and Zoroastrians in particular, what wonder that Israelites, migrating to Europe and extending their colonies into countries unknown to the Romans, preserved in their Northern literature the prophecies of Enoch? It would have been a matter for astonishment had they not done so. Let us, therefore, briefly examine these apocalyptic predictions, and see how far they coincide with Scandinavian beliefs and philosophy.

In "Enoch Restitutus," by the Rev. Edward Murray, we have an attempt to separate from the Books of Enoch the book quoted by St. Jude (14, 15). From the 2nd century, however, all trace of the apocalyptic lore of Enoch disappears from Jewish or acknowledged Hebrew writings; but it is not improbable, says Murray, that it was preserved by the Israelites dispersed among the heathen. These in course of time losing their language, their Enoch traditions became gradually more and more mythical, until at last in the dialects of the countries of their dispersion they were no longer remembered as of Hebrew origin.

To Enoch the angels reveal how Azazel had corrupted the earth; the whole misery of it was to be ascribed to him. For this, like Adam and Prometheus, he was to be severely punished; fettered hand and foot, darkness was to cover him, and upon him thrown pointed stones. Despite, however, that Azazel had taught every species of wickedness and had disclosed, in Prometheus fashion, things that should have been concealed, the earth was to be restored and happiness and righteousness revived. At that time "shall all the saints give thanks, while the whole period of their youth and their sabbaths shall be completed in peace. In those days all the earth shall be cultivated in righteousness; it shall be wholly planted with trees, and filled with benediction; every tree of delight shall be planted in it. . . . . The earth shall be cleansed from every crime, from all punishment and from all suffering . . . all the treasures of heaven shall descend upon earth, and upon all the works and labours of man." Amid the hardships of their Northern homes, and in the dangers of their roving life, the Northmen dwelt with rapture on this vision of a renewed earth. Lovely and verdant, it will be free from strife; grain will grow unsown; flood and fire will no more hurt it; its inhabitants will understand wisdom, and rejoice in prosperous blessedness.

In no literature do we hear more about giants than in the Scandinavian. The one that ranks second with it, in this respect, is Hebrew, including Scriptural history. The first mention of giants in the Bible occurs in Gen. vi. 4, wherein we read that in primeval days there were giants in the earth; and later that there were mighty men, men of renown, the progeny of angels and human mothers. It is important that this Biblical passage should be noted, for it is a key to the countries of Israel's dispersion, as it is also the foundation on which their mythology was reared. The Book of Enoch enlarges somewhat fully on this crime of the angels, whereby the earth became the habitation of a Cyclopic race and evil spirits. The Scandinavian Cyclops are, in the Prose Edda, banished to the edge of the world, to the shores of the ocean encircling it, where the giants, however rebellious, must be content to dwell. Any attempt on their part to reach heaven by the bridge Bifröst (the rainbow) was frustrated by the burning fire, visible in its bow, glowing red with intense heat. All this to the uninterested reader may sound as mere nonsense, puerile stuff not worth a moment's thought. What people, however, would devise so many curious and wonderful tales and legends of the bow set in the cloud, set as a token of a divine covenant between God and the earth, as would Israel whether in Palestine or in exile? What nation under the sun would have more marvellous stories and traditions of frost-giants, mountain-giants, encounters with giants, than the people whose early history was associated with the sons of Anak, with the Emins, as numerous and gigantic as the Anakims, with Og, king of Bashan, whose land was a land of giants, and whose kingdom and cities fell to the children of Joseph who conquered and

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possessed them? No people, it may be safely said, other than the Israelites, would so long retain traditions of this kind, devoted as they were to a love of demonology, divination and all occult mysteries belonging more or less to the formulas of witchcraft. Therefore the giants supposed to have inhabited Scandinavia must be looked for in the land whence the "Asiatic colonists" came.

The tree called by the Scandinavians "Yggdrasill" has also its Hebrew prototype. In the book of Enoch mention is made of a tree possessed of an unceasing fragrance; "nor of those which were in Eden was there one of all the fragrant trees which smelt like this. Its leaf, its flower, and its bark never withered, and its fruit was beautiful." The Yggdrasill's ash is

> "A stately tree sprinkled
> With water the purest;
> Thence come the dewdrops
> That fall in the dales;
> Ever blooming, it stands
> O'er the Urdar-fountain."

Enoch's tree, like the Scandinavian ash, is near or overshadows the place of judgment. Yggdrasill is the seat of the gods; its branches spread over the whole world, and even reach above heaven. Enoch, in response to his intense desire to know everything concerning the tree which no power can touch until the period of the great judgment, learns from the angel Michael that when the day of punishment is past the fruit of this tree shall be given to the elect. Michael answered, saying: "That mountain which thou beholdest, the extent of whose head resembles the seat of the Lord, will be the seat on which shall sit the holy and great Lord of glory, the everlasting King, when He shall come and descend to visit the earth with goodness. And that *tree* shall no power touch. . . . . For towards the North life shall be planted in the holy place, towards the habitation of the everlasting King. Then shall they (the elect) greatly rejoice and exult in the Holy One . . . and they shall live a long life on the earth as thy (Enoch's) forefathers have lived. . . . . And I (Enoch) blessed the Lord of glory, the everlasting King, because He has prepared *this tree* for the saints, formed it, and declared that He would give it to them."

The Yggdrasill myth is said to have given rise to the most conflicting theories. British-Israelites, with time on their hands, might make fresh attempts to throw light on its meaning. One conjecture is that it is the symbol of universal nature. Further, that one of its stems issues out of the celestial mountain in the world's centre, and spreads its branches over the entire universe. These wide-spreading branches are taken to be the celestial regions; their leaves the clouds; the buds or fruits the stars, etc. Since Mallet ("Northern Antiquities") finds in the Book of Enoch very many particulars resembling those of the Prose Edda, there must be some other solution of the myth than any yet constructed (so far as the present writer knows) by the Scandinavian historians. Jacob Grimm considers it one of great antiquity, but beyond that assertion does not help very much to interpret the riddle. Does it symbolise a nation that is to embrace the whole world? or a kingdom that is to embrace the whole world? The latter signification is more fitly adapted to the words of Enoch: "And I blessed the Lord of glory, the everlasting King, because He has prepared this tree (kingdom) for the saints, formed it, and declared that He would give it to them" (chap. xxiv.). The all-embracing tree Yggdrasill, then, and the imperishable tree of the Book of Enoch may symbolise the Kingdom and dominion spoken of by Daniel (vii. 27) "and the greatness of the kingdom under the whole heaven, given to the people of the saints of the Most High."

Although Finn Magnusen is said to have failed to prove the common origin of Odinism and Buddhism, his comparison of the Scandinavian and Zoroastrian systems is regarded as better founded. The admission by several writers that there is a coincidence between these two systems acquires additional interest from the researches of Dr. Adoll Brodbeck, who in a recent work on Comparative Mythology has identified the religion of Zoroaster with that of Moses. An English translation of this work will be of some value to English readers.

In the meanwhile the reader not acquainted with Mallet's "Northern Antiquties" need not be at a loss to study the analogy between the beliefs of the Northmen of Scandinavia ("Baltic Saxons," as Carlyle calls them, believing Saxon, Dane, and Norman to be one people) and those of the so-called Zoroastrians of Media and Persia. The strong affinity existing between the two systems has induced a Scandinavian author of the 17th century to allege that the second Odin conducted the Scandinavians from Media and Persia into Scandinavia about the time of Shalmaneser B.C 714; this supposition however, is altogether rejected by Wheaton (see his "Scandïnavia," vol. i., p. 75), who alludes to it merely for the sake of contradicting it. Notwithstanding that Wheaton deems Rudbeck mistaken in bringing the Northmen from Media and Persia (Rudbeck, he says, studied history by the dim light of legends and traditions), he himself is quite clear on the question of the Scandinavians having had one common ancestry with the Britons (vol. i., p. 8). He says: "In the warrior ages of the North the Scandinavians planted colonies and founded kingdoms in almost every region of Europe. They established their dominion in France, Spain, Italy, and Sicily. On the British public the records of such a people have a strong claim; and in perusing the relation of their extraordinary achievements we are impressed with the familiar recollection that it is the history of a race not only sprung from the *same lineage*, but in former times our superiors in the arts both of war and of peace." As Wheaton had in the Danish capital, as *chargé d' affaires* from the United States of America, exceptional opportunities of studying ancient Scandinavian literature, his assertion that the British and Scandinavian Tribes were of one common stock deserves attention. It is also worth noting that he considers that the earliest inhabitants of Scandinavia were a branch of the Scythian wanderers who quitted their native settlements near the Araxes and fixed their abode on the shores of the Euxine or Black Sea. Furthermore, he says: "In the Prose Edda is the Oracle or Prophecy of Vala in which the birth of the gods, the creation and destruction of the world, are described in a dark and often unintelligible style resembling the Sibylline verses. Two of the sacred writers of the New Testament speak of the destruction of the universe nearly in the language of the Voluspa (2 Peter iii.; Rev. vi., xii., xx., xxii.). The analogies between the ancient creeds of the Northern and Eastern nations are numerous and striking" (vol. i., p. 95).

In short, if we want to make a comparative study of Scandinavian literature it must include every kind of apocalyptic writing coming from Hebrew and Persian sources. Of ethical literature there is extant but one Eddaic poem which contains a metrical collection of moral precepts said to resemble the proverbs of Solomon. It is entitled the "Havamal or Sublime Discourse of Odin," and among its precepts we read: "Offer water to him who sits down at your

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table; for he hath occasion to cleanse his hands: and entertain him honourably and kindly, if you would win from him friendly words, and a grateful return. A man can carry with him no better provision for his journey than the strength of understanding. In a foreign country this will be of more use to him than treasures; and will introduce him to the table of strangers." The precept enjoining the custom of offering a guest water for the ablution of his hands savours strongly of the East. Wheaton does not without good reason affirm that many of the Scandinavian lays bear internal evidence of remote antiquity and an Eastern origin.

*(To be continued.)*

## GOD'S GIFT TO ISRAEL OF THE GREAT AUSTRALIAN CONTINENT.

THE *West Australian Review*, of March 7th last, contained the following sparkling lines from a correspondent writing from Perth, in Western Australia, on February 1st :—

. . . And yet, when one comes to think of it, the world at large had really much to be grateful for, that instead of to some less liberty-loving and less successful colonising power, this "fifth quarter" fell to the share of the race it did do. Like the deliverence from the Armada, the acquisition of this great Southern territory may—as our clergymen here have not failed to remind us—be piously ascribed to a heavenly windfall. "He blew, and they were scattered" was on the medal struck to commemorate the former ever-memorable event in English history, and the same motto would completely fit the "accident" by which the great Dutch Colonising Expedition of 1628 was wrecked before a man of it was enabled to set foot upon our coasts. The winds shattered the fleet expressly sent out to take possession of this Continent, and did their work so thoroughly that all that is now visible of it is contained in our museum here. There has been much unprofitable speculation within the last few days as to what might, could, or would have happened if our cousin Jonathan had not been riled by the Government at home into chucking their chests of tea into Boston water. What an Empire would the British have been to-day had the United States remained loyal! Some of us, however, think that but for the trouble in America the British Government would not have been in such a hurry to despatch Governor Philip and his captives from Portsmouth to seize a new world here, as it was in 1787. At any rate, the controversy may safely be laid to rest as the ruthless *Saturday Reviewer* finished the memorable speculation of a Frenchman as to what might have come about in the world had the lady who afterwards became Madame Buonaparte (wife to the advocate in Corsica) refused that gentleman when he offered her his hand in marriage. "We do not know," said the cold-blooded critic, "but we fancy the consequences would have been less disastrous than would have ensued had Eve refused point blank to have anything to do with Monsieur Adam."

It seems, if we watch the proceedings of our God in history, as well as in His dealings with our nation now, that He has always, in a very marked way, allotted to us the lands He has decided we should occupy as His people, in accordance with the arrangement He described to Moses in Deut. xxxii. 8, R.V. In doing this, He generally allows some foreign nation to usurp our inheritance, and hold it till the destined time, and then, to show the object of the movements on foot, He drives these usurpers out, and instals in their place His chosen people. This is what occurred in ancient days in the land of Canaan, and in our times in North America, when the French were ousted and Israel was given the supremacy throughout those vast lands and regions. In India, too, where the French were resolved to stay as conquerors, they were forced to make way for Israel. In the Mauritius, again, they established themselves, but they were forced to give up the Gate and leave it to Israel. In our own time we have seen them set their hearts on holding Egypt ; but without war, and with no one to blame but their own fatuity, we saw them, in 1882, deliberately give up their advantageous position in that land, and relinquish the post of danger and conquest to Israel, who seized the opportunity, and by God's blessing retains it. So, as the West Australian writer tells us, that whole island-continent was reserved for Israel when the Dutch thought to secure it in 1628 as their colonising ground. In vain! "God blew with His winds, and they were scattered"! Just as Britain itself was saved, when the Spanish Armada threatened to destroy us as a nation, by the interposition of the Lord Himself, so in respect to Australia, the winds and the sea, which the Lord used to frustrate the devices of her enemies, gave the island-continent to His people!

In South Africa, too, we have seen the same thing happening. The Portuguese and the Boers were opposed to Israel's expansion in Matabeleland and Mashonaland, but God set aside their secret efforts, and gave Israel a rapid series of victories over the native forces of Lobengula, and caused the resistance of all her enemies to collapse. Israel now has, in consequence, an addition to her South African Empire, which is as large as all Europe!

The tale is a wondrous one, and the explanation is impossible, save on the assumption that the British are Israel, and that God is giving them their promised enlargement to the west and to the east, to the north and to the south (Gen. xxviii. 14), till at last it shall be acknowledged that "the heirs of the world are in possession," and that Dan. vii. 27 and Rom. iv. 13, R.V., have come true to the very jot and to the tittle! The "little war" to the north-west of India, which our Indian Government is, as usual, obliged suddenly to enter on to-day, to punish one of our native insubordinate neighbours, will be a difficult and very costly proceeding. But it will end, we believe, in the extension of the empire in the direction of Chitral, and our acquisition of a needed Gate to secure our frontier towards the Russian borders, and so make it difficult for Gog to molest us, when the time of her aggression on India and Israel's empire there has fully come.

Our Identity furnishes a strong light wherein to view the history of India, and of British-Israel's connection therewith. There are coiled up there tremendous military and naval forces depending on a native population of over 200 millions of warlike races to furnish us with the fighting material; and surrounded to the south-west and south-east with two splendid British-Colonial Empires, second only to their old mother in the west, to add to India's strength. These facts should lead us not to vain-glorious boastings and spiritual pride, but to thankful recognition of our God's faithfulness to His promises, and a joyful alacrity to carry out His avowed purposes, by making us His stewards to benefit and bless the nations of the earth, and to carry to them all, without exception, the Gospel of the grace of God, as seen in the face of our adorable Redeemer, the Lord Jesus Christ. To Him be all the praise!

THE Monthly Part of the BANNER OF ISRAEL for June is now ready, price 6d. This is the most convenient form for sending copies to friends abroad, also for use in Public Libraries, Reading Rooms, &c. May be ordered through any bookseller.

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## Correspondence.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—It is always interesting to see ourselves as others see us. When to that sight is added Identity light, it becomes more fascinating.

I sent you a short time ago a cutting from the *Detroit Evening News Weekly* (a paper devoted absolutely to trade, prices in the markets, and so forth). This week I send another, from a recent issue, thinking it may also prove instructive. It is wonderful to trace, so far as human eyes can see, the manner in which Great Britain has acquired and is still acquiring her possessions. The process is not looked upon with favouring eyes by the nations of the earth, and even "Manasseh" appears jealous of his brother "Ephraim." This hard-headed commercial paper to which I have referred has possibly no idea that it is pointing out the fulfilling of the faithful promises of Him who cannot lie when it says: "There is nowhere in the round globe, any unprotected shore or any island lying loose in the sea, on which the British lion does not put its paw and claim it for its own." Why do not the other powers do this first, and get the right of pre-emption to the exclusion of the British? Surely the hand of the covenant-keeping Jehovah is to be traced in the bestowal of these gifts upon His people Israel, in redemption of His word given to His "friend" and our father Abraham years ago.

There are other points in the article which will readily be seen and appreciated by my Anglo-Israelite brethren.

Yours faithfully, T. C. R.

"BRITISH DOMINATION OF THE CARIBBEAN.

"Just at present the storm center of international complications appears to hang over the Caribbean Sea and its adjacent lands. The President returned from his duck-hunt just in time to be on hand to bag several diplomatic affairs of first magnitude. Leaving out of view the affair of the Allianca while a new Spanish Cabinet is getting on its feet, and assuming that Spain will as usual apologize for the act of the captain of the Conde de Venadito, and forthwith commit a similar outrage again, the real serious difficulty lies farther south, in the vicinity of the proposed Nicaragua Canal and the mouth of the Orinoco. For a hundred years England has shown a disposition to convert the Caribbean Sea—the American Mediterranean—into a British lake, by surrounding it with British possessions.

"For many years it has been manifest that at some time, sooner or later, the continent must be pierced by an inter-oceanic canal, not far from the Isthmus of Panama. It would seem as if British statesmen had set themselves deliberately to control every approach to the isthmus on the east, so that whoever might build the canal, it would inevitably be dominated by England in time of war. If one will examine the map of the West Indies and of Central and the northern part of South America he will note at a glance how completely she has encircled the approaches to the isthmus with her colonies and her fortified stations.

"Beginning with Great Bahama Island, just off the eastern coast of Florida, and the important naval station at Nassau, the great group of the Bahamas extends in an almost unbroken chain toward the eastern cape of San Domingo, whence the Windward Islands sweep away in a grand curve, terminating in the island of Trinidad, just off the coast of Venezuela. A dozen of the larger islands, all under the British flag, have harbours more or less fortified. Continuing the chain a little further south, we find the large island of Barmia, in the mouth of the Orinoco—seized by England from Venezuela in 1880—and, upon the mainland, British Guiana, whose boundaries have been crowded up to a point on the Orinoco, directly south of Barmia, so that it is not too much to say that England has a continuous chain of possessions from Florida to Guiana.

"Turning back to the West Indies, about ninety miles south of Cuba is the British island of Jamaica, with 650,000 inhabitants, and the strongly-fortified port of Kingston, which is the rendezvous of an English squadron of twelve war vessels, keeping watch and ward over the Caribbean Sea, and looking toward the Central American mainland, where she has British Honduras, and where she has long sought to establish herself near the eastern terminus of the proposed Nicaragua Canal.

"There is nowhere in the round globe any unprotected shore or any island lying around loose in any sea on which the British lion does not put his paw and claim it for his own. Not content with dominating the old world, this insatiable Power aspires to control the commerce and the great avenues of traffic of the western hemisphere. For more than half a century she has claimed some sort of a protectorate over the Mosquito coast in Nicaragua, and, by the Clayton-Bulwer treaty of 1850 secured an agreement for a joint protectorate with the United States over the Nicaragua Canal.

"Even now her warship has probably arrived at Bluefields to demand indemnity from the little Republic of Nicaragua for the expulsion of Consul Hatch last summer. One does not need to be very familiar with the history of British foreign policy to perceive that the most serious question just now connected with our relations to that Government lies before us in the attitude which we shall assume toward actual and threatened aggression upon Nicaragua, near the site of the inter-oceanic canal, and upon Venezuela, at the mouth of the Orinoco. Unless the Monroe doctrine has in fact fallen into innocuous desuetude, now is the time for its firm and dignified assertion and maintenance. We are not asking for any jingo statesmanship; but if that famous doctrine is to be more than a myth or a tradition, there has never been a better opportunity for its application. It would be far better for us nationally that there should be no inter-oceanic canal than one dominated and controlled by the British navy. Now is a time to make no mistakes which shall mortgage our future."—*Evening News Weekly*, Detroit, Michigan, U.S.A., March 27, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—Referring to Mr. Thomas Rosling Howlett's letter in the BANNER OF ISRAEL for March 13, allow me to draw your attention to Hymns 595, 897, and 985 in the Wesleyan Hymn-book. The two latter are by the Wesleys, and would prove of exceptional interest to many of your readers. Were the Wesleys alive to the fact of Our Identity with Israel? Evidently they were believers in the "divine right of kings" as applied to the Royal House of Britain. Many of the hymns in this book teem with the Identity.

Yours faithfully, W. F. N.

Thornbury, Gloucester, March 17, 1892.

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MR. RHODES ON HIMSELF.—Mr. Cecil Rhodes says he has been charged with being an "adventurer" and a "speculator," and he says he does not deny the charge. He remembered (so he writes in the new book on Matabeleland) asking General Gordon why he had declined the chamber full of gold offered to him by the Emperor of China for his splendid services. Gordon replied by a counter-question, "Would you have taken it?" "Certainly," replied Mr. Rhodes, "and three more rooms full if I could have got them, for," he explained, "one cannot carry out one's ideas, however good they may be, without wealth at one's back. That is the reason why I have always tried to combine the commercial with the imaginative, and that is the reason why I have not failed in my undertakings."

PERFECTLY SATISFIED.—Buluwayo, September 8th.—Mr. Cecil Rhodes to-day attended the great Matabele *indaba*, the first that has been held since the war. He inquired of the natives whether they had any grievances to complain of, but they unanimously replied that they were perfectly satisfied with their condition. The *indaba* was followed by much dancing and feasting.

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

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

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

# THE BANNER OF ISRAEL.

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

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*EDITED BY PHILO-ISRAEL.*

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## BRITISH WEALTH.

IN a paper called *Answers*, of January 5th last, there appeared a short article on the subject of "The Land of Millions," meaning Great Britain, and its company of nations, including India and Burmah. At first sight the article seemed written in a strain of exaggeration. But if the paragraphs be carefully read and examined, it will be found to be on the whole a fair statement of facts. God promised to give to the children of Israel "the power to get wealth," for a certain specified purpose connected with His own glory (Deut. viii. 18). The writer of the article declares that it is only those who travel far and wide gain a real notion of "the power of the wealth of this country." The writer, of course, had no thought of the Scriptural promise to Israel, but recognised "the power of the wealth," which God has given us, like Israel, the "power" to obtain. The words in both senses are true of our nation. Our abounding wealth is God-given; and He has bestowed on us the power or ability to obtain it. The wealth so acquired exerts a mighty power in our favour, and enables us to achieve great things for the nations of the world to God's glory. We were not aware that the world's fire insurance is, as to the bulk of it, in British hands, or that wealthy foreigners insure their lives for the most part in our offices, but not their own. Our money-making powers are not the result of our dogged perseverance as Germans allege; or of our perfidy, as the French are said to think; but are due to God's good gift to His people Israel, which the British are. Sanctified wealth He declared He would use to His own glory in their hands, and the results show that He has faithfully been performing His promises all along the past, and is fulfilling them still to-day. The discovery, in such remarkable quantities, of gold, silver, coal, diamonds, &c., in Western and South-Eastern Australia, in South and South-Central Africa, is a fact which should make men reflect why it is that God has given us just the riches He promised to His people Israel as their birthright? and why, in these last days, our nation is privileged to evangelize the whole world, and is busily engaged in the glorious enterprise? The facts are supplied by the article we now quote, which is headed

### THE LAND OF MILLIONS.

One of the most startling facts in connection with the present expansion of the British Empire is the rate at which Britons in all parts of the world are becoming millionaires.

Several times during the century our pre-eminence in point of wealth looked as though it would be disturbed by the United States. The gold discoveries in California in 1849 appeared to be the opening of a new era in the making of wealth which would at once place the American branch of the Anglo-Saxon people ahead of the old country and its colonies; but Australia speedily came to the rescue with gold and silver discoveries which put those of California completely in the shade. During the last twenty years the accumulation of wealth in the British Empire has proceeded at a pace that has seriously alarmed other nations. Despite the perpetual grumbles of bad trade, we have been making fortunes by the thousand in South Africa, from which territory gold and diamonds have been exported literally by barrels. To-day, Mashonaland and Matabeleland promise vast riches for the future.

The tea trade, at one time the proud possession of China, has now fallen into the hands of the British in India. Canada looks like "collaring" a great portion of the world's paper industry. New Zealand and Australia, despite bad times, are going ahead. Burmah, with its vast sources of wealth, has tumbled into our clutches. Most of the money that has been made in Egypt has come into English hands. Thousands of British companies are running waterworks, railways, tramways, gas and electric factories on the Continent. British capital and British engineers have just harnessed the powers of Niagara.

The man who sits on the bank of the Suez Canal will see what is practically a procession of British ships, laden with British goods; while at home new millionaires are springing up in the North, Scotland, and Ireland every year.

It is only when one travels far and wide that one gains a real notion of the power of the wealth of this country. It

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may be news to most people to know that the great bulk of the world's fire insurance is in the hands of Britons, and that most of the wealthy men of foreign countries insure their lives, not in their own insurance companies, but in ours.

But to deal with some recent money kings. The story of the rise of the famous firm of Brunner, Mond, & Co. is too well-known to need recapitulation. Both of the partners, and many others concerned therein, are millionaires. Both began life apparently humbly, and in the memory of plenty who will read these lines.

As for advertising millionaires, they are so numerous nowadays as to hardly receive any notice at all. The Levers, of Sunlight fame, have made their millions before most men have began to save anything. That most modest of men, Mr. Beecham, though he would shun the compliment, is known to be a millionaire several times over. Sir Blundell Maple is said to have an income of £200,000 a year. You will find his goods in all parts of the world.

"During the revolution at Buenos Ayres," said a friend to the writer, "I went to a small hotel to sleep one night, nervous and worried, and I can assure you that I felt quite consoled when I read the legend, 'Maple—London' on the bedstead."

The Cadbury's, the Hudson's, the Fry's, and dozen of other advertising kings have long ago passed the seven-figure mark.

As for the South African millionaires, it has been said that there was a time when if you threw a hat into the dining-room of the club at Johannesburg you could not help hitting one. Some of them have lost their fortunes since, but on the whole the number of those who have retired to England with snug accumulations of capital is great. No one knows the exact fortune of Mr. Cecil Rhodes, but his intimate friends declare him to be worth between seven and ten millions sterling. Not much more than twenty years ago he was an undergraduate at Oxford, blessed only with a remarkably keen intellect. To-day he is probably the most powerful man in the Empire. Backed by his vast fortune and a will of iron, he conquers new territories, conducts his own wars, and has attracted to his standard a group of young Britons who will stand out in British history as prominently as the pioneers of the Elizabethan era.

All modern movements tend to the aggrandisement of the Anglo-Saxon. When foreign countries drove the Jews from their midst, they robbed themselves of one of the most powerful factors in their future prosperity. Though there may still linger in this country some of the old-fashioned prejudice against the Jews, it is well-nigh dead. We have Jew peers, Jew Members of Parliament, Jews at the most exclusive clubs, in our smartest regiments, in almost every branch of business, and at all the public schools.

Even in the United States toleration is not carried to that length. In the United States Jewish society is a thing apart. The British Jew has brought to us capital, brains, enterprise, and artistic ability.

Another reason why the Briton becomes rich so much more rapidly than any other people is that he starts life so much earlier. An American engaged on a visit to London told the writer that what struck him more than anything was the quickness with which the modern Board School boy went into business and made money. Responsible positions in the mother country, which were once placed only in the hands of old men, are now held by mere youths.

Look at the portraits of the South African group of pioneers. The small handful of Britons who conquered the Matabele were, almost without exception, under twenty-five years of age. "You have so much more time to make money in," said a German-American. "You have no compulsory service in the Army. You finish your schooling much younger. Moreover, you waste no time in talk. The most silent nation in the world, and to all appearances the slowest and most stupid, you manage to accomplish with remarkable rapidity what other nations with more brains and activity never seem to obtain. You talk neither of what you are going to do nor what you have done. Your wonderful Forth Bridge—which, as an engineering work, is probably the most remarkable thing in the world, and compared to which the Brooklyn Bridge and the Eiffel Tower are mere toys—was made and opened with not so much talk and newspaper articles as the Americans would devote to an ordinary office building a storey or so higher than some other in a neighbouring town. It is because you are always doing, rarely talking, and never leaving go when you have got a thing, that you are becoming so abominably rich," remarked the German.

The French largely attribute our money-making powers to our perfidy. On the other hand, in many countries the word of a Briton is taken as his bond. All the Spanish people habitually use the expressions "an Englishman's word," "an Englishman's punctuality," typical of absolute correctness. The French always attribute their defeats to the treachery of some other nation. They believe that the Germans beat them by treachery, that we ousted them from Canada, India, and Egypt in the same way; but with a steadily declining population, they cannot, with all their brilliance, bravery, and quickness, hope to count among the nations of the future.

It seems an extraordinary thing that our God should endow us as His people with that dangerous gift which men are so ready to condemn—"the power to get wealth"—"a root of all kinds of evil" is not money in the abstract, but "the love of money," as 1 Tim. vi. 10, R.V., teaches us. God knowing this has given us, as a nation, an overwhelming store of wealth, and "the power to get it," providing for us also the grace by which we may use it for His glory, and so prevent it from degenerating into the harmful thing which "the love of money" among men is sure to beget. This fact explains the unselfish expenditure of this Christian nation in the operations of our world-wide missions, of our Bible disseminations, of our railways and telegraphs in India and Africa, given by our race to benefit and bless the millions in the former Continent, and to civilize the vast populations of Central Africa, with all its coasts. To say that all our people in the British Empire are free from the curse which "the love of money" brings with it, is to say that God's new covenant has already been applied to, and been accepted by, every individual of this people, as promised to the House of Israel universally. At present the nation, in its national capacity, acquires wealth for purposes largely of international beneficence, and to benefit mankind in general. Our expenditure is very largely for the benefit of the nations, and especially for those under our flag. Our splendid war-fleets and our commercial navies are kept up to guard our rights, and those of our subject nations, and to compel our would-be enemies to keep the peace on the ocean highways of the world. Our wealth has been employed in time past, and even in the present day, in liberating the slaves, and in the effort to abolish the hateful traffic in human flesh and blood for ever. Our work in this respect is unique. No other nation joins us in it. To none but Israel has God given the duty and the privilege of carrying out the work we are actually engaged in doing. "The power to get wealth," which is at the foundation of Israel's efforts, according to the Scriptures, is, as our readers see and know, from the article we have just quoted, the power which God has given us to enable us to fulfil our destiny as His heritage and inheritance, the chosen ones of the Lord to perform His will (Isa. xliii. 21, R.V.). To Him be all the praise!

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ERRATA.—Page 170, col. 2, last line, read chap. xxxi.; page 175, col. 1, line 45, read chap. xxxvi.; page 182, col. 1, line 4, read Rev. vii.; page 183, col. 1, line 10, read Rev. xix. 15.

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# HISTORY AND ISRAEL.

By E. Reep.

## PART IV.

(*Continued from page* 237.)

The author of "Norse Mythology" and translator of "Teutonic Mythology," by Victor Rydberg, considers that the myth is the oldest form of truth. Norse mythology is, in his opinion, more divine than any other system of mythology. In it the Supreme God is above every god ("He judgeth among the gods"—Psa. lxxxii.); nevertheless, He is referred to as a sort of human being with whom it is possible to talk. Odin is not the highest God; their reigns a God mightier than Odin.

Odin, the supposed founder of the Scandinavian kingdoms, had, according to tradition, been obliged to withdraw himself by flight from the vengeance of a people who had cruelly oppressed him, and to seek safety in a country beyond the power of his enemies. Changing his name, he assumed that of Odin, and was regarded by his followers as inspired, because he was chief priest and presided over the worship of the Ruler and Creator of the universe. He commanded a mighty army, and eventually established the worship of the Supreme God, in a city or place called Asgard,* where his peculiar forms of worship became famous throughout the adjacent countries. Odin governed with absolute dominion. He enacted new laws, established a supreme council composed of *twelve* princes or judges. Their business was to watch over the public weal, to distribute justice to the people, and to preside over the new worship, established by their lawgiver. In due time Odin's authority was acknowledged by all the petty kings among whom the country he had conquered was divided; he then levied a poll-tax upon every head throughout the whole country.

Such, briefly put, is the story Mallet gives of Odin. His comment upon it is, that it affords room for many curious conjectures, if they could be depended on as well founded. Being left in ignorance as to what these curious conjectures might have led to, we are at liberty to form any inferences we please. One may very well take the form of a question: What famous Biblical character corresponds in every particular to this legendary story of Odin? There is but one; the lawgiver, Moses. He was the founder of states or kingdoms; he had to take flight from the oppression and vengeance of his enemies, and to seek safety in another country; he commanded a large army and conquered that country; he was regarded by his followers as inspired, was their priest and prophet, and established among them the worship of the Supreme God. Moreover, his new religion became known and celebrated throughout adjacent states; among the Canaanites, Hittites, Amorites, Hivites, and the Jebusites; and he numbered the people from twenty years upwards by their polls (Num. 1). He governed with absolute dominion; he enacted new laws, and he appointed twelve princes heads or judges of twelve tribes, states, or kingdoms. He was even regarded as a god (Exod. iv. 16, vii. 1), just as Scandinavian legends portray Odin; and by the common people he must have been regarded as possessed, like Odin, of skill in magic.

There has been, then, no Scandinavian lawgiver, priest, and prophet; no Scandinavian conqueror and leader of a vast host of people fleeing from their enemies; no Scandinavian Odin. Odin is a pure myth. An Israelite migrating, colonising people from the East, carrying with them the traditions and statutes (which they had not observed in their own land) of their great lawgiver, Moses, is the explanation of the myth, and the real historical origin of Odin's supposed conquest of the North. The whole Odin story may be placed on the same footing as the Trojan legend. There was, says Rydberg ("Teutonic Mythology"), a firm belief that Angles and Saxons were of Trojan blood; a belief he compares to the absurd doctrine that the English are the Lost Ten Tribes (p. 39). The doctrine of the British being the Lost Ten Tribes is true enough, despite Rydberg and his Scandinavian learning; but their Trojan origin is another matter.

According to the younger Edda, Odin founded the same institutions as had existed in the older Asgard or Troy. Asia Minor in the Sagas is called Tyrkland, and in Tyrkland was founded the city of the Trojans, where Priam, its king, had *twelve* tributary kings under him. Troy was destroyed. Of the surviving Trojans two parties emigrated in different directions. One party, led by Thor's son, founded a second Asgard, a new Troy, and there preserved the usages and customs of the demolished Troy. The second party, led by Æneas, founded Rome. In the new Asgard was organised, as in Troy, a council of twelve men, who were high priests and judges. This story (taken from Rydberg) was current in Iceland in the thirteenth century.

Now, can we, by the light of the discovery of the Hebrew origin of the British race, any longer accept this legend of Troy as it is generally accepted? Angle, Saxon, Dane, and Celt had alike this tradition of a besieged and destroyed city, whence the inhabitants fled to establish themselves in other lands. In whatever country this unfortunate and doomed city was situated, it was one which the Anglo-Saxon and British folk believed was the original home of their ancestors. If these Anglo-Saxon and British tribes were of Hebrew origin, as we believe they were, it is certain they did not originate in Asia Minor; therefore we must look for Troy in the country where, as a nation, they did originate.

To even hint at the possibility of the site of ancient Troy being yet a mystery, in face of Dr. Schliemann's interesting work on "The City and Country of the Trojans," requires a considerable amount of courage. This great archæologist, however, may have discovered at Hissarlik a so-called Trojan city, inasmuch as the dispersed inhabitants of the ruined Troy were intent on founding new cities, which were to be modelled after the fashion of the old one. Among the objects found at Hissarlik were clay vases of a pattern found in Etruria in bronze. Etruscan pitchers have also, it is said, been dug up in the heart of Germany and Belgium; and Terra-cottas like those of the pre-historic cities of Hissarlik have been met with in Hungary, in eastern and middle Germany and in the pile-dwellings of Switzerland.* The names Trojan, Ilios, etc, may, it is inferred, possibly have been Homer's invention. At all events, Strabo pleads that we must forgive the poet for intermingling fabulous narrative with his historical facts. Eratosthenes, to Strabo's disgust, has declared that Homer and his commentators were a pack of fools. As the story of Troy is derived from Homer, it is of some importance that we should try to understand his literary methods.

Homer was without doubt the historian of his day. He

* We shall endeavour before the conclusion of this paper to show that Asgard, or Troy, was no other city than the Hebrew Shechem.

* Professor Virchow in preface to "The City and Country of the Trojans."

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was, too, a travelled historian ; he was well acquainted with the nations of the North, knew the Ister or Danube, as also the whole Thracian coast. That he does not mention the tribes of the North by name is ascribed by Strabo to the fact that not even in Strabo's time was there a fixed title by which the Northmen could all be distinguished. Hence Homer only describes their mode of life, and mentions them as "wanderers." Homer's object in travelling being to collect historical traditions, which according to custom would be embodied in verse, it may be opined that among the "wanderers," who were no other than the Israelite wanderers of Hosea ix. 17, he had ample opportunity of accumulating material for a poetic narrative of their past history. What would be the nature of the legends and traditions of that ancient history is only to be inferred from Bible history, from a study of the wars and doings of the ancient Hebrews. But in studying Bible history, it must not be forgotten that often in one single verse events are summed up which have reference to long periods of time. A writer in the *Century* for Jan., 1894, has observed that even so momentous an event as the downfall of the Northern Kingdom of Israel is related in three verses. For the "rest of the acts" of this or that king we are constantly referred to other sources of information, sources unfortunately lost to us. History has a way of repeating itself. "Hengest and Horsa," says Carlyle, "invaded Britain, and of a few hungry Angles made an English nation. But of Hengest and Horsa's whole campaigning scarcely half a page of good narrative can now be written."

If it was Homer's intention to hand down stories of the Hebrew kings, and the destruction of a famous Hebrew city, then the assertion that his ideas and sentiments have a parity with Scripture is somewhere near the truth. We must no longer regard him as the poet of the heathen world, but as a great poet in Israel, the poet of a divine race whose God was neither properly called Jupiter nor Jove, but Jehovah.* Eschylus and Euripides may likewise be numbered among Israel's poets, for the same traditions that stirred the muse of Homer inspired the art of poetry in them. The "Bacchanals" of Euripides would never have come into existence had there never lived such a person as Moses; the "Prometheus" of Eschylus would not have drawn a comparison between his poetic song and the strain of an Isaiah had the Hebrew traditions of Adam drifted entirely into oblivion. That the story of Adam suggested that of Prometheus has been remarked by a commentator (F. Paley, *Bibliotheca Classica*), who thus comments: "The legend of this play probably belongs to the most ancient traditions of the human race. Some remarkable resemblances or analogies have been traced between the characters of Prometheus and the first man Adam, especially in their rebellion and consequent punishment, and not less so in their vicarious redemption from eternal suffering. We have also a close approximation to Scriptural traditions in the rebel giants and the destruction of the human race" (p. 94). As Homer is thought to have got his account of the one-eyed Cyclopæ (giants) from Scythian history (the history of the "Wanderers"), so may we conjecture that the legend of Prometheus was current in Scythia; for Eschylus opens his poem with an allusion to that country:—

> "To Scythia are we come, those pathless wilds
> Where human footstep never marked the ground."

Who is to say that this pathless Scythia is not the country to which the Ten Tribes came when they resolved to leave the land of their captivity and to go forth into a further country, where never mankind dwelt (2 Esdras xiii. 40, 41). Eschylus must have conceived the Scythian wilderness, where no human step had marked the ground, as extremely distant from the land whence came the banished Prometheus, as he places it at earth's extremest bounds. But, as Scythia is a name that is applied to more than one particular country, we will not speculate further about it, but endeavour to discover some Scriptural clue to the city of the Trojans.

*(To be continued.)*

* Dante identifies Jove with Jehovah, and in *Purg.* vi. 118—120 with Christ.

## THE REV. M. S. BERGMANN'S ADDRESS ON "ISRAEL."

On April 30 last, the Rev. M. S. Bergmann visited Clifton, and delivered two addresses under the auspices of the local "British-Israel Association," on the invitation of Col. Senior, the local secretary. His first lecture was on the subject of his particular work in London, as a translator of the Hebrew Scriptures into the Yiddish dialect, a language "understanded" by the thousands of Jewish emigrants from Russia and the East of Europe. It is a wonderful, if not appalling fact, that millions of Jews at the present day are not able to understand the Bible in Hebrew, although they can read the character, without having a notion of its meaning! Mr. Bergmann, in the intervals of his duties as a London City Missionary to the Jews, is engaged in translating the Hebrew Scriptures into the Jargon which he understands. He has already prepared in this new dialect the whole of the Pentateuch and the Psalms, besides Isaiah, and some other portions of the sacred writings. Mr. Bergmann explained to the meetings how he was led to undertake such a great work as this, and explained that it was the result of constant, definite, persevering prayer. He receives nothing for his labour in preparing his translations, but looks to friends to help him in paying for the costs of printing. His Society, the London City Mission, assists him, and the Bible Society is favourable. He never advances beyond the means at his command, and waits till God supplies the costs, before he proceeds with the work of printing. The editions when ready are freely given away to the Jews throughout the East, who are willing to accept and read the Word of God. We trust many of our friends will help Mr. Bergmann in his labour of love. His address is Upton House, 222, Burdett-road, Bow, London, E.

On April 30, Mr. Bergmann spoke on Identity lines with reference to the reasons which induced him to accept our views. He began by remarking that, before his conversion, and when he was in doubt where he should proceed from his native town, he was warned by his Jewish friends not to go to England. "It is the country of the missionaries," they said. He knew thus before he came here, that it was the land where men proclaimed Gospel truth, and where they loved to give the Bible to all they could reach.

"The English were known to be the Bible people, or the people of the Bible." They wonder, this being so, that the English people had not given them the Yiddish Bible. In regard to the name "Israel," it means in Hebrew, said Mr. Bergmann, "a prince of God." Each British person then is a son and daughter of God if they be Israelites by birth. God told Abraham before this name of Israel was conferred on Jacob, that he should get him out of his country, and go into the land He would show him, and "I will make of thee a great nation, and thy name great" (Gen. xii. 1—3). God

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promised to make Abraham's afterseed a "Goi Khadosh," a "holy people."

Now, see what a country this is. Russia is large in size, almost, as regards European Russia, three quarters the size of Europe. Yet this nation of ours is no more than a pin's head in comparison with it in size. Why, then, is Russia not blessed like Israel? Why is it not great in name? The word Britain is Hebrew. Two Hebrew words are in it. "Brit" a covenant; "Am" a people. They are "the people of the covenant," "a covenant people." God's covenant is made with both the Houses of Israel and Judah, as Heb. viii. 8—12 states. But it is applied first to Israel. Judah cannot receive it now, being under curse for rejecting the Lord Jesus.

By-and-bye, they too will receive of the covenant and be saved. We do not, as men say, "take all the blessings to ourselves, but leave all the curses to the Jews." When the Jews turn to the Lord, they will come under blessing too. But Israel will receive the blessing first. By coming to this land, I have myself received blessing. I have, by being "naturalised" as an Englishman, received my due share of the English blessings.

In respect to the great missionary work of this country, almost all missionaries now in the field are British. There are some who are sent out by Germany, but these are largely supported by British money. God's promise is distinct. "In Isaac shall thy seed be called." God has chosen His agents, and they are one people—the sons of Isaac. God gave Abraham "the Gate of his enemies," and promised his seed that they should "spread abroad—west, east, north, and south." Just in that very order the British people have spread "West" first, and so on. When I was teaching a learned linguist in London, as Philo-Israel knows, some years ago, I knew nothing about the Identity. But my pupil, by directing my attention to the Abrahamic promises, was teaching me, till suddenly it occurred to me that he wanted to persuade me that the English people were Israel. I fairly laughed, and was inclined to ask if the British looked like Jews? This reminds me, said Mr. Bergmann, that once I was assured I did not look like a Jew, when a lady asked me without knowing the fact, whether I believed that a Jew ever became a convert to Christ?

On this subject let me point out to you that Joseph, the son of Jacob, was not detected by his own brethren. A few years had so changed him, that he was not known to be their Israelite brother! Esther and Mordecai were two other witnesses to the same fact, that there need be no distinctive mark of Hebrew origin in an individual of that race. Daniel was a Jew, yet was not known to be of that people. The word "British" means in Hebrew "the covenant man," "Britannia,"— the "covenant maritime people." If we consider the blessings bestowed upon the sons of Jacob by their father in Gen. xlix., and by Moses in Deut. xxxiii., we find by far the best are the portion of Joseph. "The birthright was Joseph's" (1 Chron. v. 1, 2). They were the witnesses of God, by appointment in Isa. xliii. 10; xliv. 8).

The British people may certainly be said "to witness for the Lord." They do it in many ways, in their missionary work, in Bible translation and Bible propagation, and dissemination. Germany has a translation of the Bible, but only one, and that is Luther's. Whereas in this country we have Bible translations of almost all lands and languages, under preparation constantly. These are evidences which satisfy me that the British people are Israel. When I first came to England, added the lecturer, I was much struck with the way in which the Sunday was kept. The people here observe it with solemnity, not as they do on the continent. There they go to Church, indeed, but they give the rest of the day to concerts, and theatres, and pleasures.

The Jews know nothing of the sanctity of the Sabbath. They observe the day, but they do not do so with solemnity. In regard to the ten commandments, I was surprised to find they were painted or cut in stone in the churches in England, and as to the prayers of the Church of England, I found they were Jewish in their arrangement, and even in their sentiment. I found the Psalms of David were appointed to be read every day, and the whole once every month. In the Jewish synagogues they are also prescribed to be read right through in shorter periods of time. For all these reasons combined, I was satisfied that the British are Lost Israel, and I am glad to bear my testimony to that effect now.

The Rev. M. S. Bergmann was followed by the Chairman (Philo-Israel), Col. Senior, the Secretary of the Association, and by Mr. E. L. De Ridder. A vote of thanks to the rev. lecturer was adopted by acclamation, and a collection made in aid of the work which the speaker was doing so faithfully for his Jewish brethren.

## CYPRUS AND ITS RESOURCES.

THE following appeared in *The Times* of Dec. 19 last:—

"At the Royal Colonial Institute, Northumberland-avenue, yesterday, Mr. T. E. Mavrogordato, of Cyprus, read a paper on the island and its resources. Sir R. Herbert presided. The lecturer, having described the geographical position of Cyprus, which has an area of 3,723 square miles and a population of 210,000 inhabitants, spoke of the beneficial effects of British rule in the island. The British Government occupied the island, under an agreement with Turkey, in 1878, when an invasion of Asia Minor was threatened by Russia. The occupation was very sudden, and the difficulties that the new Government had to contend with in the island were enormous; but the tact displayed by the administration of Lord Wolseley's Government was the true cause of the great success of the new *regime*. The Christians hailed the advent of the British flag with delight, and even to-day they gave proof of their gratitude to the Government. The Moslem population was peaceful and contented also. The material condition of Cyprus had completely changed since the occupation of the island. Justice and equity had been introduced and had inspired a feeling of public security. Carriage roads had been built all over the island, the towns had been embellished with large and commodious houses and plantations of trees, and the laws of sanitation had been enforced. The prosperity of the inhabitants had increased, and the imports and exports had more than doubled since 1878. In 1892 the value of the imports was £369,974, and exports £338,959. The Government was also paying serious attention to the education of the rising generation, and there were about 350 schools, in which about 15,000 pupils were being taught. One of the greatest curses from which Cyprus had suffered for centuries before British rule was the locust plague, and one of the greatest blessings that had been conferred on the people by that rule was the removal, or prevention, of the evil. This had been done through the application of an ingenious method of destroying the insects invented by the late Mr. R. Mattei and known as the screen-and-pit system. By this means the Government had practically overcome the plague, and only a comparatively small sum was now required annually to keep the numbers of the insects under control.

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Mr. Mavrogordato then pointed out that Cyprus in climate and fertility of soil was capable of great agricultural, industrial, and commercial development. Even at present, under the most primitive methods of cultivation, the land yielded a generous return. By the introduction of modern methods of machinery, a system of irrigation, and railways, new industries might be started, the resources of the country greatly developed, and its wealth and prosperity largely increased. Referring next to Cyprus as a health resort, the lecturer said that after the occupation by our troops the island acquired a bad reputation as regarded its climate. That was due to an epidemic of fever which, from various causes, broke out among the troops, and it was at a time when sanitary conditions were very different from what they were now. Since then the value of the good Cyprus climate had been discovered, and in 1882 the enfeebled soldiers who returned from Suakin at the close of the Egyptian war were sent to Cyprus, where they soon recovered their usual vigour in the exhilarating climate of Mount Troodos. For years past the military station in the island had been considered to be the healthiest one abroad. The climate was well suited for persons suffering from chest diseases, and asthmatic patients especially thrive in the island. The winters in Cyprus were delightful, and in summer the mountains provided a pleasant health resort. Cyprus was a self-supporting colony. Its revenue varied from £160,000 to £200,000, but the annual tribute of £92,000 which it had to pay to Turkey seriously retarded the progress of public works in the island. A brief discussion followed the paper. Sir F. Young, General Lowry, Mr. C. Christian, and Mr. F. P. de Labilliere took part in it, and each speaker referred to the advantages which British rule had conferred upon Cyprus, to the great natural resources of the country, and to the inducements it offered for the investment of British capital."

We remember the time when the occupation of Cyprus by the British Government, was looked upon with great regret by numbers of good people who declared that the climate of the island was exceedingly bad; the ports were defective and inconvenient; and that, worst of all, the island could never pay its expenses," but be a grievous burden to the State to be got rid of as soon as possible by the nation. We are glad to see that those in power never despaired of God's gift to us, but kept it as His pledge that, with the Gate of Palestine, He meant to give us possession also of the inheritance itself. We are glad to see that the education of the children in Cyprus has been taken in hand, and that in the 350 schools no less than 15,000 children are being taught. The abolition of the locust plague was a great blessing to the land, and worthy of a high place in the short history above published. Railways, irrigation, roads, sanitation, these are the blessings we have brought or are going to confer on the island, to prove that God is with us and is fulfilling to us His prediction, that Israel's "seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isa. lxi. 9, R.V.). Cyprus bears that testimony; so do Egypt, South Africa, Central Africa, the Dominion of Canada, Australasia, all India, and Burmah, and the many islands of the sea, over which the British flag is flying! The island really belongs to the Turkish Empire; but we meekly pay the Turk £92,000 a year as our rent, for the privilege of blessing the land with a view by-and-bye of using it as "a Gate" when the Land of Promise becomes a part of Israel's Empire according to the promises. We always understood that Cyprus required improvement in respect to her harbours and the anchorage for the fleets of the nations who visit her in the course of trade. We do not see that much has yet been done in this respect for the island, but hope that, before long, there may be means found to benefit the inhabitants of this valuable possession, in this direction.

## SOUTH AFRICAN PROGRESS.

YESTERDAY we were able to give a summary of the "Directors' Report" presented to the shareholders in the British South Africa Company; but a much more voluminous document has just been issued, and will be in the hands of the shareholders this morning, preparatory to the general meeting of the company to-day. It bears the title of a "Detailed Report of the Company's Proceedings and the Condition of the Territories within the Sphere of its Operations from 1892 to 1894," and will be found to contain a mass of useful and interesting information on the present condition of Mashonaland, Matabeleland, and Nyassaland.

The first thing to be considered with regard to a newly-opened country is how to get there and what the journey costs. Elaborate statistics on this point are included in the report. The "Bechuanaland route" to Buluwayo and Salisbury from Cape Town, which goes by Mafeking, takes a little over eleven days, and appears rather expensive; then there is the "Transvaal route," by Pretoria and Pietersberg, taking about nine days; and the "East Coast route," viâ Beira and the Pungwe River; the general charge for wayside inns on these roads being, it is said, half-a-crown for a meal of any sort. Post-carts and ox-waggons have to be largely used, and travellers are recommended to carry with them a waterproof sheet, blankets, mackintosh coat, cooking billy, and provisions. Owing to the great increase of traffic, a bi-weekly service between Cape Town and Buluwayo has been arranged for, that part of the journey which is outside the railway system being performed in comfortable American saloon coaches.

After these hints to emigrants and visitors, an account is given of the rapid extension of the company's telegraph system, and then we come to a detailed history of the origin and progress of the Matabele War. Of Major Wilson's patrol and its sad fate, the report says: "Though all Englishmen cannot but deplore the circumstances which led to the death of this brave band, they must all feel proud of these their countrymen, who have achieved á record of heroism worthy to be placed among the highest in the annals of the race. It is men like these who have helped to make our country great." The natives who surrounded the doomed band were, it seems, especially struck with admiration at the coolness with which a man would take off his shirt while under fire, tear it into strips, and bind up the wounds of a comrade, and then resume the fight.

Then as to the present administration of the conquered country. The agreement between her Majesty's Government and the company on this head is set out at length, while a regret is expressed that Mr. Rhodes's proposal that the dues for British goods should never exceed the present Cape customs tariffs was not accepted. By the agreement a "High Court of Matabeleland" is constituted, with full civil and criminal jurisdiction. Then follow details as to the postal service, and cost of transmitting money, &c. Very elaborate facts are given of the gold development in both Mashonaland and Matabeleland, with the latest results

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at all the reefs. It is of interest to know that at Buluwayo there are already two lawyers and three doctors established, to a European population of over 2,000 souls, and that the new town boasts four newspapers.

On the prospect of farming, hopeful prophecies are given. The country seems well adapted, according to locality, to stocks and sheep raising, cereals, semitropical products such as coffee and sugar, tobacco, and fruit and vegetables. The Mashonas make good workmen. Their religious belief, it is recorded, "does not directly influence their moral code," and they are great believers in spirits. The principal priest is generally a woman, "who is expected to keep single, and who pretends to have communications with the Mondoro or Lion God." Persons accused of grave crimes undergo unpleasant ordeals with boiling water.

Not less hopeful is the account given of progress north of the Zambesi river. The revenue of Nyassaland is, according to a report of Commissioner Johnston, steadily growing; while land that formerly sold for a few pence an acre now fetches anywhere between half-a-crown and £100. "Events," concludes the report, "have shown the sterling class of settlers which the country (Mashona and Matabeleland) already possesses, and now that the means of access are so much improved, a constantly increasing addition to the population during the coming year may be confidently anticipated.—*Daily Telegraph*, January 18th, 1895.

## GLEANINGS FROM ELEMENTARY SUBJECTS.

### No 12.—The "Dweller" in the Tents of Shem.

Gen. ix. 25—27.

Anglo-Israelites are often charged by their opponents with twisting or altering Scripture to make it fit in with their pet theory. Whenever this charge is made, it is wisest to meet it with a direct challenge for proof, and let the questionable interpretation of a particular passage be thoroughly tested and examined. The passage in Gen. ix. 25—27 is one of this character; and as confirming the Anglo-Israelitish view of it (and which is so ably expounded by the Rev. H. Marriott, M.A., in his "Horæ Propheticæ," chap. i.) we have pleasure in now quoting from Roby, "Lectures on Revealed Religion," lecture xiii., this prophecy of Noah, "respecting his posterity in three distinct lines, descending from his three sons, Shem, Ham, and Japheth." He said, "Accursed shall *Ham be, in his son* Canaan; the most abject slave shall he be to his brethren." And he said, "Blessed of Jehovah, my God, shall Shem be; yea, among the tents of Shem shall He (*i.e.*, God) dwell; and to Shem shall *Canaan* be a slave. God shall greatly enlarge Japheth, and to him shall Canaan be a slave."

Mr. Roby's book was published in 1818, and he quotes Boothroyd's version of Genesis, as being, in his opinion, preferable to that of the authorised version. Thus, we have here an independent testimony, now above sixty years old, to the effect that Noah's prediction was, that *God* (not Japheth), should "dwell in the tents of Shem;" and this we know, from the Scriptures themselves, was fulfilled in His specially blessing and revealing His will to the Hebrews, a Shemitic race; and chiefly through whom He continues to carry on His providential arrangements among mankind in accordance with other prophecies of a more recent date than this of Noah.

In his first lecture, Mr. Roby addresses his readers as "Ye sons and daughters of our British-Israel;" meaning that as Israel of old occupied the chief place in the Divine favour, so Britain, in our days, may be termed Israel, because of the many providential favours bestowed upon us. But that this is not exactly the correct teaching of Scripture is now well known to every Anglo-Israelite.

## "RIGHTEOUSNESS EXALTETH A NATION."

(Prov. xiv. 34.)

By A. H.

As it has become so fashionable of late (and fashion has a great influence over some people) for a section of our people to disparage the moral conduct of the British, one gets tired of hearing these pessimistic and unpatriotic assertions, and it is a great relief when we can find one who, having had the opportunity of comparing the attainments of our own countrymen with those of other nations, comes to the conclusion, that, after all, and in spite of all that has been said against us, our people and institutions are far and away the best in the world.

As Anglo-Israelites, of course, we know that from the nature of the case it must be so, or, if otherwise, how could we, as Israel, be a blessing to all the nations of the earth (Gen. xxvi. 4)? For some of our opponents to know that as Anglo-Israelites, and as a consequence thereof we claimed (under God's blessing, according to His promise) that eminence for our people generally, would be about enough to make them swear that we were the scum of the earth, and the off-scouring of all things, being as they are so bitterly opposed to this grand and comforting truth of God, so plainly set forth in His Word, if they had but eyes to see and ears to hear.

We produce an extract from a very long letter, dealing with many subjects, written from Chicago, on Feb. 20, 1859, by one H. J. G., and sent to a friend of mine, who has kindly lent me this very interesting letter to read, and who will not object to my giving an extract therefrom, which is as follows:—

"That great mouthpiece of the British working-man, John Burns, recently toured America, at the invitation of American workmen. I do not know whether he came with the usual preconceived notion, that this was a poor man's paradise, or not; but I do know he returned to England disgusted with the United States. So disagreeably surprised was he, that he publicly vented many of his uncomplimentary impressions. He called the great and only Chicago—Hell. Our good citizens said, 'Surely he hath been misquoted.' So to pour oil on troubled waters, he changed around and said, 'Well, then, hell must be a pocket edition of Chicago.' Milton and Dante drew on their imaginations to describe hell, and placed it in nether regions. The devil is said to never sleep, and sure he must have been mighty active since the days of these poets, to bring his abode from darkness into light, and, to further impose on a credulous world, renamed it with a brand new title—Chicago."

"More offence than this! Mr. Burns told American workmen that they were fifty years behind the times in all really essential respects." Now, Mr. Burns cannot love popularity, or he lacks gumption. Poor human nature likes flattery, likes to be deluded, and humbugged; but talk like this, hurts. Here were these American working men believing they were fifty years ahead of the age, when the great and only Mr. Burns tells them bluntly they are fifty years behind! The

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lofty pillar to Mr. Burns no longer stands in this land; it has bitten the dust; and the original himself found it very convenient to make a hasty journey to leave an ocean between himself, a raving press, and disgusted people.

"Now, I hope Mr. Burns will have learned very much from this little journey. First of all, let him tell those dear, disinterested shepherds of the working-men in England what he saw here. Then they can tell the working-men they are living under the grandest, most hopeful government, and among the most upright, honest, right-advancing people on God's earth! England is not Eden yet: far from it; but let the despisers travel the world over, and find a country equal to it."

The writer of the extract above has, I suppose, no idea that the Anglo-Saxon race are the descendants and representatives of the Ten Tribes of Israel, nor that the United States represent that section thereof designated in the Scripture as the thousands of Manasseh (Deut. xxxiii. 17), who should become a (separate) great people (Gen. xlviii. 19), whilst Ephraim and his companions are called the ten thousands of Ephraim, and are domiciled in the isles of the west (from Palestine) in the north country, and in the various colonies now under the British flag and throne, making together the nation and company of nations into which Israel (Ephraim) was to develop (Gen. xxxv. 11).

This blind evidence as to our being the head and not the tail, above only and not beneath every other nation (Deut. xxviii. 13), even including that of brother Manasseh, is valuable witness in our contention, and we beg our opponents to weigh such evidence when the venom under their lips (Psa. cxl. 3) moves them to speak unadvisedly.

## WHY FRANCE CANNOT COLONISE.

THEY are discussing the Colonial Budget in the French Chamber, and some entertaining things are being said. M. Georges Berry was very indignant with the Government for failing to encourage emigration. "From 1841 to 1861 England sent out to the Cape or Australia 5,000,000 of her sons. What happens in France?

"If a family asked for similar aid from the Government it was told that its passage out would be paid, and that it would be given land, but at the price of 3,000f. per head."

May we suggest that the reason is obvious? The Government looks the facts in the face. Until the birth-rate rises in France wholesale emigration means the depopulation of the country. What is the good of depopulating France to colonise Tonkin? There is not far short of a million and a half of foreigners in France already. If for any reason young Frenchmen were drawn off in large numbers to Tonkin and elsewhere, the mother country would be in danger of being colonised on its own account by Belgians and Italians.

### HER CAPITALIST EMIGRANTS.

The Minister for the Colonies tried to sooth M. Berry and his fellow-critics, we see, by a declaration that "the Government will endeavour to find in colonisation a remedy for our social crises." "Brave words," but they can mean little or nothing. Turn up the French "Whitaker," and you see at once that the French conception of a colonist is quite different from ours. In English the word means an emigrant with or without capital; in French you think of a capitalist who has decided to emigrate. The *Almanach Hachette* gives certain "counsels to the emigrant." Under "Pour Coloniser en Algérie," the very second sentence opens, "Avec un capital de 14,000 francs," &c. The third sentence in Pour Coloniser en Tunisie" begins, "Avec 10,000 francs un colon peut entreprendre," &c. In the "Pour Coloniser au Tonkin" we read in the second sentence, "30,000 francs sont un capital modeste pour se lancer dans le commerce ou l'industrie." So that the Frenchman who thinks of bettering himself in Tunis (which is only a day or two's voyage off, and much nearer than any British colony is to London), is confronted in the first work of reference he takes up with a demand for a nest egg of £400. Our good neighbours have to learn a thing or two yet.

### A GERMAN REMEDY.

The question of colonisation also came up in the Reichstag yesterday. Germany has, of course, plenty of emigrants. The mischief is, the Colonial Party finds, that they will go to Canada, the United States, Australia, and the Cape—anywhere, in fact, than to the colonies of the Fatherland. But the Government has discovered a remedy for this state of things. If only the Reichstag will increase the navy—the Deputies are to believe, for Prince Hohenlohe himself has said it, that at the present moment Kaiser Wilhelm's navy "ranks about equal with that of Argentina"—everything will go well: "A fleet of cruisers serves hundreds of thousands of German emigrants as a serious warning to remain loyal to the Fatherland."

### FIRST CATCH YOUR COLONIST.

The French colonist's defects, M. de Lanessan says, are "too much violence followed by too great amiability," and "too much distrust alternating with over confidence." That is, first, there is truth in the proverb that "familiarity breeds contempt"; second, the French emigrants lack the Rhodesian strain—are, indeed, not cut out for colonists at all. "Even with his defects," however, M. de Lanessan thinks that the French *colon* "has little to envy in his rivals." Except, one might say, their abundance. Before you can have a French Colonial Empire you have to catch your colonists, and, as M. de Lanessan knows very well, they are not plentiful in a country with a stationary population. The ex-Governor of Indo-China considers his late dominions would do better if the Paris Government would only leave them alone. But it never will. Only last year French Colonial officials received precise instructions from home as to where they should buy the various materials needed—bricks, for instance, at Bordeaux, salt pork at Havre, and so on. Tonkin wants, says M. de Lanessan in conclusion, "administrative independence." Should it not first, however, become self-supporting? It has drawn 6,000,000 francs a year from home since 1890, and for 1894 it is asking for 9,000,000 extra.—*Westminster Gazette*, Feb. 27, 1895.

## ANGLO-ISRAEL 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).

OBJECT:—To assist in making known, by special means, the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 100 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to

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lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid, as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South Africa, &c.

ONE HUNDRED AND THIRTY-EIGHTH MONTHLY REPORT.

THE following subscriptions and donations, received from April 13th to May 18th, are very gratefully acknowledged:—

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M. A. FITZPATRICK, *Hon. Treasurer.*

May 18th, 1895.

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 would go to Sowers who have not the means to defray any extra expense connected with them.

In addition to the above notice on behalf of our general Sowers, I would specially ask friends who may still have Anglo-Israelite literature stored unused, to remember the use that can be made of it by Mr. H. A. Marchant, when lecturing weekly, on Brighton beach. More than this is now in contemplation, as Mr. Marchant hopes to take three days in London, in July, to speak similarly in Hyde-park. It is well known that but a shifting audience can be reckoned upon when speaking in the open air, one and another may be able only to linger for a few minutes, but a BANNER OF ISRAEL, leaflet, or other little publication, may serve, by the blessing of God, to fix the interest, and stimulate to study of the Bible, and lead to other British-Israel works being consulted to prove more fully the claim we make, that Britain and Israel are one and the same people. Therefore it would be well for Mr. Marchant, and the friends who wish to help him, to have *plenty* of old literature to give away, besides some good, up-to-date publications for more careful and particular distribution, need for which will probably arise, and which Mr. Marchant will know from experience how to deal with. Address Mr. H. A. Marchant, 60, Upper Lewes-road, Brighton, carriage paid. We hope to be able also to send a supply of literature.

## SOWING THE SEED.

During the past five weeks the Anglo-Israel Distribution Fund has been able to send out 247 copies of the BANNER OF ISRAEL weekly (to West Indies fortnightly), and 110 packets of mixed literature, including 200 of the *Covenant People*, to Sowers in the following places:—

ENGLAND:—Aldershot, Alvaston, Andover, Attercliffe, Barrow-in-Furness, Barugh Green, Berwick-on-Tweed, Bexley, Birkenhead, Bishopstrow, Bournemouth, Bow, E., Bradford, Brighton, Canterbury, Carlisle, Catford, Chatham, Chelmsford, Cheetham, Chester, Chingford, Chippenham, Chiswick, Cowes, Crewe, Derby, Devonport, Dover, Eastbourne, East Grinstead, East Twickenham, Exmouth, Faversham, Hampton Hill, Harpurhey, Heaton-Chapel, Horsforth, Hull, Kingsbridge, Lee, S.E., Leicester, Lewisham, Leytonstone, Liskeard, Liverpool, London, Ludlow, Newcastle-on-Tyne, Norwood, S.E., Old Trimdon, Perranaworthal, Plympton, Poplar, E., Poole, Portsmouth, Quernerford, Richmond, St. Just, Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Southsea, Teddington, Tulse Hill, S.W., Tunbridge Wells, Uxbridge, Wadingham, Walthamstow, Wandsworth, Wellingborough, Wilsden (Yorks.), Weston-Super-Mare, Wimbledon, Woking, Woolwich. WALES: Maesteg. SCOTLAND: Broughty Ferry, Burnbank, Bridge-of-Allan, Cockburnspath, Edinburgh, Hamilton, Leith, Northroe, Stirling. IRELAND: Dublin, Fermoy. FRANCE: Paris. SWITZERLAND: Montreux. MALTA. MAURITIUS. AFRICA: Ograbeis, Port Nolloth, Vryburgh. INDIA: Bangalore, Bolarum, Poona, Secunderabad. CEYLON: Baddegama, Colombo. BURMAH: Pegu Rangoon. CHINA: Hankow. AUSTRALASIA: (N.S.W.) Narrandea, South Kurrajong; (Victoria) Broughton, Castlemaine; (Queensland) Brisbane; (Tasmania) Launceston; (N. Z.) Athenree, Auckland, Dunedin, Gisborne, Mackay Street, Purekeriki, Taranaki, Te-Aroha. HAWAIIAN ISLANDS: Honolulu. B. GUIANA: George Town. JAMAICA. BARBADOES. NEVIS. UNITED STATES: Albion, Anacostia, Charleston, Detroit, Philadelphia. CANADA: Toronto, Port Arthur. NOVA SCOTIA: Halifax, Yarmouth.

The following short quotations from letters that have come from widely distant places will, I think, be read with pleasure.

Toronto, Canada.—The report from the young Association in Toronto shows life, and it is good to see that "Dr. Welton, late of Detroit, U.S., will help us in our work here in Toronto, so we hope to grow in number and usefulness. We take up, during the summer months, five points in the Abrahamic covenant—viz., the Land, Gates, Seed, Blessing to all Nations, and the Heathen Inheritance, which will bring us to September, by the grace of God, when we hope to commence the full work with energy, public lectures, &c. We are trying to get all the strength internally before we begin to battle outside. Interest is awakening on every hand, and men are coming to light we did not know of, and they did not know of anyone else interested in the same theme." Hearty thanks are expressed for the aid our Fund has given the Association.

New South Wales.—An interesting letter from a Sower who has latterly gone to a new district gives a glowing account of the richness of the natural products of the great Colony, the wide space, that, if rightly used, would be so great a blessing to the crowded peoples of Israel in the old home; but "there are so many things hard to be understood by our Legislators, the poverty and distress, the inequalities of the conditions of men, the constant struggle for mastership. If the matter could be grasped, by those who lead them, that their destiny is to bless all nations, instead of cursing themselves and others, what a difference it would be! What a pitiful sight it is to see, also pitiful to hear our wise men of the Churches smile and shake their heads and say, 'I love Jesus, and am saved by the blood of the Lamb, and do not want to know any more,' and they then testify to that, and prevent others even seeking any further. When you would say, 'Do you know you are the children of Abraham?' our rev. fathers of the Church answer, 'So was the woman at the well, and she did not want to know more.' How they distort! That woman not only wanted to know more, but brought more to the Saviour to learn more. She not only believed in Abraham as her father, but she believed in Christ as her Saviour. We need to reverse that same. Ground them in that belief in their Saviour; but we also need to be grounded in the belief that through the mighty God of Abraham we are of the seed of Abraham, and that God is fulfilling His word in us. Even so, Lord Jesus, continue to fulfil Thy word! I have continued to receive your nice parcels from time to time, and will put them out as much as possible. Speaking of the changes I have experienced, some

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think I am a little cracked, some think I cannot do much harm, but anyway the people look strangely interested, and I hope I shall be plainly asked to give reasons for my very plain words."

New Zealand.—"I have to acknowledge, with many thanks, a fine parcel of literature. The knowledge of 'Our Identity' is making way, though slowly, so far as I can see, but who knows? Some years ago I spoke on the subject to a friend, who scoffed at the very idea. He has since experienced worldly trials, and spent a year or more in that purgatory, Coolgardie. Recently he came back to N.Z. for his health's sake, and I heard yesterday that he is now greatly interested in the subject, and he sent me a message to say he is sorry he spoke of it in the way he did. Of course, I take no credit to myself for this, as it only shows he came across someone with a clearer way of putting things than myself." This may, or may not be, for the words, "Cast thy bread upon the waters," &c., come to mind, and it may well be that the seed sown in past years may have had life preserved in it by the Holy Spirit, and by the same blessed influence after events may have brought home the truth to heart and mind, and induced the later growth. So may we all be encouraged to sow on in hope, aye, with *assurance*, that our God will bless the effort, and take care of the seed sown in good ground. Another letter from a very earnest worker in New Zealand, tells of the springing up of a great desire to read "British-Israel Truth," &c. "The cry is, from different quarters, Have the books not come yet? I keep circulating what I have to anyone who will read them, and if they do not fail to see the grand truths of the Bible." A subsequent letter shows the parcel arrived in due time, and money and a request for more was enclosed, and gladly received.

News from Pegu I must postpone, for want of space, till next month, and close now with words from an English friend that may appeal strongly to others besides myself. "I can only hope this knowledge which you are spreading may seem as wonderful to all as it did to me. My whole understanding has seemed clearer and stronger, since I had it in a (to me) remarkable way; as if I had been accustomed all my life to think sophistically somehow, and now had been taught the true way, very far from insanity. I believe I have naturally a fairly logical mind, and keeping up faith in God, and His promises on the sophistries commonly taught has been in days gone by rightdown bad for my poor brain. I therefore apologise for writing this, but I do desire to thank God that it is He who seeks for 'any who will *understand*,' not imagine or invent; and that He has granted the possibility and power of doing so to me." Well indeed is it for us to thank God for the light on His Word that He is bestowing, with its power to bless those who receive it.

E. M. Rush, *Hon. Sec.*

Westgate-on-Sea, May 18th, 1895.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, 4, Westgate-road, Westgate-on-Sea; and by the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, the London and County Banking Company, Margate.

## ISRAEL'S SCRIPTURE AND PRAYER UNION.

No members have been added during the past month. The number is 1,544. The Secretary would be pleased to receive the names of any persons who are searching the Bible, and are willing to join us in prayer to God.

Subject for special prayer on last Sunday in June: "That our nation may more earnestly keep the sign of the Sabbath" (Ezek. xx. 12, 20).

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 six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers 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. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

## Correspondence.

### "THE GENTILES WHICH WERE CALLED BY MY NAME."

*To the Editor of the "Banner of Israel."*

Dear Sir,—The prediction of Amos quoted in Acts xv. 17, is, as we all know, systematically used against us for the purpose of proving that the Gospel was sent to the Gentiles—Gentiles in the modern sense of the term; and the intimate relation of this text with the further prophecy in verse 16 is supposed to confirm the idea that the re-building of David's throne has its accomplishment in the conversion of Gentiles to Christianity. But, perhaps, the more correctly this passage is translated, and the more narrowly it is considered, the less excuse there will be for either of these theories. In Acts xv. 17, two divisions of people are spoken of: "the residue of men," "and all the Gentiles [nations] upon whom My name is called"—the Divinely-bestowed title of Israel. Coming from a Hebrew, "the residue of men" could only mean those who were outside the Israelitish family; and it follows that the nations on whom God's name was called were a different class; that is, they must have belonged to the Abrahamic stock. To put it in another way, if the nations on whom God's name is called are the Gentiles, who are the "residue," or remainder, seeing that they were not the Jews? The contention that these "Gentiles" were the Gentilized tribes of Israel is the most natural explanation which has yet been offered; but until recently it had always seemed to me that there was a difficulty connected with this view. For, when Amos wrote, the Ten Tribes were not in their Gentile state; and if on the other hand he was projecting his vision into the future, and describing what Anglo-Israelites believe to be the existing condition of things, his words would rather have been, "the Gentiles which were called by My name," instead of "are called," &c.; because at the time of Christ's advent the Ten Tribes did not bear the name of Israel, nor do we to-day. It is, therefore, very satisfactory to find that, in the margin of the Revised Version, we are supplied with an alternative rendering of Amos. ix. 12, and learn that "are called" may read "were called." This throws a flood of light on the point, and makes our interpretation of it as perfect as we could wish. I should be glad, however, if some of our scholars would kindly say whether "are" or "were" is the truer construction, and also whether "is called," in Acts xv. 17, may not, with equal propriety, be "was called"?

Yours faithfully,

J. G. Taylor.

Newcastle, May 10th, 1895.

### "THE ANGLO-ISRAEL POST-BAG."

*To the Editor of the "Banner of Israel."*

Dear Sir,—I shall esteem it a favour if any of your readers will sell to me, or lend to me, a copy of the "Anglo-Israel Post-bag," by Bishop Titcomb, and I will pay cost of carriage, and shall feel greatly obliged. With kind regards,

Yours sincerely,

A. K. Robinson.

9, Vernon-road, Leeds, May 2, 1895.

The Monthly Part of the Banner of Israel for June is now ready, price 6d. This is the most convenient form for sending copies to friends abroad, also for use in Public Libraries, Reading Rooms, &c. May be ordered through any bookseller.

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

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

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

# THE BANNER OF ISRAEL.

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

VOL. XIX., No. 963. Entered at Stationer's Hall.] WEDNESDAY, JUNE 12, 1895. [PRICE ONE PENNY.

*EDITED BY PHILO-ISRAEL.*

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## THE BRITISH AS "THE HEAD AND NOT THE TAIL."

THIS is not one of our own sentiments, which give a "sameness" to the BANNER, as one of the Sowers of Miss Rush's staff once hinted is the case (see p. 118). It is, on the contrary, the deliberate opinion of the *Times*, expressed while describing Mr. Balfour's "remarkable book" on "The Foundations of Faith," in its issue of Feb. 22nd last. There we have the description, in the *Times* sub-leader, of the British people. On the following postulates the whole review of the book rests as far as the *Times* is concerned. They are these:—

I.—No nation of modern times has done so much practical work in the world as ourselves.

II.—No nation but ours has produced so great a number of able men endowed with the intensely practical spirit which makes great rulers, great administrators, great inventors, merchants, and traders.

III.—No nation but ours has applied itself so successfully to the pursuit of all those branches of knowledge which give to man his mastery over matter.

IV.—We are the true heirs of Bacon, and are addicted to the ceaseless quest of material gain.

V.—We have never sunk long into a materialistic frame of mind.

VI.—No nation has taken thought more seriously than we of the higher interests of man.

VII.—The conscious need of spiritual and intellectual food is confined to no class or group of classes amongst us.

Such is the *Times*' estimate of the character and intellectual position among the nations of the British people. It describes our nation as above all others in unselfish work for the great outside world; and as singular among them in the production of leaders of men, men great in ruling, in the administration of affairs, and in invention. In spiritual gifts, too, we are not behind the rest, but before; and these gifts permeate all classes among us. Reading such a description as this, we cannot wonder that, as a fact, this nation is "the head and not the tail, above only but not beneath" the others! What is especially remarkable in the matter is, that the *Times* does not notice that if the British possess these commanding qualities, these are precisely those that God declared He would bestow upon Israel to make them foremost among the nations. If ours is doing most of the practical work in the world, God said of Israel she should be a blessing among and to all nations, families, and kindreds of the world; "blossoming and budding and filling the face of the world with fruit" (Gen. xxii. 18; Isa. xxvii. 6, R.V.). All that see Israel were to "acknowledge them that they were the seed the Lord had blessed" (Isa. lxi. 9, R.V.).

If ours has produced, more than other races, rulers of men, traders, and inventors, Israel was blessed in the same way, for it was predicted they should "spread abroad" West, East, North, and South, forming, wherever they went, a company of nations in union with the parent stock, beside acquiring the possession of all the strategic positions of the world, facts which carry with them the possession of leaders on sea and land, besides statesmen of the first order to carry out the divinely wondrous plan (Gen. xxii. 17, xxxv. 11). If our nation has obtained the mastery of matter, and hungered successfully for material gain, more than any of the other nations, God gave that very gift to Israel when He said He would give them "the power to get wealth," to occupy all seas with their shipping, "to lend to many nations," but need to borrow from none (Deut. viii. 18; Numb. xxiv. 7; Deut. xv. 6, xxviii. 1—15).

If no nation has taken thought more seriously than we have done of the higher or spiritual interests of man, surely it was God's special bidding to His people Israel that they should "blossom and bud and fill the face of the world with fruit," blessing thus all nations, liberating the slave, loosing the bands of wickedness, feeding hungry souls with Gospel

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food, clothing the naked, and preaching the Gospel to all nations? (Isa. xxvii. 6, lviii. 6, 7; Matt, xxviii. 18—20). And, finally, if the fact is, as no one can deny, that this nation of ours is generally permeated with the desire to do good to others and provide spiritual food to lost sinners, here and everywhere else, surely it was to Israel God gave the command to "bless all the nations," and "to preach the Gospel to every creature"? To Israel, too, was the promise given that they should "all know Him, from the least of them to the greatest of them, and their sins and their iniquities the Lord would remember no more" (Gen. xii. 2, 3; Jer. xxxi. 33, 34; Heb. viii. 10—12).

The writer in the *Times* has something to say respecting the subject of Mr. Balfour's book which deserves to be recorded here. Thus:—

The book itself, it seems to us, suggests some answer to the question why these subjects continue to possess so general and so absorbing a fascination for the British race. To some who care for none of these things it may seem that this result is due merely to an inevitable reaction from the persistent application of the mind to material ends. Others will discern in it the instinctive longing to preserve and cherish seeds divinely implanted from which the race dimly feels that its character has grown. Our history has taught us, as history has not taught all other peoples, how immeasurable is the debt we owe to our inherited caste of thought. We feel that our greatness is based upon our character, and that our character is shaped and nurtured by the living faiths our fathers left us. Perhaps the real answer is that both views are right; that they are embodiments of different aspects of the same truth; that Englishmen cling to their old beliefs because they are sensible that those beliefs are necessary to them, and that in that imperious necessity is the surest proof the beliefs themselves are not unfounded.

In short, God has implanted in the hearts of the British folk the knowledge of their glorious Israelitish privileges, destiny, faith, and duties. They cling to these, and find they lead to greatness, power, and influence, giving them besides spiritual blessings to impart to the nations of the world, which He who is their Father has first entrusted to them fully to enjoy. Then, when as "the children" they are filled, He means them to go forth and impart to others what He has so bountifully granted them, as stewards of His grace to mankind at large. To the Lord be all the praise!

## LITERAL *VERSUS* SPIRITUAL ISRAEL.

THE Right Rev. J. C. Ryle, Lord Bishop of Liverpool, in "Coming Events and Present Duties," says:—

"I think we have made great mistakes, and it is high time that we should confess it. I warn you that unless you interpret the prophetical portion of the Old Testament in the simple, literal meaning of its words, you will find it no easy matter to carry on an argument with an unconverted Jew. . . . Will you dare to tell him that Zion, Jerusalem, Jacob, Judah, Ephraim, Israel, do not mean what they seem to mean, but mean the Church of Christ? . . . Oh, reader! if you are a man of this mind, take care what you are doing! I say again, take care! . . . I think we should remember that we must reject Protestant traditions, which are not according to the Bible as much as the traditions of the Church of Rome.

"I believe it is high time for the Church of Christ to awake out of its sleep about Old Testament prophecy. From the time of the Old Fathers Jerome and Origen down to the present day men have gone on in a pernicious habit of 'spiritualising' the words of the prophets until their true meaning has been well-nigh buried. It is high time to lay aside the traditional methods of interpretation, and to give up our blind obedience to the opinions of such writers as Pool, Henry, Scott and Clark, upon unfulfilled prophecy. It is high time to fall back on the good old principle that Scripture generally means what it seems to mean, and to beware of that semi-sceptical argument,—Such and such an interpretation cannot be correct, because it seems to us carnal. It is high time for Christians to interpret unfulfilled prophecy by the light of prophecy already fulfilled. The curses on the Jews were brought to pass literally; so also will be the blessings. The scattering was literal; so also will be the gathering. The pulling down of Zion was literal; so also will be the building up. The rejection of Israel was literal; so also will be the restoration.

"It is high time to cease from explaining Old Testament prophecies in a way not warranted by the New Testament. What right have we to say that the words Judah, Zion, Israel, and Jerusalem ever mean anything but literal Judah, literal Zion, literal Israel, and literal Jerusalem? What precedent shall we find in the New Testament? Hardly any, if, indeed, any at all. I can only discover three senses in which the word Israel is used: 1st, it is one of the names of Jacob; 2nd, a name given to the Ten Tribes which separated from Judah and Benjamin and became a distinct kingdom, often called Israel in contradistinction to the Kingdom of Judah; 3rd, the name given to the whole Jewish or Twelve-tribed nation.

"For centuries there has prevailed in the Churches of Christ an unwarrantable mode of dealing with the word 'Israel;' it has been interpreted in many passages of the Psalms and Prophets as if it meant nothing more than Christian believers. Have promises been held out to Israel? Men have been told continually that they are addressed to Gentile saints. Have glorious things been described as laid up in store for Israel? Men have been incessantly told that they describe the victories and triumphs of the Gospel in Christian Churches. The proofs of these things are too many to require quotation.

"Against that system I have long protested, and I hope I shall always protest as long as I live. . . . What I protest against is the habit of allegorizing plain sayings of the Word of God concerning the future history of the nation Israel, and explaining away the fulness of their contents in order to accommodate them to the Gentile Church. I believe the habit to be unwarranted by anything in Scripture, and to draw after it a long train of evil consequences.

"Where, in the whole New Testament, shall we find any plain authority for applying the word Israel to any one but the nation Israel? I can find none.

"We are often told in the New Testament that under the Gospel, believing Gentiles are 'fellow-heirs and partakers of the same hope' with believing Jews (Ephes. iii. 6), but that believing Gentiles may be called 'Israel' I cannot see anywhere at all.

"To what may be attributed that loose system of interpreting the language of the Psalms and Prophets? . . . To nothing so much, I believe, as the habit of inaccurately interpreting the word Israel, and the consequent application of the promises to the Gentile Churches, with which they have nothing to do.

"Beware of that system of allegorizing and spiritualizing and accommodating, which the school of Origen first brought

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in and found such an unfortunate degree of favour in the Church.

"In reading the words which God addressed to His ancient people, never lose sight of the primary sense of the text."

## THE HOUSE OF ISRAEL DETECTED.

By J. S. Barton.

"Man! know thyself!" the ancient sage is said to have preached; and we to-day echo the same command, and include in the search such questions as, Whence came I? Who were my ancestors? What their history? What my present nationality? And what my destiny as a citizen of no mean city. Thoughts such as these have no doubt often occurred to the minds of all of us, and it is my purpose, if possible, to solve these problems; or at least to attempt to throw some such light upon these questions as shall lead us in the path to solve them. And at the outset, allow me to ask each one present: Did it never occur to you as strange that whilst reading in the Bible of Egypt and Tyre, Babylon and Assyria, India, Russia, Turkey, Italy, and Spain, their cities and their peoples, Judea and her sons, that no mention should be made of Britain, the greatest empire the world has ever seen? And yet further to read, as we do, of a kingdom to dawn upon this earth, that shall subdue all these kingdoms and rule and reign without an end? Surely it cannot be said to be unreasonable to try and divine what this kingdom is, and where it may be found at the present day; for, depend upon it, the end of this dispensation is fast drawing to a close, and that "Whoso is wise, and will observe these things, even he shall understand the loving-kindness of Jehovah."

To begin, then—Man! Who and what art thou? Man. Whence may we derive this word? The Latin *homo*, or Greek *anthropos*, will not help us here; but perhaps the German or Saxon "Mann" may be thought to determine it. Ah! but whence did the German, the Saxon, the Goth get the word, that is the question? The Sanscrit has "mann" as a verb "to think"; but I prefer to trace the word to a Hebrew source, and find it in that notable sentence written by the unseen hand at Belshazzar's feast: "*Mĕnē, Mĕnē, Tĕkēl, Uphărsīn.*" *Mānĕh*, as a noun, is a weight, and as a verb, *Mānāh*, to number. The idea is this: In ancient times every male person arriving at the estate of manhood was *numbered*—*i.e.*, registered in the king's record as one fit for, and liable to be called upon, to go to the king's wars. Thus he became a man, a numbered or registered one, and hence we read of the king's scribe, or registrar, summoner, (?) Sumner; and hence we read and speak of a Ger-man—*i.e.*, a stranger-man—as regards the Hebrew race.

But further, we ask, of what nationality art Thou? Perhaps you will answer, an Englishman, a Scotchman, a Cymrag, an Irishman, a Saxon, a Briton. Well, all these names are of Hebrew origin. Begin with Englishman. This name is derived from the Hebrew, *Engolah*, a calf or a heifer; we have it in Genesis, "a heifer of three years old"; in Exodus as a "molten calf"; and many other places, but particularly in Hosea, whose prophecy was especially addressed to the House of Israel (x. 5), "the calves of Beth-Aven"; and again (ver. 11), "Ephraim is an heifer that is taught." And we all know whom we mean when we speak of John Bull. Then take the name of a Scotchman. Scotch is traceable to the Hebrew word Succoth, and we are told by historians that our ancestors (whom Tacitus in common with other Latin authors dubbed barbarians and Scythians) dwelt as did their Hebrew ancestors in "booths—succoth," and travelled through Europe as *nomads* in waggons—*i.e.*, portable booths or light houses, and hence their name. As for the Welshman, his name is plainly written on Sennacherib's black obelisk in the British Museum, as of the house of Khumri, or Omri—*i.e.*, Samaria. The Irishman—and you must remember there are two kinds of Irishmen: the Fenian, or Phœnician—*i.e.*, the southern and Western Irishman; and the Hibernian, Ibri, or Hebrew—*i.e.*, the Ulster Irishman. But an American boasts of being of the Saxon race. Well, but Saxon is but Isaacson with the initial or formative I dropped, as it would be in any other than the future tense—from *tzaak*, to laugh. But the word Briton includes all these, and means "a covenant one," and is doubtless the new name whereby Jehovah declared His servants (the House of Israel) should be called (Isa. lxii. 2, lxv. 15); and this will explain that covenant oath of Jehovah to King David given in 2 Sam. vii. 10: "And I will appoint a place for My people, for Israel," &c. Brit, or Berith, signifies a covenant, and Ain, islands or coast-lands (see in Ezek. xxvi. 18, Job. xxii. 30, and very many other places). Thus I claim to be an Englishman, a Saxon, a Briton, and a Hebrew of the Ten-tribed kingdom of Israel.

But what is to be the destiny of the British? These are they spoken of in Daniel as being "the people of the saints of the Most High," and the British Empire as being "the kingdom that shall never be destroyed, but shall consume all other kingdoms, and shall stand for ever." Great and strong words these you will say, but no stronger than warranted by the Bible; and with good Dr. Watts we say:

> "His (Jehovah's) Word of grace is strong,
> As that which built the skies;
> The Word that rolls the stars along,
> Speaks all the promises."

And He hath promised to Abraham our father, that he should be "heir of the world" (Rom. iv. 13), and this promise was entailed unconditionally upon Isaac and Jacob, and through the latter to Joseph and his two sons Ephraim and Manasseh, of whom it is written (1 Chron. v. 2), "the birthright was Joseph's"; for whom the name of Ephraim is equivalent (see Amos. vi. 6 and compare with v. 1). Then onwards to the Abrahamic seed for ever.

But I think I hear someone ask: Does not Paul say that "the seed" of Abraham refers to Christ, and to Him only? I answer in the words of Dr. Horton on this point. He says, "When St. Paul lays stress on the collective noun *seed*, and argues that the promise pointed to Christ, because it did not use the plural, *seeds*, we may say without disrespect that he is showing a trace of his Rabbinical training. . . . It is sufficiently plain that the passages in Genesis leave no room to imagine that they contemplated the one person Christ, or if they did they could not have meant to express it by using *seed* instead of *seeds*, for *seeds* in such a connection would have been absolutely unmeaning," &c. So we see that the promise is thus entailed to the earthly seed of Abraham through Isaac and Jacob, as well as to the spiritual seed through Christ. Together forming "the sand upon the seashore" as the first named, and "the stars of heaven" the latter.

Having arrived thus far in our argument, let us turn to what was said at the beginning respecting the countries of India, Russia, and Turkey, with their destinies being mentioned in the Old Testament. Egypt, Tyre, Babylon, Assyria, Italy, Spain, and Judæa, no one will dispute.

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As long ago as the Crimean war, in 1854-6, it was pointed out in a pamphlet published at that time, "The Great and Final Struggle Among the Nations," that Russia was certainly identified in Ezek. xxxviii. 2, 3, xxxix. 1; and Rev. xx. 8; with the epithet Gog, the *Russ-Rōsh* Meshek-head, or chief prince of Moscow and Tobolsk or Tubal, inhabiting the land of Magog, and being enleagued with Persia, Ethiopia, and Libya. That France is included in the term Ethiopia I have not the least doubt, as I believe all the Latin races—*i.e.*, Italian, French, Spanish, Portuguese, and North African peoples—are included in the ethnic term, "the children of Ham"; whilst "the House of Togarmah" includes all of the Tartar or Turcoman peoples. India is spoken of in Ezek. xxxviii. 13, as "Sheba, Dedan, and all the young merchants of Tarshish," whilst "My people Israel," and "the land of Israel," of verses 16, 18, I believe, refer to Britain and the British Isles, and perhaps colonies; whilst the "My land" of verse 16 refers undoubtedly to Palestine, which will in the near future be brought back from the sword, possibly as a result of the Armenian or Eastern question, and placed under the protection and administration of Britain and America. Are not the signs of these things already looming large upon the horizon? Otherwise, what is the reason of Britain taking such incessant precautions for securing a scientific frontier to her Indian possessions? Surely the present political position and forecast could not have been more precisely portrayed by a writer of the present day than it is in the prophecies mentioned. Let British-Israel, then, "stand in awe, and sin not," for although saved, she may not come scathless out of all this tumult of the nations.

But, what about Turkey? She is known in Holy Writ as Edom and Bozrah, or the House of Esau. That bloody scenes must be enacted in the lands under the sway of the Mahommedan powers goes without saying. Mahommedan rule has always been obtained by the use of the sword, and it is written: "He that killeth with the sword must be killed with the sword" (Rev. xiii. 10). Yes; Christ as the representative and head of His people Israel is shown by Isaiah (lxiii. 1) as coming from Edom, with dyed garments from Bozrah, very like to Byzantium, so called from Byzas, who, according to Diodorus Siculus, founded it in the time of the Argonauts. In 323 A.D. it was taken by Constantine the Great, and named Constantinople. Isaiah lxiii. 1—6 draws a picture of great slaughter here (see also Isa. xxxiv. 6). Traditionally, Russia lays claim to it as hers, necessary to obtain and hold the dominion of the world; but as that, and the Gates necessary to its acquirement, were given unconditionally 3,800 years ago, by the oath and promise of Him, who is incapable of a lie, to the afterseed of Abraham, in the line of Isaac, Jacob, and of Israel, it must fall to the people of the saints of the Most High—British-Israel—in the due time. Besides, has not Jehovah declared by the mouth of Ezekiel (xxv. 14): "I will lay My vengeance upon Edom by the hand of My people Israel; and they shall do according to Mine anger and according to My fury; and they shall know My vengeance, saith Adonai Jehovah" (see also Obadiah, especially ver. 18, 19; Isa. xi. 14)? But, alas! Who shall live when God doeth this? "For it is the day of Jehovah's vengeance, and the year of recompenses for the controversy of Zion." "Alas! for that day is great, so that none is like to it" (Jer. xxx. 7). "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. 11). "Then shall Jehovah go forth and fight, as when He fought in the day of battle; and His feet shall stand upon the Mount of Olives, and Jehovah my God shall come, all the saints with Thee; and Jehovah shall be King over all the earth: in that day shall there be One—Jehovah, and His Name—One" (Zech. xiv. 3—9). Compare Deut. vi. 4: "Hear, O Israel: Jehovah our God is One [person]—Jehovah."

May the Lord hasten it in His time, and to Him be all the praise.

April 18th, 1895.

## HISTORY AND ISRAEL.

By E. Reep.

### PART V.

(*Concluded from page* 242).

On the heroic age of the Greeks, and the splendour of it, there are books without end, while books on the heroic age of the Israelites take a comparatively second place. A reason for this is probably to be found in the common notion that the history of the ancient Israelites is not history in the ordinary acceptation of the term. Dean Stanley ("Jewish Church") very pertinently says: "To search the Jewish (Hebrew) records as we would search those of other nations is regarded as dangerous. Even to speak of any portion of the Bible as a history is described by able and pious men as an outrage upon religion." Carlyle, instead of taking this extreme view, insists that all books are, in the long run, historical documents. Thus history is not only the fittest study, but the only study, since it includes all others whatsoever. "Were there no brave men," he asks, "before Agamemnon? Beyond the Thracian Bosphorus was all dead and void; from Cape Horn to Nova Zembla, round the whole habitable globe, not a mouse stirring?" Very much was stirring if we have but the insight to perceive what was going on.

The patriarchal age may have been a more or less peaceful one; but about B.C. 1400 a nation in Western Asia was bracing and educating itself to colonise and conquer the world. That nation, though given a "promised land" in which to cradle the race, was forced in its most primitive days to take up its destiny and to send forth its multitudinous population to prepare the way for the occupation of the coasts and ends of the earth (Deut. xxxiii. 17). In the new countries to which the ten thousands of Ephraim and the thousands of Manasseh were to come, the deeds of their forefathers were to be recited to their children at the public assembly, at the family hearth, at all times and at all seasons. The words and deeds they were to bring to the knowledge of their children were to tell of the acts and miracles of their God, of the mighty hand and stretched-out arm with which He had delivered their fathers from oppression and brought them into a land of hills and valleys upon which, even from the beginning of the year to the end of the year, the goodness of the Lord rested (Deut. xi., also Judges v. 11). This injunction, delivered by Moses, ended, for the most part, as we know, in legend and myth,* this form of history being kept alive not only by apocalyptic stories but by story-books, such as we find mentioned in 1 Esdras i. 33. We may, however, in Bible stories expect to meet Greek stories, and it is to them we must turn to seek a record of Troy, of its wars and downfall.

* "And the people served the Lord all the days of Joshua, . . . and there arose another generation which knew not the Lord, nor yet the works which He had done for Israel" (Jud. ii. 7—10).

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Before the first captivity of the land of Israel (Judges xviii. 30) the two most famous cities of the Northern Israelites were Shechem and Shiloh. Both cities were situated in the territory of Ephraim. At Shiloh was set up the Tabernacle, and at Shiloh the heads or judges of the tribes, with the whole congregation of Israel, assembled thrice a year to settle and arrange the national business. At Shechem events of like national importance brought into special prominence the affairs of the city and the doings of its inhabitants. If it be that Homer collected his folk-lore tales amongst the dispersed Israelites, the history, situation, and exquisite beauty of Shechem would be among the things calculated to excite his poetic imagination. It is described (see article on Shechem in Smith's Dict. of the Bible) as the gateway of the trade between Joppa and Beirut and the Trans-Jordanic districts, and the centre of a province exceedingly rich in wool, grain, and oil; hence it being the seat of an active commerce and of considerable luxury. The old city was situated, as its name implies, on the shoulder of a hill or mountain. From the sacred mount of Gerizim the Shechemites could gaze down into their streets upon the streams and fountains, upon the great tower soaring to the sky, upon the broad plain and the lovely valley. Homer's Troy seems to correspond to this picture of Shechem very exactly, as does the poet's account of the Trojan wars with the story of the battles which ravaged and razed the walls of the Shechemites. Troy was overshadowed by Mount Ida, the city was watered by cooling streams; it had its broad plain and its lofty tower. Gerizim was the mount of blessing and the witness of a new promulgation of the law; Ida was the mount of Jove. Shechem was first brought into disgrace through the defilement of Dinah, only daughter of Jacob, and Troy through the violation of Helen.

The Bible story of Dinah and the Hivite prince of Shechem is simply told; but in epic verse the details of such a tragedy would easily lend themselves to enlargement and elaboration. But the sad episode recorded in Gen. xxxiv. appears to be blended in the Iliad with other tragic occurrences belonging to the heroic age of Israel. Abimelech and his history are of a very Homeric type. Having contrived by the basest treachery to get himself elected king of Shechem (Judges ix.), he dared to assume his authority under the sacred oak (Troy had its sacred beech—"the beech of Jove"), by the stone or pillar erected by Joshua, which was by the sanctuary of the Lord, on the site, most probably, of God's appearance to Abraham, when God promised him and his seed after him the land of Canaan (Gen. xii. 6, 7).

The wars that followed the regal investiture of Abimelech brought utter destruction upon Ephraim's highly-favoured city. To make it thoroughly complete, Abimelech sowed the ground with salt, thus hoping to efface for years to come the town's extreme loveliness. As the Trojans viewed from their lofty tower the battles of Greek against Greek, so must the people of Shechem, in revolt against the Hebrew commonwealth, have often witnessed from their strong tower the desperate conflicts of Israelite against Israelite. We have only to realise the peculiar history of Shechem to understand what the shock of its fall must have been to the whole Hebrew community. In its smooth plain Abraham had had communion with God; under an oak Jacob had buried the images worshipped by his household; in its rich stream-fed pastures Joseph had sought his offended brethren. At a later period, when Shechemites could point to the tomb of Joseph in their midst, Joshua in the sight of the assembly of the people had set up a monument in Shechem as a lasting memorial to posterity of the making of a solemn covenant with Israel to obey God's law and ordinances. This covenant Israel failed to observe, and at their altars worshipped strange gods.

From Asher to Michmethan, before Shechem, stretched the coast of Manasseh, whose cities were largely populated by Canaanites or Phœnicians. From Gerizim or adjacent heights could be seen the fleets of friend or foe on the Mediterranean, or Great Sea.

Thus, like the Trojans, the Shechemites could easily view their rivers and the sea beyond. In the time of the Judges the Israelites had plenty of ships, and even at this early period of their history had probably made voyages to Britain, for Homer makes mention of tin, which is generally allowed to have been obtained by the ancients from Cornwall. If it were not the custom to ignore the maritime tastes of the early Israelites, more notice would be taken of such events as Jehoshaphat and a king of Israel combining to build ships of commerce to trade between Palestine and the Black Sea and the coast cities of Thrace (Josephus Antiq. ix. i. 4). It is true that both Ahab's son and king Jehosaphat were disappointed in their commercial schemes, but the fact that they entertained them is evidence of a strong fancy on the part of the Hebrews to extend their dealings to distant countries; and, according to Bible history, they did extend them.

Even in David's time the Hebrews had their East India trade, bringing from Ophir alone three thousand talents of gold (1 Chron. xxix. 4), which, says Dr. Prideaux ("The Old and New Testaments"), reduced to English money, would represent 21,600,000 pounds sterling. Solomon continued the East India traffic, and, in consequence, exalted the Hebrews to a position which may be compared to that of the British to-day, who, like David and Solomon, have succeeded in monopolising the East India trade.

Seeing, then, that the Hebrews had their fleets of ships, it is only reasonable to suppose that on the fall of cities like Shechem and Shiloh there would be a considerable emigration of Northern Israelites to new and more settled countries.

The fall of Shiloh, which was not far from Shechem, must have been an event quite as deplorable as the razing of the Shechemite city. Once a year Shiloh was the scene of a gorgeous festival, at which processions and dances were the chief attraction. It was to this yearly festival that the Benjamites came to capture their wives (Judges xxi.), an incident by which we can connect the Trojans of Italy with the Hebrews of Palestine. The founders of the Roman commonwealth, being Israelites, had at the time of their arrival on Italian shores the recollection of the awful circumstances that had made necessary the extraordinary stratagem adopted by the Benjamites for providing themselves with wives fresh in their minds. Hence the story of the daughters of Shiloh, being carried off at a feast, figuring as a legend in Roman history, embellished, of course, with names not to be found in the original story.

In the more famous Troy legend of Homer we read of the tomb of Ilus, the founder of Troy. Thus the city was called Ilion out of compliment to him. It is, at least, a curious coincidence that Shechem contained the tomb of Joseph, who in all probability was regarded as the founder of the city, inasmuch as it was a part of Joseph's inheritance, which differed from that of his brethren by Jacob having conferred upon him—what was afterwards recognised in

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Hebrew law as the right of the firstborn—a double portion of land (Gen. xlviii. 22, Deut. xxi. 17); it was Joseph's city also by virtue of his remains resting within or by its walls. Altogether the history of Shechem is very suggestive and very interesting. Possibly the city has been already identified with Troy since there is a treatise extant in Latin, published in 1704, which essays to prove that Homer certainly founded his Iliad on the history of the Hebrews. The present writer has not yet seen that treatise, but hopes at a not distant time to read it and to furnish its conclusions to BANNER readers.

As we have said before, the destruction of Shechem and of Shiloh must have been two events of the most appalling character. For long years Shechem lay under the ban of a curse. Notwithstanding it was rebuilt (so Troy), not on the old site, but some two miles off, and there came Rehoboam to be proclaimed king. Jeroboam must have greatly improved the city, better known as Samaria, for he is said to have built it and to have dwelt there (1 Kings xii. 25). At the new Shechem (see the Sychar of John iv. 5) was also enacted the scene of the revolt of the Ten Tribes against the House of Judah. Consequently, like the old Shechem, or Sichar (its ancient name), it became the battle-ground of Israelite against Israelite. Robbers infested the highways, priests issued forth as murderers (Hos. vi. 9, R.V.), and things too horrible to name were committed in Israel. Shiloh presents no better record than Shechem in the writings of the prophets. "Go now unto My place," says the word of Jeremiah, "which was in Shiloh, where I set My name at the first and see what I did to it for the wickedness of My people Israel." Only one other catastrophe in sacred history can be paralleled with the divine vengeance against the impious city; the fall of Jerusalem and the captivity of Judah. God's warning to Judah was, "And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house (the temple) which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim" (Jer. vii. 13, 14).

A whole nation cast out of their land! a multitudinous nation expelled to inhabit other countries! and yet neither the scholar nor the archæologist seeks to find a trace of that section of the Hebrew family which was not of Judah or the Jews, and which, according to Scripture, cannot have reunited with the Jews up to the present point of the world's history.

The first expulsion or captivity of Ephraim-Israel was in the time of the Judges, when every Israelite did what was right in his own eyes. What was right in the eyes of the liberty-loving Israelite was frequently wrong in the sight of his God. And so it was that God greatly abhorred Israel; so that He forsook the tabernacle of Shiloh and delivered Israel's strength and glory into the enemy's hand. He gave His people to the sword, and was wrath with His inheritance (Psa. lxxvii. 59—62).

What Israel's peculiar form of provocation was may, we venture to suggest, be conjectured from a study of Homer and other Greek poets. The Trojans trampled on the law of Jove, they rejected the divine voice, and were with unsparing fury driven into exile. Substitute Israelite for the coined word Trojan, and the plain fact must appear that Homer acquired among Thracian and Greek-speaking Israelites the historical basis on which it is acknowledged his poems are founded. The Thracians (the "Asian Bacchanals") worshipped the Evian God; they called him Evius—a corrupt manner, says Stukely, of pronouncing Jehovah. This Thracian religion, to again cite Stukely, was carried to Trace about 940 years B.C., during the division of the kingdoms of Israel and Judah. In Bacchus we have no other than the Jehovah of the Hebrews, the name Bacchus, or, more properly, Iacchus, having been derived from Jah Chus. Jah is the diminutive of Jehovah, and Chus the ancient name of Arabia; wherefore Iacchus means the God of Arabia, so called from the forty years' dwelling of the Israelites in the Arabian deserts.* To mention all the names under which Jehovah was understood is not here necessary. Zeus was one of them, and Zeus, in the opinion of Grimm ("Teutonic Mythology"), was one with Thor. The Hebrews had their judges, and received their laws from God. Homer tells of the judges of Greece, and their laws given by Jove, whose "sacred seed" indeed clung to the traditions of their fathers, but so allegorised them that they are to this day misunderstood. How it should yet be believed that two peoples supposed to be alien from the Hebrews could possess a legend of a great historic city inhabited by a divine race and telling of the dire ruin of that city and the dispersion of the chosen seed, is one of the curiosities of history. Either the Greeks borrowed the story from the Hebrews, or the Hebrews from the Greeks. As the Homeric poems cannot be attributed to an earlier date than 700 B.C., it is obvious that the whole subject of the Iliad was derived from the dispersed captives of, first, ancient Shechem, and then new Shechem—*i.e.*, Samaria. That which is described in a few words in the Bible has been enlarged in secular literature, and in the most famous poem of the world, to a volume. No wonder, then, that ancient British history and the poetry of the Northmen are remarkable for the belief in the Trojan origin of the British and Scandinavian tribes, which origin, to give it its true name, was Hebrew.

## OUR COLONIAL NEIGHBOURS.

IT seems that wherever the British have established colonies in Africa or Australasia, there the Germans have planted theirs in close proximity to ours. As we are the oldest of the colonial powers, and by far the largest of them all, so Germany is the youngest, with an extent of land, however, claimed and deliminated as German colonial possessions, five times as large as the fatherland.

The Germans began their colonising enterprise in April, 1884, eleven years ago, and their progress since has been astonishing in respect to the extent of the ground covered. The Germans are fully persuaded that it is a good thing to have colonies, and that they always bring wealth, and influence, and power. All Germany is united on that point; whereas among us, the chief colonising nation, there are "little Englanders" who think colonies are a gross mistake, and that we should do well to be rid of them all.

In regard to these German colonies, it is manifestly as yet only a day of small things. None of their colonies, as we have noticed before in the BANNER, are as yet paying their way. Togoland, the Cameroons, South-west German Africa, are all sustained almost entirely by German help. The annual revenue of the whole territory, equal to 835,000

* See Stukely's "Palæographia Sacra."

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square miles, is only £1,350. But German East Africa is the worst off as to revenue and expenses. The revenue for the current year was set down, we saw, at £107,500, but the expenses required £168,000 more from the Imperial exchequer to balance the cost of government. On the whole, it is said that two-thirds of the cost of the German colonies has to be made good by the Imperial funds. The gross value of the whole of the exports and imports of all the German colonies in Africa amounts to about £1,400,000. The Pacific colonies of Germany would add about £250,000 more to the above—the amounts showing a tendency to increase. As yet, of course, these figures are very small. One of our own third or fourth-rate colonies would show a larger volume of trade than that of the whole German Empire beyond seas put together.

The German colonies are ready, but, as we lately saw, the difficulty arises when we come to inquire where the German colonists are? The German people are increasing, and they go from home in shoals every year to settle in foreign lands. But they shun their own colonies, and prefer to settle in ours, to become in time Englishmen or Britons. The reason for this may be that their colonies are situated, for the most part, in tropical regions, and their climates are malarious and feverish. The British colonies, on the contrary, are mostly in temperate and healthy climates, and their liberal forms of government attract the Germans who have had enough of military rule at home. However that may be, the fact remains, and German emigration swells British populations under the British flag, so that, what Germany loses, we gain.

No doubt the Germans believe that success will reward their exertions and their great enterprise. We cannot help feeling, however, that when our Government and our wealthy classes begin to see that the Germans are making their African railway pay, and their steam commercial navies are bringing the Germans wealth, they will put aside their caution and lethargy, and will build the Mombassa-Victoria Nyanza Railway, and take measures with their greater capital and greater number of steamships, to secure the largest or lion's share of the foreign commercial wealth of Africa.

Somebody has been writing lately in *The Weekly Times and Echo*, of April 13th, on the subject of French and English struggles in the East to secure the larger portion of the African earth. It seems to us, with the light of the Identity upon the matter, that the German question will share the fate of all similar questions between ourselves and the French. The British will in time crowd out their neighbours. The extract we allude to was this:—

"We are not going to fight France just yet for the Upper Nile. The French Foreign Minister has replied to Sir Edward Grey with wonderful moderation, and our own Government ought to be civil, and doubtless will. We are in Egypt to stay, of course. Whether France will ultimately be satisfied with the Western half of Africa north of the Equator, which Christian papers like the *Spectator* are suggesting as the honest way out of our difficulties, remains to be seen. What the French know is, that in a century or so at the outside John Bull will, as usual, crowd his neighbour out in Africa, or elsewhere, just as he did in India, and they doubtless object to doing the dirty work of civilising the Hinterland of Morocco, and Algeria, and Tunis, while we take the yearly increasing tolls on the Suez Canal they made, and leisurely re-conquer the Soudan."

Advancing from South Africa towards Central Africa, as we are doing by leaps and bounds, making the Boers and the Portuguese our friends by the way, we are not likely, as Israel, to allow the Germans to beat us in the friendly rivalry of commerce, or to abstain from joining our new Protectorate of Uganda with the seacoast of East Africa at Mombassa by a British railway whose cost will be a trifle compared with the enormous advantages it will bring us in dealing with the re-conquest of the Soudan and the restoration of the basin of the Nile to Egypt, its rightful owner.

God, we are persuaded, is preparing to give the whole of Africa, from the Nile's mouth to Cape Town, to His people Israel, to enable them to bring it all to Christ, and qualify it to take its place in His coming earthly kingdom. We cannot therefore anticipate any greater success in that continent for the German nation than the French had as against us in India, in Canada, in the Mauritius, and in Egypt. Even now the signs seem to be against the chances of German success, and as time goes on it will be found, we believe, that Israel, the British alone, will succeed, through the expansion of the Empire, while all other non-Israelite nations will fail to expand, and must therefore give way to the people of the Lord, who has constituted them the heir of the world. To Him be all the praise. (Rom. iv. 13, R.V.)

## RANDOM SHAFTS.

Dr. Green is not the only doctor who thinks prophecy "mysterious," nor is Amos the only prophet of whom the complaint is made. The preface to Ezekiel by A. B. Davidson, D.D., LL.D., issuing from the Cambridge University Press, is largely a moan. "A number of the passages in the text have baffled the ingenuity of the best scholars, and appears to be incurably confused. Other parts of the book are rendered obscure by allusions not now understood. And altogether the student of the book must take leave of his task with a certain sense of defeat." Men who see and are acutely conscious of these difficulties might be deemed ripe for embracing a subject like the Identity, which sheds a bright light in dark places.

* * *

But human nature is the same as it was two thousand years ago, and although Paul proved to demonstration that Christ had fulfilled the Messianic predictions, routing the Jews who opposed him, we know that this did not make the Gospel any more grateful to the priests and pharisees. On the contrary, they dogged its champion from city to city with the intent to kill him. And to-day it seems as if the bulk of theologians would sooner disbelieve the Bible than believe Anglo-Israelism; while the better description of them go on publishing volume after volume mainly for the purpose of telling us they cannot explain this and cannot comprehend that. Is it worth the expense?

* * *

With the Identity before us, we may rest quite satisfied that prophetic diction which at present is considered patriotic exaggeration or poetic license, will turn out to be nothing else than fact. Isaiah, for instance, when treating of Israel's vast population and possessions, exclaims, "Thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth." This is supposed to be an "Orientalism." But Baldwin Brown was not an Oriental; yet, speaking of our Empire he remarks, "It is to us as a robe and a diadem"—precisely the idea of Isaiah. That prophet also declares, "All they that were incensed

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against thee shall be ashamed;" and Micah states, "The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf." Already this is a fairly faithful picture of European feeling, and especially French feeling, towards England. The continental peoples are simply "confounded" at the unceasing progress of the British Empire, and the *Figaro* confesses with resignation that it is "stupefying." What, then, will it be as the years roll on? We can imagine, however, that those who are "incensed" at our prosperity will, when they learn the secret of it, be heartily "ashamed" of their ravings, just as Isaiah has foretold.

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While many passages will thus be illuminated, many will have an entirely new meaning assigned to them. Isaiah, in chapter lx., verse 20, says, "Thy sun shall no more go down, neither shall thy moon withdraw itself." This at present is spiritualized and applied to the Church, the preceding verse being regarded as a sufficient authority for doing so: "The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." But verse 21 connects verse 20 with national Israel: "Thy people shall be all righteous; they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified." We must therefore look for an accomplishment of the prophecy in the history of literal Israel. Is it a promise that God would never again "withdraw" His favour, or is it an allusion to the great truth that "the sun never sets" on Israel's dominions?

***

Mr. Tullidge's article entitled "Manasseh" is, in my opinion, the most valuable contribution to the discussion upon that tribe since Mr. Hine broached his view, because it disposes of the only arguments which can be raised against the theory held by the majority of us. Of course those who do not accept the Israelitish origin of the English will not on any account accept the Manassite origin of the United States, but we who maintain both the one and the other have to meet the very plausible objection that the Republic has been recruited from all parts of the British Islands—and more, from all parts of Europe. Consequently, the extracts from John Fiske which affirm that four-sixths of the first settlers went from East Anglia, that one-sixth emigrated from the neighbourhood of Devon, and that three-fourths of the population are traceable to England, have an extremely important bearing. I am not aware how far the East Anglian strain continues to exert itself as a controlling force in American life. But Northamptonshire, which claims Washington and Franklin, can claim Garfield and Longfellow as well. Lincoln also is a patronymic peculiar to the Eastern counties, from which we may gather that the East Anglian element is still to the fore.

***

In another article, "Hebrew Affinities in English Character," Mr. Tullidge quotes the following from Bardsley's "Curiosities of Puritan Nomenclature": "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." This fondness of John Bull for an Hebrew prefix is equally conspicuous in the case of Brother Jonathan. Happening to have an American newspaper, I glanced at the advertisements, and the Biblical names were so numerous that I decided to count them. Here is the result: Six Samuels; five Isaacs; four Daniels; three Benjamins; three Jacobs; two Jesses; two Israels; one Ezra; one Seth; one Joel; one Joseph; one Uriah; one Jonas; one Amos. And these were exclusive of New Testament names, which figured prominently.

***

The Sabbath as a day of rest, not as a day of amusement, will eventually be a universal institution, but only one race appears to have either the inclination or the power to inspire respect for it, and Theodore Bent's "Ruined Cities of Mashonaland" furnishes us with an example of the influence exercised by that race: "Batuen, Chief of Ba Ngwatetse, has stuck the following notice at the entrance of his town: 'I, Batuen, hereby give notice to all people that no waggons shall enter or leave Kanya on Sunday.' If anyone transgresses this law, Batuen takes an ox from each span, a transaction in which piety and profit go conveniently hand-in-hand." Mr. Bent observes that "piety and profit go conveniently hand-in-hand," and I can fancy an amused opponent of ours saying, "Yes, and more profit than piety in the affair." But do not let us be too hard on Batuen. Business and religion walk pleasantly together in much less savage districts. One Sunday morning not very long since, in a chapel which is a good deal nearer to Canterbury than Kanya, the seats were littered with bills announcing an evangelistic service. To the evangelistic service none could take exception, but round the margin of the leaflet was printed: "Try —— for groceries and provisions. Don't forget to try their tea at 1s. 10d."

JOHN SHOOTINGHAM.

## Correspondence.

### NOAH'S BLESSING ON SHEM AND JAPHET.

(Gen. ix. 26, 27).

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—You may remember that some time ago you admitted into the BANNER a comment of mine on the blessing of Shem and Japhet, as pronounced by Noah, wherein I enlisted the weighty authority of Delitzsch in favour of a Christian interpretation of that most significant prophecy; not that it was new, for in that case I should have myself mistrusted it, but it is as old at least as the writings of Irenæus, who propounds it, and it is so re-assuring, so full of hope and encouragement in these days, when clouds are gathering and men's hearts failing them for fear, that I venture to call attention to the subject a second time, and shall be glad if you can allow the BANNER to give it wider currency. In the first place, it is built on the received text of the Old Testament, and on the rendering of both the Authorised and Revised Versions. That conservatism ought to influence and guide us. For it weakens a case whenever a textual change is adopted to buttress a new interpretation; and to my mind, there exists too prevalent a tendency at the present time to resort to this damaging expedient. Our Authorised and Revised Versions of Holy Scripture, afford together an ample margin for all interpretation of God's Word, and in the latter version we have all the light that fresh recension of the text, and accuracy of modern scholarship, can throw upon our subject. In this version, the blessing on Japhet is rendered: "God enlarge Japhet, and let him dwell in the tents of Shem."

On these words two questions arise: Who is it that is to dwell in the tents of Shem? and, What is the meaning of that prediction? The Revised words "let him" are less equivocal

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than the Authorized "he shall;" but both must refer to Japhet, and exclude a proposed substitution of God as their antecedent. The answer, then, to the first question must be, It is Japhet, not God Himself. Besides, if it were God, it would imply a mere re-iteration of the blessing on Shem, whereas the subject of this clause is clearly Japhet.

The difficulty (I may say obstacle) that remains to be cleared is the second question; in what sense is Japhet destined to dwell in the tents of Shem? We all know that according to current opinion the occupation is to be territorial, and the common belief is, that Japhet has already widely overspread the earth, and is destined yet to enlarge his borders. A very derogatory conclusion is thence drawn, that the world-wide empire of the last days will belong to Japhet, whereby one great obstacle to the reception of "British-Israel truth" is more deeply rooted in the minds of those Britons who believe they are a Gentile race and consequently cannot be Israelites. Such a double delusion needs be wiped out of door and swept to the winds. Not long ago, an old and valued friend of my own, with whom I was discussing the famous chapters in Ezekiel concerning Gog and Israel, and the prospects of the coming racial struggle between them for dominion, remarked, in answer to my contention that, as Gog was admitted to be Russia, Israel must be Great Britain; if so I am glad that I am come home from India, because Japhet must dwell in the tents of Shem, and that means Russia will drive us out of India. But I was able to reply, No fear! What if Japhet's dwelling in our tents means their conversion as a whole race to our faith? Not only Russia, but the whole Mongol race (not to mention Ham), all the Gentiles in short, are to be brought into our fold and grafted into "the good olive-tree," and to "dwell in the tents of Shem!" God be praised.

That such is the meaning of Noah's blessing on Japhet, I for one, have no doubt. Shem is blessed abundantly with both temporal and spiritual blessings. Japhet is also blessed with territorial enlargement, and in part with the spiritual promise as well, though in view of the vast extent of his peoples very unequally with Shem. When they dwell in the same tents, and the same tabernacling, they will be "one fold under one Shepherd." It is singular that "John Shootingham," in the last batch of his sharp and instructive "Random Shafts," which we must all hail with delight, introduced this interpretation into the pages of the BANNER. He quotes a few remarks on Japhet by the Rev. J. Robinson Gregory, who states, "the blessing, 'he shall dwell in the tents' of Shem, can hardly refer to the possession of Shem's territory, as it would amount to a curse of Shem." And thereupon adds:—"Expositors appear to rejoice in piling up the names of lands which Japhet is supposed to have wrested from Shem, but they do not stop to show why Shem should have suffered so much indignity. Mr. Gregory's version is sounder—More likely it means that the descendants of Japhet should have part in the religion of Shem" (Isa. lx. 3—5).

Any other interpretation gives Japhet a supremacy over Shem, which British-Israelites cannot accept. Whatever God is now revealing in the fulfilment of Old Testament prophecy will turn out, we may be sure, to be "the testimony of Jesus"—"a light to lighten the Gentiles, and the glory of His people Israel."

Thus, while the conventional interpretation restricts Noah's blessing on Japhet to temporalities, and would erroneously confer on him a wider earthly dominion than on Shem, the Christian view extends to him ultimate union with his more privileged brother; and to Shem himself it confirms the unrestricted promise of blessings, both temporal and spiritual, pledged alike by Noah's prediction and God's immutable covenant with Abraham; it preserves the birthright to Ephraim, who is "the fullness of the nations"; it removes a difficulty and a stumbling-block; and last, not least, it brings the prophecy of Noah into harmony with the truth of British-Israelism.

P. C. (of Edinburgh).

Clifton, May, 1895.

P.S.—Two days after writing the above, I see in the BANNER to-day an article advocating the substitution of "God" for "he" as the nominative to "shall dwell" in Japhet's blessing. If I may add a P.S., it may so far meet an expressed wish that your pages should be open to the discussion and ventilation of Biblical questions. I do not see that "Our Identity" . . . "stands or falls" by the rendering of Gen. ix. 27, whichever way we read it; but the right meaning is very important, because its current application creates a bar to belief in "Our Identity." It seems to transfer to Japhet the earthly dominion covenanted to Shem. My view, on the other hand, maintains the fulness of the blessings of the covenant in the descendants of Shem.

In reference to the proposed grammatical change in our English versions, I would put Delitzsch and our Revisers together against all the Jewish and Rabbinical writings in the world—with their bigoted and Cabalistic fancies! Of course whoever writes on this text knows that the verb has neither noun nor pronoun to govern it, otherwise our question could not arise: but the grammatical argument has "Jewish authorities" on both sides, and is inconclusive. The logical sense seems to me to be conclusive: inasmuch as Japhet is the needful nominative to the verb to avoid a repetition of the blessing on Shem, as well as to shew Japhet's own ingrafting into the fold of Christ. The article allows that the wording of Shem's blessing, "Blessed be the Lord God of Shem," clearly implies the highest mode of saying "Blessed be Shem himself, whose God is Jehovah;" and this presents another argument (not noticed by its author), which is very suggestive, namely in the Hebrew text the God of Shem is Jehovah, but the God of Japhet is Elohim. Jehovah, the covenanted God, gives all blessings temporal and spiritual to Shem; but Elohim gives to Japhet enlargement and incorporation. Altogether I am of the same opinion still; and these few added reasons for my belief may help to set others thinking, and to retain in every sense the supremacy in the possession of Shem, and of Israel, and of Britain.

P. C.

Clifton, May 22, 1895.

## MORE JUMBLE.

*To the Editor of the "Banner of Israel."*

Sir,—You will probably take direct notice of Mr. Flinders Petrie's lecture, delivered last week, in regard to his finding a lost race of people in Egypt, or from some other source than the cutting which I send you from a Sussex paper. I send it, as affording another illustration of the ignorance that prevails so often, even where one has a right to expect some approach to correct information, even if there should be some prejudice against the subject, or if it is only lightly referred to. But what excuse can there be for the writer of this leaderette, when he refers to Professor Piazzi Smyth's book as having been written "to prove that the Great Pyramid represented the epitome of Egyptian science"? Whereas it was quite the opposite—viz., that he thereby sought to prove that, though the Great Pyramid was in, yet it was not of, Egypt.

With regard to the lecture, it struck me at once, as it doubtless has others at all acquainted with the Pyramid problem, and some of the mystery attaching to the building of it, that here must surely be the very builders themselves, right to time and place. There seems a difference of a few hundred years, but probably that will be corrected by further research, in both directions perhaps.

Yours, R. E. C.

"A LOST RACE FOUND.

"The Egyptologists have made enormous strides since Mr. Piazzi Smyth, more than twenty years ago, wrote a fanciful book to prove that the Great Pyramid represented the epitome of Egyptian science. The lecture given by Professor Flinders Petrie before the Edinburgh Royal Society last week has created a sensation in archæological circles of a very different nature. Egypt, for the last hundred years, has afforded so many surprises to investigators that we were beginning to think the list of wonders exhausted; at all events, we were ill-prepared to believe that there was a time when a wide geographical area of the Delta of the Nile belonged to a race

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who were certainly not Egyptians. For some time past excavations have been made in a district about thirty miles north of Thebes, from which various interesting archæological facts have been brought to light. The researches have not, it is true, resulted in the discovery of the origin of the Egyptians themselves, but in the unearthing of the unmistakable traces of a new race of men, with no ethnological relation with any known race dwelling in Egypt. This race, it is conjectured, existed in the locality in which their traces have been found 3000 B.C., and probably overthrew Egyptian civilisation at the close of the dark period of Egyptian history. Mr. Petrie and his assistants, in their excavations, came on the traces of a large town, with the remains of bodies, buildings, stone implements and potters' work. Sufficient collateral evidence has been supplied to fix the date, which, as we have already said, is in the obscure period of 3000 B.C. The existence of this race in that position and in that period may, it is conceived, account for the gap occurring in Egyptian annals at about this era. The only fact that looms above the darkness is the sudden rise of Thebes and the rapid extension of its power over the rest of the country. To connect the new race with this incident is the problem by which Mr. Flinders Petrie and his colleagues are now confronted. The natural conclusion is that this interesting people represents the conquering invasion which history vaguely records as it had been written for archæologists to read on the rocky and sandy surface of Egypt. The explorers were astonished to find, in a district where the ancient Egyptians have left traces of many kinds, both of an earlier and of a later date, vestiges of a town destitute of every trace of Egyptian existence. About a quarter of a mile from the numerous and distinct traces of an Egyptian town another site was unexpectedly discovered exhibiting no trace of the familiar sherds or burial customs associated with the civilisation of this ancient race. Not a single link between the two races was discernible. 'If,' said the lecturer, 'the new town had been found in Syria and Persia, no one would have supposed it to be connected with Egypt.' A series of cemeteries was discovered, and over two thousand graves have been opened. The bodies were not mummified or buried at full length, but interred with the knees bent up to the arms. They must have been a fine, powerful race, with no trace whatever of negro prognathism. Many of them must have been over six feet in height, whilst the development of their legs points to the conclusion that they were a hill race. 'Their hair was brown and wavy,' said the lecturer, 'but not at all crisp. A very prominent aquiline nose and a long pointed beard gave a strong resemblance to the Libyan and Amorite type.' Such a people, lost in the mists of the past and without a record, offers excellent opportunities to the novelist of the Rider Haggard school. Physically the race attracts us; but, in spite of undoubted evidence of a primitive feeling for art, some of the customs of this lost people appear to have been singularly revolting. Portions of the dead seem to have been devoured by the living. At the same time, this 'ceremonial cannibalism' does not imply an ignorance of all civilization. The race were skilful in metal-work, wood-work, and stone-work, and they excelled in pottery. Future investigations may be expected to throw further light on this strange people. Where did they come from and why did they disappear? One theory associates them with Malta and Italy, another with the Amorite period in Palestine. In any case, they must have been an important factor in the civilization of the ancient world to which their discovery adds a fresh interest. At all events, European savants have a new problem, and English archæological science is to be congratulated on the remarkable discovery its able representatives have made."—*East Sussex News*, Friday, April 26, 1895.

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*To the Editor of the "Banner of Israel."*

SIR,—It is about ten years now since I first took the BANNER, and I am just as glad now to receive it amongst my mail matter as I was in 1885. I get it through a bookseller at Calcutta. From the first I have found it interesting and instructive. While at Moulmein, I used to lend my copy to five persons, one of whom was a Burman, and one a Chinese, and after it was returned to me, I sent it to my brothers in Her Majesty's army in India: one at Jutogh, Simla, and one at Colaba, Bombay. I am thankful to Miss Rush for sending me a few copies of the BANNER, now and again, which I send out with other Identity literature near and far.

The following extract is from "Harper's New Monthly Magazine," dated December, 1894, page 3, 4. "An Arabian day and night. The third of our party was a distinguished Franco-African official. . . . We had made his acquaintance by a happy accident while travelling to the end of the railway leading from the coast to the Atlas. We had apparently surprised him and his wife by asking permission to smoke. . . . 'Monsieur is not English?' enquired madame. 'No, we are Americans,' I answered. (Many Americans are naturalised foreigners.—J. H. G.) 'Of course, I knew it,' said she. 'No Englishman would have asked permission to smoke.' (A gross libel.—J.H. G.) And then she and the Captaine told story after story, each worse than the last, proving conclusively that the English are the most ill-mannered, the most offensive people imaginable.' (This must be all flattery to the American, or simply jealousy and hatred of the English on the part of the French. And some Americans are not guiltless of the two latter also.—J. H. G.)

"Where are you from?" asked the Arab chief. "From England," answered Captaine du Moulin, for us. I protested on behalf of Remington and myself that we were not English, but Yankees. (What is the difference between English and Yankee?—J. H. G.) "No use telling them that," said du Moulin "He has heard of England—he does not know that there is such a place as America." This had a depressing effect upon us, and we jogged along in silence.

J. H. GRIFFITHS.

Pegu, March 10, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—I send you an extract from the *Jewish Chronicle*, of April 12th, referring to the keeping of the Passover at the Jews' Shelter in Whitechapel. Your readers will, I feel sure, be struck with the significance of the Jews' testimony. Judah is unwittingly fulfilling the prophecy in walking *to* Israel for protection preparatory to the return to the promised land.

Yours, &c.,
H. S. BROWETT.

New Southgate, April 17th, 1895.

"What a pathetic interest this celebration of the Festival of Freedom has for the motley crew who sit around the well-lighted tables! For do not many of them hail from a cruel Fatherland which denies them the elementary rights of citizenship? The old-world story of Egyptian servitude has only too faithfully repeated itself in the modern history of the Jews of Russia. Their *immigration* to the free shores of Britain is the latter-day counterpart of the never-to-be-forgotten Exodus. And this gathering at the Shelter consists almost entirely of refugees from the Pale of Settlement. To them, therefore, the story they are reciting is something more than a memory which must never be allowed to die; it is a living, present reality. It needs no effort of their imagination to realise what is meant by the words: 'He has brought us out from servitude to freedom, from sorrow to rejoicing, from mourning to festival, from darkness to a great light, and from bondage to redemption!'"

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RECEIVED.—"The Latter Days: with Evidence from the Great Pyramid," price 6d. London: R. Banks & Son. A notice will appear in due course. Also "Palestina Marches," for the pianoforte. By Edith Maud Goddard. London: Weeks and Co. Price 4s.

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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 CARRYING TRADE OF THE WORLD.

THE following appears to be taken from *The Age* newspaper, published in Melbourne, on February 19, 1895. It relates to the curious fact that the British people seem greatly to covet the carrying trade of the world, and that it is bringing them vast wealth, besides giving employment to over 3½ millions of men. No wonder, having acquired such "power to get wealth," they mean to keep it in their own grasp. The article was to the following effect:—

A highly interesting addition to our statistical information in connection with the carrying trade of the world has been made by Mr. M. Mulhall in the columns of the *Contemporary Review*. From the figures furnished it would appear that the shipping business of Great Britain has steadily increased, and that at the close of 1892 the carrying capacity of its merchant fleet was equal to 56·6 per cent. of that of the entire world. The expansion since 1840 is thus shown:—

| | Nominal Tonnage. 1840. | 1892. | Increase. Per Cent. |
|---|---|---|---|
| British ... ... ... | 3,310,000 | 10,230,000 | 210 |
| Other flags ... ... ... | 6,070,000 | 12,670,000 | 108 |

Fifty years since Great Britain absorbed about one-third of the carrying trade on the high seas, whilst now it takes more than one-half, and to the development of the colonies the largest proportion of this increase is due. This is shown in a table furnished by Mr. Mulhall of the entries of vessels carrying the British flag into the ports of the world, which are thus enumerated:—

| | 1882. Tons. | 1892. Tons. | Increase. Per cent. |
|---|---|---|---|
| United Kingdom ... ... | 21,520,000 | 27,040,000 | 25·7 |
| British Colonies ... ... | 20,190,000 | 30,210,000 | 49·6 |
| United States ... ... | 7,680,000 | 9,820,000 | 27·8 |
| Other countries ... ... | 35,570,000 | 48,280,000 | 35·7 |
| Total... ... ... | 84,960,000 | 115,320,000 | |

It is hardly surprising, with these figures, which demonstrate how "trade follows the flag," that the British colonial policy is creating jealousy amongst the Continental nations. As stated in our comments on the outlook of the European money market, the struggle in the future is to be, not for territory, but trade, though it is quite possible that in the rush to secure the latter it may involve a demand for the former. Germany is the power, it seems, most desirous at the moment to seek trade outside Europe, and the demand for outlets for its ever increasing manufactures may result in, at present, unlooked for consequences. The carrying trade, both on sea and land, appears to have singular fascinations for the British people, for Mr. Mulhall tells us that it would appear that no less than 50 per cent. of the annual savings of the public is spent in building vessels for international commerce, or in making railways in one or other part of the globe. As indicating how great has been the influence of the expansion of the carrying trade as affording an outlet for employment, there are, it seems, no less than 2,984,000 men employed on railways and 705,000 in shipping, making a total of 3,599,000 persons. The gross receipts of the carrying trade in which the above men are employed amount, Mr. Mulhall states, to about £650,000,000 sterling per annum, which is equal to £180 per man, or nearly £2,000,000 per day.

The vast power to get wealth which the carrying trade of the world gives us is shown by the bewildering fact that it brings us in a gross sum of £650,000,000 a year, or a sum equal to the national debt every twelvemonth. It is gratifying to know that we have to thank the Colonies of Great Britain, chiefly, for the wonderful increase of this trade during recent years. The Germans, as a manufacturing people, are striving hard to find new markets outside Europe, and probably she may in future try to outbid us for the earth's produce, and even our carrying trade with it. She labours, however, under the great disadvantage that she has no colonies to compare with ours to minister to that trade or increase it. She must trust to beat us by carrying more cheaply than we do, and by obtaining more ships than we employ. At present she does not seem to have succeeded in her object, but it is well for us to know where our danger lies, and how we are to prevent our rivals robbing us of our present "power to get wealth" in this direction. Our Identity, moreover, comes in to console us even here. For we know God is on our side, and has promised us that He will give us—being Israel—"the power to get wealth, that He may establish His covenant which He sware unto

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our (Israelite) fathers, as it is this day" (Deut. viii. 18, R.V.).

Gross receipts from one branch of trade alone, amounting to two millions sterling a day, are simply prodigious, and it will be long before Germany, or any other Power, non-Israelite by race, and without God's promises and blessings behind them, can hope to rob us of this our birthright. The expansion of our carrying trade between 1840 and 1892, compares very favourably in our behalf. During these 52 years, our trade has increased 210 per cent., that of other flags, including the Germans, only 108, being nearly 100 per cent. to our advantage.

There is a suspicion lurking in some minds that all this wealth and greatness is, after all, only temporarily in British hands; but that by-and-bye, on account of our national sins and provocations, God means to destroy our present prosperity, and bring upon us "Jacob's trouble," which will reduce these blessings, and our numbers, till we come humbly to our God and He be induced by our abject condition to pity us and restore us again to favour. We are referred to Jer. xxx. 7, Zech. xiii. 9, and Amos iii. 2, as proof that God will thus punish us for our sins, that we have a time of "trouble" coming, and that in the disasters we have to pass through then, two-thirds of our race must perish and only one-third will survive. The reply to these doleful prophets seems to be that our God has promised, in Isa. liv. 7—10, that He will not be wroth with or rebuke Israel again; and though He will chastise them as a father does his sons, He will, even in the time of "Jacob's coming trouble, save him out of it," as Noah was saved in the ark, or Lot in the cave and in Zoar; and that, by means very similar, described with some detail in Isa. xxvi. 20, 21; Zeph. iii. 8, 9; and Luke xxi. 25—28. In regard to Zech. xiii. 9, the calamity portrayed there as befalling Israel is clearly allied to the events of the crucifixion, as verse 7 indicates; and the destruction mentioned in verse 8 seems to us to connect itself with Judah-Israel's punishment; also with the awful loss of life which occurred among them at that time in the siege of Jerusalem. We believe in the consistency of God's dealings with Israel and Judah. It is not a question of their worthiness to merit their blessings, but of His faithfulness to His promises to Abraham our forefather. "The chastisement of our peace" was borne by our Daysman, the Lord Jesus Christ, and the blood of the anointing is henceforth on us for good" (Isa. liii. 5; Isa. x. 27).

Another reason sometimes assigned why God means to deal hardly but deservedly with us, is, that He has repeatedly placed in our grasp countries He would have us take into our protection for Him; but that we have refused, and put such opportunities away from us. For this disobedience, it is said, we deserve His severe anger, and shall incur it. To us it seems on the contrary, that not knowing the exact will of God on these occasions, we have acted according to what seemed right and equal towards our neighbours in these matters. God has not been angry with us for such conduct, we are confident; but has, as in the case of the Punjab, Egypt, and of the Transvaal, brought about His own purposes by means independent of our choice and will, giving us the countries with His own hand, and continuing His blessings to us in spite of all our blindness, waywardness, and folly. We are dealing with a merciful and loving Saviour, who loves Israel because He is faithful and changes not (Mal. iii. 6, R.V.). Let us, therefore, praise Him always!

## ANGLO-ISRAEL TRUTH AND THE DOCTRINES OF FAITH AND GRACE.

By G. Vicars Brown.

"Prejudice creates many excuses," wrote Edward Hine, and surely these words could never be more fitly applied than to the case of some of our opponents when urging the objection that our belief is not in harmony with the doctrines of faith and grace, God's free gifts to all mankind. Truly it would seem as though our objectors were at their wits' end for argument, when they can find nothing better than this wherewith to confute us. The writer is well aware that this objection has been fully replied to by some of the authors of the "Handbook;" but a few new thoughts on the matter may be welcome, and if the following shall be instrumental in breaking down this barrier to the satisfaction of but one opponent, their writing will be deemed well repaid.

In the minds of a great many it appears to be a settled point that our views militate against all spirituality whatever, and doubtless this fatal (?) charge emanated from those who hold this very mistaken idea. Naturally we ask the nature of the discord, which, it is alleged, exists between our mode of interpretation and the accepted doctrines of justification by God's grace, through faith in the redemption in our Saviour. It is replied that (*a*) by adhering to our views, we walk by sight, not by faith, in direct opposition to the apostle's statements in 2 Cor. v. 7, and Rom. viii. 24, 25, thus making faith void, (*b*) in applying Israel's (here meaning the Church's) promises to the Anglo-Saxon race in order to prove an identity with the Ten Lost Tribes, we are assuming a special dispensation of grace, including special spiritual and temporal benefits, to one people, to the exclusion of all others; and that this is entirely at variance with passages of Holy Writ such as the following:—Rom. iii. 22—24: ". . . for there is no difference, for all have sinned; . . . . being justified freely by His grace. . . ." Gal. iii. 28, 29: "There is neither Jew nor Greek, . . . for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed. . . ." Eph. ii. 14, 15: "For He . . . hath broken down the middle wall of partition between us . . . ." (see also Gal. iii. 16). Putting these objections in other words, we understand that by faith only may we accept the past Revelation recorded in God's Word, and that we may only conceive that every spiritual and temporal blessing, or quota of such blessings, can be equally enjoyed by all peoples, no one nation or race possessing a monopoly of any special blessing. Let us now proceed to investigate these assumptions with the object of giving to each its conclusive answer.

Every one will readily admit the postulate that all human beings are endowed with perceptive and reflective faculties. Whether these faculties are in all cases used is a matter foreign to our purpose here; the fact of their endowment stills remains. Does it not, therefore, become apparent that if God so bestowed reason upon man that he might reason and judge upon any matter, the same should be chiefly and primarily on that of the religious belief which He gave him? Hear what the Scripture saith! "I desire to reason with God." "Then the Lord answered Job . . ." (Job xxii. 3, xxxviii. 1). "Come now, and let us reason together, saith the Lord" (Isa. i. 18). "Righteous art Thou, O Lord, when I plead with Thee; yet let me reason the case with Thee . . ." (Jer. xii. 1). Surely these passages show that the Almighty encouraged man's reasoning on the religion given him; if otherwise, how shall—how can we enter into the

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spirit and meaning of St. Peter's exhortation in 1 Pet. iii. 15? But pursue the matter still further.

Our religion is based on revelation (from God in Jesus Christ—Gal. i. 11, 12), and the latter on prophecy (Luke xxiv. 25; John v. 39, 46, 47; Acts ii. 31, iii. 18 to the end; 2 Pet. i. 19; Rev. xix. 10). Therefore, if God invites our reasoning on the revelation given us, we must of a necessity apply it to the Spirit's Word through the prophets. Is this presumption? Nay! For it is written, "If thou say, . . . How shall we know the word which the Lord hath *not spoken?* When a prophet speaketh in the Name of the Lord, if the thing *follow not . . . that* is the thing which the Lord hath not spoken." (italics mine) Hence, the Lord not only justifies the rejection of such prophecy which, after the application of perceptive and reflective reasoning, shall be found wanting in fulfilment, but in addition we are made responsible for the study of every prophecy in this light, in order to fully perceive whether it be from Him or no. This forms no argument for the reckless mode of rejection of certain passages in the Scripture practised by many of the so-called "higher critics," whose deductions are too often the result of blind prejudice, having deprived themselves of the indispensable guidance of the Holy Spirit (1 Cor. ii. 10—16); who among them will dare presume to charge any portion of the "Oracles of God," as being weighed in His balances and found wanting?

If, however, the prophecy of the Lord be fulfilled, our faith obviously must be greatly strengthened in the Divine Author. Thus, do not the evangelists and the apostles constantly refer to the prophets that they might firmly establish our Lord's birth, life, death, resurrection, and divinity? Did not the disciples walk by sight in the faith of Christ's manifestation, which was the revelation of prophecy "come to pass"? Answers to these can but be in the affirmative. Surely, then, the argument against us is futile, for we have applied the test given in Deut. xviii. 22 to prophecy as did the apostles, and lead in this manner by the Spirit we have, from a human point of view, established the law and the prophets of both Testaments infinitely more surely than all the learned criticisms on the text put together. We would recommend our opponents to reconsider their position here, when perchance they will discover that St. Paul was writing against materialism, in which the sight of the understanding is made subservient to that of the senses; it is *vice versâ* when revelation is called in question, as in the case of the apostles, adventists, and ourselves. The second objection is as easily disposed of.

From the tenor of 1 Cor. xii., it would appear that something approaching to petty jealousies had arisen among the Christians in Corinth, owing to certain of them having been endowed by the Spirit with higher spiritual and temporal gifts than the others. After having emphasized the unity underlying the apparently diverse methods of the working of the Almighty, and also the necessity for the existence of all, the apostle gives, in verse 28, the order or degree of esteem in which the various spiritual and temporal appointments and gifts are to be held, proceeding further in the following verse to show the absurdity of supposing that the highest gifts are bestowed on all alike. The reason is plain, for all cannot be leaders and organizers; some at least must be willing to do their share of work as only members of that which is organized. The same rule applies to the organizations themselves; so that, even as such a society is the unity of its members of every grade and talent, just so is a church the unity of its numerous societies, each of which takes a certain rank in the esteem of the church as a whole, according to the peculiar characteristics of its operations. Taking a step beyond, one cannot fail to notice that not only does each society become that which the individuals composing the same make it, but that the church likewise, being in reality an association of societies, becomes as it were the likeness formed by the features of its units, whether considered as societies or individuals. And so, step by step, one might continue, from churches to districts, thence to denominations, finally to that amalgamation of all societies, religious, political, learned or otherwise—the nation. Here, lest the objection should arise that societies other than religious are not included by the apostle, let it be remembered that political creeds, resulting in a nation's internal and external policy, are largely the outcome of non-religious beliefs as opposed to religious creeds, which latter themselves have been, and still are, the chief factors of political dissension. Witness the effect of the three religions on the history of India, of Mohammedanism on the political aspect of mediæval Europe and the Eastern Question, of the Reformation and the politico-religious movements of to-day; it was so foreseen by our Saviour (see Matt. x. 34, *et seq.*; also Luke xii. 49, *et seq.*) But to return.

The social world is composed of nations, great and small, each of which must fall into its proper position and rank, according to the estimate of its power, capabilities, and characteristics. "A nation is the unity of a people" (Coleridge); therefore the capabilities, peculiarities, and qualities of a nation is the aggregate or modified reproduction of those found in the millions of units forming it, in their relative proportions. All cannot be first, second, or third powers; some must take precedence of others, and there has always been, and must be, a predominating power, which has taken the principal leadership. Egypt, Persia, and Pagan Rome fulfilled this law in the remote past, while, among others, Germania, Spain, and Holland have been contemporary leaders in the middle and later ages. Surely Daniel's interpretation of the Nebuchadnezzran image is sufficient to show that these chief nations were, as such, pre-ordained by the Omnipotent. The golden epochs of the last three Empires synchronize with those periods in which their Christianity showed most vitality. The Divine Ruler of nations has proved, therefore, by historical experience as well as in His Inspired Word, that that is not anti-biblical teaching which involves the bestowal of a special cluster of blessings to any one nation above another; for "blessed is the nation whose God is the Lord"; it is then of grace, not of works.

If our critics, friendly or otherwise, would but think before they utter or make public their objections, they would save themselves many ignominious defeats. The two criticisms treated of in this article are seen to have no foundation whatever in Scripture. They might well have been refuted by the *reductio ad absurdum* argument, since, if carried out each to its logical conclusion, the first would effectually stultify all study of Moses and the prophets, and also forbid the quoting of incidents as being illustrative of the reasonableness of one's faith in God's promised providence, while the second would involve the non-existence of sex (refer to the passage quoted). As for those who, after reading Gal. iii. 16, can recognise nought but a spiritual seed, if they will turn to Acts xxvi. 6, 7, they will see that their interpretation of the former passage would make the Holy Spirit, in mouth of the same apostle, contradict Himself! In Acts x. 28 we have a commentary on Eph. ii. 14, 15, another passage in question. Not until there is a general systematic study of the Bible, of word by word, line by line,

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and precept by precept, will objections cease to be placarded against our Truth before the eyes of the unthinking multitudes of nominal Christians. Well may we pray, "The Lord hasten it in our time."

## THE ABRAHAMIC AND THE MOSAIC COVENANTS.

By W. H. Larkins, Lieut.-Col.

The promises of blessing made to Abraham and his after-seed, and those made to the people under the Mosaic covenant, are in no ways connected with one another; neither can the latter disannul the former, so as to make them of none effect (Gal. iii. 17). Nevertheless, the promises made under these two covenants are frequently mixed up together by our opponents, although there is a marked distinction between the two, inasmuch as the Abrahamic is unconditional, whereas the Mosaic is conditional (Gen. xxii. 16—19).

Before proceeding to look into the blessings promised to Abraham, we must bear in mind the fact that, by the division of the rights of primogeniture between Judah and Joseph, the patriarch Jacob assigned the sceptre and the lawgiver to the former, but the whole of the blessings he conferred on Joseph by virtue of the birthright, forfeited by Reuben and given to him (Gen. xlix. 8, 10, 22; 1 Chron. v.). It is with the House of Joseph or Israel that we, the Anglo-Saxon race, identify ourselves; but to prove this it will be necessary to show that we are fulfilling the conditions under which that house would be found in these the latter days.

The blessings promised to Abraham were, first, a multitudinous seed (Gen. xxii. 17). This was one of the blessings to be fulfilled in the House of Joseph, a Christian nation (Hos. i. 10), and there is no Christian nation in the world that can come up to the Anglo-Saxon race of Great Britain, her Colonies, and the United States of America, in point of numbers.

2nd. The possession of the Gates of their enemies (Gen. xxii. 17). These we undoubtedly hold in Gibraltar, Malta, Aden, Singapore, Hong Kong, Vancouver, Zanzibar, the Mauritius, the Cape of Good Hope, &c. No nation but a strong maritime one could retain these Gates, and we have a fleet sufficiently strong to meet the combined fleets of any two of the Continental powers of Europe.

3rd. "In thy seed shall all the nations of the earth be blessed." Christ was the seed from whence the blessings were to flow, but it was by human agents, the apostles, chosen from the tribe of Benjamin by our Lord Himself, that these glad tidings of salvation were made known to their brethren, the lost sheep of the House of Israel (Benjamin belonged to this House), who, like Benjamin, the firstfruits, became also converts to Christianity (Gen. xxii. 18; Hos. i. 10, ii. 23; 1 Kings xi. 36; Luke i. 33; 1 Pet. ii. 10, 25). The House of Judah, the Jews, being still in unbelief, could not consequently take any part in evangelising the world in accordance with the injunctions of our Lord to His apostles on the eve of His ascension, that they were to preach the Gospel to every creature (Mark xvi. 15). This duty, then, handed down to us from the apostolic age, has been carried out by the House of Joseph, and I think I have seen it stated somewhere that the English and American Missions are doing ten times as much work of this kind as all the other Continental missions put together.

4th. The land of Canaan. Canaan was a son of Ham, from whence the land took its name, and before the call of Abraham it was clearly foreshadowed by Noah that the land of Canaan would come into the possession of the descendants of Shem (Gen. ix. 25—27). Now Abraham, a native of Ur of the Chaldees, was a descendant of Shem (Gen. xi. 27). Canaan is the land which the Lord promised to Abraham and his seed (Gen. xii. 6, 7), and where he dwelt and died. Jacob, however, with his family, owing to the famine in the land, was forced to go into the land of Egypt, where the children of Israel sojourned, as predicted by Abraham, four hundred and fifty years; but, shortly after their deliverance from the land of Egypt and the house of bondage by the mighty hand of Jehovah, Joshua, at the head of the Tribes, led them over Jordan into the land of Canaan, which he conquered and divided among nine and a half of the Tribes, the remaining two and a half having received their inheritance east of Jordan at the hands of Moses (Joshua xiv.). None of the Tribes are at this moment in possession of the land of Canaan; the House of Joseph went into captivity 721 B.C., and have never returned, and the Jews have not returned since the destruction of Jerusalem by the Romans, and their dispersion A.D. 70. As the word of prophecy is sure of fulfilment, there is ample proof in Scripture to show that the united Tribes will at the appointed time return to the land of their inheritance (Hos. i. 11, Ezek. xxxvii.).

5th. The throne of David. This was not one of the promises made to Abraham, but it has been said by the prophet Jeremiah that David should not want a man to sit upon the throne of the House of Israel (ch. xxxiii. 17); and, as we identify ourselves with this House, it is very necessary that we should be able to show that we have a ruler over us descended from the House of David. It may be asked, how was the dynasty of David preserved after the death of Zedekiah, the last king of Judah, in the absence of any male issue, seeing that all his sons had been slain by the king of Babylon on the capture of Jerusalem by the Chaldeans (Jer. xxxix. 5, 6). This could only be done through the female branch of the family. Jeremiah was present in Jerusalem during the siege by the Chaldees, and on the capture of the city he was found in prison and released by the captain of the guard; but after the murder of Gedaliah the governor, from fear of the Chaldees, like many others he fled into Egypt, taking with him the two daughters of Zedekiah to Tahpanes. The Scripture furnishes us with no further information as to the movements of the prophet after this (Jer. xli. 2, xliv. 7). The tribe of Dan had its inheritance on the shores of the Mediterranean, and to avoid captivity, being a seafaring people, they took to their ships and proceeded to Ireland; and there is a tradition that the prophet Jeremiah took the two daughters of Zedekiah with him to Ireland, where the eldest was married to a prince of the tribe of Dan, and from the issue of that marriage can be traced the descent of our gracious Majesty Queen Victoria, and back through the daughter of Zedekiah to the House of David.

Further evidence could be brought forward in support of Our Identity with the House of Israel,—such, for instance, as to Great Britain and her colonies forming a company of nations, and our having the law of the ten commandments engraven in wood or stone in our churches throughout the kingdom, also the national observance of the Sabbath as a holy day of rest. Sufficient, however, has been adduced to show that we are, with the exception of the land, in the full enjoyment of the blessings promised to Abraham and to his after-seed, and we must therefore be the House of Israel;

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for these promises, confirmed by an oath, could never be alienated from the descendants of those to whom the promises were made. How far the prophet Jeremiah, in taking this step, may have been carrying out the functions of the office for which he was ordained a prophet, and set over nations and over kingdoms to "root out, to pull down, and to destroy, to build up and to plant" (Jer. i. 5, 10), or how far he was fulfilling the prediction of Isaiah "that the remnant of the House of Judah shall take root downwards and bear fruit upwards" (Isa. xxxvii. 31), are matters on which I will not venture to pass an opinion, but shall leave it to your readers to draw their own conclusions.

How often do we hear it announced from the pulpit that we are a favoured nation and in enjoyment of the blessings, and yet still maintaining that we are Gentiles; but if this were the case, how could we be enjoying the blessings promised to Abraham and his after-seed, and to them alone? That we are a favoured nation there can be no doubt, for what nation was more highly favoured than Israel; and what saith the psalmist on this subject: "He hath not dealt so with any nation, neither have the heathen the knowledge of His laws" (Psa. cxlvii. 20). Again, in one sense we are Gentiles, but not heathen; for the Hebrew word "*Goim*" embraces all nations beyond the borders of Palestine, Israelitish as well as non-Israelitish Gentiles; and St. Paul speaks of the House of Israel as Gentiles in Rom. ix. 24, 25, and in chap. xi. 11 of the same Epistle. In the Greek there is only one word for Gentiles, whether Israelitish or non-Israelitish, namely, "*ethne*." In some instances this is translated "the heathen," but when as "Gentiles" it becomes necessary to study the context before ascertaining what is meant; for instance, in the passages referred to above in Romans St. Paul is clearly speaking of Israelitish Gentiles, but St. Peter, in his first Epistle, chap. ii. 12, refers to the heathen or non-Israelitish Gentiles, so that it is only by the context that the true meaning can be ascertained.

Bromley, Kent, May, 1895.

## THE "OTHER SHEEP."

St. John x. 14—16.

A Sermon by the Rev. Denis Hanan, D.D.

We have read these words in the second lesson for this morning's service.* They are well known words. Their pathos appeals to all; and yet, perhaps, we may not realise what the Lord Jesus meant, nor, if asked in what way they have been fulfilled, could we give a distinct answer. Who were the sheep for whom He was about to lay down His life? What "fold" enclosed them, and why were they His although they rejected Him? Who were the other sheep, who were not enfolded and yet were His then, and why were they His although they had not accepted Him? What is the nature of that meeting-place which is spoken of as a "flock" into which both the unfolded and folded sheep were to be brought? And has the purpose shown in Christ's words been accomplished?

In our text there is a remarkable change in the words which is not followed in the A.V., but which the R.V. notes: "Other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd." Here the fold or enclosure is to give place to the flock which is tended by the Good Shepherd. "He calleth His own sheep by name, and leadeth them out" of the "fold," in order that they with the other sheep may make "one flock." Notice that these other sheep were then His, although they knew it not. "Other sheep I have." And in order to understand this we must reply to the first question proposed—viz., Who were the sheep for whom He was about to lay down His life, what fold enclosed them, and why were they His although they rejected Him?

The Lord Jesus was ministering amongst the House of Judah. He spoke these words during the last days of His earthly life in Jerusalem. They were the sheep folded under the law and the circumcision covenant: "shut up," as St. Paul says, "unto the faith which should afterwards be revealed." And the door of this fold of the law was opened for Judah. "Christ," said the apostle, "hath redeemed us (that is, the circumcision) from the curse of the law, being made a curse for us." And the Lord came to do this work for Judah, not because of their worthiness or goodness, not because they would receive Him, but because of the covenant made with their forefathers, by which they were placed in a position of national relationship to God, and became His sheep; as said the prophet, "And ye, My flock, the flock of My pasture, are men, and I am your God, saith the Lord God" (Ezek. xxxiv. 31). Let us clearly understand this, that one specific part of the Lord's, the Good Shepherd's work, was by His death upon the accursed tree to abolish the circumcision fold, in order that He might lead out those who were shut up in it—that is, the House of Judah.

Now, who were the other sheep, who were His although not under the law, and for whose redemption He was about to die? By saying, "not of this fold," does our Lord mean that there was a heathen fold or folds? Impossible, writes Canon Sadler. These who were also His own sheep were not then either in a fold, or in the flock; but these, said He, "I must bring." Just as the people of Judah were His sheep, solely because of the covenant with their fathers, so these "other sheep" must have been in the same relationship because of the same reason, as saith the prophet, "And they, even the House of Israel, are My people, saith the Lord, and ye, My flock, the flock of My pasture, are men, and I am your God, saith the Lord God" (Ezek. xxxiv. 30, 31). You are not at liberty to accept this text, as I quoted it before in its application to Judah (which is part of Israel), and to refuse to apply it to the whole people of whom it was expressly predicated. When our blessed Lord spoke these words of my text Israel of the northern kingdom, although separated from the circumcision and the law, were in existence, and beloved for their fathers' sakes; for, said God, "I am a Father to Israel, and Ephraim is My firstborn," words spoken by the prophet a century after Israel had gone into captivity. This covenant and covenanted people were in existence when our Lord spoke of the "other sheep," and there can be no doubt that Israel, as distinct from Judah, were those whom He particularly mentioned.

My brethren, have we any sympathy with our blessed Lord? Is it anything to us whether His words and purpose have been fulfilled? and do we in any sense realise the peculiar position of blessedness and dignity of this, the elect and recovenanted people of God, which (please note it) were to form the flock into which shut up and enfolded Judah was to be led, one flock, one Shepherd?

But, it will be objected, the Gentiles who believed in

* 25th May, 1895.

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Christ in after years, Romans and Africans, Greeks and Arabians, and many others, were those who formed the flock. Did not Christ die for them? Is not the flock the Catholic or Universal Church, into which both Judah and Israel were to be led? This is the vague idea which is supposed to satisfy the requirements of our blessed Lord's words and work. In other words, the Church of the earlier age is supposed to have been superseded by a totally new body, and the covenant with Israel to have given place to a Gentile foundation, into which both Judah and Israel might be admitted. This was a very early error, so early that it was rebuked by St. Paul when writing to the Roman Christians, "Thou bearest not the root, but the root thee." God's original purpose and calling was never defeated. You are grafted in upon the original root; it bears thee. You partake of its strength, only "with" and "among" the other branches, which are the natural branches, while you are but a wild olive admitted to their privileges. It is as if he said, You Gentiles have been by grace admitted to the one flock, and are tended by the one Shepherd, but remember that you were admitted amongst the "other sheep," the Israel of God, and not that Israel was ingrafted into you, or admitted to your fold. "One flock, one Shepherd," said the Lord, but the nucleus of that flock, both for Judah and for the non-Abrahamic Gentiles, was the other sheep, even forgotten Israel, whom the Good Shepherd did not forget, but of whom He said, "They shall hear My voice."

This great purpose, a purpose which alone could be in harmony with the election of Israel and the words of the Psalm, which our Lord undoubtedly quoted, "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock," was ever present to the mind of the Lord Jesus. For instance: A certain man had two sons; so God had two families. He said to one, Israel, "Son, go work to-day in My vineyard." He answered and said, "I will not," but afterward he repented and went. He came to the second and said likewise; and he answered and said, "I go, sir," and went not—so did Judah. Thus did the Lord forsee that once backsliding Israel would "justify herself more than treacherous Judah." Again, He spoke of Himself as one who was the Lord of the vineyard, and sought for the fruits thereof from the husbandmen; and upon their final refusal He said, "The kingdom of God shall be taken from you"—*i.e.*, the House of Judah, "and given to a nation"—not the nations of the Gentile world or to an election from among them, but to "a nation," and necessarily, as the Abrahamic root was not to be dispensed with, to the "other sheep," the then lost sheep of the House of Israel. In her alone, upon the failure of Judah, could the Church be continued and perpetuated, and to the flock thus formed, Judah when believing, and also believing Gentiles, should be and were gathered. Thus the nucleus of the Catholic Church is the lost House of Israel, and any Gentile Christianity that assumes to be exclusively Catholic is but the wild olive graft boasting itself against the branches, and needing the reminder, "Thou bearest not the root, but the root thee." Thus it is that the ecclesiastical strife of centuries, and many of the errors and failures of the Church, can be traced back to an inexcusable neglect of the words which expressed the purpose of the Church's Head. But for this very reason we ought not to misunderstand them, or to remain ignorant of the historic evidence which proves that a nation did nationally receive the kingdom, and that that nation was none other than Israel, beloved and pardoned by God, and raised up to do His will, as we unconsciously acknowledge in the words, "O Lord, save Thy people, and bless Thine inheritance."

It has been manifested by indisputable and uncontradicted historic evidence that a nation acting as a nation received Christianity at the time that the kingdom was finally taken from Judah. That that nation was lost Israel, the "other sheep" of our blessed Lord's thoughts and words, is clearly to be known by similar evidence. That Britain and the British Church has had an unbroken succession of Christian existence is also undisputed, and that that Church (of which we are an integral part) is bringing forth the fruit of the kingdom, in measure, is self-evident. Thus, and thus only, have our Lord's words had fulfilment, "They shall hear My voice." May we hear and follow more and more, and bring forth fruit for Him, until all the kindreds of the earth acknowledge Him, and are brought into His one flock. The Church of Israel must needs be missionary, both at home and abroad.

Our personal and individual realisation of the care of the Good Shepherd for each one of us is not lessened, but rather ought to be intensified by the knowledge of His care for the once outcast Israel. As He guarded them, not permitting one grain to fall to the ground during their wanderings, so He knows and guards us. As He died for the nation, so He bore the sin of each straying sheep. As He raised Israel up and established His covenant with her, so He would raise us up in order that we may serve Him, now and for ever; and as the promises made to our forefathers were confirmed to us in Christ nationally, so the fulness of His mercy and grace will be confirmed to us personally. And thus we, His people, the sheep of His pasture, can enter His gates with thanksgiving and His courts with praise. For the Lord is gracious, His mercy is everlasting, and His truth endureth from generation to generation.

## "THE KEEPER OF THE GATES" AND "THE OWNER OF THE RIGHTS AND DUTIES OF THE FIRSTBORN."

THE above were expressions used in the second edition of the *Westminster Gazette*, on May 8th, when commenting on the report of the atrocity meeting held in St. James's Hall, London, on the evening before. The article in fact is headed, "The Keeper of the Gates," meaning the British people, and in respect to the owner of "the rights and duties of the firstborn," it quoted the words of Professor Story, the Moderator of the Church of Scotland, who spoke at the indignation meeting of the duty cast upon us, the British people, to avenge the wrongs of the Armenian Christians, and to upset the Turkish power, whatever consequences might be brought about as the result of that awful calamity.

The *Westminster Gazette* wished to point out that, though we were "the keeper of the Gates" (a self-evident proposition, and mentioned, we believe, at the meeting by the Bishop of Hereford), the atrocities occurred in spite of the fact. The use of these two expressions at the meeting seems to some of our friends as very remarkable and in the *Westminster Gazette*. The latter meant, however, only to show that if we as a nation claimed to be "the doorkeeper of the Gates," we had no Gates through which we could approach Armenia with our ships, and that the only power which could do so by land was Russia. But if Russia took a step

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in that direction it was our bounden duty to fight her in the interests of our ally Turkey.

It is "England which keeps the Gates," no doubt, but the Gates of Armenia are not in our hands, but in those of Russia, to facilitate her approach to Palestine, perhaps, when the great day shall arrive for the invasion of the Lord's inheritance by Gog, His enemy, and for the final everlasting ruin and overthrow of that great enemy of Israel. There is no doubt that matters are approaching a climax, and a great one too, in Armenia. Meanwhile, our own position as a nation is exceedingly difficult and embarrassing, as the following considerations clearly show. By the Berlin Treaty, concluded for us by Lord Beaconsfield, this country (with the other powers) bound itself to compel the Turkish Government to introduce reforms into its dominions. By a special arrangement with this country the Porte surrendered to us the Government of Cyprus, and we in return guaranteed to Turkey her dominions, provided she introduced reforms in her provinces. Turkey, of course, did nothing. No one expected she would do anything. The question now arises, what are we to do about Cyprus, or about our guarantee, since Turkey has made default? Can we retain Cyprus, since the Porte has broken its contract? If Russia advances, to do what we cannot do, we cannot avoid withstanding her in the interests of our agreement with the Turks. There is indeed a tangled skein of difficulty before our politicians to unravel. The whole has arisen in consequence of our acquisition of Cyprus, and by reason of the fatal propensity of Turkey to promise everything, to perform nothing she engages to do, and to rule over the Christians in her power with terrible cruelty and atrocity.

If some way for a satisfactory settlement be not discovered, we may find ourselves single-handed forced to undertake a task which will precipitate the Eastern Question in its most acute form.

In Ezek. xxv. 14 we have a remarkable statement which places in our hands the execution of "the Lord's vengeance upon Edom." Assuming that the Turkish power is Edom, we may be on the threshold of events which will accomplish the fall of Turkey and the wars which are to lead to the partition of "the sick man's" territories. "I will lay My vengeance upon Edom by the hand of My people Israel; and they shall do in Edom according to Mine anger and according to My fury; and they shall know My vengeance, saith the Lord God." Whether the present difficulties in reference to the Armenian Christians and their terrible sufferings will lead to our interference and the ultimate ruin of the Turkish Empire, we cannot yet discern. But things are looking black, and we have yet to see how, with honour, we can abandon the Armenian sufferers for Christ's sake, or fail to take steps to protect them.

It is suggested that all would be well if Russia and England were to act together in this matter, as in all others throughout the world; but, as they cannot so act, having antagonistic designs according to the providence of God, it follows that Russia cannot be trusted to intervene in the matter of the protection of the Armenian Christians, and that therefore the only other power which is responsible and bound to interpose is Great Britain. The only question is, How? No one can suggest how the crisis will be satisfactorily met. It is a matter, therefore, which we must leave in the hands of God, and wait to see how He will dispose of it. He is guiding us here, as in everything else, according to Isa. xlii. 16 (R.V.).

It is difficult to see how Turkey can righteously escape the loss of territory, or how the British can be justified in returning Cyprus to the tender mercies of the Turkish Government, which cannot even decently administer the empire which has the misfortune to belong to it. Whatever happens, we are sure "the keeper of the Gates" will still be recognised as such; and as to "the rights and duties of the "firstborn," we shall yet be found to be carrying them out, even in Armenia, in respect to the suffering Christians there, and to the Lord shall be all the praise.

## REFLECTIONS ON HEARING A MINISTER READ THE LATTER PART OF JOHN VIII., FROM VERSE 33.

By G. J., A Working Man.

Coming to verse 56, "Your father Abraham rejoiced to see My day, and he saw it, and was glad." Then a momentary pause. We thought we were to have an exposition upon this; but no! the minister proceeded to the end. Our thought was this: According to the preacher's theory and teaching, what did, or could, Abraham see to make him rejoice, or to make him glad? For by his teaching the minister was not content that Abraham's progeny should have been already upwards of seven centuries in hard captivity, but he remorsely consigned Israel to a further indefinite term of banishment from God's presence, which is now nearly nineteen centuries! We have it on the highest authority that Abraham saw that day and its intended purpose. What then, we ask, could our father Abraham have seen, according to the pulpit's teaching to make him glad? Was it to see his own descendants consigned to indefinite punishment or oblivion, and a favoured spiritual Gentile Church taken into God's favour in their place? Surely there was nothing here to gladden his heart and make him rejoice. We would like to ask some of our ministers or teachers to explain this subject. But we thank God He does not leave even this unexplained to those who will prayerfully search His holy Word. If we look at Matt. x. 5—7, we shall there see why Abraham rejoiced. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go ye rather to the lost sheep of the House of Israel. And as ye go preach, saying, The kingdom of heaven is at hand." Look also at Matt. xv. 24, "And He answered and said, I am not sent but unto the lost sheep of the House of Israel." This is the part of the scene Abraham saw, which caused his paternal heart to rejoice and be glad. May we all by God's grace see it, and also rejoice.

## A LETTER REGARDING THE TEN TRIBES, DATED MAY, 1811.

A letter published in the *Christian Guardian* of May, 1811, has been brought to our notice, and we quote it for our reader's information as a curiosity, as well as a remarkable deliverance on a subject which is of great interest to us eighty-four years after it was published. Of course, we cannot agree with all that the writer advances. For instance, he expected in 1811 that the Jews and the Ten Tribes would be, both of them, converted to Christ before they were permitted to return to their own land. We look for the restoration of the Jews to Palestine in an unconverted state, because Ezek. xxxvi. 24, 25, seems to show that they will be first restored, and then "sprinkled and made clean" by the Spirit of God; because, after the restoration of Judah, she appears to take part against her brethren of the House of Israel (Zech. xiv. 14, marg.); and because Heb. viii. 10—12 and Jer. xxxi. 31—34, show that the new covenant will be made with

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Israel first and then with Judah. The writer, calling himself "Christianus," came to a right decision when he said that the Ten Tribes are still existing somewhere. It is clear that the error so many in the present day are willing to propagate in regard to the supposed complete disappearance and annihilation of the Ten Tribes was unknown to Christians in 1811. He wanted Oxford and Cambridge to take up the subject in a practical way, and tell us where the Ten Tribes were supposed to be resident at that day. He was right in thinking the subject required the minutest examination, but our complaint to-day is, that no one will give the matter five minutes' thought.

Our writer in 1811 falls into the extraordinary mistake of supposing that Judah converted to Christ will be the means of the conversion of the Ten Tribes of Israel. Where this error has arisen does not appear. "The sons of the living God," of Hosea i. 10, are the Lo-ammi Ten Tribes of the House of Israel; but to Judah no such name is given to indicate to us that the birthright blessing and office of the helper and teacher of the household of Israel is to depart from the House of Ephraim, and is to be bestowed upon the House of Judah. No doubt "the Society for the Promoting of Christianity amongst the Jews" has for its object the conversion of that people, but it has long given up the idea that its efforts will lead to the conversion of the whole of the Jews as a body. The Gospel is only being preached to them for a witness; just as it is to the heathen. But the time when the House of Judah will turn to the Lord and believe will, we suppose, be after the restoration of the two Houses to their land, and at the return of the Lord to the earth to judge His people. The letter we refer to is as follows:—

### ON THE STATE OF THE JEWS.

*(Being a Letter written to the Editor of the "Christian Guardian," May, 1811.)*

Sir,—I think that the London Society for Promoting Christianity among the Jews, if it be conducted properly, must at length meet with success. The apostle says that "all Israel shall be saved." In the management of the society's affairs, activity and patience should be happily mixed with wisdom and piety. It is the part of a good master builder to lay a good foundation before the superstructure is raised.

The conversion of the Jews is the subject which should occupy the thoughts and engage the attention of the society. Here they cannot well be too active, if they proceed with mildness and reason. The Jews in Europe are generally of the Tribe of Judah, or of Judah and Benjamin. These are first to be converted, and will probably be greatly instrumental in converting the Ten Tribes. A great number of years must necessarily be employed in effecting these things. It would be happy if learned men at the two Universities of Oxford and Cambridge and other places, would write largely upon the countries where the Ten Tribes are supposed to be resident. Dr. Buchanan very lately, and others before, have given the world some valuable observations upon the Ten Tribes, but it is a subject that requires the minutest examination. It would be well if the society said but little at present about the restoration of the Jews. It is a future and distant thing, about which Providence will in due time give us more correct and clear ideas. This, however, seems certain, that the restoration cannot be effected until the Twelve Tribes are converted and unite under one leader to proceed to Jerusalem, according to Hosea, Isaiah, and Ezekiel. We should not attend to the calculations of visionary men about the prophetical numbers, when we are to look to a sure sign which cannot deceive.

It is very remarkable that the Jews, let them be converted by whom they may, are generally inclined to the Church of England, which is no reason that churchmen should be backward in assisting a society for the conversion of the Jews.

Archbishop Tillotson used to think that the religious and humane institutions of London kept the wrath of heaven from the city. We should improve upon Tillotson's ideas, and endeavour, by the grace of heaven, to make them bring a blessing upon the nation at large. CHRISTIANUS.

## Correspondence.

### ISRAEL'S CHURCH.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—A correspondent, whose letter you have forwarded to me, asks an explanation of my assertion in Article XVII., that dissenters have had between three and four millions from the State. I must say, in the first place, that this figure is a little too high through having inadvertently included some sums voted to the Roman Catholic college of Maynooth, and to the French refugee clergy. These are, of course, dissenting bodies from the Church of England, but still it was not my intention to include them among grants to dissenters. The English dissenters received a small annual sum from 1722 to 1852, called the *Regium Donum*, originated by Sir Robert Walpole, and given to the widows of dissenting ministers or to necessitous ministers themselves. Up to the year 1840 Lord Selborne, in his "Defence of the Church," calculates they had received altogether more than £197,000. He does not give the amount for the next twelve years. It was the Liberation Society which induced the recipients voluntarily to resign this grant in 1852, as they naturally felt their attack on the Church was weakened by its acceptance.

In Ireland this *Regium Donum* was received from 1690 to 1870, and was for the maintenance of the Presbyterian "form of religious worship and instruction." Up to 1803 the sum received was £168,480, but then the grant was increased and given as a yearly payment to every minister in proportion to his needs; so that from 1803 to 1870, Lord Selborne says, it may be taken at not less than £1,700,000. When the Irish Church was disestablished, Nonconformists were also compensated to the amount of £768,929 8s. 11d. This makes a total of £197,000+£20,000 from 1840 to 1852 (calculated on the basis of £197,000 for 118 years); *Regium Donum* in Ireland, 1690—1803, £168,480; 1803—1870, £1,700,000; compensation when Irish Church disestablished, £768,929; total, £2,854,409. For further information, see "Parliamentary Grants to Church and Chapel," Rev. T. Moore.

The following return of grants of public money to all denominations is given by G. H. F. Nye, "How Dissent is Endowed," for the years 1830—1844:—

| | £ |
|---|---|
| Church of England ... ... ... | 4,441 |
| „ Scotland ... ... ... | 349,908 |
| „ Ireland ... ... ... | nil |
| „ Rome in Ireland ... ... | 136,152 |
| Protestant dissenters in England ... | 27,514 |
| „ „ Ireland ... | 424,261 |

Dissenting chapels are, like Churches, exempt from all rates and taxes (practically an endowment of nearly £20,000 a year). In granting this the law was considering them as places used exclusively for worship, but they are sometimes used for lectures, committees, entertainments, &c.; but schools used by Church people for such purposes are taxed like other buildings. The voluntary schools built at the sole expense of Church people were assessed on the ground that a weekly charge was made for each child's education. The assessment has not been taken off since Free Education has been granted.

The Dissenters' Chapel Act is a case of State assistance, for without it the English Presbyterians could not have retained the use of their own chapels and funds. A large number of these chapels were erected and endowed by charitable Presbyterians towards the end of the seventeenth and early in the eighteenth centuries. It was found the wording of the trust deeds confined them to Nonconformists who held

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the doctrine of the Trinity; but by the end of the eighteenth century the English, and some of the Irish Presbyterians had become Unitarians. The question of their legal right to retain their chapels and endowments came before the Court of Chancery in 1833. The decision was against them. This decision was confirmed by Lord Lyndhurst, and finally by the House of Lords in 1842. Had it not been for State assistance they would have been deprived of their property, but a law was passed (the Dissenters' Chapel Act) to enable them to keep it. By this law property might be kept if it could be shown the same doctrines had been taught for twenty-five years. The Church of England and Wales has at least taught the same doctrines and held property since the Reformation, over 350 years, and yet the State is now being asked to assist in taking her endowments away, in total contradiction of the Chapel Act. Lord Ashcombe calculated, in a speech in the House of Commons, 1872, that the Charity Commissioners, in the appointment of new trustees to dissenting chapels under their powers, caused a saving to the chapel trustees, on a moderate computation, of £10,000 a year (see "How Dissent is Endowed," price 6d.).

It is not for a moment contended that the State should not assist dissenters. All they have had, or may have in the future, is given to the cause of religion, and therefore well bestowed. But when it is made a matter of accusation that the Church has been aided by the State, it is but justice to show that "aid" has been very little comparatively, and that dissenters have also received aid directly and indirectly. If the endowments of the Church are taken it would be only justice to take the endowments of dissenters also; but two wrongs do not make a right, and Church people have no wish to further injure the cause of religion by robbing dissenters who are possessed of many endowments, some of them rather curious, such as the great tithes and 400 acres of land in the parish of Little Maplestead. The trustees are also patrons of the "living," which deprived of its great tithes is worth about £60 a year.

I should add that the figures I have given as to the State grants to dissent do not profess to be complete. It is very difficult to arrive at a complete estimate, but they can be verified as so far correct in the authorities I have given. I have not attempted to calculate the grants of money made by the Sovereign before 1722, mentioned by Nye, as no amounts are given beyond the fact that Bishop Burnet notices, "that in the reign of Charles II. the Presbyterian ministers waiting on that prince in a body, there was an order to pay a yearly pension of £50 to most of them and of £100 a year to the chief of the party." Yours faithfully,

F. C. PRINGLE.

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*To the Editor of the "Banner of Israel."*

SIR,—The following is an extract from *Harper's New Monthly Magazine* for December, 1894 (page 16):—

"EVOLUTION OF THE COUNTY CLUB.

"It used to be said we did not know how to enjoy ourselves, but that was before the dawn of the county club. . . . We steal away for our holidays (likely enough with our portmanteaux filled with work to do at odd moments), determined to rest and take life at its easiest; we promise ourselves to foreswear all thoughts of business and the outer world. . . . We hold bravely to our resolution for a day or so, but the third or fourth is certain to find us bargaining for city newspapers. Perhaps our grandchildren may see the day they can separate themselves from the office as effectually as though it existed in name only. . . . In this particular we may indeed learn from the Englishman, who knows to the fullest how to take his recreation; nothing hurries him; little worries him; when he goes on his holidays, only collapse of the Bank of England would recall him to the business world. He has gone from town to enjoy himself, and he does so to the uttermost of his capability. Truly it is restful to observe the Britisher at play; there is no doubt he is bent on recreation; every movement bespeaks leisure. But then his disposition is, and his training has been, totally different from those of the American, to whom the Englishman's comfortable way of conducting his business would of itself be recreation. Even the boys at play reveal the difference in temperament; the American schoolboy engages in his games with as much light-hearted enthusiasm as the English lad, but the former shortly exhibits the national characteristics.

"It is impossible to over-estimate the blessings of the county club in adding comforts to country living that before were utterly unattainable, and in making it possible to enjoy a degree of that rural life which is one of England's greatest attractions—I say degree, for we have not yet attained the full delights of suburban residence as they are enjoyed in England, where a large and wealthy class make well nigh every great hall virtually a country club. In its present development the country club is really an American institution; there is little occasion for it in England, and nowhere is it so elaborated in the Old World as in the New.

J. H. GRIFFITHS.

Pegu, March 10th, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—The following is a copy of an anonymous letter from an Anglo-Israelite, with an enclosure of postal order for £1, which I am unable to acknowledge except through the medium of the BANNER OF ISRAEL. I shall indeed be most grateful if you can in any way help by interesting the readers of the BANNER OF ISRAEL in the work the Lord has so graciously permitted me to undertake for our brethren of the House of Judah by giving to them the Bread of Life for which they are hungering and thirsting (Amos viii. 11, 12). There is a beautiful saying of the Rabbis, which is, "He who causeth others to give for the service and glory of God shares in the same blessing with those who are the actual givers." May the double blessing be yours.

Thanking you for past kindness, and your great interest and practical sympathy with me in the work for the good of our Jewish brethren and the glory of our blessed Master,

I am, dear sir,

Your faithfully in Jesus and Hope of Israel,

MARCUS S. BERGMANN.

Upton House, 222, Burdett-road, Bow, London, May 11, 1895.

[COPY.]

"May 10th, 1895.

"Dear Mr. Bergmann,—I have listened with great pleasure to your short address at Exeter Hall, and was exceedingly sorry that you did not speak longer. I have taken a deep interest in the great and noble work you are doing for our brothers of Judah in translating the Scriptures for them. I think that we British-Israelites ought to consider it a great privilege and a bounden duty to help our brothers of Judah.

"You ought to ask Philo-Israel to make a special appeal to all BANNER readers to help you in such a glorious work. I send you at present the enclosed (£1); but when such an appeal is made I shall be glad to send you £5 more.

"I suppose that when you have such a Yiddish Bible to place in the hands of our brothers of Judah—which I am fully convinced from the numerous testimonies from your Jewish brethren they will understand—they will be able to see that we are the House of Ephraim-Israel.

"Your work is one of the most remarkable signs that the time for the reunion of the two Houses is very near at hand. May our covenant-keeping God cheer and bless you in your arduous and glorious labour of love.

"I will for the present only sign myself

"A BRITISH-ISRAELITE."

NOTE BY THE EDITOR.—We are glad to publish the above encouraging letter in regard to the wonderful work of the Rev. Marcus S. Bergmann. We are in hearty sympathy with the object he has in view, as indeed all British-Israelites must be. We ourselves as a nation are blessed by the Word of God, without which we should be lost in a spiritual sense,

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indeed. We desire to give the Word in a language they can understand to the House of Judah, since they have lost all knowledge, as a vernacular, of the Hebrew, their mother tongue. (Let our opponents mark this fact as a valid reply to their philological argument against us!) We shall be glad to acknowledge in our columns all sums sent to Mr. Bergmann for the object he has at heart, and in any other way help his work.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—In "Recollections of Dean Boyle," published this year, is the following passage: "I once heard a famous preacher at Oxford compare a student's first acquaintance with 'Bengel's Commentary' to the admission of a ray of light when a shutter was opened in a darkened room." It struck me how exactly this described my feeling when first I read Hine's "Flashes of Light," and Our Identity with Israel burst upon me, bringing with it an exceeding joy.

How sadly many are those who seem to prefer sitting in an ofttimes perplexing darkness, and how few those who, throwing the shutters open, let the glorious sunshine of Identity pour in! When will the case be reversed?

Yours, &c., L. P.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—If it is not imposing too much upon your kindness, will you allow the enclosed address to Miss J. Lawrence a space in that ever valuable serial, the BANNER? We have lost in the late treasurer a dear, kind, and warm-hearted friend. Yes, sir, one of Israel's brightest stars has set; but oh! let us hope to see it rise again in all its splendour. 'Tis only gone to rest till morn, when it will come once more to gladden our hearts. Adieu, dear sir.

Ever faithfully yours in Israel,

E. L. DWYER.

Sandhill, Launceston, Tasmania, April 24th, 1895.

*"To Miss Jessie Lawrence, late Hon. Treasurer of the Anglo-Israel Free Distribution Fund.*

"DEAR MADAM,—We, the undersigned ladies and gentlemen, residing in Launceston, Tasmania, desire to express our deep feelings of regret on hearing the news of your resignation from that post of honour you have so faithfully and energetically held for the long period of thirteen years. Still more grieved are we to hear that failing health has been the sole cause that has forced you to retire from your excessive labours. Not to comment on your valuable services, or to particularise the vast amount of fatiguing work you have done during the time mentioned, suffice it to say that the report of your good works has reached even the far Antipodes, where they are known and appreciated. We beg to tender you our grateful thanks for the numerous 'book-parcels,' containing beautiful and instructive literature, you have, with a liberal hand, so kindly forwarded to Tasmania. Never on any occasion have you forgotten us! Regular as H.M. Royal Mail (which we always long for) have been your packets of books, pamphlets, and leaflets. Again we ask you to accept our acknowledgments, and believe us, dear madam, when we tell you that the name of Miss Jessie Lawrence will ever be remembered by those who send you these few lines. Farewell, dear lady; kindly we bid thee Adieu! But ere we close, oh! list to our parting words. They are these: Wherever the 'Union Jack' of old England floats, there will be some, yea, many, who will miss your unceasing kindness and attention, and rejoice to hear of your returning health, and all we ask is to be numbered with them in your estimation, for none will hail with greater joy the glad tidings of your convalescence than we, who have the honour to subscribe ourselves, dear madam,

"Your very faithful, sincere, and loving friends,

"Edward Lovell Dwyer (Hon. Local Secretary); Arthur C. Beaumont; Jno. Sinclair; S. S. Good; Thos. Jas. Smith; Geo. P. Hudson; John Piper; Robt. Marshall (City Missionary); J. Nunn; Miss Ethel Dwyer; Edyth Walters; Dora M. Walters; Matilda Walters.

"P.S.—We much lament the loss of a few more names that would have been written here—viz., our late beloved pastor, the Rev. Canon M. B. Brownrigg (ever dear to memory), also the late Captain Urquhart, Mr. Nichols, Mrs. Nichols, Mrs. W. Wright. They were all true Israelites, and in that faith they fell asleep in Jesus. "H. L. S."

## LORD'S-DAY OBSERVANCE.

BY M. TURNER.

LINES suggested upon reading an appeal from the Rev. James Finch "for increased vigilance on the part of those who believe in the Divine obligation of Lord's-day observance, and who value the benefits of the sacred day:—

Christians, awake! arouse!
Think not of rest and ease
When countless foes are all around
Our day of rest to seize.

This boon of priceless worth
That God to us has given,
Shall we not all our powers exert
To hallow one in seven?

The Sabbath's sanctity,
Too often is forgot,
And love of pleasure seems to be
Even in worship sought.

The watchman on the wall,
Who sees the danger near,
And fails to give the warning call,
May well have cause to fear.

How little can be found
God's faithful ones to cheer;
For scoffers everywhere abound,
Who ridicule and sneer.

Frustrate these enemies,
And all their wicked boast;
Up, and in Jesu's name defy
This great and mighty host!

Let prayer unceasingly
To Israel's God ascend;
His power is still Almighty,
Our cause He will defend.

The covenant is sure,
Firm as Jehovah's love
The "Sabbath's sign" shall aye endure,
Emblem of rest above.

THE GERMAN LITERATURE LECTURESHIP IN EDINBURGH UNIVERSITY.—On Saturday the new lectureship on German literature in Edinburgh University was inaugurated by an address by Mr. Schlapp. Principal Sir William Muir presided, and several members of the Senatus were also present at the opening lecture, which was largely attended. Mr. Schlapp, who was introduced by the Principal, devoted his address to a consideration in detail of the principal channels through which in the eighteenth century German literature had been influenced by the literature of this country. At the close he asked the question, What had come of it all so far as Germany was concerned? From the deepest degradation of letters after the Thirty Years' War, German writers turned to the brilliant literature of France. In that literature, however, the substance, the fund of ideas, the great human subjects were wanting, and these were to be found in England. English literature had given German writers a sense of their own strength, and had left them independent henceforth to follow their own road.

FREE DISTRIBUTION OF THE "BANNER OF ISRAEL."—A parcel containing a supply of *back numbers* will be sent free on application to our publishers, R. Banks & Son, Racquet-court, Fleet-street, E.C.

M. J., the Author of the pamphlet, "The Identification of the Turks with the Assyrians," is about to issue a booklet on "The Twelve Tribes."

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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'S ENORMOUSLY PROSPEROUS COLONIES."

THE London *Daily Chronicle*, of April 23 last, published a striking article on the wealth of some of our Colonies and Gates, guaged by the amount of the commerce which passes through them. It calls them, in consequence, "England's Enormously Prosperous Colonies." And so, indeed, they are! whether we regard them as colonial possessions of an Island Mother far off in the West, or as colonies in comparison with the beyond-sea possessions (we cannot call them colonies) of such nations as the French, Germans, Spanish, or Portuguese—they are enormously prosperous. None others approach them in this respect! Hong Kong, for instance, has a trade valued at 40 millions sterling a year! Singapore approaches it very nearly (both being "free ports")—namely, 37 millions. In regard to foreign lands it is the same. British trade with China is valued at 32 millions sterling, which is 73 per cent. of the total trade of China! At Shanghai, British trade employes 3,664,000 tons for that one port alone, while all other powers (excluding China) have only 1,321,000 tons so employed. In the Chinese Treaty Ports there are 345 British firms established, as against 161 firms of all other European nations, including the United States! This splendid trade, of course, means large profits, or "the power to get wealth," which was a blessing God promised to His people Israel exclusively, and that for a special reason assigned in Deut. viii. 18, R.V., which shows that He meant the benefit for Israel alone—namely, "that He may establish His covenant which He sware unto their fathers as it is this day." God has to fulfil that covenant solemnly made with His friend Abraham "and his seed for ever"; and to do that, He has seen fit to carry it out by giving Israel "the power to get wealth," a purpose we see He is effecting before our eyes, according to the *Daily Chronicle*.

The *Daily Telegraph* of April 23, dealing with "the Little Englanders" who would make

> "Our greatness fail,
> By craven fear of being great,"

declares that these men who would love to see our Empire dismembered and destroyed, "have not opened their eyes to the majesty of the mission which Providence seems to have laid upon the shoulders of our race." The majesty of the mission was that laid by the Lord, by oath, upon one race—and that one Israel—when He declared that in their seed "all nations," "all families," and all "kindreds" of the earth should be blessed (Gen. xxii. 18, xxviii. 14; Acts iii. 25). "Go ye," said our risen Lord to His Hebrew disciples, "and preach the Gospel to every creature" (or "the whole creation"—Mark xvi. 15, R.V.). What was the God-given mission of Israel exclusively is now the mission of the British people alone, according to the *Daily Telegraph*, which also admits that the mission in question was from God Himself. Now, God changes not, as He declared in Malachi iii. 6: "I, Jehovah, change not!" That blessing which He conferred on Abraham's afterseed "for ever," in reward for an obedience already rendered to Him, by His friend, He cannot alter; and therefore we find that the work the Lord gave Israel to do, in order to bless "all nations," must be carried on still by the same race, but certainly not by another. The British, therefore, on this ground alone must be "the House of Israel," now discovered after their long period of hiding and national burial. They cannot be the House of Judah, or the Jews, since the latter are not in a position to bless any of the nations of the earth. They are themselves the avowed enemies of Christ their Lord; therefore under disabilities and a curse, divinely appointed, which renders them totally unfit to impart the blessing to others.

In respect to the prosperity of the British Empire as a whole we may judge of its enormous extent, and its magnificence as compared with such a power as Russia, from the few figures Mr. Blore gave us in the BANNER of February 6th last. The trade of British Asia, he showed us, was ten

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times larger than that of Russian Asia; the figures being in trade value 1,500 millions sterling, and 133 millions respectively! a vast disparity! The trade of the United Kingdom is 715½ millions sterling, that of European Russia 120 millions only! The annual income of the United Kingdom is 1,200 millions sterling; that of European Russia only half that amount, or 600 millions sterling.

Some worthy words of the *Daily Telegraph*, of the date above named, speaks of this our nation's grandeur in terms which accord with our views, and have Scriptural support for them besides, thus:—

The people of England know very well to-day that these little islands are foremost on the list of nations because of that Greater Britain which the valour of their inhabitants has painted red upon the map, and because of the immense charge of empire which, everywhere guarded by the sea-flag, gives to the country of St. George so great a part in the government of mankind. We are persuaded that, thoroughly perceiving now how the glory of the Empire is bound up with the life of the nation and the private fortunes of each of its citizens, our English of the modern day have firmly made up their mind to be satisfied as regards that Empire with nothing short of its resolute maintenance, and, as regards the Navy which sustains it, to accept nothing less than a standard of absolute maritime supremacy. The name and cult of St. George are still alive among us. We do not say so merely because in more than one locality to-day stately banquets will be held commemorating the Saint and the splendid memories associated with his name. We say so most when we observe with what just and becoming emotion the country waits for and receives each day's news from such a field of duty as that at Chitral, where the old gallantry and the old dutifulness win, as they were wont, the crown of victory. Amid the new political combinations and new Imperial dangers which cannot but arise, this country will be safe just so long as the emotions concentrated in the old cry, "St. George for Merrie England!" are cherished in the common heart.

Our readers notice, of course, how close to the Scriptural portrait of Israel the above description of facts really comes. "These little islands," says the *Daily Telegraph*, "are foremost on the list of nations." Deut. xxviii. 1 and 13, says the same of "Israel obedient," as contrasted with all the other nations of the earth in the time then future. "The sea flag" says the paper, "everywhere guards the immense charge of Empire, which gives our nation so great a part in the government of mankind." The Gate carrying the sea-power was given by God to Israel, to enable her to possess her enemies' strongholds, and so acquire the proportions of "a great and mighty nation" (Gen. xxii. 17). We feel, however, what the writer we quote never acknowledges, namely, that it is not for St. George's sake, but because of the faithfulness of God to Israel, all this greatness, power, and wealth are the portion of our nation—being Israel; and that it, therefore, behoves us to praise and glorify Him and His well-beloved Son, our King, for all the greatness, prosperity, and peace He gives us according to His promise (Jer. xxxiii. 9, A.V. and R.V.).

## THE UNIVERSALITY OF SALVATION.

It is a joyous thought that the good time is coming when "all the ends of the earth" shall look unto Jehovah the Lord, and be saved. At that time, "all the seed of Israel" shall be under the yoke of Christ, and acknowledge Him as their Redeemer, and in Him shall they glory. This is no new-fangled doctrine. It is as old as the Old Testament, and as new as the New. It is one of the Lord God's sworn promises, sworn by Himself, that so it shall be; and it is also one of the sure things of the New Testament, which declares that, "in the name of Jesus, every knee shall bow, of things in heaven, and things on earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11, R.V.). In Isa. xlv. 23, R.V., the only true God, beside whom there is none other, who says He is a just God, and a Saviour, calls on all the ends of the earth "to look unto Him and be saved." "He has sworn by Himself, the word has gone forth from Him in righteousness, and shall not return, that unto Him every knee shall bow, every tongue shall swear." Also, "in the Lord all the seed of Israel" (Judah, Israel, and Manasseh) "shall be justified, and shall glory" (Isa. xlv. 23—25).

The Almighty, who declared and promised the above, is, according to St. Paul in Phil. ii. 10, 11, none other than the Lord Jesus Himself. According to St. Paul's words again, in Rom. xiv. 10—12, R.V., the prediction of Isa. xlv. 23, refers to Christ, before whose judgment-seat, as that of God's appointed man, we shall all stand to fulfil Isa. xlv. 23. The Divinity of the Lord Jesus Christ appears clearly declared in these three passages from the Old and New Testament. God has sworn by Himself that unto Him, as God, all knees shall bow, and all tongues confess. In the New Testament these promises are declared to be fulfilled in Christ, who, therefore, must be God the Lord, in whom all the seed of Israel shall be justified, and shall glory.

The new covenant made by the Lord Jesus Christ with the House of Israel first, and then with the House of Judah, as provided in Jer. xxxi. 33, 34, and Heb. viii. 10—12, R.V., deals with the House of Israel first, and promises that, "This is the covenant I will make with the House of Israel after those days, saith the Lord. I will put My laws into their mind, and on their heart also will I write them; and I will be to them a God, and they shall be to Me a people; and they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord; for all shall know Me, from the least to the greatest of them; for I will be merciful to their iniquities, and their sins will I remember no more." Here, then, is the fulfilment of the promise, "In the Lord shall all the seed of Israel be justified, and shall glory." The larger promise, in respect to the conversion of "the ends of the earth," when "every knee shall bow to Jesus, and every tongue confess that He is Lord," appears in such promises as are contained in Num. xiv. 21, Isa. xi. 9, and Habak. ii. 14, R.V., where it is declared that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The waters cover the sea from end to end, and submerge the land. So it appears shall the knowledge of the glory of God, as seen in the face of Jesus Christ His Son, cover all mankind, and take possession of, and overflow them, to the glory of God. That day must be connected with Christ's millennial reign, when His kingdom shall be established over the whole earth, and "the kingdom of the world is become the kingdom of our Lord, and of His Christ" (Rev. xi. 15, R.V.). Our own times are those when this kingdom is under preparation, and they are, therefore, inexpressibly important. Men of observation see that we are living in extraordinary days, and cannot fail to notice that God is using our nation to enlarge the borders of Scriptural knowledge, and of Gospel evangelization; but they fail to connect these facts with the true cause of the phenomena—namely, that God's servants, the House of Israel, are found,

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and, their veil being removed, God is openly using them as His agents to proclaim the Gospel "to all nations, families, and kindreds of the earth," in order so to prepare the world for the glorious coming change, when "in the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

Our clergy, who are acquainted with the facts, are ready enough to point to them to prove our nation's responsibilities, but not to draw the further conclusion, that with these responsibilities, and our wonderful national expansion, we must be Israel of the House of Joseph. We heard an incumbent of the Church once address a public meeting, and expatiate on the fact that our Empire was in area one-fifth of the habitable globe, five times larger than that of Darius at his best, four times larger than that of Rome, 16 times bigger than that of France, and 35 times that of Germany; but he would draw no other conclusion from the figures than that they told us what God expected of us, when He gave us so great an Empire, in the matter of the evangelization of the nations; but he never added that the people to whom the Lord committed that function were those He always called "His servants," even Israel, destined for that very work (Lev. xxv. 42 and 55, R.V.; Isa. xxvii. 6, R.V.). To Him be all the praise!

## "STIRRING WORDS."

FORWARDED BY C. P.

IN the following quotations, taken from *The Record's* accounts of the May meetings, I should like to call the attention of British Israelites to the remarks made by various speakers for various societies, in which—like many secular writers for, and speakers reported in our daily papers—they assert as a fact that it is the rôle of Great Britain, as a nation, and in many cases of her alone, to occupy certain positions and carry on such and such pre-ordained work, which, from the Scripture account, Israel, and Israel only, was commanded by God to perform. I do not wish to comment on it, beyond this remark. It seems to me the mutual agreement on this point is not "blind" evidence; it is conviction—un-owned and unconfessed—forced upon them, willingly or unwillingly, in their every-day life.

The Bishop of Durham, in the anniversary sermon of the Church Missionary Society, at St. Bride's, Fleet-street, might have been the echo of the Rev. G. A. Smith in the Expositors' Bible series on Isaiah xli. to xliii. "The election of Israel was not to salvation, but to service. Each nation has its own destiny and function. Israel's was religion: Israel was God's specialist in religion,"—only his lordship claimed the function and destiny as "England's" in a curious manner!

"This perception of a Divine plan in the movement of human life brings home to us a fact of momentous interest. In this plan of God we have a definite place. Our office is not of our own choice or of our own devising. We are 'God's workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.' We are included in the divine idea of the world, 'created in Christ Jesus.' Our works are ready, 'prepared afore by God.' There can be no failure if we claim them. No labour will be lost if we offer ourselves in perfect humility for the fulfilment of the will of God.

"Our works are ready; and what these works are can be seen from our position and endowments. For if as Englishmen, as English Churchmen, we consider our natural character, our history, our necessary influence, our possessions, we cannot fail to acknowlege that we are called as no other people have been called, to missionary labour. More than a hundred and fifty years ago Bishop Butler, the soberest of great thinkers, pleaded in this city that 'navigation and commerce should be consecrated to the service of religion by being made the means of propagating it in every country with which we have any intercourse' (sermon preached before the S.P.G., in the Church of St. Mary-le-Bow, February 16, 1738-9; *Works*, ii., p. 216). He spoke when the foundations of our Colonial Empire were barely laid, when our foreign trade had not reached more than about one-thirtieth of its present volume; and how can we measure now the might of the obligation which his words lay upon us? Since Butler wrote, not to speak of remoter if unquestionable duties, India has been added to our sovereignty,—the most splendid, the most arduous trust ever committed to a nation, committed to us as stewards of God, that by patience and tenderness and sympathy we may interpret, and complete the thoughts of many races, and taught by the Spirit, sent in the name of Christ, may confirm and satisfy the aspirations of many faiths. . . . . .

"Let us ponder these great and difficult requirements in the light of our obligations and our opportunities; let us consider them in relation to what we can see of the past teaching of God's ways; let us ask calmly, humbly, patiently, if they do not correspond with the apostolic work which He has prepared for our country, and for our generation; and then, if we feel, as I think we shall feel, that they answer to the present revelation of His will for us, let us turn to Him with the prayer of self-devotion, and He will assuredly raise up from among us those whom He will bless so to serve Him. Our need is urgent, more urgent because the time is short. But we believe that God has called us to be a missionary nation and a missionary church. We believe that it is His will that India should find its unity in Christ, and find it through our ministry. We believe that missions, which express the loftiest faith in the love of God and the destiny of men, have, through all time, confirmed the faith out of which they have sprung."

At the C.M.S. meeting, Exeter Hall, Tuesday, April 30th. The following is from the Bishop of Salisbury. His last speech before leaving England was quoted in the BANNER; this speech was his first, the day after his landing in this country.

"The Bishop of Salisbury, who received a hearty greeting, said:—Dear friends, brethren in Jesus Christ, when the ancient Christian Bishop Persius, of Hierapolis and Phrygia, at the close of a long life, was asked what he would like to have inscribed on his tomb, he went on to describe a wonderful journey he had had—wonderful considering it was about the middle of the second century after Christ—in which he had penetrated on the one hand to Rome, and on the other to the Euphrates, passing everywhere from Christian community to Christian community, feeling the eyes of the Good Shepherd ever on him, ever receiving a welcome because of the faith which he carried with him; and he specially mentions that Paul was his companion—Paul, that is to say, of the Epistles, the great apostle. He described, I say, this wonderful journey of his, and told the sculptor who was preparing his tomb that that was what he wished to be remembered by. Something of the same feeling is now mine, but with how much greater joy than he could ever have felt, do I return from a journey of something like 30,000 miles round the globe, everywhere welcomed by

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men of our own race, speaking the same tongue, worshipping the same God in the same way, living under the same rule of our Lord and Saviour Jesus Christ, and looking forward to what is before us with the same faith and hope. I should be less than human, less certainly than what the most unworthy Bishop ought to try to be, if I did not feel a thrill of wonderful joy, and if I did not have a memory impressed on my soul which I trust will never leave me. (Applause.) . . . . .

"Sometimes I think that the past has too large a share in our thoughts—sometimes I think that both its successes and its failures dominate us too much. I believe that a tour like that I have been privileged to take is a wholesome corrective of this impression, and fills the mind with hopes and ideals with regard to the future which we English Churchmen particularly ought to feel. I do believe that our English Church system is the one which has the greatest hope about it in the world. (Applause.) I believe that just as, when mankind was rising to its best constitution in politics, they naturally seemed to adopt the English system of Parliamentary government, so English Church government will gradually tend to be a normal government of the Church of Christ wherever men are rising to the highest ideal. That is my fixed impression as an English Churchman ; and whatever may have been our ideals in the past, I believe that if we are true to ourselves and to God, we shall see that ideal coming more and more forth."

In the Bible Society's annual report, read by the Rev. W. Major Paull, under "Review of the Field" this fact is stated.

"With one or two pleasant reservations, the field of the Bible Society is the whole world. Excepting Ireland and Scotland, where filial societies are at work."

In Germany the circulation for the year was 668,495 copies. (N.B., if Germany be Israel this duty should be taken on her own shoulders !)

In Russia 527,308 Bibles, or portions, in seventy languages were circulated in the year. One in every 7 copies, circulated during the past year, passed into the hands of a Russian subject (see Lord Kinnaird's speech as chairman). The Rev. J. G. Greenhough, President of the Baptist Union, made some curious remarks on British work in spreading the Word of God.

"Oh, just for one moment think of all the Bible has been to this British nation. I think that it was Archdeacon Farrar who asked the question, "Is it not wonderful, is it not the greatest of modern miracles, that this little island of ours has been lifted up to the foremost place of influence and wealth and privilege and power ?" You would not believe it if you read it in a story. Who would have dreamed three hundred years ago, when Britain was just a neglected Power, far outstripped by France and Spain, and equalled, even, by little Holland—who could have believed that in that short time she would become the mother of empires, give her language to two hundred millions of people, and bring under her direct rule one-third of the human race ? It would exceed all imagination if it were not a fact. (Applause.) Does any one suppose that she owes this greatness simply to the wisdom of her statesmen, the valour of her soldiers, the industry of her workmen, and the enterprise of her merchants ? Surely the finger of God has been manifest in all this. It is because for the last 300 years the Bible has been open in English homes, and the national character of the people, more than that of any other race, built up upon the Bible, because our virtues, and moral strength, and patriotism, and courage, and patience, and righteousness have been nourished and sustained by its blessed and inspiring truths. Do you think that this treasure was given to us just for ourselves, to be wrapped up like a jewel in a casket for our own admiration ? Has not this greatness which has come upon us involved us in very blessed and yet very great responsibilities ? Surely it was for this very end that our people should be especially and permanently God's messenger unto the nations that sit in darkness. The Lord Jesus is saying to us now what He said to the disciples, 'Freely ye have received, freely give ;' and it is because I believe that the British and Foreign Bible Society is trying to fulfil that command, and helping many other societies to keep that command, that I join my feeble voice with the voices of others in appealing to you for its support."

("Should be especially and permanently God's messenger unto the nations that sit it darkness." This reads extremely like a modern English version of Isa. xlix. 6, 9.)

At the meeting of the Church Pastoral Aid Society, the Rev. A. J. Robinson, Rector of Holy Trinity, Marylebone, made these comments, and backed them up by orders which were given to Israel in Exod. xiv. 15.

"The C.P.A. claims our prayers. Our great sister Society, the C.M.S., the great centre of our foreign mission work, has taken as its motto, 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.' Let this motto be ours too. But let us wrestle and pray earnestly for the blessed outpouring upon our Church, and on ourselves, and on this Society. When this takes place, there will come such a real shaking among our dry bones that not a clergyman will there be who will not help on our work ; there will not be a congregation where every member is not taking a part in this great work. For it is impossible to conceive of an evangelical who is not also an evangelist, who has not a consuming passion for the salvation of souls. When this takes place, a very different style of giving will be seen amongst us : there will be what we sorely want—enthusiasm for the cause of God—such an enthusiasm as shall double and treble our income, and that of the C.M.S. too. Let us pray, and pray earnestly, for this ; and whilst we pray let us go forward courageously and in faith. Our work is not easy ; we have, like the Israelites of old, our difficulties. Behind us we have the world hating us ; we have, right and left, great mountains of prejudice, superstition, and coldness ; but before us there lies the great sea of wickedness and vice of all sorts. But it seems to us, as to Moses of old the voice of God is ever saying, 'Children of God, go forward.' Let us, then, in God's name and at His bidding, arise and go, knowing that He who never fails in His promises has said, 'I am with you alway, even to the end of the ages.' (Loud cheers)."

Dean Farrar, in an impressive and brilliant speech in the same hall, in the evening, made the following extraordinary remarks :—

"Following out the natural sequence of his speech, he showed that the work still before us is a stupendous work. 'Who,' he asked again, in burning sentences which must have penetrated every heart, 'is to do that work if the English nation is not to do it ?' He contrasted our national position now with that of the first missionaries, and asked, if they in their weakness shook the world, what might not we accomplish ? If we were truly faithful, we should produce results never yet dreamed of. The mighty advance of England had been given her for a purpose. Her wealth had increased by leaps and bounds, yet to missions they gave only one hundredth part of what they spent in drink. But there

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were other national privileges which carried with them responsibilities; they must consider the glory of the religion with which God had entrusted them. England was the land of the open Bible, and to emphasize this point he referred to the Coronation Service, where the Dean of Westminster hands a copy of the Scriptures to the Archbishop of Canterbury, who in turn hands them to the Sovereign with the words, 'We present to your Majesty the most valuable thing in all the world.' . . . .

"The next outburst of applause was equally emphatic. The Dean, in a magnificent passage, declared that they would cling to the open Bible and no one should shut it, and that they would never again become entangled in the yoke of bondage—good, wholesome sentiments which never fail to rouse Exeter Hall. But, proceeded Dr. Farrar, we had no more right to keep the Bible to ourselves than we had to keep bread from starving populations. The English people must go forth, not as the beasts of burden of the world—this in reference to our commercial advancement—but as the Evangelists of Christ. The grandeur of a nation was not in her arms, but in the faithfulness and righteousness of her sons, and if they be faithful and righteous they will not ignore the last command of Christ. If they did, then the lamp of our Church will assuredly be removed from the golden candlestick. But the Dean's last words were words of faith and hope. The missionary efforts of the past will, he believes, be increased, and of every nation it will be said, 'The glory of the Lord shall be thy real light.'"

## *THINGS TO COME* PUBLISHES ITS "INDICTMENT OF BRITISH-ISRAELISM."

OUR readers are aware that a "journal of Biblical literature," called *Things to Come*, has for some time past pronounced against our views, and has selected the Rev. Dr. Hanan as the target against whom it discharges its broadsides. In the numbers for April, May, and June last, we have references to the subject of Our Identity, and hostile arguments, which in the June number culminated in the writer's "Indictment." For some reason or other, the writer who takes up the gauntlet against us has come forward with grounds of opposition, which are so new and so utterly beside the question, that it is difficult to follow him, and to ascertain the scriptural or other foundation for his opposition. It centres round the Israelite Tribe of Dan. That tribe was (it is announced) the personification of wickedness in the sight of God. It is depicted in the Scriptures, the opponent says, "as a serpent in the way, an adder in the path," that biteth the horse's heels, "so that his rider falleth backwards."

Starting on this scent, there follow a goodly number of assumptions on the part of the opponent, and a conclusion for which there is absolutely no foundation, save in his own frenzied imagination. For, in the first place, it is asserted, this prophecy, taken from Gen. xlix. 16, 17, is "both future and pre-millennial." How does our opponent know that? The Scripture does not say so. If he be right, then we claim verse 10 as "both future and pre-millennial," and declare with equal reason, that Judah's sceptre and law-giving functions have not ceased, since Shiloh's coming is yet future, and that Judah's King is reigning on earth still; which is palpably absurd and false.

Then conclusion No. 2 is, that every one whose mind is not warped in any way must see that "it is the cause of Israel which Dan will hinder." There are no proofs given of this assertion. Scripture does not support it, but rather refutes it. The double emblem of "the serpent in the way," and of "the adder in the path," it seems, shows the extreme deceptiveness that is to characterise Dan in his opposition to his fellow tribes. Where is it stated that Dan will be his fellow Israelite's opponent, or hinder the cause of Israel?

The idea is pure imagination. Why should not Dan's subtlety be used to betray and hinder the enemies of Ephraim, his fellows? There is more to be said for that view than for our opponent's. But our enemy has another card to play. St. Paul, in 2 Thess. ii., describing the man of sin, said, in verse 11, that "God would send men strong delusion that they should believe the lie." This lie "relates to the earth, and to God's purposes with the earth, which centres in Zion." Zion comes now in God's remembrance, and, therefore, we expect Him to prepare the way of hindering *the national restoration* (of Israel) by some movement having as a leading feature a veneering of *Christianity*.

"British Israel," cries the opponent, "meets the exigencies of the case!" In all this absurd argumentation, the opponent does not reflect that it must be impossible for the Tribe of Dan to be a prime agent to hinder the restoration of Israel, since Israel cannot be restored without Dan, and Dan will be restored when the other Ten Tribes are restored. Further, that not a hint is conveyed in the Scriptures to countenance the opponent's idea, that God will raise up one tribe (Dan) to oppose its own and their fellow tribes "return," but on the contrary, Dan, with all the tribes of the House of Israel, the fellows and companions of Joseph or Ephraim, will, in glad union and amity, return to the land of their own inheritance with the blessing of the Lord accompanying (see Ezek. xxxvii. 16—19, Jer. iii. 18, and Hosea i. 11).

The extraordinary part of this new opponent's wonderful attack is this, that he admits our premises, but pope-like warns the readers against our "reasonings." Was anything ever advanced so absurd as this? All our premises in respect to this subject are derived from the Bible, and our opponent admits them all. Our reasonings from these premises are poisonous, and not to be listened to, because the opponent has invented the idea that the Bible contemplates "a false Zion" (what is that?); a "Pseudo-Israel" (where does the Bible say this?); and a "false peace and safety," which last is true, certainly, but only of the enemies of the servants of God—that is, "of the children of the light and of the day," who can be shown to be "the House of Israel," including Dan. That our opponent admits our premises may be seen by the following words we quote from pp. 228 and 229 of the number of *Things to Come* for June, 1895:—

> Does not British-Israelism meet the exigencies of the case? It has what Dr. Hanan calls "arguments," and with which, he rightly infers, we do not greatly concern ourselves. But that is because they only go to prove historical facts, which, in the main, we not only do not deny, but cast back upon them as the very basis of the indictment against the movement.
>
> First, we do not deny that the Tribe of Dan emigrated. It never took the inheritance that God appointed to it by lot; and even the lands it seized in Bashan it finally left as early as the days of Solomon, accompanying the Phœnicians almost everywhere, into which race it (together with some individuals of the other tribes of Galilee) had largely intermarried, planted itself in all parts of Europe, giving the name of Dan to rivers, places, and towns where it made settlements, after the name, not of Abraham, but of Dan its father. Of course, we do not admit the exclusive application of this to the United Kingdom. The mischief begun in England may yet spread to the whole of Europe. Denmark, Norway, Sweden, Russia, Spain,

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Germany, Austria, Turkey, and Greece can all claim Dan, and it is well known that Napoleon claimed Spartan descent.

So, also, as regards Ephraim and the "House of Israel" generally. The best solution that has been offered of the whereabouts of "the Ten Lost Tribes" is that they came over from Asia into Europe, and are "as the sand of the sea." But they are not the only lost peoples. Where are the Elamites, Edomites, and Moabites? And why is England to be separated off from Europe in regard to them? If they are among us, they are mixed up and hidden, because the earth is not yet re-divided according to "kindreds," and Ephraim is "not a people."

It is likely, then, that Anglo-Israelism, under another name, will extend to the whole civilized world; for the beast is nothing less. He rises from the sea; not merely from "the Great Sea," as in Daniel. He takes in chronologically the whole of Satan's opposition to Israel, which began with Egypt under Pharaoh.

At the end of his article, our opponent adds these words which are very nearly correct according to our views, though, of course, we cannot for a moment admit that "the Israelites who flooded Europe" (we are glad of that admission, for if they abounded in Europe, why may not Britain be inhabited by them now?) were ever "beyond the pale of the covenant," of Gen. xxii. 17, 18, which was unconditional on the part of God? The words were these:—

In conclusion, we thus sum up: The tribes of the Northern kingdom are known to have been a great multitude in the domains of the King of Parthia at the time of the siege of Jerusalem under Titus. Those domains reached to the district of the Indus; thence came what are called the Indo-European races, and the obvious inference is that Europe was flooded with Israelites who were beyond the pale of the covenant, and so mixed up by intermarriage with other races as to lose their ethnological features. Further, the Tribe of Dan had pioneered the way for them, even from the days of Deborah, when it appears to have been in so close alliance with the Phœnicians as to build vessels and anchor them in the ports of Tyre and Sidon.

Not only does our adversary admit Israel's wanderings into Europe and Dan's office of pioneer as we hold the idea, but adds that the Ten Lost Tribes are as "the sand of the sea," now in Europe, and are not the only lost people according to the Scriptures. He asks why we separate England off from Europe in regard to the other lost people? We answer, because Israel was to be "a people of separation," and by a vast number of lines of proof we have shown that the British are "lost Israel," answering to all her signs, not one being absent.

We must make another quotation from *Things to Come* before we leave the subject. After painting the character of Dan in the blackest of colours, comparing the tribe to "profane Esau," because they are said by the journalist to have "in effect" thrown over all the promises of God summed up in Messiah, and "had no part at all in Abraham, in David, or in Messiah" (!), the restoration of Dan to the land with the other tribes, as an act of God's mercy and goodness, in overruling Providence, is admitted on the unanswerable, undeniable ground that Dan has a portion of Palestine allotted to the tribe equal to the rest, and Dan has besides one of the East Gates of the Holy City, being joined together with such names as Joseph and Benjamin (Ezek. xlviii. 1 and 32). It looks here, indeed, as if Dan were an honoured tribe on whom the Lord showered blessings, and that such frenzied words as those of *Things to Come* are rebuked thereby.

The writer closed his paper on "The Tribe of Dan" in the May number, page 213, thus:—

Dan, rejecting the inheritance, as "profane Esau" had done before, in effect threw over all the promises of God summed up in Messiah, and had no part at all in Abraham, in David, or in Messiah. From the days of Joshua they had been steadily deserting Palestine, and giving their own names to their lands. But when it becomes a question of entering Palestine without any Joshua to lead them in, and do it themselves, they will be the most powerful tribe of any, and "judge" their whole people in apostasy. God works by Epanodos. First, He will save Judah, then Ephraim, while finally Dan will, in His great mercy and goodness, in overruling providence, be restored, as proved by the closing chapters of Ezekiel, after the descent of the Son of Man in clouds. The Anglo-Israel frenzy and the apostasy of Dan are ominously connected.

If the Lord, in His mercy and for His covenant's sake does such honour to a tribe, the wickedness of which *Things to Come* describes in severe language denoting the extremity of evil, why are we to conclude that "the Israel of God" (the Ten-tribed House) is a Pseudo-Israel, the father of the man of sin, the enemy of Christ, beyond the pale of the efficacy of the blood of Him who came to confirm God's promises to Israel, being "a minister of the circumcision for the truth of God?" (Rom. xv. 8).

One word before we conclude in respect to the treatment the Rev. Dr. Hanan has received at the hands of the writer in the journal we are noticing. There is no doubt Dr. Hanan had been misrepresented by *Things to Come*. His protest on p. 215 of the May number was a temperate letter, which called for fair discussion, but did not meet with it. Our views cannot be put down by such tactics as the journal in question is following. We take our stand on broad lines of Scriptural prophecy, which facts prove are true of our own race, but of no other. Dr. Hanan, and those who agree with him, argue from these premises that the British are Israel. The argument has not been met by *Things to Come*, and the public, we are sure, will come to that conclusion.

## THE PERMANENT UNITY OF THE BRITISH EMPIRE.

A GREAT meeting of the Leeds Imperial Federation League was held in that city, on March 18, 1895, under the presidency of Col. Harding, when Sir George Grey and Mr. Spencer Wilkinson spoke on the subject of Imperial Federation. The speeches of these two authorities were so much to the purpose, and so applicable to the matters discussed in the BANNER continually, that we shall do well to place them before our readers as reported by the *Leeds Mercury* of March 19.

The speech of Sir George Grey illustrated the text in Isa. lxi. 9, seeing that the nations regard us as God said Israel should be esteemed by the nations, "All who see them shall acknowledge them that they are the seed which the Lord hath blest." Mr. Spencer Wilkinson's address referred to the empire of the sea and the power of the Gates, which we know were to be Israel's, but he admits are a British possession. He made a strong point of the fact that we could never hold the supremacy of the sea unless our policy generally were founded on righteousness and justice towards the nations, and that, therefore, they could never combine against us as a united body. The speeches were reported thus:—

### SIR GEORGE GREY'S SPEECH.

"The Right Hon. Sir George Grey, who met with a most cordial reception, then addressed the meeting. It is, he

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said, with great pleasure that I find myself once more in Leeds. I was here many years ago, at the time when what was called the Manchester School was in full possession of the public mind of at least half of Great Britain. At that time the prevailing policy appeared to be that the British Empire was to be broken up, and that the colonies were to be assisted and aided in their efforts to start themselves, and to leave the mother country to take care of herself. But this doctrine did not last very long. One colony was lost to us—in fact, two, I may say, the Transvaal and the Orange River Free State; but the Orange River Free State in South Africa was decidedly in favour of a close union with Great Britain. The Transvaal contained two parties, one of which desired to start entirely upon their own resources. The result was that treaties were concluded with those two countries, and the Orange Free State, notwithstanding her complaints and her two bodies of leading men, whom they sent to England to fight their battles for them, was really driven out from amongst the English-speaking people entirely against her own will and consent, and with loud exclamations of unfair treatment on the part of the people of that colony. But, however, they have prospered very well since. (Hear, hear.) Well, at the present moment we stand in this position, that I believe there is nobody hardly in the Empire who does desire to see all the colonies driven away from Great Britain, and each one struggling for itself. I think that doctrine will not be listened to for an hour at the present day. (Applause.) Let us consider how far such a view is possible. It seems to me that where you have a number of men and a number of women who have been educated in a peculiar way, who have been taught to admire, almost to adore, a peculiar kind of literature, the literature of the British tongue at the present day; who hold a common religion with us, the religion of the Lord and Saviour; it seems impossible to believe that they could desire to separate themselves from the race to which they belong, and perhaps help other foreign nations against some British community, and be involved in frequent feuds with their own countrymen. It seems impossible to think that when they have this view before them the whole of the British-speaking race should not resolve itself into one great community. It seems impossible to think that they would risk that, and instead of making the world a world of peace and quiet, such as man has never known before, they would deliberately turn against their own tongue, their own faith, their own laws, and stir up strife with the enemies of Great Britain, and dash to pieces the hope of one great nation, able as it were to command the peace of the world whenever it desired. For myself, I have no doubt upon the subject. The worst that is said about my views is this, that I am a dreamer, a dreamer of dreams, pleasant and pretty. I plead guilty to that; I am not afflicted with dreams of what is called the nightmare. (Laughter and applause.) I don't see before me Englishmen wild and foolish, forgetting all that is just and right and true, cutting one another's throats, and involving the whole world in one great conflict, spreading from kingdom to kingdom. I can't think that such stupendous folly will involve mankind in mistakes of that sort. (Applause.) Let us think for one moment what is happening this century, or I will say in the twentieth century, the century to come, which I shall not see, but which I seem to see now in this nineteenth century. I see this, that we now know the exact extent of the world. We know exactly how much room there is left on earth for man to occupy, and to render fertile and fruitful. We know now that the quantity is not great. Our population increases with rapidity, and new laws and new customs of some kind must creep in and must have sway. Probably we shall find that there will be greater caution and prudence in marriages; that will be almost a necessary event, and you will find perhaps that men are chastened and better, and more cautious in running into imprudent unions. Some such doctrine will have to be preached, and some such doctrine will have to be adopted; but changes in the world must come suited to the vast masses of mankind now upon earth. We of the nineteenth century did this for the twentieth century—we went forth and ascertained what the world was. We hand over that heritage to those who are to come after, and we look to them, with the experience that they must have acquired through watching events as they marched on, to deal justly and well with the inhabitants of the whole world. Thus you will find yourselves compelled to admit that man has this specific duty upon earth. The human race are the ministers of God; not only man, but animals, equally claim the regard and care of mankind. We hold the necessaries of all living things in our hands as the representatives of the Maker of all things upon earth, bound by this solemn duty to see that each one and all has alike fair prospects given to them, and a sufficiency of such comfort as will enable them to have time for study and recreation, and as nearly as possible to work out what we should regard as the wishes of our Creator that this magnificent earth should be stored with every comfort to give health, wealth, and happiness, and the power to administer it amongst their fellow-men. (Applause.) When I look upon some smiling child, almost perhaps a very babe, and when I think to what destiny it is born, to be a fellow-worker with the Maker of all things, to be absolutely His assistant, His companion, the one to carry out His designs, I feel a sort of wonder at the exalted nature of the work he is called upon to accomplish. What chances are ours of fulfilling those words that we should be righteous even as our Father in heaven is righteous, if we, endowed with all these blessings, do our duty to God and to His creatures! When I consider that we have the power to do this, and the means of carrying it into effect, I think we may well be satisfied with the duties laid upon us, and long to carry out this great and noble task. (Applause.) Well, to do that, you must embark more or less in what is called politics. The truth is that politics, real politics, actual politics, ought to have as their main object the fulfilment of Christian duties. (Applause.) We must actively think of what will promote the welfare and the happiness of all human beings; in fact, that was the duty of any great politician. (Hear, hear.) Remember that in politics, above all things, you are to seek the good and welfare of all. (Applause.) When times of difficulty and danger occur, be it our aim to act as Christian men should act. What a noble sight is that of one's own people going forth in numbers to our colonies, determined to find out new homes for their fellow-men, and to establish new colonies, which may encourage commerce, and may lead to new discoveries. Take the case—a frequent and common case—of some girl in England, one of a large family, one who has lived always in a home of poverty, and in which, perhaps, just a sufficiency for bare subsistence is earned, so that rest and comfort is not known in the family; to see, I say, such a girl emigrate to the United States or some other place, and there save her money until she has enough to bring out another sister, who in her turn follows a like course, until sufficient is earned to purchase some small piece of land, and to send home for the old people in order to bring them out also—this form of colonisation, under

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such circumstances, seems to me almost like the performance of angelic duties. The great majority of those who have gone out to our colonies have gone out actuated by views of this kind, views of helping those dependent upon them, and in that way improving their condition and happiness. In this way also they are helping to found new colonies, and are setting an example to all those who from necessity desire to follow such a course. The result is that great cities arise. Here in Leeds you have a good illustration of how large cities rise and increase. I have seen, comparatively speaking, many such cities grow up in our colonies. Consider the growth of Melbourne, of Sydney, of South Australia, of the Cape of Good Hope, and of New Zealand. Remember also that in all these countries there are free constitutions which open to every man—a really holy work—the chance of exercising all his faculties. Conceive how great was the loss of intellect in this country during the number of years that education was discouraged in it. One of the first things the colonists did was to set the example of furnishing great free institutions in the colonies, in which education of the best kind was given. (Applause.) I am inclined to boast of the colonies in this respect, for I believe it was their earnest desire to give a fair chance to all their fellow-men and fellow-women, in fact to every single soul, of acquiring all the knowledge necessary for them upon earth. I feel certain that such was the case, and that Great Britain was spurred on in the same line by the example thus set them. (Applause.) One result was mentioned here to-night, for the truth of which I can vouch, and that is that England was in a very different state when the Queen ascended the throne. I know it well, because I embarked from Plymouth for the first time on public duty on the very day that the Queen was declared Sovereign of England. (Applause.) And of all the wonderful things that have been achieved during this beneficent reign, none, I think, is greater than the spread of education. (Applause.) The colonies have produced that advantage for you, and then we fall back upon what I said before. Can those who have been educated by the greatest minds that have ever lived—because the whole of the literature of Europe is good, but the literature of Great Britain is peculiar in this respect, and it has produced an effect upon the public mind which is almost inconceivable. Those who have been born in later years have little idea of the misery and want of learning that existed when hardly anybody among the lower classes could sign his name. There were then many recruits that could not sign their names, so ignorant were they, and it was contended that it was better to keep them in that state of ignorance, and that they did not require teaching. Just conceive what the state of the nation will be now. Why, you will have thousands of intellects giving play to all their talents. They will not be diverted from what to them is a peculiar and absolute necessity. The next thing about the colonies is this, that having achieved this one thing, they spread your commerce in the most wonderful way. (Hear, hear, and applause.) Can anything be more wonderful and strange than to see how the great cities of this country are almost entirely fed now from the British colonies? (Hear, hear.) We get their fruit all the year round. There is no season for fruit now, because it is put in the market from one set of countries in the summer and from others in our winter, and I suppose people eat fruits that they have never eaten before. They consume other things that they were quite ignorant of before, and the whole world is altered in that respect. None of these changes would have taken place if these colonies had not been formed. I shall just ask, for example, where would you have got your meat if the colonies in Australia had not been formed, and if other countries had not been explored? Medicines of various kinds are found, and all that can contribute to man's happiness is collected and brought together. All these things have been achieved by that desire of penetrating other countries, and bettering their condition, which distinguishes the English population. And can it be thought that the men who have done this will abandon their fellow-countrymen in the colonies? Does anyone believe that if England was overtaken by any misfortune or temporary mishap that the whole English population would not rise to give assistance? (Applause.) When it was thought there was a difficulty in Africa the whole of the colonies were raising forces to assist Great Britain. Such would be the case everywhere. We are really one people, one nation—(hear, hear)—one set of friends, the worshippers in one faith—that doctrine which surpasses all other doctrines that the world has ever seen; in fact, which shows that there is no other real doctrine—heavenly teaching. And does there exist any number of men taught in the English tongue who would join in the destruction of the nation which has rendered these benefits upon earth? (Applause.) I do not believe any one of you could think of going into war with your countrymen, and I am certain they could not think of going to war with you. (Hear, hear.) To them the thought is incomprehensible. But this leads me to a far greater thought, for I have a firm belief that the United States will join equally with our colonies in a treaty which will secure perpetual agreement with us, or acquiescence in laws which will bind us together to help one another in all times of difficulty and need—in fact, it will be the determination of a council of the whole English-speaking people whether they will go to war or not. (Hear, hear and applause.) And when it was known that the determination of this council would be carried out with care and attention no nation would dare to go to war with them. (Hear, hear.) How could they with their greatness of mind and majesty be otherwise than beneficent to those who conducted themselves well and properly? They could laugh to scorn those who did go to war between themselves, and shut them out from trade and from having intercourse with the English-speaking people as long as they were acting such a bad and wicked part. I feel certain that the mere call to any nation not to forget itself would be based upon such justice that wars would be impossible. (Applause.) When the wisest men in the world were selected, as they would be, out of one great and mighty people, the conclusion at which they would arrive would be certain to be most just, most conclusive, and the best that could be arrived at. It would be recognised, and I believe the decision would be virtually adopted in every instance. Well, in this there is no difficulty, because in point of fact that federation has already taken place. You will all recollect that there was a great quarrel as to the boundary between British territory and the territory of the United States. War seemed almost inevitable, but some wise statesman proposed to settle this question by arbitration, and to appoint so many Americans and so many Englishmen of renown, and to let them determine upon what the boundaries should be. Effect was given to the recommendations made, the boundary question was settled, and from that day to this there has never been the slightest dispute about it. It is recognised by both sides as perfectly just and right. There have been various other decisions since, and in every case they have been recognised, except one, which has taken place recently, and there it seems doubtful

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whether there was not another question which was omitted, but which must be looked at, and I have no doubt it will be settled without any difficulty at all. That is a great advantage gained. I could quote many instances of the same kind, but perhaps it is useless to do so. Knowing the colonies as well as I do, I give you the simple assurance that unless some totally unexpected and improbable circumstance takes place, unless some bad men determine to stir the people up to mischief, I do not believe that further difficulty can take place between the colonies and ourselves. (Hear, hear, and applause.) I can put no conceivable case in my own mind which can lead to the question of separation. With the experience of many years which I have had, I know the people well. I know their disposition well, and their love and veneration of the British race is quite equal to that which we may all feel here. (Applause.)

*(To be continued.)*

## ISRAEL'S THRIFT.

THE speech of the Chancellor of the Exchequer on May 3rd, when he was introducing the Budget to the House of Commons, gave us good news as to the condition of the British-Israelite folk. The strikes, and generally-depressed condition of trade, do not seem to have done them much harm. They may have taught them indeed the necessity for hoarding their means, and putting them by in the Government post-office and trustee savings banks, to meet their necessities in future times of real hardship. Last year the returns of these banks disclosed the surprising and welcome fact that no less a sum than over seven million pounds sterling were deposited last year in these banks in excess of the withdrawals, and 240 millions in all, by mainly the wage-earning class.

Our people must therefore be learning the art of thrift, and are beginning to see the necessity for putting by their surplus earnings, of spending less in drink and pleasures, and of depositing their savings in the Government and other banks, which give them a moderate return for their money. We see here a fulfilment of the promise to the children of Israel made in 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." We see, too, a fulfilment of the promise that the Lord's chosen people should be in a position to lend to other nations, but not to borrow from them by reason of their own possession of wealth nationally (Deut. xv. 6, R.V.).

It is true that the French masses seem also to have this gift of thrift, but their national savings and wealth are not used by the Lord to carry out His covenant which He sware unto Abraham, Isaac, and Jacob, the forefathers of Israel, as it is this day, in respect to the British folk. The part of the Budget speech to which we refer was as follows:—

"THE SAVINGS BANKS.

"Now, I will give some figures—I hope I am not wearying the House (cheers)—I think they are figures which the House and the country ought to know. I refer to the savings banks. Now, this bears very remarkably upon the topic to which I referred a short time ago—I mean the condition of the people. I know no more satisfactory indication of the improvement in the condition of the people than is to be found in the return of the savings' banks and friendly societies. The net receipts in excess of withdrawals, beginning with what I call the prosperity year of 1890, was—1890-91, £958,000; 1891-92, £323,000; 1892-93, £2,131,000; 1893-94, £3,330,000; and 1894-95, £7,169,000. (Cheers.) That is to say, they were six millions more in the past year than in the prosperous year 1890. The great increase in the past year is due, no doubt, to a very considerable extent, to the additional facilities which the Bill, introduced two years ago, gave for investment in the savings banks; but it is not merely the facilities that you give which these figures evidence, it is the thrift on the part of the people who save and their disposition to invest. I have given the excess of the deposits over withdrawals which may be regarded as permanent investment. That does not show the amount of money which the people save for the moment and which they may spend within the year. Therefore I will give these figures. The total amount deposited in savings banks for the years ended March 31 was as follows: 1891, £30,650,000; 1892, £30,750,000; 1893, £32,800,000; 1894, £35,200,000; 1895, £41,500,000—an increase last year of £11,000,000 upon the figures of 1890. This shows that there has been an ever-increasing margin available for investment mainly in the wage-earning class. They have consumed more, and at the same time have saved more, than in the years which are regarded as exceptionally prosperous. (Cheers.)

"Mr. Courtney: Do these figures refer to post-office savings banks only?

"The Chancellor of the Exchequer: No. They are for the whole of the savings banks. For the first time, I am glad to say that the trustee savings banks have shown an increase as well as the post office savings banks.

"INCREASE OF THRIFT.

"I take from an interesting paper read to the Statistical Society last month by Mr. Brabrook, the Chief Registrar of the Friendly Societies, the following remarkable figures: The funds now invested in the various classes of institutions referred to are—savings banks, £144,725,640; registered friendly societies, £28,500,000; registered trade unions, £1,378,007; incorporated building societies, £44,414,115; industrial and provident societies, £18,552,867; certified loan societies, £256,139; railway savings banks, £2,469,965; total, £240,296,733. The increase in the ten years is: Savings banks, £50,248,568; friendly societies, £5,000,000; trade unions, £608,610; industrial and provident societies, £9,279,421; railway savings banks, £1,620,000; total, £66,776,599. Less decrease: Building societies, £6,684,014; loan societies, £63,751; total, £6,747,765; balance, £60,008,834. The cause of the decrease in the building societies it is not necessary for me to refer to. (Laughter.) These are facts on which it is good to dwell. (Hear, hear.) These are, as Mr. Brabrook justly says, 'satisfactory proofs of the steadily growing prosperity of those societies, which are the most typical instances of self-governing methods of thrift among the working classes.' And they are facts on which it is pleasant to dwell as an antidote to that pessimism which delights to describe the condition of the people as one of progressive deterioration. This is a revenue wholly independent of the State, which stands upon a wholesome basis, and which we may well regard as a testimony that not only our financial and commercial system, but our social condition, is sound in its principles and, on the whole, satisfactory in its results. (Hear, hear.)

The condition of our people may not appear to everyone to be equally prosperous. There are classes and sections of the population which are suffering; but, taking a broad view, and one covering long periods of their history, it is sure to be seen that "our social system is sound, and, on the whole, satisfactory."

Pessimists enlarge upon the misery they see about them in particular districts, and among special neighbourhoods; but God has blessed this our people, as Israel of old, when Balaam saw them, were blessed by Him, and their condition throughout is one of blessedness. Even when cast out of the land for idolatry, and under the hidings of the Lord's face, for their iniquity, even then He followed the tribes

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with such blessings as these: "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); "I will strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them" (Zech. x. 6).

Israel in the wilderness were far from perfect when Balak and Balaam were tempting the Lord to curse the chosen people, yet God pronounced them blessed. Though they were then within a few months of committing a grievous national sin against the Lord in the matter of the daughters of Moab (chap. xxv.), God declared that "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." "The Lord, His God," was with Israel, and, where God once dwells, there He stays, for "He changeth not" (Mal. iii. 6).

## "MILLENNIAL DAWN."

By the Rev. Denis Hanan, D.D.

A book, entitled "Millennial Dawn," published in the United States, which claims to have an enormous circulation, may, probably, attract the attention of readers of the Banner of Israel, particularly as there is a notice of the Identity in these words:—

"We do not deem it of importance to enter into a discussion as to where the 'lost tribes' of Israel are to be sought. It may or it may not be true, as some claim, that these 'lost tribes' are traceable to certain civilised nations of the present day. But though some of the suggested proofs are not unreasonable, yet, as a whole, it is largely inference and guess-work. But should it yet be clearly demonstrated that some of the civilised nations are descendants of the lost tribes, it would prove *no advantage* to them under the 'heavenly,' 'high' calling, which, since their national rejection, knows no difference between Jew and Greek, bond and free. Should such evidence ever become clear (which as yet it is not), it would be in perfect harmony with the prophecies and promises relating to that nation yet awaiting fulfilment in and under the earthly phase of the kingdom."

The writer does not seem to be in a position to form, and much less to express, an opinion; because it is evident from the above, and many other statements in the book, that he has no idea of the different destinies of Israel and of Judah, and, therefore, cannot understand the evidence of prophecy fulfilled with respect to Israel. As to the distinction between the earthly and spiritual phase of the kingdom, we do not find it in our blessed Lord's words, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof." As to the demonstration from sources, which are other than Scriptural, the onus clearly lies upon those who oppose, to show that those who made the British nation did not come from the Caspian Sea.

There are other lessons to be learned from this book, and they are lessons of caution; it is particularly with reference to these that I write this notice. It may be assumed by many, that a looking for the coming and kingdom of the Lord Jesus Christ implies the recognition of His Godhead. The Socinian controversy hitherto has touched but little upon eschatological subjects. But here we have the Arian heresy in connection with the hope of the "Millennial Dawn." The author implicitly, but not directly, assumes that He whom we worship as the second Person of the ever-blessed Trinity, was created and raised to a Divine position, and that each faithful member of the Church will be similarly dealt with. He ignores the personality and Godhead of the Holy Spirit, and the actual birth from above, as well as the necessity for any atonement which was not satisfied by the physical death of the man Christ Jesus. Thus it is, that the insidious error of Arianism is again arising, and veiling itself under the guise of an expectation of the coming and kingdom of the Lord Jesus Christ.

The witnesses to the truth of God towards Israel, and His faithfulness to His promises, which have been "confirmed in Christ" (as well as those, who, while not accepting the Identity, are yet looking earnestly into the future), must henceforth remember that the expectations of "Millennial Dawn" is not a certain evidence that those who teach it hold the Catholic faith, and that our position must be carefully guarded against any fellowship with those who practically deny that the nation of Israel was redeemed, or the sin of the world atoned for, by anything less in value than the blood-shedding of the co-equal Son, the Lord and Saviour Jesus Christ, "the Lamb of God, which taketh away the sins of the world." He only could atone for Israel's sin. In the covenant made with Him only can she be restored. The fulness of pardon can flow only from Him. In His righteousness alone is there acceptance. In Him is the love of God manifested. "No divinity, no atonement," is as true for the covenant people, as it is for every son of Adam whom the Divine atonement has restored.

## A DANE ON THE ENGLISH LANGUAGE.

"Progress in Language, with Special Reference to English." By Otto Jespersen, Ph. Dr. (Swan Sonnenschein and Co). Professor Jespersen finds English to be the best language for examination by the student who wishes to "form an independent opinion on the life and development of language in general." It has a literature extending over a thousand years, and it is illustrated by many cognate tongues which are themselves favourable for purposes of study. He makes it, accordingly, the basis of this highly interesting treatise, using it, by the way, with an ease and an accuracy which many natives fail to reach, and which are really surprising in a foreigner. His work is, for the most part, too technical for discussion in these columns. We may note, however, his common-sense view of the question, Which form of language is the more deserving of admiration—the highly inflected Greek or Latin, or English which has now got rid as much, one might say, as is possible to any language, of all inflection? Our professor decides the question in our favour. Economy, flexibility, practical utility, are all on the side of English. Compare Latin with English in respect of inflexion. Mr. Roby, in his exhaustive Latin Grammar, devotes his first volume to "Sounds, Inflexions, Word Formation." Inflexions proper occupy, it will be found, more than one hundred and fifty pages. Into how small a space might be put all that corresponds to this in English! A list of plurals which change the word itself, the "s" of the possessive case, the rule of comparison, a verb-conjugation of the simplest, the pronoun declensions, and a list of strong verbs, about make up the whole. A language so delightedly easy would have conquered the world had not the principle of compensation intervened. The pronunciation is so intolerably difficult that nearly all the advantage of its structural simplicity is lost.—*Westminster Gazette*, March 23, 1895.

North of England Council.—Change of address,—All communications for the above Council must in future be addressed to the Hon. Sec., Mr. Jos. Hayden, 2, Grant Street, Commercial Road, Halifax.

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# AFRICA.

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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 MEDITERRANEAN SQUADRON AT ALEXANDRIA.

THE arrival of the British Fleet at Alexandria, on the afternoon of May 26th last, was a remarkable event. Since 1882, when the forts were bombarded, and Alexandria saw what the destructive power of British ships really was, the place, and all Egypt with it, has not had the strength of Great Britain so visibly and palpably brought before it. On the recent occasion the admiral in command was Sir Michael Culme Seymour. The fleet consisted of 20 war-ships, eight of which were battle-ships, four cruisers, seven torpedo-cruisers, gunboats, &c., besides the sloop Dolphin, which is always stationed in Alexandria Harbour. No wonder great enthusiasm was felt by the British residents, and Europeans of other nationalities in Alexandria, in consequence of the event. Public entertainments were organised on a liberal scale to welcome the officers and men of the fleet. A ball for the officers, to which 1,200 were invited; and a public entertainment on shore to 2,000 warrant officers and men, were a part of the programme. The remarks of the *Times* correspondent at Alexandria, dated May 27th, were as follows:—

A profound impression has been made upon both Europeans and natives by the powerful fleet now at anchor here, which furnishes a practical proof of the extent to which England has increased her naval power in the Mediterranean. The combined tonnage of the ships is nearly twice that of the fleet which bombarded Alexandria in 1882, and their offensive power is relatively much greater, while numerically they constitute only two-thirds of the Mediterranean fleet.

The sight of eight of our best battle-ships near the harbour must have had a steadying effect on the rabble of natives in Alexandria, who seem just now to be disaffected to the British protectorate. No doubt the ships were sent there to remind the young Khedive and his turbulent countrymen that the British Government are not to be trifled with, but mean to stay in Egypt till the work they have undertaken to do is done. Meanwhile that work is being carried on by British functionaries as if they despised all opposition, and cared not that the French are doing their best to set the natives against our protectorate, and all that it involves. In the first place, as the *Times* points out, we govern Egypt in conditions of the most anomalous kind. To rule Egypt we employ a very few civilians, and rely upon the strength of a mere handful of British soldiers to defend them. We allow native officials to help us, and put up with their steady resistance to our plans. We tolerate a native press, directed mostly by French writers, "who do not recognise a single canon of decency or fair-play." The ignorant populace of the delta are quite unaware of the power we can call to our defence in case of need, and, therefore, just to afford the Egyptians a salutary object-lesson now and then, we send the British fleet, or a part of it rather, to represent our physical strength, and to remind the dangerous classes that the power which is labouring for their benefit is really the strongest on earth. The scurrilous native, or French press, has changed its tone since the fleet arrived, and is trying to persuade the natives that, though the ships are, indeed, very powerful, they have gone to Egypt only to make further aggressions. The people are warned, therefore, not to encourage or welcome the British sailors, but to ignore them. In vain! The fleet has already produced "a profound impression," and carried out the object for which it was ordered to spend a week in and near Alexandria harbour. "It is useful," says the *Times*, "to give the Egyptian people sometimes proofs such as they can appreciate, that the system of rule from which they derive inestimable benefits, rests upon a foundation of ample breadth and solidity."

The *St. James's Gazette*, of May 30th, wrote on the the same subject, and treated it in a somewhat different manner. A Frenchman's impressions are quoted, and these indicate that the mighty naval power he saw gathered together in the harbour of Alexandria brought before his

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imagination the immense size of the Empire it represented, as well as the "little island," which is the heart and centre of that great dominion. He saw, in fact, the nation lost in the fogs of the North, with the company of loyal daughters surrounding it as an "escort," faithful to their old mother in the West. The words were these:—

Yesterday two thousand seamen and marines landed from Sir Michael Culme Seymour's fleet at Alexandria, and marched through the town. The visit of this great fleet to Egyptain waters seems to have impressed both natives and foreign residents a good deal. One of the French newspapers quoted by the *Daily Telegraph* makes an acute and striking observation on the subject. What, it says, is calculated to move men's minds more than this outward display is the idea of that immense Empire which has for its centre, its focus, its summit, its heart, a little island lost in the Northern fogs, whose affairs are managed by five or six gentlemen sitting in Downing-street in their frock-coats.

Rather, we should say, that the immense Empire which the fleet represented to the French writer's mind was the House of Israel, whose affairs are managed, not by five or six gentlemen in Downing-street, but by the Lord God of His chosen people Israel, who promised to Abraham, their forefather, that he would "set them on high above all the nations of the earth"; "spread them abroad to the West, and to the East, to the North, and to the South"; make them "the heir of the world"; the "possessors of the Gate of their enemies," therefore, the mistress of the seas, and the Lord's missionary agents "to all the nations, families, and kindreds of the earth" (Deut. xxviii. 1—13, Gen. xxviii. 14, xxii. 17, 18, Rom. iv. 13). These were the facts which the sight he saw should have taught the French journalist in Egypt. God often works in His people's favour by the impression which *prestige* produces on the minds of the enemies of Israel. It was so in Moses' days, as Deut. ii. 25 shows: "This day," he said to Israel, "will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee." In Joshua ii. 9, Rahab, the harlot, described the way in which the "terror" affected the people of Jericho, making all the inhabitants of the land to faint because of Israel. This "terror" is working still, and its effects are visible at Alexandria, where the sight of the British fleet suffices to create "a profound impression," and leads men to realise the might of that Empire which is planted in all lands by God Himself, and rules all seas. To the Lord be all the glory!

## THE REFORMS IN EGYPT.

THE following, taken from the public records in the Foreign Office, was quoted by the *Standard*, of June 10th, and we reproduce them as interesting to our readers:—

"Lord Cromer has sent to the Foreign Office a report on the progress of reorganisation in Egypt since the British occupation in 1882, the result of investigations made during a tour by Mr. Villiers Stuart last winter, and this has just been presented to Parliament. 'The general conclusion at which I have arrived from my inquiries in Upper Egypt,' says Mr. Villiers Stuart, 'is that, though much has been done, the condition of the people greatly ameliorated, and their worst grievances to a considerable extent redressed, yet much remains to be done. The effects of centuries of misgovernment cannot be effaced in a dozen years. A couple of generations would be needed to enable the reforms already effected to take root and acquire permanence; were the country left to itself now, it would quickly relapse, the old grievances would be revived, the old abuses would be restored, the new lessons forgotten, and its last state might well be worst than its first. It is wonderful that so much has been accomplished within the short space of twelve years, especially in view of the political difficulties and the artificial obstacles which have been placed in our way. Our hands have been tied by international compacts, designed, perhaps, partly for the benefit of Egypt, but which have proved her grievous misfortune. We have had to work in manacles and fetters. How much more would have been accomplished if we had had a free hand? I may adduce, in illustration, the case of that work so all-important to Upper Egypt—its irrigation. It is comparatively poor, and will continue to be poor, because, for want of irrigation, its cultivators can only extract one crop a year from the soil instead of two or three, as in portions of Middle Egypt and throughout the Delta; and that one crop is not the most profitable. For instance, the peasants cannot raise cotton or sugar-cane, except to a very limited extent, by means of irrigation by hand ("shadoofs"), because their land is not embanked; they are, however, tantalised by seeing splendid crops of both these profitable staples grown in the neighbourhood on the Daira estates, where the farms are embanked, and where steam pumps furnish plenty of water. The single harvest they can reap consists of wheat, or maize, or beans, and, in a smaller way, onions or cucumbers and oil plants; but the average selling value of any one of these is below £5 an acre. The only profitable product they could grow—viz., tobacco—they are not allowed to grow now as they were formerly. It results from the above causes that the land-tax, which is easily met where two or three crops per annum are raised, can only be met by these poor people at the cost of almost the entire clear profit of their farms.' Mr. Villiers Stuart proceeds: 'But we are hampered in our efforts to rescue Upper Egypt from the poverty referred to by the necessity of obtaining the sanction of other European Powers before we can either avail ourselves of the surplus of £3,500,000 accumulated by the able financial management of the existing British advisers of the Egyptian Government, or resort to the alternative expedient of a loan, which, for such a praiseworthy and reproductive object, would be most favourably received on the bourses of Europe, and could be obtained at a low rate of interest. The compensation for falling prices, which the villagers suggest themselves, is the restoration of the privilege of growing tobacco. But it must be borne in mind that it was the establishment of the tobacco monopoly that rendered it possible to reduce the land-tax in these very provinces by 30 per cent. I am well aware that this is a difficult and complicated question, and has been under the careful consideration of the Ministry of Finance, and that men of great ability have gone deeply into the statistics bearing upon it. I am also aware that it has been under your Lordship's consideration, and that, should it prove possible to make any concession to popular wishes, consistently with fiscal necessities, such concession will be made. I shall not, therefore, venture to express any opinion on the subject, but have, nevertheless, thought it my duty to report the representations made to me by the villagers of Middle, and more especially of Upper, Egypt with reference to the privilege of growing tobacco. One difficulty is the fact that the quality of native tobacco is inferior, and that no market can be found for it outside the Egyptian lower classes. It is possible that the College of Agriculture may

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discover some means of improving its quality and rendering it marketable—for instance, the scarcity of phosphates in the soil, which is one cause of the inferiority, might be remedied by artificial manures. The present tobacco monopoly produces a revenue of £900,000; great caution, therefore, would be necessary in interfering with it.'

"'There is another expedient for relieving the peasantry of Upper Egypt from taxation—excessive under present circumstances—and that is the equalisation of the land-tax and the abolition of the immunities enjoyed by the wealthy classes. I am aware that this reform is surrounded by great political difficulties, owing to the influential position of the classes who enjoy these exemptions; another grievance, which has been dwelt upon again and again by the agricultural portion of the population, both of Upper and Lower Egypt, is the exemptions enjoyed by Europeans, I have heard much of these from the natives, but have made little reference to their complaints on this score, as I am fully aware of the difficulties opposed to their redress, owing to the conditions with which our administration is hampered at every step. Nevertheless, there have been some reforms in this direction; for instance, Europeans now pay house-tax, which they did not do a few years ago. I visited Egypt repeatedly before the dual control, and during the dual control, and can state that the grievances which have been reformed by us all continued to exist under the dual control. Unjust taxation, the levying of which bristled with wrongs and oppression; the horrors of the prisons, the corrupt administration of justice, the abuses and cruelties connected with the corvée, the application of forced labour to the sugar factories and to the private purposes of the wealthy and influential. These evils, and many more which I could quote, continued to thrive and flourish until we undertook the work of reform; since then the worst of them have been remedied. Taxes are collected honestly and with humane consideration for the convenience of the people. The prisons are managed well and on sound principles. Justice is administered with much greater impartiality than before, and is no longer at the service of the highest bidder. The corvée is limited to its legitimate purposes, but still needs some reform. The finances are managed skilfully, and their condition to-day presents a striking contrast to that which prevailed twelve years ago. This is attested by the splendid surplus in hand, and by the low rate of interest which the Egyptian Debt now pays.'

"In a separate and later report on the Delta, Mr. Villiers Stuart says: 'I visited portions of the provinces of Menoufieh, Kalioubieh, and Sharkieh, also of Dakalieh. I saw some of the new canals, and also the important engineering operations at the Barrage, spanning the two main branches of the Nile, which terminate respectively at Rosetta and Damietta. These have resulted in holding up the waters, and in raising the river level above the dam many feet, so that the canals below are kept full, even at low Nile. On occasion of my previous visit, twelve years ago, the cultivators complained that the canals ran dry prematurely, thereby much diminishing the produce of their lands and the quantity and quality of their crops. Native landowners whom I questioned stated that they had now no complaint to make on this score. They also admitted that many important reforms had been carried out since 1883 in the collection of taxes—the equitable adjustment of the corvée, the administration of justice, the abolition of the sheep-tax, the suppression of the compulsory purchase of salt, the only drawback being the fall in prices of cotton and cereals, but this was partially compensated by the increased quantities which improved irrigation had enabled them to raise. The remissiou of the sheep-tax had also been an important benefit to them. As regards prices, the changes are not all in the adverse direction. I can remember on the occasion of my first visit to Egypt, many years ago, that the price of a sheep was 4s.; the present price is from 16s. to 20s. At the time I refer to the regulation price of a fowl was 1d. or 2d; it is now fully five times that amount. On the other hand, clothes are cheaper now than they were then. Speaking generally, there can be no doubt that the population of the Delta is now far better off than formerly. One sees the evidences of this fact at every turn: they are better dressed, and they can afford better furniture, and the outward signs of prosperity are to be observed in every direction. The population has undoubtedly increased, and flocks and herds are more numerous than they were in 1883. Amongst the agricultural population of the Delta there is no wish for any change nor any political restlessness; such symptoms are limited to certain classes in Cairo and Alexandria. I have failed to meet with anything of the kind in the provinces. Such disaffection as exist is to be found not amongst the agricultural classes, who form the great bulk of the population of Egypt, but amongst the small minority of the privileged classes, who formerly were the oppressors of the masses whom we have rescued from the misgovernment and corruption of the past. We have the gratitude of the victims, though the minority above referred to may not soon forgive us for having deprived them of the despotic power which they found so profitable.'"

The above clearly shows how greatly Israel has blessed and striven to heal the sores of Egypt. We are hampered at every step by France, who is jealous of our success and her own folly in giving up the defence of Egypt in 1882 to our own unaided arms. But God has been guiding us all through, according to His promise in Isa. xlii. 16 (R.V.), and on the whole, as we see, our progress in effecting our object is fairly satisfactory.

Mr. Villiers Stuart, it will be seen, does not anticipate that the British superintendence of Egypt can cease in a short time. He regards our twelve years' experience in Egypt as altogether insufficient to produce any permanent effect, since the Egyptians have suffered from centuries of misgovernment, and these cannot be effaced in a dozen years of such reformation as we have been able to afford them. Our position in Egypt is distinctly prophetical, and we rejoice to know that God is using us to carry out the predicted functions of Israel there. But men with the Bible and facts before them refuse to see, and cannot perceive that these things are proofs that the British are Israel. The truth is now revealed, however, and men reject it to their own loss.

## "THE PRESENT SIGNS OF THE TIMES."

*A Sermon by the* REV. R. MIDDLETON, *Vicar of St. Martin-at-Oak, Norwich.*

A SERMON which has arrived at its fourth edition, and its thirty-first thousand, must be a remarkable production and popular with the reading public. The subject, of course, is attractive, being "The Present Signs of the Times: Showing the Near Approach of Our Lord and Saviour Jesus Christ." The text was, "The coming of the Lord draweth nigh" (James v. 8). The little work, extending to only eighteen pages, published by Jarrold and Sons, Warwick-

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lane, E.C., at one penny, could hardly (we thought) have reference to the "present signs" of the times, without some allusion to the Lost House of Israel, in connection with the return of the Jews to their land. We made sure there would be some notice of the House of Joseph, but were disappointed.

There is much about the Jews on pages 5 and 16 which some friend has scored for us to attract attention, but, alas! not a word about the Lord's "firstborn," Ephraim, without whom the House of Judah never can see their land again with the Lord's blessing accompanying them (Jer. xxxi. 9; iii 18).

The very first of Mr. Middleton's present signs has reference to the attitude and proceedings of the Jews. He sketches their history from the time when they fell by the edge of the sword at the siege of Jerusalem, according to the prophecies; he reviews their miserable captivity since, without a home or country for centuries. He notices that Jerusalem is trodden down of the Gentiles, and has been so since A.D. 70, and he points to the return in numbers of the Jews to Jerusalem under stress of Russian persecution. No less than 120,000 Jews, he declares, are already back in Palestine, and 40,000 of these are congregated in Jerusalem itself. The Turks who used before October, 1892, to restrict the Jews from acquiring land in Palestine or settling in Jerusalem allow them to do so now. The railway from Jaffa to Jerusalem now in use has aided the movement, he declares, and there are now three times as many Jews in Palestine who have returned as were restored during the return from the Babylonian captivity. "Everything," says our author, "seems to prepare the way for the Jews to possess their own land." Mr. Middleton does not hesitate about that! Palestine is, he says, the property of the Jews, and they are going to re-people it. His authority is Isa. lxvi. "and elsewhere." Where in that chapter his views are corroborated we fail to see. In the restoration Jerusalem does not fall to Judah, but to Benjamin, and Benjamin was one of the Ten-tribed House of Joseph (2 Sam. xix. 16, 20; Ezek. xlviii. 7—23). The Rev. C. Hickson showed us that in the BANNER some years ago. The nations, says the author, may yet unite, and do much important work in restoring the Jews to Palestine.

The Scriptural fact, which it is strange a clergyman of the Church should overlook, does not give Palestine to the Jews. It gives it to the thirteen tribes, including Levi as a tribe. The Jews get only one-thirteenth of the whole land, and in the return they take a subdued and secondary part. Ezek. xxxvii. 15—28 teaches us that, so does Jer. iii. 18, also Isa. xviii. 1, 7, and Zech. x. 6—9. Judah has to walk to Israel's House before the return, after which they return together. Ephraim rejoices then in the Lord. They shall be like a mighty man. Their heart shall rejoice as through wine; for they are redeemed, and sown by the Lord among the people. They remember Him in far countries. Them will the Lord strengthen, and they shall walk up and down in His name, saith the Lord" (Zech. x. 9—12).

In reading the vicar's sermon, we have felt that his strange neglect of God's people, Ephraim, deprives his sermon of half its value. The presence of Israel in Britain would give him confidence where now he sees only gloom and foreboding of national evil. There are times of trouble coming, no doubt. "Jacob's trouble" is before us (Jer. xxx. 7). But what of that? The promise is given us with the prophecy, "But he shall be saved out of it." Our Lord foresaw this evil day's approach, and in Luke xxi. 25 He described "the present signs" of it as He saw it coming. "Signs in the sun, and in the moon, and in the stars; and upon earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken." Our Lord surveys the terrors of that time, but bids His believing people cheer up: "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

The sermon we have been noticing is no doubt a useful and startling publication suited to the times in which we are living. Times of crisis and of change are before us, and there are perils on all sides. We need to see the faithfulness of God to His people Israel in order to understand our own and our country's security during the approaching cataclysm. Our nation will need then the baptism of the Holy Spirit promised to Israel exclusively in Jer. xxxi. 33, 34, and Heb. viii. 10, 12.

With the quotation of a few remarkable passages in Mr. Middleton's sermon, we conclude the notice of an earnest discourse which would have had even a larger circulation had he not ignored Israel, the chosen of God and His firstborn. In regard to the present warlike preparation of the nations, the preacher said:—

"The next sign I would draw your attention to is the prophecy in Dan. xii. 1: 'There shall be a time of trouble such as never was since there was a nation, even to that same time.' Mark xiii. 8, Matt. xxiv. 7, St. Luke xxi. 10: 'Nation shall rise against nation, and kingdom against kingdom.' This seems to imply war on a large scale, perhaps almost universal. And does such an outbreak seem impossible at the present moment? Alas! no. Look around at the hideous syndicates, cotton rings, etc., all bespeak in unmistakable tones the spirit of the age. In addition to all this, there is the dark spirit of violent discontent showing itself in organised forces in every civilised nation. 'Europe is honeycombed with secret societies,' said Lord Beaconsfield, and we know it to be but too true. Russian has its Nihilism, which is aiming its deadly blows against the throne and the present Constitution, using any means, however violent, for the accomplishment of its aims. France has its Communism, which has not in times past scrupled to shed rivers of blood; Ireland has its Fenianism; England is largely permeated with a rank Socialism, having for its avowed object the overthrow of ancient institutions and the infusion of a Communistic spirit amongst the people; while Anarchism is making its heavy hand felt by its bombs, its dastardly plots, its daring deeds in many nations, culminating only the other day in the death of President Carnot by an Anarchist assassin. And, oh! what unrest is there displayed in the constant and disastrous conflicts between capital and labour, bringing wretchedness, misery, starvation, bitterness of feeling, and often violence in their wake, besides ruining the trade of the countries.

Again he writes:—

"And do you know that one of the great prophecies is, that knowledge shall be increased? Dan. xii. 4: 'Many shall run to and fro, and knowledge shall be increased.' The running to and fro reminds me again of the prophecy of the last days about the railways in Nahum ii. 3, 4: 'The chariots shall be with fiery torches in the day of His preparation; . . . they shall seem like torches, they shall run like the lightnings.' And are we not justified in saying that the wondrous railway systems, spreading like networks all over the civilised world, 'running like the lightnings,' North,

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South, East, West, carrying vast multitudes of human beings in every direction, is a distinct fulfilment of this prophecy? In addition to this, we have the steamships with their wondrous speed on the sea, almost competing with the railways in their rapid passages. And of the increase of knowledge, it is almost too apparent to speak to you about. First, the great knowledge of the Word of God, and especially with regard to the particular prophecies of Daniel. Commentaries, treatises, books of various sizes have been issued by the score, as the Bible study has proceeded with restless activity this last half century. And running parallel with this Bible study, secular knowledge has been marvellously developed. Scientific societies have spent large sums of money and gathered together the greatest intellects with the object of penetrating the secrets of astronomy, geology, botany, zoology, chemistry, electricity, etc., etc., and with the most signal success. Education taken up by the Government has given a wonderful impetus and encourgement to many to study who otherwise could not have done so. Truly knowledge in all the sciences and arts has been greatly increased, probably more so this last half century than all the previous centuries put together."

And yet with these and many other "present signs" to guide him, the reverend preacher has not the slightest notion that the Lost Ten Tribes of Israel are in existence, still less that the British people are they.

## "THE GATES OF ENTRANCE TO THE COMMERCE OF THE EAST."

THE use of the word "Gates," whether of entrance or exit into a land or ocean, is becoming common in our secular journals as the most expressive available to represent the facts of the present hour. The *Times* uses the expression in its sub-leader of May 24th last, when discussing the objects of the deputation which waited on Lord Rosebery on that date, to recommend to his consideration the proposal which was suggested at the Ottawa Conference regarding the construction of a fast Atlantic and Pacific Mail Service, passing entirely between British ports, and over oceans where our influence is predominant. "The harbours of Puget Sound," said the *Times*, "have their full value only when they are regarded as Gates of entrance to the commerce of the East, and the Canadian statesmen of to-day do but complete the policy of their predecessors when they seek to continue upon the ocean the imperial connection already made by land" by means of their splendid railway from ocean to ocean, right across the Dominion.

The object of the movement is to awaken in the countries lying on the Pacific a great civilisation, like that the world sees on the borders of the Mediterranean and the Atlantic. With China and Japan opening their ports to the commerce of the West, with Russia rapidly becoming a Pacific Power, and Australia, New Zealand, and Tasmania all eager for new markets and commercial activity, it is plain that we are on the confines of great events, at the head of which Canada desires that the mother country shall lead. Canada has united her Eastern and Western ports by her self-made railway of 3,500 miles long; and Canada and Australia between them have started a line of fine fast steamers to carry on their commercial operations with each other between the North and South Pacific Oceans, while Canada has placed a line of steamers between China and Japan, and her own Western port in Vancouver. The Colonies having done so much, now come to us and point out, that, as we shall benefit by what they have organised, it is but fair that we should pay a portion of the annual cost. These will come on the whole to about £300,000 a year. Canada undertakes the larger portion. They have, by their Parliamentry vote, assumed the provision of £175,000, New South Wales agrees to find £10,000, New Zealand £20,000. The quota which is asked of the British Government is £75,000. The other Australian Governments, it is understood, will make up the £20,000 wanted, provided the British Government will contribute the share requested. The *Times*, highly approving of the scheme, adds these words :—

"Assuming that an extra provision must be made for this purpose in the yearly Estimates, we hold that £100,000 expended annually upon the establishment of this mail service and the Pacific cable, which will doubtless be regarded by the Colonies as an almost necessary accompaniment to the scheme, would be amply repaid by the substantial advantages of improved communication. It may be worth while to point out that the sum is identical in amount with the annual grant in aid made for the administration of Bechuanaland. A readjustment which would give the Bechuanaland Crown Colony to the Cape and the Protectorate to the Chartered Company, setting free the sum which the maintenance of these dependencies now costs, to be used for the purpose of strengthening the attachment of the Colonies of Australasia and Canada to the United Kingdom, at the same time that British influence is developed in the Pacific, would seem, from the Imperial point of view, to be well worth making."

We may take it for granted, then, that in the face of the steps already taken by our daughter nations, our own people will gladly undertake the expenditure asked, to obtain such vast advantages as those that this scheme holds out. "The power to get wealth" will be vastly enhanced by facilitating the exchange of commodities between distant Australia, Canada, and our own Islands. A vast trade must spring up between China, Japan, and Canada (with Australia), which is sure to add to our own nation's wealth, and strengthen the combined power of three such States as the British, Canadian, and Australasian Israelites.

Reflecting on the facts, one cannot but be struck with the wonderful way in which God adds to the power, wealth, and influence of the British, His people Israel. Canada He removed from the power of the French, and conferred it on us. In due time He caused our Canadian daughter to grow in wealth and strength, and showed her what stores of riches He had given her in the mines of the best steam coal laid up for her throughout her territories, from East to West. Then He caused her to build the great Canadian Pacific Railway, connecting the Atlantic with the Pacific, and to-day the consequences of this enterprise are seen. The vast trade which is certain to spring up between Canada and the East, as well as between Australia and New Zealand, with Canada, the United States, and Great Britain, is practically without limitation, and is sure to lead to the aggrandisement of the Anglo-Saxon British race, in accordance with the prophecy in Deut. xxviii. 1, 13, which sets "Israel-obedient high above all the nations of the earth," non-Israelite by origin. The only doubt is whether the Government just now in power, with Lord Rosebery at its head, is strong enough to venture even on an expenditure of £75,000 a year. It has not the energy to build the Uganda and Coast Railway, without which the new Protectorate there is certainly without value to the nation. And, it may

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be, the efforts to subsidise the new line of steamers in the Pacific may prove to be beyond the strength of what appears to be a moribund ministry. Whatever may be its fate as an administration, we rejoice to know that our matters are in the hands of God. He is our national, as well as our individual, Guide; and He will make plain what is now dark and gloomy, and will never leave us, or forsake us (Isa. xlii. 16).

Since the above was written, the Government has fallen. We cannot but rejoice and be thankful.

## THE PERMANENT UNITY OF THE BRITISH EMPIRE.

(*Concluded from page 277.*)

MR. SPENCER WILKINSON.

"MR. SPENCER WILKINSON, who also met with a warm greeting, then addressed the meeting. He was sure, he said, that the opportunity they had had of hearing the views of a veteran statesman of the Colonial Empire upon the relation between England and her colonies was one which none of them would ever forget. (Applause.) It had been a great pleasure to him to hear the words which had fallen from Sir George Grey, the result of his wisdom and experience. After they had heard the views of the statesman, it was with great hesitation that he, as a student, attempted to address them. They in their Leeds Imperial Federation League aimed, as he understood it, at trying to find an outward and visible form for that political unity to which was given the name of the British Empire. He would not attempt to go into the possibilities of such a political federation. His purpose, rather, was to ask them, as it were, to join him in the attempt to lay out widely and to dig down deep the foundations of their federation, by examining and seeing whether they could find those natural laws of the political world upon which such a unity as the federated British Empire must rest. If they began by making a brief survey of what the British Empire was, what was the first point that must impress them? It was that the connection between it, the way from one part of the Empire to another, was always by sea. When they took a survey of the whole, they found that it touched, as it were, upon the fringe of every continent, that it embraced dominions in every sea, and that the only possible connection between one part and another of this Empire was the oceans. This survey thus led them naturally to the reflection that the origin of this Empire was from the sea. It was from the maritime energies of this country that the Empire had been gradually built up, and he should, therefore, ask them to consider what were the laws which governed the application of those energies. He should not then, however, attempt to exhaust that subject, but only look at it from one or two aspects. When they spoke of the preservation and maintenance of a united Empire, they meant it in two different senses. They meant, in the first place, the expression of their hope, and of that confidence which Sir George Grey had shown, that there need be in the future no cause of disunion or of disagreement between the different countries which went to make up the Empire of which they were all citizens. But when they spoke of the maintenance of the unity of the Empire, they had also to consider the possibility of a hindrance of that continued unity which might be offered by other nations not of their race or Empire. Therefore, they had to regard the possibilities of their having to maintain the unity of the Empire in case of conflict with other nations, and he would have to ask them to consider rather the possibilities of conflict, than those peaceful possibilities upon which they all dwelt with such satisfaction. He had mentioned what was familiar to them all, that the British Empire was founded upon the maritime energies of the country, and he should have to look for a moment at the operation of the maritime energies in that disagreeable state which was called war. Taking, as an example of the value of a well equipped fleet, what has recently been happening in the East, Mr. Wilkinson said that the case of Japan illustrated what he believed to be the natural law which was the first of those to which he wished to call their attention. It was that an insular State could not, in the long run, maintain its independence, unless its maritime power was sufficient in the case of war to ensure to it the command of the seas. (Applause.) He must ask them to be good enough to assume that this could be proved to demonstration. Let them, then, look for a moment at the consequences of this state of things which he called the command of the seas. The Power which had the command of the seas could undertake any maritime operation it liked against its enemies; it could transport troops to any part of the sea, and land them upon any coast, for it was always possible for a fleet to move faster than an army. In fact, the command of the sea gave control of all the coast line of the world. If, then, they applied the first law to our own country, the history of England from the time of the Armada down to the present time, in her foreign relations, showed that she had from time to time been engaged in conflicts the object of which on the part of the enemy was to interfere with the independence of England, and the object of this country was to assert that independence. Since 1815 the coasts of the world had been open to the English in a way in which they were open to nobody else, and it was upon this result of the command of the seas that was based the growth of the great Empire which had been described. He now would put a proposition before them, which might occasion some surprise, but he asked them to think about it, and to turn the matter over at their leisure, and see whether the view he put before them was consistent with the evidence. Did they think it would have been possible for the Japanese to have achieved such remarkable and rapid successes if the Chinese Empire had been organised or its resources utilised by thorough scientific preparation? Then, look at the case of our own island. Great Britain was the neighbour of a continent in which were contained all the great civilised powers of the world, except such as were their own off-shoots. They would agree with him that it would not have been practicable in the past centuries for Great Britain, large though its maritime power had always been, to have sustained a maritime conflict against a united Europe which was agreed to carry on a maritime opposition against it. It was only because the energies of her enemies had been divided that it had been possible for Great Britain to win the victory at sea. The command of the sea, the maritime supremacy which we had possessed, gave us the command not merely of the uncivilised coasts of the world, but made it possible for us to land an army on any part of the European continent wherever it suited us. Thus England had an additional power of constraint upon any country against which she chose to operate in that manner. (Applause.) It would be evident, however, that to-day it remained as true as it was then; that great as was the power at sea of this country, it would not be possible for this country to retain command of the sea and retain its maritime supremacy if the nations of the Continent found themselves

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in agreement that that supremacy was something disagreeable and dangerous to them, and were united in the attempt to put an end to it. The resources of this country were not adequate to a struggle with the united nations of the Continent. Therefore, if we wished to maintain that maritime supremacy, upon which, as he thought, was clear to them all, depended the preservation of the unity between ourselves and the colonies, it was not sufficient to insure it for us to say we would build a very strong navy, desirable, excellent, and necessary thing as that was. We must do something more. We must so conduct our policy that the civilised Powers should not find it possible to be agreed that the maritime supremacy of England was disagreeable and inconvenient to them. What did that mean? It meant, in one word, which Sir George Grey had already used to describe the true foundation of our great Empire, that our policy must be a policy of justice. That which in the long run appealed to the whole of the civilised countries was certainly just. And if our policy were based upon righteousness, he did not believe it would be possible that a combination of a great number of the civilised powers would arise to oppose it or to put an end to our maritime supremacy, because in that case our maritime power would be wisely and justly used for the benefit of humanity. If the League were to go on, as he hoped it would go on, working towards the better realisation of the unity of this Empire, he believed that it would be useful for them to bear in mind and more closely and deeply to examine the principles he had endeavoured briefly to lay before them, in order that they might feel that their efforts were guided not merely by true principles and sound laws, but based upon the actual experience and history of our own nation in the past. (Loud applause.)

## THE GREAT NATION, WHICH IS A WISE AND UNDERSTANDING PEOPLE.

THE first lesson read in the Churches of this land on Sunday morning, May 12th last, must have reminded many of the worshippers of our views in regard to the British nation and its Hebrew origin. "The statutes and the judgments" taught to the tribes in the wilderness were those God Himself dictated to Moses, His servant. By them the people were to live if they obeyed them. "Keep, therefore, and do them," said Moses, in Deut. iv. 6; "for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." "For what nation is so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

The laws and statutes of the British people of the United Kingdom are, as foreign writers admit, founded on the laws of Sinai. The same spirit actuates them, and they are founded on equity which also distinguishes the laws and statutes of Moses, the lawgiver of Israel. This fact is the admiration of foreign nations, who have borrowed from our institutions the spirit of our laws, even groping after the Sabbath, which some of them begin to see was made for man (but not man for the Sabbath), though the Germans, who wish most for its benefits, will in nowise keep it holy, according to the commandment given to Israel. These thus show that they are not Israel, but they testify that the mode we keep the day holy is objectionable to them, and thus bear witness that the British are the chosen people of God, but that they themselves are not. "Israel obedient" to the law of God, and obedient to His statutes, is declared by verse 8 to be the greatest of the nations. No other nation has laws like these God-given ones. Theirs is the only nation, further, which has God nigh to them, answering all their supplications, which are according to His will.

Here, then, are privileges which attach to us, being Israel, which our opponents ought to recognise. They have a code of laws founded on those given at Sinai and in the wilderness, and they are the admiration of the world, which recognises that ours must be "a wise and understanding people." We have God nigh unto us, as Psa. cxlviii. 14 also declares, respecting Israel. And we are a great and mighty nation by reason of our possession of these two unique privileges. Those who reject Our Identity miss the comfort of these national blessings, which, however, our nation enjoys, whether men recognise them or not. They accept the benefits, but refuse even to acknowledge the Giver of their blessings, though they are patent to the most cursory examination. This nation, if Israel, is "a people of inheritance" to the Lord, as stated in verse 20 of Deut. iv. Surely it is no trifling privilege to be *that?* Our opponents do not carefully weigh matters, when they repudiate with scorn the splendid privileges God announces as our nation's birthright, and think nothing of the wonderful fact that, as Israel, we are constituted to the Lord "a people of inheritance, as it is this day." Our opponents are clearly under the impression that the Israelites were not to endure "for ever," since they have disappeared from view for the present, and do not ostensibly, as Israel, at this moment, respond to the promises. But they should consider how it has come to pass that even if Israel have disappeared, another nation, the British, are at the present moment in enjoyment of all the good things God promised to His chosen ones, and yet His character for faithfulness and consistency remains inviolate. Either we British do, as a nation, enjoy the Abrahamic blessings and Joseph's birthright, or we do not. It cannot be denied that we do enjoy them all. How, then, can we fail to be the Lost Tribes, those to whom the promises were given by Him who declares of Himself that "He is Jehovah, and He changeth not" (Mal. iii. 6)?

In regard to our spiritual blessings, we remember how the Rev. Vicar of Hull, the Rev. Mr. Kroenig, some years ago declared that the British were the *fac-simile* of Israel, as described in the Bible, in regard to spiritualities. Though he denied the Identity of the British with Lost Israel on grounds which we have often rebutted, his arguments vanish into thin air, when we add to the spiritual blessings he admits that we enjoy the many material gifts God bestowed exclusively on Israel, which have, in a miraculous and mysterious way, been made over also by the Lord to the British nation. These are the well-known gifts of a vastly redundant population, which is such a marked feature of our race: the Gates of our enemies, yielding the supremacy of the sea; the power to get wealth, which God uses to carry out His promises to the afterseed of Abraham; the Colonial Empire, developing into the company of nations, according to the prophecies; the heathen Empire, whose heritage was bestowed on Israel by Psa. cxi. 6, as a mark of the power of the Lord; the inviolability of their island home, according to 2 Sam. vii. 10; their unchangeable dynasty in the line of David, and their supremacy among the nations, as "the head, and not the tail," always "above only, and not beneath" them; "set high," by the Lord Himself, "above

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all the nations of the earth." A nation which has all these very peculiar and precious gifts straight from the hand of the Lord, besides the wonderful spiritual ones, which our adversaries freely admit we have in common with Israel of the prophecies, must be the Lost Ten Tribes of the Lord's inheritance, unless the prophets have prophesied falsely, and unless the Lord sware by Himself what He knew that He would not perform to His people Israel, which God forbid!

## ANGLO-ISRAEL 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).

OBJECT:—To assist in making known, by special means, the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 100 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid, as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South Africa, &c.

ONE HUNDRED AND THIRTY-NINTH MONTHLY REPORT.

THE following subscriptions and donations, received from May 18th to June 15th, are very gratefully acknowledged:—

| | Subscriptions. £ s. d. | Donations. £ s. d. |
|---|---|---|
| J. W. B., Opunake, N.Z. ... ... ... | | 0 10 0 |
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Total, £5 15s. 6d.

M. A. FITZPATRICK, *Hon. Treasurer.*

June 15th, 1895.

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 would go to Sowers who have not the means to defray any extra expense connected with them.

We would ask friends to bear in mind that when this Report comes to their hands, the time will be nearing for Mr. H. A. Marchant's little campaign to come off in Regent's-park. He hopes to be there to lecture on the 24th, 25th, and 26th July, and (D.V.) will be supported by an old friend and fellow-worker, Mr. Vince, of Ashurst Wood, East Grinstead, who has long been an active and devoted Sower.

## SOWING THE SEED.

The distribution of literature has been continued as usual during the past month to the various places in the British Empire, North, South, East, and West, and to the outlying spots, as recorded in previous Reports, and regularly also in the United States. The weekly issue of the BANNER OF ISRAEL has been kept up to 240, and of the *Covenant People*, monthly, 200. These latter, with other literature going out, make 130 packets in all.

Last month I referred to news from Pegu, where an earnest Sower from Moulmein, is now, who some years ago lived and worked in India. He mentions the arrival of literature, "safe to hand, for which many, many thanks. I will now be able to send out your silent messengers, to new stations where I have not sent them before." And he tells of the reception, with great delight and hearty thanks, of Anglo-Israel literature he had posted to India, his correspondent writing: "I do miss those nice meetings we used to have, being now more experienced in the faith of Jesus. If you can kindly send me other pamphlets on the subject (*i.e.*, of Israel) I shall feel exceedingly thankful. Our meetings in Bangalore are about the Lord Jesus Christ in connection with the establishment of His kingdom, and everything put forward that is unscriptural is rejected." A later letter from the same writer to our Sower gives us: "You would scarcely believe me when I tell you that as I posted my letter in the office a packet was awaiting me at home. Should you call this a coincidence, or an answer to prayer from the Lord, as I was thirsting for some papers from you regarding the Israelitish question. I did tear the packet open, and read with avidity. The present question under discussion is, whether the Lord is to establish His temporal kingdom on Mount Zion in reality, or whether a spiritual meaning is to be attached to *His kingdom*. We maintain the former, and scriptural is our proof. The Israelitish papers will greatly help us."

Some time back I had occasion to quote a letter from a Sower in New Zealand, living amidst many other people, far away from any church, and without any provision for services for the regular public worship of God, and entirely unprovided with any other spiritual ministration. I pointed out the great need, and showed the valuable aid to his fellow-creatures that our real Christian Sower was, who, studying for himself the Word of God, took pains to set it forth by word of mouth, and by the literature we sent him was supplementing the teaching he was able to give. Also by sending to people some distance away, he was able to induce others to read and study the Bible for themselves. Do our readers in the British Isles realise yet how many thousands of Israel, not a few of them being relatives of loved ones at home, are thus situated in far-off lands, out of the sound of the Gospel, out of the way probably, in many cases, of the example and influence of the power of Christianity brought into daily life. I want for us to remember the Sowers of our Fund who are trying to do what they can to show the Bible to be a Divine Book, designed to teach all people the will of God and the way of the Lord, for all time, certainly as we count time in our finite capacity, and maybe beyond; for who, as yet, sees to the end of all that is to be revealed through that Divine Book? I want for my readers also to help us all they can with their money, to continue to send far and wide the British-Israel literature that is opening out so much of Scripture truth that all Israel requires to know ere they can fully "witness" for God.

That cry from New Zealand has been echoed in a way from Burmah. See what our Sower in Pegu sends home to us. It may well stir the hearts of the good religious Societies who try to provide spiritual aid for British-Israel away from the home country, and may well stir us up who know what a power for good may be in the books and other smaller works, the "silent messengers" we trust God blessed, which will be distributed by our Sower's when we can supply them. Out of our Sowers' description of Pegu, I take these words: "Pegu was once a large walled city. It is now a small town, and in a very unsanitary condition. There is no church here, and the railway chaplain can only give us a service once a month. The Public Works Department will, however, soon be putting up a small wooden church, 40 feet long by 18 broad." This does not, of course, imply a resident clergyman, and where there has been little regular teaching there will but be a minute congregation. Our correspondent continues: "The American Baptists and the Methodists have missionaries,

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but only for the Burmese. It is strange that the Missions to India and Burmah seem to forget that our Lord said, 'Let the children first be fed,' and they neglect the *children* altogether. The American Baptists and Roman Catholics have each got chapels here, and the Musselmen have a mosque." Our friends, wherever the BANNER goes, will think of these things, I hope, and work and pray for Israel, as well as heartily for the heathen of other nations. On this point of work as *conscious* British-Israelites I hope to have a few words next month, and God grant that all we attempt shall tend to His glory.

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

Westgate-on-Sea, June 15th, 1895.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, 4, Westgate-road, Westgate-on-Sea; and by the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, the London and County Banking Company, Margate.

## ISRAEL'S SCRIPTURE AND PRAYER UNION.

ONE new member has joined since last month, making the total 1,545. The Secretary would be pleased to receive the names of any Identity believers who are searching the Bible, and are willing to join us in prayer to God.

Subject for special prayer on last Sunday in July: "That our missionary work among the nations may be more earnestly carried out." Isa. xliii. 10—13.

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 six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 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. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

## GOD'S PROMISES TO ISRAEL.

L. P. SAYS: "How little Mr. Pender and others who scoff at Our Identity seem to enter into the spirit of God's promises and dealings, as revealed in the Old Testament.

"How can, oh! how can worshippers of God think lightly of our being His chosen people, a holy nation, selected to make Him known to all the world, and to walk with beautiful feet upon the mountains, publishing salvation?"

"I notice among the excuses made by shepherds to your correspondent 'M,' in last BANNER but one, this, that 'It is too good to be true!' Now, how can any real Christian make such a remark? For if he believes that Christ's blood cleanseth us from all sin, how can anything, after that, be too good to be true?"

## ANOTHER WISP.

FORWARDED BY L. P.

THE following is from an article by Mr. Booth Tucker in the June number of *All the World*, who has been again lately in India:—

"Only begun! and yet what has not God given us to see? Hardly had I landed, when a letter from Brigadier Eshwar Das pours in upon me victory tidings of no ordinary character. India saving India! Just what our lines aim at! Just what our methods anticipate! Fifty Guzeratis set apart to evangelize the North-West Provinces! . . . To me it seemed a beautiful thing, a wonderful thing. What a contrast to the day when, nearly eleven years ago, the first stroke was struck, the first song sung, the first testimony given, the first weeping penitent fell at the Cross. Then there was nothing. Now, that farewelling band leave behind them a swarm of ten thousand salvationists, and a wide tract of country saturated with salvation toil. Methinks I see those crimson-coated *'saviours,' as the heathen themselves have loved to call us, waving their last good-bye. . . ."

# Correspondence.

## "THE GENTILES WHICH WERE CALLED BY MY NAME."

*To the Editor of the "Banner of Israel."*

DEAR SIR,—With reference to my letter in the BANNER OF ISRAEL for June 5th, I have pleasure in sending you the following communication from the Rev. Philip Carlyon, and am, dear sir, Yours faithfully,

J. G. TAYLOR.

Newcastle, June 13th, 1895.

[COPY.]

Clifton, June 8th, 1895.

Dear Mr. Taylor,—I like much your criticism and comment on Amos ix. 12, and I write to say that I referred to the Greek (Acts xv. 17) for the verb translated "is called," and found it to be the perfect tense which has a distinct and special meaning of a past act, with a continuing effect Hence, "is called" means "has been and is called." This seems to me to confirm your view; and as for the Hebrew sanctioning the R.V., you may trust the scholarship of the revisers for that! Yours truly,

P. CARLYON.

P.S.—On reference to the Hebrew text of Amos ix. 12, I see the original for "is called" (as correctly given in the margin) is the singular of the present tense passive, so that is the regular meaning, but in prophecy the tense is not conclusive, all time in the mind of God being present. The A.V. ("are called") is not a translation at all, but a mistaken gloss. Therefore, the literal translation, "the nations on whom My name is called," seems to be both correct and significant, meaning Israel, which was, and is, a permanent name. Note also that "the residue of men" in Acts xv. is "the remnant of Edom" in Amos, so the two divisions of people tally with Edom and Israel, *alias* Esau and Jacob. And, curiously enough, St. James confirms this view of prophetic tenses in his summing up in Acts xv. 18: "Known unto God are all His works from the beginning of the world."

P. C.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—Your correspondent, "P. C.," in this week's BANNER, respecting Japhet, and the tents of Shem, the substance of which is, Japhet will be blessed by Shem's ministry. Would you kindly allow me a few remarks, as I cordially agree with "P. C.'s" opinion upon Gen. ix. 26, 27, upon which, including verse 25, I wish to say a word. It does not appear that the curse of servitude fell upon Ham, but upon his son Canaan, thus freeing his other sons—Cush, Mizraim, and Phut—from any part or lot in this matter. This condition of a servant of servants is being fulfilled to-day. The rulers of Shem and Japhet are now parceling out to themselves the great continent of Africa; they are sending their servants to make the Africans obey them, thus establishing a system of servitude to servants, as Noah declared it should be.

Again, is not God enlarging Japhet? Who can close their eyes from seeing a mighty Japhetic Empire, and nations rising up, covering the whole of Continental Europe, and a large portion of Asia? They will eventually bring on a most decisive crisis, which God calls "His battle," because they will assemble all their armies and armaments, all of them

* The italics are mine. Oba. 21.

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from all their dominions, whose object will be to annihilate the whole power of Israel; therefore, it is called "God's battle," because He will come down to fight for Israel, and will entirely consume and destroy the whole of the Japhetic military power, root and branch, head and tail; then will come to pass Christ's reign on earth, and a blessed duration of time, and bring to pass the other prophecies of Noah, when Japhet shall dwell in the tents of Shem (the word "tents" in this case synchronize with the word nations); the whole nations of Japhet will at that time be a people without kings and armies, or governing powers and defence. They will receive a hearty welcome to dwell under the cover and protection of the great dominion of Israel, called "the tents of Shem"; and they will, under this new condition, be glad to express throughout all their nationalities the very words of Noah, "Blessed be the Lord God of Shem!" Canaan, likewise, will shout out, as Africans can shout, "Blessed be the Lord God of Shem!" Because He has made all our masters and their servants, whom we serve, perfectly righteous, holy, just, and full of love. "Blessed be the Lord God of Shem!" He has bound the devil, and put him in prison with the false prophet—the man of sin—and "the beast," and establishes perfect peace and happiness in the whole earth.

J. W. R.

Atherton, Manchester, June 12th, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—The following two extracts are taken from the *Review of Reviews* of December 15th, 1894:—

I.—"How to Teach Children to Play: A Hint from Germany." "Mr. J. L. Hughes, in the *Educational Review* for November, has a very interesting paper entitled, 'The Educational Value of Play.' It describes the systematic effort made in Germany during the last twenty years to teach children to play. The Germans took the idea originally from the English, but, as is often the case, they have improved upon their teacher. The beginning of the new era was marked by the appointment of a large committee to visit England, to watch English children, youths, and men playing, and to report the games which, in their opinion, would be most attractive to the German people, and could be adapted most easily to their tastes and habits. The Committee reported, and their recommendations were officially circulated throughout Germany. The country was evidently ready for the movement. Already four hundred cities and towns have opened playgrounds. . . . The German people are entering upon a new era in the development of physical, mental, and moral manhood and womanhood, by the cultivation of the tendency to vigorous play (p. 550)."

II.—"The Origin of Our Protestant Patriotism," by the late Mr. Froude. This article gives a note by Parsons, the head of the Jesuit mission in England, in which he says: "In the whole realm there are but two fortresses which could stand a three days' siege. The people are enervated by long peace, and, except a few who have served with the heretics in Flanders, cannot bear arms. . . . There is abundance of food and cattle in the country, all of which will be at our service, and cannot be kept from us. Everywhere there are safe and roomy harbours, almost all undefended. ('Thy Gates shall be open continually,' &c., Isa. lx. 11.—J. H. G.) An invading force can be landed with ease. ('Neither shall the children of wickedness afflict them any more,' 2 Sam. vii. 10.—J. H. G.) And there will be no lack of local pilots. Fifteen thousand trained soldiers shall be sufficient, aided by the Catholic English (Philip of Spain had 30,000 troops in the Netherlands, besides a large body on board the vessels of the Armada.—J. H. G.); though, of course, the larger the force, particularly if it includes cavalry, the quicker the work will be done, and the less expensive. Practically there will be nothing to overcome save an unwarlike and undisciplined mob. [It is the Lord that fights for us. And the Spaniard Philip and the French Louis and Napoleon did not find it easy to overcome the people of the Lord of Hosts, whom He alone does lead. And His promise is that 'No weapon that is formed against thee shall prosper,' Isa. liv. 17. 'Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers of the earth take counsel together against the Lord and against His anointed' (King and people).—J. H. G.] Sixteen times England has been invaded. Twice only have the native race repulsed the attacking one. They have been defeated on every other occasion. (On what occasions?—J. H. G.) The expenses shall be repaid . . . out of the property of the heretics and the Protestant clergy. There will be ample in these resources to compensate all who give us their hand. But the work must be done promptly." The above is from a document unearthed by Mr. Froude from the Archives of Spain, and evidently encouraged Philip to try to overcome the effeminate English, with what result we know. To our God be all the praise (p. 560).

J. H. GRIFFITHS.

Pegu, February 19, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—The enclosed report may be of interest, if published in your columns. Through the lectures of Mr. Taylor, and the papers read by Mr. Glanville, I have been led to accept the British-Israel truth.

I am, dear sir,
Yours faithfully,
JOHN L. LAWS.

Loud View, Catchgate, Annfield Plain, R.S.O., co. Durham,
May 28th, 1895.

"On Wednesday evening, May 22nd, a lecture was given in the Wesleyan School-room, Annfield Plain, co. Durham, on "Great Britain, the Fifth Empire," by J. G. Taylor, Esq., of Newcastle-on-Tyne. Considerable interest was aroused by the same gentleman's lecture on "The British Empire in the Bible," given some months ago in the same place. This interest has been kept up by two papers given by Mr. Oliver Glanville before the Mutual Improvement Society, on "Our Identity: Who Are We?" and "Israel, the Chosen Nation." In the first paper Mr. Glanville dealt with the British-Israel question from an ethnological and historical point of view; and in the second he dealt with the Scriptural argument. Through the efforts of Messrs. Taylor and Glanville several converts have been made, and further efforts are to be made in this direction."

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"THY KINGDOM COME."—MATT. vi. 10.

"THY kingdom come!" What meanst Thou? Say—
Thou who didst teach us thus to pray!
Say—"King of kings,"
How many things?
Come first to reign in all our hearts;
"Kingdom within" Thy rule imparts:—
In hearts of stone
Erect Thy throne.

O'er all the worlds, too, Thou art Lord,
Earth, sea, and sky obey Thy Word—
In ev'ry thing
Thou, Lord, art King.
Yet Thou didst choose one favour'd race,
"A royal priesthood" by Thy grace,
Thy priests to be
From sea to sea.

On Zion's seat, in Britain's fame,
Thine own and Israel's Empire claim:—
Come there again,
Come back to reign!
The Jews shall then confess their King,
And all the Gentiles learn to sing—
Thy work is done,
We all are one.
And when Thy thousand years are run,
When earth no more needs moon or sun:—
One King instal,
God, "all in all."

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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## ISRAEL'S NEW EASTERN EMPIRE.

IT will come as a surprise to some of our friends to be told that, besides India and Burmah, another Eastern Empire of some size is in process of formation in the Indo-China peninsula. The French are peaceably engaged in dividing the territory with us instead of violently contending with us for the mastery of the whole as in the case of Hindostan. We have already obtained possession of Burmah (Upper and Lower), as our readers well know. This vast territory embraces the whole basin of the Irrawaddy valley and river, also part of the basins of the Salween and Mekong rivers. Portions of the west coasts and east coasts of the Malay Peninsula are also British. This comprises the new Eastern Empire to which we allude.

The French claim the whole of Further India lying to the east of the Mekong River, besides the country of the Delta and the right bank of that stream in its lower course. Siam remains between the two European powers, under their joint protection for the present. But it is very probable that in time that kingdom will be incorporated by one or both of these foreign states.

*The Scotsman*, on May 2nd, estimated the value of the two empires which the British and French have now annexed to themselves. The verdict of *The Scotsman* is that in every respect the British have the best of the bargain by far.

The neighbourhood of our dominions in Burmah, which have been ours for years, gives us a great advantage at the outset. Besides that, says the *Journalist*, the two keys of the commerce of the Far East are Singapore and Hongkong, and these are British possessions—"Israel's Gates," as we call them. The native states of the Malay Peninsula have lately made, under British protection, wonderful progress in trade. "In Siam, British influence and trade enjoy a vast preponderance."

Even in the French colonies, British ships carry the bulk of the trade, and the business is largely in British goods. *The Scotsman's* summary of the reports of the trade of Bangkok and of the Malay States in 1892 and 1893 are interesting as proof of the success of British trade both under a foreign native flag and under British administration. The report is as follows:—

The Bangkok report is for a year in which there was much political excitement, and at one time the Menam was blockaded by the French gunboats. Nevertheless, there was great briskness of trade. The increase in the tonnage of the port over 1892 was not less than 132 per cent. British tonnage still holds a place far ahead of that of other nationalities, but in the year in question its percentage fell from 87 to 66 of the whole. It is explained that this did not arise from a falling off in the total, but from the fact that "the supply of British vessels was inadequate to meet the increased demand, British shipowners not caring to send their ships outside their regular run." The vacuum was filled, not by French but by German shipping, which sprang up from 7 to 21 per cent. of the whole, France's miserable share being ·23 per cent.

Another feature of the year's trade was "the increasing share taken by Japan in the piece goods business." Japan is supplying Siam with cheap matches, singlets, umbrellas, and beer, and it is feared that other articles of trade will slip out of European into Jap hands. On the whole, the effect on Siamese local trade of the French troubles and pressure has been remarkably small; even the calling out of several thousands of able-bodied men to serve as soldiers at the time when they should have been busy in the paddy fields was but a minor evil; "the Siamese woman, not the Siamese man, is the hard worker." The gross value of the trade of Bangkok for 1893 was £6,716,000, against only £2,681,000 in 1892, which, however, will be remembered as a year of exceptionally depressed trade. With even the larger of these sums the trade of the Malay States under British protection can challenge comparison; and in the case of the business movement of these countries it has to be remembered that it has sprung up almost from nothing in the course of a few years, and is still undergoing apparently unlimited expansion. The secrets of the progress of Perak and its neighbour States are

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three—their rich deposits of tin, the industry of the large community of Chinese immigrants, and the *pax Britannica*. The revenue of the leading native State (Perak) amounted to 3,034,000 dols. in 1893, a sum half-a-million dollars in excess of the estimates, and nearly two-thirds of a million of dollars in excess of the ordinary expenditure, and which left a large balance to be expended on roads, railways, and other public purposes. The total value of the trade of Perak was 24,687,000 dols., which is 2,968,000 dols. over the figures of 1892, and exceeds all previous records. This is a handsome show for an administration that has grown up out of nothing in the course of a dozen years. But Perak's neighbour, Selangor, has begun to press it hard in the race of prosperity. Its revenue in 1893 amounted to 2,765,000 dols.; its gross trade, 12,230,000 dols. in 1890, and 15,454,000 dols. in 1891, amounted to 19,546,000 dols. Compared with these, Sungei Ujong has had only "tardy development"; yet its trade is worth 4,304,000 dols. annually, "the revenue has trebled itself in the last ten years, and the expenditure, after meeting all probable claims, is well within the estimate." Even of Negri Sembilan it can be said that it is increasing its business, and has begun paying interest on its loan. On the whole, the finance of the Protected Malay States can endure comparison with that of the States of Europe, to say nothing of those of America. There is a "lame duck" among them—to wit, Pahang. But Pahang has only lately been redeemed from anarchy and placed under British protection; it only needs time. It has already begun to improve. Meantime its deficit is being met, by way of loan, out of the surplus revenues of its richer neighbours. Mr. Clifford, the Acting British Resident, indicates the probable course of events when he says that, "If all the native States were welded into one, with a single head, a single purse, and a general policy for them all, Pahang would speedily receive the financial aid and close attention which she so sorely needs for the complete development of her resources."

It is remarkable from the above how the power of the British-Israelite people is extending in all directions. Also, it is manifest that where it can be compared in its operations with such an ambitious power as France, which seeks for colonies everywhere, that the latter can never succeed in respect to her colonial possessions. She is unable to manage them properly; she cannot govern native races, and she is utterly at fault as to how to make the colonies pay. Her rooted idea is that, having obtained a colony or possession among the native races, the first thing to do is to exclude the whole world from trading with the place by heavy tariffs, and to permit only French goods access to the spot, as far as possible. French merchants are invited to the place, but they cannot persuade French people to settle largely there from the mother country. With trade depressed, and without French colonists as settlers in the place, there can be no wonder that French colonies and possessions in foreign lands are in a languishing condition, and that the trade is for the most part falling into British hands, and carried by British ships and steamers.

We need not wonder at these things. The British are Israel, and to them God gave the promise that "blessing He would bless them, and multiplying He would multiply them," causing them to become "a great and mighty nation," "blessing all the nations of the earth" in faithful Abraham.

The "great and mighty nation" is Israelitish in origin; it was to be a blessing to all nations, and to receive exclusively in these respects the blessing of God. We cannot wonder, then, that God has given us, first, India from the Himalayas to Dondra Head, in Ceylon; then the whole of Burmah (Upper and Lower), with now, in Further India, possessions which are an empire to themselves, with plain indications accompanying, that like the Suez Canal, which was built by the French, but used by our nation in by far the largest proportion, the British will appropriate the lion's share of the commerce of the French possessions in Further India, as the mistress of the Gates was likely to do. These are great and glorious truths, and they spring directly out of Our Identity with Israel. To the Lord be all the praise.

## THE SEVENTY WEEKS OF DANIEL (CHAP. IX.)

### SHOWN TO BE ACCURATELY FULFILLED IN HEBREW LUNAR YEARS, NOT SOLAR.*

*A Paper read before the British-Israel Association, in December*, 1891,

BY H. ALDERSMITH, F.R.C.S., M.B.,

*Author of "The Fulness of the Nations."*

### PART I.

THE Council of the British-Israel Association have asked me to republish in *The Covenant People* a paper I read before the Prophecy Investigation Society in 1883, on the *lunar* measurement of the Seventy Weeks of Daniel.

As I read this paper again, with some additional matter, at a meeting of the British-Israel Association in December, 1891, when our esteemed Editor and others were present, and, as there was then, and still is, a great divergence of opinion amongst students of the prophetic word, as to whether the Messiah caused the sacrifice to cease, and confirmed God's covenant in the midst of the seventieth week, or whether this refers to the action of the future final head of the Beast, I feel sure that much good will come from discussing this question in our journal. My only object is to find out the truth, and not to support any views of my own if they are shown to be erroneous; therefore, I hope that both those who take an opposite interpretation to the one here advanced and those who agree with it will write to the Editor of *The Covenant People* on this most important subject. Especially I trust that the Rev. M. S. Bergmann (who is of the House of Judah) will again—as he did at that meeting—give us his views, which are similar to my own, and the reasons which have convinced his—*Jewish*—mind that this prophecy refers to Christ, that He confirmed the covenant, and caused the sacrifice to cease, and that this verse (Daniel ix. 27), has an important bearing on British-Israel Truth.

I think the best plan will be to publish the paper I read before our Association in 1891, which was almost word for word from my original paper of 1883, but contained some other matter connected with British-Israel views; and, later on, I may perhaps be allowed to answer any objections which may be sent to our editor on the subject before us.

#### THE LUNAR MEASUREMENT OF THE SEVENTY WEEKS.

This evening we have met to consider the Seventy Weeks of Daniel, and especially whether the seventieth week is past or future; and, to solve this riddle, we must find the true answer to that important question:—Did Christ confirm the covenant mentioned in the 27th verse, or is that a future event, referring to an act of a personal Antichrist?

Now you will agree with me, that there are always two sides to every question; and I own that much may be said in favour of the seventieth week, or at least the latter half of it, being future; but, if you will follow my argument, you will see that there is also very strong evidence that Christ did con-

* Reprinted from *The Covenant People*, 1894.

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firm the covenant "to the many" of Daniel's people in the very centre of the seventieth week, in true Hebrew lunar time, by causing the sacrifice to cease; and that this fact has an important bearing on the question of the re-covenanting of the House of Israel in these "latter days" by the atoning death of Christ.

The solution of this question requires much study; and some years ago I spent a considerable time in reading what has been written on the subject, and in puzzling over the opposite views. Hence, what I am going to tell you is not new, but was first brought forward by me in July, 1883, when I published a paper in *The Christian*; and was again repeated in a paper I read before the Prophecy Investigation Society in 1883, which was published in full in *The Record* of February and March, 1884. This was some time before I realised the great difference between the destiny of the House of Israel and the House of Judah, foretold in the word of God.

After the publication in *The Record* there was a long correspondence—which I have here—and all that could be urged against the view was quoted, with the result, as you may easily see, that the main facts remain untouched.

Since then, Dr. Grattan Guinness, in his work, "Light for the Last Days"—published in 1886—freely adopts my argument and conclusions, and agrees that the seventy weeks of Daniel were exactly fulfilled in lunar years, which is the true Hebrew year. Again, I have written about this matter in my book, "The Fulness of the Nations."

The main argument I shall restate almost in the same words that I originally published it in 1884, and will then point out the connection between this interpretation of the fulfilment of the prophecy, and that held by some, *i.e.*, that a personal Antichrist has to confirm a covenant at the commencement of the last week of this age.

I can assure you, that Daniel's well-known prophecy of the sixty-nine weeks, "Unto Messiah the Prince," is, if we interpret it rightly, the strongest proof we can give our brethren of Judah that their Messiah has already come. They will value the solution in lunar time, as I know full well; and the deeply interesting and practical question whether the seventieth week is past or future is certainly most important at the present time, as it is a foundation-stone of prophetic interpretation.

There has always been a difference of opinion amongst students of prophecy concerning this seventieth week, some saying it is past, others that it is still future; and that a great gap of at least 1850 years intervenes between the end of the sixty-ninth and the commencement of the seventieth week. Those who say it is future maintain that a personal Antichrist—the final head of "the beast"—has to confirm a covenant with the Jews, and that a restored sacrifice and oblation have to be stopped in the middle of this future and final week; but, if it can be proved to be past, then the chief groundwork of this belief will have been removed. As I take the former view, and believe the Messiah caused "the sacrifice and the oblation to cease" by the offering of His body once for all in the middle of the seventieth week, I trust that those who have hitherto held the opposite one will patiently bear with me, and reconsider the arguments in favour of the interpretation now laid before them.

The first thing I wish specially to bring to your notice is a remarkable and important fact, which, as I before said, I discovered in 1883, in connection with the seventy weeks—viz., that they were accurately fulfilled in Hebrew lunar years instead of ordinary solar years!

In considering this subject, we must first determine which was the decree "to restore and to build Jerusalem" from which the seventy weeks commence, and, secondly, what is the date of that decree? This is of vital importance, and, until settled, nothing can be determined concerning the end of the sixty-nine weeks, or the seventieth. The words of the prophecy, in Daniel ix. 25, are very clear: "Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Some commentators—amongst whom I may mention Sir Isaac Newton, Dr. Pusey, and Dr. Wordsworth—take the decree given in the seventh year of Artaxerxes (Ezra vii.) as the decree "to restore and to build Jerusalem;" and Dr. Grattan Guinness, when he published "The Approaching End of the Age," considered it was this decree, but since I wrote about it in 1883 he has greatly altered his opinion.*

It is very clear to me that the reason why Ezra's decree has often been considered to be the correct one is because the time seems to correspond in solar years. For from B.C. 457 (Ezra's decree) to our Lord's ministry in A.D. 27 is 483 solar years, or sixty-nine weeks. Most commentators, however, are of opinion that the decree was the one given by Artaxerxes in his twentieth year, and recorded in Nehemiah ii. Tregelles, in his work on Daniel, remarks:—"Neither was it the decree given to Ezra by Artaxerxes in the seventh year of his reign, for that related to the worship of God, &c., but it evidently must be the decree given to Nehemiah in the twentieth year of the same Artaxerxes, in the month nisan; this last is the only decree which we find recorded in Scripture which relates to the restoring and building of the city. It must be borne in mind that the very existence of a place as a city depended upon such a decree." Barnes, in his commentary, says:—"There are a few points which may be regarded as certain." . . . "That the distinct command would be to restore and build Jerusalem. This is specified, and therefore would seem to be distinguished from a command to build the temple, or to restore that from a state of ruin." . . . "Accordingly we find that, as a matter of fact, the permission to rebuild the temple, and the permission to rebuild the city, were quite different things, and were separately granted."—(*Vide* Barnes, Vol. II., p. 142). Jahn remarks:—"Ezra caused the Scriptures to be read and explained, and commenced a moral reformation, but did nothing, as far as appears, in restoring the city, for his commision did not extend to that." Hengstenberg was strongly of opinion that Nehemiah's decree was the one to restore and build Jerusalem, and says: "Until the twentieth year of Artaxerxes, the new city of Jerusalen was an open, thinly-inhabited village." A strong confirmation of this view is found in the Book of Ecclesiasticus, showing how Nehemiah was regarded in respect to the rebuilding of the city: "And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again" (chap. xlix. 13). On the other hand, Joshua and Zerubbabel are extolled only as rebuilders of the temple. Dr. Anderson, in "The Coming Prince," and Mr. Pember, in "The Great Prophecies," two of the best known works adopting futurist views, both conclusively show that the decree to build the city was Nehemiah's.

When the two decrees are considered, it is very evident which we should take—viz., that in the twentieth year of Artaxerxes—if we were not influenced by the fact of our

* See "Light for the Last Days," published in 1886.

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dating back 483 solar years from our Lord's ministry ; and it is very obvious why the decree given in the twentieth year has not been generally adopted, viz., because 483 solar years from the twentieth of Artaxerxes do not run out till A.D. 40, which was many years after the coming of Messiah the Prince. The temple only was rebuilt after Ezra's decree (Ezra vii.), and in this decree there is no mention made of building "the city" or the "wall," but only "to beautify the house of the Lord which is at Jerusalem."

But it is quite another matter when we come to the account given in Nehemiah i. Nehemiah asked his brethren concerning Jerusalem ; and we read : "And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach : the wall of Jerusalem is broken down and the gates thereof are burned with fire." Then in chap. ii. we read : "In the month Nisan, in the twentieth year of Artaxerxes," Nehemiah was sad in the presence of the king, and the king asked him why he was sad. Nehemiah answered him, "Let the king live for ever : why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire ?" Then the king said to him : "For what dost thou make request ?" Nehemiah answered : If it please the king, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." Artaxerxes then appointed Nehemiah governor of Judea, with full power to build and to fortify Jerusalem. Orders were also sent to the royal officers to assist in the fortifications of the city, and even to furnish the requisite timber "for the wall of the city" (Ezra ii. 8).

It is important to notice that the request of Nehemiah is in accordance with the language of Daniel—that he might go to Jerusalem to build the city—and that on his arrival, he at once went forth by night to survey the state of the city and the wall ; and his next work was to propose to rebuild those walls as fortified walls.

The words of Daniel are: "The street shall be built again, and the walls (lit. ditch—implying a fortified wall), even in troublous times." Hence, there can be but little doubt that this is the decree from which the seventy weeks date.

The next point to determine is the true date of the decree given in the 20th of Artaxerxes. This, happily, is a well-known date—viz., B.C. 444; and I must refer you to Dr. G. Guinness' work, "The Approaching End of the Age," where quotations from Sir Isaac Newton's work on the "Prophecies of Daniel" prove that B.C. 457 was the date of Ezra's journey from Babylon in the seventh year of Artaxerxes, and, therefore, his twentieth year was 444 B.C.

This date is accepted by almost all commentators; and few, I believe, now think Hengstenberg's theory is right, that Artaxerxes began to reign in B.C. 474, instead of B.C. 464. This is the only solution of the difficulty in solar measurement, when we are convinced as Hengstenberg was, that the decree given in the twentieth of Artaxerxes was the one to build the city. This theory of Hengstenberg would reduce the reign of Xerxes to eleven years, and lengthen the reign of Artaxerxes to fifty years! For there is no dispute concerning the year of the accession of Xerxes, or the end of the reign of Artaxerxes. Hengstenberg's solution is in direct opposition to the canon of Ptolemy, which gives Xerxes twenty-one years', and Artaxerxes forty-one years' reign. All other ancient writers assign about twenty-one years for the reign of Xerxes, and about forty for that of Artaxerxes. The late Bishop of Lincoln remarked that Scripture itself speaks of his twelfth year (Esther iii. 7),* and refers his readers to Clinton. We, have, indeed, almost the unanimous voice of commentators against Hengstenberg's date.

*(To be continued.)*

## THE FRENCH PAPER, *LE PILORI*, ON OLD ENGLAND.

In the issue of the Parisian paper, *Le Pilori*, of Sunday, May 12th, 1895, we have a remarkable cartoon in colours, by A. Vignola, entitled, "Old England." It is in form of a globe, representing the map of Europe, with parts of Africa and Asia thrown in. The globe is supported on the shoulders of a kneeling British soldier, and the map represents Spain, France, Germany, Austria, Russia, Italy, Asia, India, Egypt, the Soudan, the Congo, Morocco, and Algeria. Under each of these is written, "*Colonie Anglaise.*" The seas—the Atlantic, Mediterranean, and Black Sea—are named "*Mers Anglaises.*" The meaning of which plainly is, that great Britain is an insatiable Power, which means to appropriate and include all Europe in the folds of its government, and make the whole into British colonies or possessions. Underneath the cartoon is printed, "All Right ! . . . *Tout le terre pays Anglaise !* (Chanté). God save the Queen," &c. The editorial notices of the cartoon, after much that is unedifying, if not abusive, goes on thus :—

"These qualities and these faults do not gain by grouping. England, as a nation, tends to monopolise all to her own profit, and rules with a military hand the most shabby questions of self-interest; takes advantage of her strength as regards the weak; practices with the strong a tortuous policy—perfidy, which, if it sometimes creates for her allies, deprives her of disinterested friendships. . . . The English are everywhere, and do not draw back before any pecuniary sacrifice to establish their preponderance. In this point of view they constitute powerful adversaries; for one cannot touch anything on the surface of the globe without finding one's self in conflict with them. They except acquired rights, and if they yield, being constrained and forced, it is on condition of compensations. France has found them opponents everywhere, even where they were only represented by officials who had no authority. England, in short, declares herself everywhere to be at home, and intends to stop there."

The article goes on to threaten this truculent England with a European Congress to settle how long she is to stop in Egypt, and to dispose of other questions, as soon as possible, lest Europe should find herself in the presence of "accomplished facts, for which it will be almost impossible to find a remedy."

We see, from the above, where the shoe pinches the French foot ! They don't like to lose Egypt, as they have long since lost India, Canada, America, the Mauritius, and other places, like Malta and the West Indies. The facts and circumstances are such that the French cannot help themselves. We have possession of Egypt in consequence of the unexpected laches of the French Government in 1882, and we really mean to stay until the Egyptian Government and people are in a position to stand alone and defend themselves. When that is likely to be, after the past 13 years' of

* "The Book of Daniel," by Christopher Wordsworth, D.D., Bishop of Lincoln.

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British protection and good government, our readers can judge for themselves. The Egyptain Government is a "base kingdom," according to Ezek. xxix. 14, 15 R.V., and will ever remain so, according to prophecy. We are in their land as the protectors and rulers of Egypt, and the position of our Indian and Colonial Empires to the East and South of Egypt, calls on us to safeguard the only route available for rapid communication with the old mother in the West *via* the Suez Canal, which, geographically, is situated in the land of Egypt itself. We dare not leave that narrow channel between the two seas, which constitute the sole ocean highway between the West and East in the hands of a weak power like Egypt, or run the risk again of its falling into the hands of our historical enemies, the French, or the Russians. We prefer, therefore, to hold it ourselves, as the chief Gate of the route between the East and the West—the Gate, which the Lord on oath bestowed on "Abraham, and his seed for ever," by a covenant earned by his friend's obedience, which God Himself cannot break, since His faithfulness and truth are pledged to fulfil it, to the jot and to the tittle, to His chosen ones, the people of Israel. The British people are "the afterseed of Abraham" and "the remnant of Israel." We, therefore, see these covenants fulfilled in our own nation, to prove that God exists, that "He is the faithful God, which keepeth covenant and mercy with those that love Him and keep His commandments to a thousand generations" (Deut. vii. 9, R.V.).

The facts that the French *Le Pilori* tries to picture to us in its cartoon are, at present, of course, exaggerations, since we make no effort to subdue the nations of Europe, to annex Asia in general, or the French and Belgian possessions in Africa, with Morocco, the Black Sea, and Russia thrown in! But these are not countries towards which British ambition can look, since they are the lands and seas of her allies and friends. Our object is to acquire the desolate heritages of the world; the regions where the backward races dwell, such as India, Africa, and the like, that we may raise them in the social scale, and acquire markets for our manufactures among them, and receive their exports. The facts, however, which *Le Pilori* recounts, so far as they are true, are a confirmation of an article which appeared in the BANNER on May 8th, on the subject of "The Supremacy of Our Race." A friend in Paris, who sent us *Le Pilori*, makes the above observation, and no doubt he is right. God has gifted our nation and race with supremacy above all the nations of the earth, for the reasons stated in Deut. xv. 6, and xxviii. 1—13; and while we recognise the responsibility which rests on us to fulfil the duties of the position, as described in Isa. xxvii. 6 and Matt. xxi. 43, let it be ours, as "the Israel of God," to give Him all the praise, and to recollect that it is not on account of our national worthiness we are so distinguished and blessed among the peoples of the earth, but because of His faithfulness and truth (Deut. vii. 6—11; ix. 3—6 and 24—29).

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THE ELECTION.—Philo-Israel's four-page Leaflet on "British Electors and the Coming Elections," may now be had, price 1s. 6d. per 100; 12s. 6d. per 1,000. A very useful leaflet for distribution in all constituencies. Apply to the publishers, R. BANKS AND SON, Racquet-court, Fleet-street, E.C.

## THE PROMISES OF GOD TO ISRAEL BY MOSES.

A PASSAGE full of comfort to ourselves, as the House of Israel, seldom read, or appropriated by our people as one of the most gracious and glorious in the Word of God, is contained in Deut. xxx. It is a short epitome of the whole career of the two Houses of Israel, and describes the blessed termination of all their sufferings at the last. It commences with ver. 1 of Deut. xxx., and continues to the end of the chapter. This prophecy declared that the time would come when the blessing and the curse of God would simultaneously rest upon the children of Israel while in banishment from their own land, driven thence by the Lord, for their national sins. This can only be understood, if it be realised that the Israelites were divided into two Houses, and, being both cast out of their home for sin, the one should be under punishment, and the other under blessing at the same time.

The facts were to be these:—The time was to come when the blessing and the curse having come upon the children of Israel while outcasted "among all the nations," and when they had called them to mind, repented, and returned unto the Lord their God, that then the Lord would turn their captivity, and have compassion upon them, and would return and gather them from all the people where the Lord had scattered them (ver. 1—3). But the doubt, of course, arises, What is to keep this wayward and fickle people from apostatising again and again, departing from the Lord, and incurring His wrath once more? The answer is given unconditionally in ver. 6: "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. . . . And thou shalt return and obey the voice of the Lord, and do all His commandments which I command thee this day" (ver. 8). The promise of ver. 9 is still contingent upon the obedience of the people to the voice of the Lord their God, to keep His commandments and His statutes which are written in the Book of the law, and upon their "turning unto the Lord with all their heart, and with all their soul." But the Lord Himself ensures this obedience by the promise of ver. 6, already quoted above, by circumcising their heart, and the heart of their seed, to love Him with all their heart, and with all their soul, that they may live. This blessing, in short, is that cluster of spiritual gifts mentioned in Jer. xxxi. 33, and Heb. viii. 10—12, wherein "the new covenant" is described which the Lord makes with the two Houses of Israel (but with Ephraim-Israel first). It leaves nothing for Israel to do, but provides God's own strength for His people, by writing His law in their inward parts, and putting it in their hearts.

This is the security which sinning Israel requires, and without which she cannot but fall. The covenant of her God she cannot keep because of her inbred sin. But if the Lord who bought them folds them in "the robe of His perfect righteousness," washes them in His precious blood, gives them the new heart, and keeps them from falling away to the right hand and to the left, by etablishing them in faith (Isa. liv. 17; lxi. 10; Acts xx. 28; Hos. ii. 20, R.V.), then we can see that their salvation is secured; for it all depends on the Lord, and not on man, which is exactly the security He grants to His chosen ones, and whereby they stand.

The simplicity of the commandment, and the ease by which it may be obeyed, are stated in ver. 11—14. St. Paul quotes the words in support of his argument in Rom. x. 5—11. He deals with "the righteousness of faith," and

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shows that it does not demand impossibilities. It requires only confession with the mouth that Jesus is Lord, and belief in the heart that God raised Him from the dead, and so accepted His sacrifice in substitution for the sinner. Do this, and "thou shalt be saved!" With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation (Rom. x. 9, 10). "Repentance towards God, and faith towards our Lord Jesus Christ" are the two requisites for salvation, and both these are gifts of God to His people Israel. In Acts v. 31, R.V., we have the statement distinctly made, "Him did God exalt with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins." And as to faith, God promised in Hos. ii. 20, to betroth Israel unto Him in faith, or faithfulness: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God" (Eph. ii. 8).

All the good things spoken of the Lord in Deut. xxx. have reference to the Christian House of Israel, the redeemed and saved House of Joseph (Zech. x. 6—9). All these are spiritual gifts, reserved especially for Israel repentant and obedient, to whom also all the great and splendid blessings of the birthright are assigned, in order that they may be able to influence the nations, and bestow upon them the spiritual gifts which the Lord, who so loves the world, is longing to impart to the inhabitants thereof by the hand of His chosen messengers. Our opponents should study these things, by reference to the passages in the Word of God to which we have pointed above, and cease to cavil at our views by such publications as appear in the June number of *Things to Come*—an article which misrepresents our statements, and is quite unintelligible as an argument against us.

## RANDOM SHAFTS.

WHAT is art? I believe the theory is questioned, but am still of the opinion that art should be true to nature, and all will at least agree that it is not the function of art to misrepresent facts on a wholesale scale. This being so, it is clear that Newnes' "Art Bible" has been prodigiously misnamed. The first two or three parts are "profusely illustrated" with pictures from Israelitish history, and the countenances given to the Hebrews are certainly a treat. Many of the noses are so extremely pronounced that they might be taken for the caricatures of a comic paper. The London press has reminded us once or twice of the "Whitechapel Jews," and Sir George may have gone to that salubrious locality for his types, although I doubt whether even Whitechapel could supply them. But supposing it could, Whitechapel is not Palestine, and A.D. 1895 is not B.C. 1895.

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Probably the draftsmen on the staff of our "Art Bible" had no opportunities for doing what Holman Hunt did, and making a thorough study of Hebrew physiognomy; but they might at all events have bought a shilling photograph and examined it with a measure of intelligence. Only a fortnight since a friend of mine, who recently visited Syria, sent me a few photos of Eastern scenes, and one of them is "The Jews' Wailing-place." Most of the mourners are, as usual, turned towards the walls, but six of the faces are distinctly visible, and there is not a trace of the "Art Bible" Israelite about them. So far as features go, there is not much difference between the Jews' Wailing-place and the precincts of the General Post Office, but if anything the former is less "Jewish."

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There is another way by which the beautifiers of the "Art Bible" may get information on this point, and that is through reading. Why not purchase Sir Gardner Wilkinson's "Ancient Egyptians," or ask for it at the British Museum, and peruse the same? Vol. ii., pp. 195—199, would be specially instructive, for he there states that "the Jews of the East to this day often have red hair and blue eyes, with a nose of delicate form and nearly straight, and are quite unlike their brethren of Europe; and the children in modern Jerusalem have the pink and white complexions of Europeans. The Oriental Jews are unlike the other Syrians in features, and it is the Syrians who have the large nose that strikes us as a peculiarity of the Western Israelites. This prominent feature was always a characteristic of the Syrians, but not of the ancient, nor yet of the modern, Jews of Judea."

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Speaking of the people portrayed on Egyptian monuments, who are said to have "Jewish" expressions, Wilkinson reasons: "It is not very logical to argue that because the Jews made bricks, and the persons here introduced are so engaged, these must necessarily be Jews, since the Egyptians and their captives were constantly required to perform the same tasks; and the great quantity made at all times is proved by the number of buildings which still remain. And a sufficient contradiction is given to that conclusion by their being said to be working at Thebes, where the Jews never were, and by the names of various Asiatic captives being recorded in the same tomb, among which no mention is made of Jews. With regard to the features of foreigners resembling the Jews, it is only necessary to observe that the Egyptians adopted the same character for all the inhabitants of Syria, as may be seen in the sculptures of Karnak and other places, as well as in one of the sets of figures in Belzoni's tomb."

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This learned author's remarks on the visage of our Lord will be of interest: "The Saviour's head, though not really a portrait, is evidently a traditional representation of the Jewish face, which is still traceable at Jerusalem. No real portrait of Him was ever handed down, and Eusebius pronounced the impossibility of obtaining one, but the character of the Jewish face would be known in those early days (in the fourth century), when the first representations of Him were attempted; and we should be surprised to find any artist abandon the style of features thus agreed upon for ages and represent the Saviour with those of our Western Jews. Yet this would be perfectly correct if the Jews of His day had those features, and such would have been, in that case, His traditional portrait."

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A Manchester correspondent has written the editor wishing to know if it be true that the population of Germany is multiplying faster than the British. At the present moment it is; but there are three qualifying considerations. First, the increase is not normal—it is a spurt. We are told that in 1816 the Germans only numbered 25,000,000, and are now more than 45,000,000. But in 1816 the British only numbered 19,000,000 (6,500,000 of whom were Irish), and are now more than 40,000,000 (4,500,000 being Irish).

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This is a much superior rate of growth, in spite of Germany's or Prussia's various annexations. Second, we have to compare Germany with Anglo-Saxondom, not with the United Kingdom. Third, the Germans do not colonise or rear New Germanys. Rapid addition to the population is not in itself a token of Israelitish origin. If it were, Italy, Austria, and Hungary would have better claims than Germany. I subjoin statistics relating to the five countries concerned, showing the births per thousand of the population:—

| | | |
|---|---|---|
| United Kingdom | (1891) | 30·40 |
| Germany | ,, | 37·00 |
| Italy | ,, | 37·40 |
| Austria | ,, | 38·30 |
| Hungary | (1890) | 40·30 |

* * *

Mr. G. H. Pember, M.A., thinks—or, rather, is sure—that "from the twenty-first verse of the Song of Moses we learn that during the epoch of Israel's rejection—that is, during the present age—God would provoke His people to jealousy by transferring His testimony to another nation without the pale of Israel; a nation, too, which up to the time of the transfer would have received no Divine commission or laws from Him as Israel had done." Mr. Pember, however, does not appear to have favoured his readers with the exact words of Moses, which were, "I will move them to jealousy with those which are not a people: I will provoke them to anger with a foolish nation" (Deut. xxxii. 21). Where is there any mention here of the Divine mission being transferred to a nation without the pale of Israel? Our opponent must be dreaming. He observes that "we learn," &c., but who are the "we"? Those, I presume, who are resolved to find what they want.

* * *

St. Paul quotes the passage in Rom. x. 19, and this, combined with his language in other places, indicates that the prophecy was being fulfilled in his own days (Rom. xi. 11—14, ix. 25; Gal. iii. 1). No doubt it had a partial accomplishment long before in the humiliations Israel experienced at the hands of their heathen oppressors. But it is plain from Paul's argument that the prediction has reference to the free admission of Gentiles and Gentilized Israelites into the Church, on which occasion Jewish jealousy and anger knew no bounds. Mr. Pember holds that England is the nation of the text. Let us put this to the test. Are the British "not a people," or are they "a foolish nation"? We may not be a brilliant folk, but our institutions have extorted the confession from foreigners that we are the reverse of foolish. And are we moving the Jews to jealousy, or provoking them to anger? There is no nation in the world for which the Jews have so high a regard, and if the Holy Land fell into our keeping to-morrow they would be well pleased. This is not a sign of jealousy. Further, the Nestorians are brought up, and are alleged to be a portion of the Ten Tribes. The pitiable Nestorians are at this very hour looking fervently to us for deliverance; yet we have to imagine, if we can, that they are filled with jealousy of us, and angry at our possessing a Divine commission. There is something wrong in this explanation of Deut. xxxii. 21. Try again, Mr. Pember.

JOHN SHOOTINGHAM.

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A PAPER cover edition of "Nineteen Centuries Ago and Now," by J. C. H. MEHL, and a Biographical Sketch by E. M. RUSH, has now been issued at One Shilling. This is a very cheap volume and should be obtained by all Identity students.

## LECTURES IN REGENT'S-PARK, LONDON.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—Mr. J. G. Vince and I propose to visit Regent's-park on July 24th to 26th (D.V.), and lecture at 3.30 and 7.30 p.m. each day, at "the north end of the Broad Walk," in hail of the eastern gate of the Zoo. All friends who can come will be doing good, and we shall be very glad of distributors of literature. All old BANNERS and other literature to be sent to Mr. Rowland Mackworth, 11, Nottingham-street, Marylebone, W., *instead* of to Brighton, up to those dates. May Israel's God be with us, and bless His people. Yours faithfully, H. A. MARCHANT.

60, Upper Lewes-road.

## A QUESTION ANSWERED.

A FRIEND states that a question was lately propounded to her, which she is unable to answer, and she seeks help. It was this: "How can America (Manasseh) be the elder brother of (Ephraim) England?" To which we reply thus:—

"We suppose the difficulty in our inquirer's mind is, that as America was peopled by English emigrants to the States, the latter would stand in the position of the younger brother, but not of the elder. But if we grant the correctness of our view, that the British are Ephraim-Israel, and that Manasseh the tribe was once united to our people in these islands, and then in obedience to prophecy departed to the shores of America and there founded the States, it is clear that the emigrating body, being Manasseh, was originally Ephraim's "elder brother," as Gen. xli. 51 says he was, and in that sense may be considered "the elder brother" of the younger left behind in these islands. If it be objected that God gave the title of "first-born" to Ephraim but not to Manasseh in Jer. xxxi. 9, that fact cannot alter the circumstance that Manasseh was Joseph's firstborn? Gen. xlviii. 19 recognises this; for while declaring that Manasseh should "become a people, and also should be great," the text adds, "yet, truly his younger brother (that is, Ephraim) shall be greater than he, and his seed shall become a multitude (or fulness) of nations." God "set Ephraim before Manasseh" (verse 20), but in spite of that, the latter was the elder still, though not so highly honoured by the Lord as his younger brother.

## NOTES BY S. A. M.

"Search the Scriptures" for the derivation of the term "The Lost Tribes of Israel."

"A Syrian ready to perish was my father."—Deut. xxvi. 5.

WE, conscious Israelites, are familiar with these words, and they are hackneyed by general writers, yet but few of us know who thus speaks of the Syrian so plaintively remembered. The context shows the solemnity of the asseveration which occurs in one of the parting injunctions of Moses to the people whom he had led out of Egypt, as addressing each one he says, "Thou shalt speak, and say before the Lord thy God, a Syrian ready to perish was my father, and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous; and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression, and the Lord brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terribleness, and with signs, and with wonders . . . . and thou shalt worship before the Lord thy God."

In concluding this solemn address, Moses reminds, again individually, the people thus assembled, saying, "Thou hast avouched the Lord this day to be thy God, and the Lord hath

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avouched thee this day to be a peculiar people unto Himself, as He hath promised thee, and that thou shouldest keep all His commandments, and to make thee high above all nations which He hath made, in praise, and in name, and in honour; and that thou mayest be an holy (*i.e.*, separate) people unto the Lord thy God, as He hath spoken" (Deut. xxvi. 19).

Reading this we plainly see that "the Syrian" was Jacob, who sojourned in Egypt and became there "a nation, great, mighty, and populous, whose descendants the Lord hath avouched this day to be a peculiar people unto Himself."

The margin in the R.V. explains "Syrian" as Hebrew for Aramean, a name derived from Padan-Aram (see Gen. xxviii. 2, and Hosea xii. 12), whither Jacob fled from the anger of his brother Esau; and he is, therefore, well designated by Moses as "ready to perish:" but again, if we consult the margin, we find that the expression, "ready to perish," means "wandering," or "lost," which terms have been, and still are, continually applied to the lineal descendants of Jacob, the "Wanderers," the "Lost Tribes of Israel."

## Review.

*The Latter Days, with Evidence from the Great Pyramid.* By F. E. H. London: Robert Banks and Son, Racquet-court, Fleet-street, E.C. Price 6d.

THE anonymous author of this 40-page pamphlet takes for his text or introduction a couple of startling advertisements that have recently appeared in the columns of the daily Press, and emanating, we believe, from our ten-horned opponent, the Rev. M. Baxter, who with characteristic decimality undertakes to inform the world just ten years before the event, when we may expect the placing by the coming Antichrist of the abomination of desolation within the precincts of the rebuilt Temple at Jerusalem.

Similar advertisements having appeared from time to time of late years, specifying the same and other events to take place on particular dates, often much anterior to those last given, and thus causing the dates to be successively advanced in order to meet the exigencies of previous non-fulfilments, our author thinks, and so do we, that there lies some fundamental error at the base of a system of prophetic interpretation which has been so invariably falsified by the actual course of events.

We are then treated at some length to the author's views upon the momentous subject of the Second Advent of the Son of Man, which we are bound to consider worthy of perusal if only for their real novelty. We cannot, however, declare we have risen greatly enlightened from our own perusal of the book, which to Anglo-Israelites possesses one serious defect in making so little mention of latter-day Israel, whom we consider the most important factor in the problem under consideration.

True, our author shows himself to be one who reads his BANNER, and holds our views as to Anglo-Israelite identity, and has quoted freely from papers that have appeared in our pages. The subject, to quote his own words, "is one which bristles with difficulties—the grounds for our conclusions are given in detail, and our readers can judge whether these conclusions are justified by their premises."

The second part of the book, dealing with the testimony of the Great Pyramid, embraces a fair and good sketch, quite up to date, of the leading facts of that building's design and purpose, drawn from the pages of Piazzi Smyth, and occasionally from our own, and with which our readers are tolerably familiar by this time. One little slip must be noted, as where the author on p. 22 states that the unit of linear measure employed in the building's construction is the sacred cubit of 25 inches. We have always considered the unit—the prime unit—to be the inch derived from the earth's axis of rotation, and practically our own British inch, upon which has been founded, as our author later on shows, the cubit by quintuple, and the yard by sextuple multiplication, and all this in harmony, as he further notes, with the quinto-sextuple design of the temples of Solomon and Ezekiel and the great Israelitish name of God to which these buildings were and are dedicated.

The period of the precession of the earth's equinoxes is also, as far as we recollect, only to be found at the Pyramid expressed in inches, as the sum of the two diagonal lines uniting the corners of the base.

In treating of the symbolisms of the passages and chambers, the author makes some original and interesting observations upon the Subterranean Chamber, or bottomless pit, and we may say generally that great ingenuity has been displayed by him in fitting his Great Pyramid theory to his Scripture theory, which we are really sorry to spoil at one point by making what we believe to be a necessary correction. Thus, according to the opinion of F. E. H., an important event in the close of this dispensation occurred on November 15th, 1885, and this date, he says (pages 30, 31), is marked upon the surface of the Grand Gallery Step, just 36 inches from its edge, by that point being vertically under the terminal angle of the Gallery roof or ceiling. Now, it happens that this point was, some years ago, measured by Dr. Grant, of Cairo, who dropped a plumb-line from the angle of the ceiling and found it marked a distance of 39·25 inches from the edge of the Step. This fact, so far as we are aware, has never been contradicted, but it is often overlooked by Pyramid students, notwithstanding it is recorded in all the later editions of Piazzi Smyth's book. The distance, therefore, might perhaps be a little more than Dr. Grant measured, but could not well be less, or anything within three and a quarter inches of a yard.

We are glad to note that our author in an appendix has many good words to say in favour of the sometimes despised British metrology, without which, as he truly says, these discoveries of deep signification in the Great Pyramid would never have been made. H. R. S.

## Correspondence.

### C. M.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—Permit me to thank you for permission kindly accorded to lay before your readers some particulars about our old friend and fellow-labourer, C. M. Many of us have learnt a great deal from his expositions, which have, at any rate, led us to search the Scriptures for ourselves, and that is a great thing. For the sake of recent believers, I would add that twenty years ago he did good service to the cause, both in the general argument, and by his skilful handling of the "Teutonic" theory. Nine years ago again he wrote many articles demonstrating the truth of Holy Writ, and emphasizing the fulfilment of the Scriptures in the British folk. For years his health has been failing, and he is now worn with suffering and poverty. My earnest desire is, with your kind co-operation, to gather a sufficient sum to pay off petty debts, relieve him of present discomforts, and afford him something of ease, with access to his own valuable library, which may else be sacrificed. In order to give as many as possible an opportunity of taking part in a movement which is, after all, but a slight acknowledgment of services nobly rendered, I propose to ask for contributions of 5s., or multiples of 5s.,—multiples as large as means and willingness may suggest. Each giver of one 5s. will feel that he or she is taking a proportionate part. I may add that I shall be glad if all contributions are made payable to me, as I am prepared to administer the fund with due regard to all the necessities of the case, and if not a word be at the present said to himself as to the method by which the fund is raised. I hope to have some opportunity of seeing him myself and shall then tell him of the kindness of all his friends. One especially I thank who has promised a certain sum conditionally on a certain larger sum being raised. I trust that this, and more, will be

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accomplished, as we need as much as possible. Up to date (July 1st) the following sums have been sent in or promised:

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| Philo-Israel ... ... | 1 | 0 | 0 | A. Ferguson ... ... | 0 | 10 | 0 |
| Oxonian & family (four contributions of 5s.) | 1 | 0 | 0 | J. J. Read ... ... | 0 | 10 | 0 |
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| J. R. ... ... ... | 0 | 5 | 0 | Per J. D. R.:— | | | |
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| "Liverpool" ... ... | 1 | 0 | 0 | J. G. Taylor ... ... | 0 | 5 | 0 |
| E. H. Parsons ... ... | 1 | 1 | 0 | | | | |

I trust that sufficient additional contributions will have come in in the next few days to enable me to issue a second list of subscribers in your next issue. Meanwhile, *bis dat qui cito dat*—this for our British-Israelite brothers and sisters generally, and for yourself, "Thank you."

Yours faithfully, "OXONIAN."

July 1, 1895.

(Address: Rev. W. M. H. Milner, Lockerbie, Scotland.)

## AMOS IX. 11, 12. ACTS XV. 16, 17.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—Will you allow me to reply to a question asked by Mr. J. G. Taylor in his letter to you, contained in the BANNER of June 5. He enquires whether "are called," or "were called," is the truer construction in the above passages. I have consulted the original, both Hebrew and Greek, and have no hesitation in affirming that in both the past tense is used, which cannot be construed by the present tense. In Amos the original literally means, "Upon whom My name has been called."

But I would ask Mr. Taylor, "Has he observed the remarkable difference between the passage in Amos, and the quotation of it by the Apostle James in Acts xv.?" Amos says, "That," or in order that "they may possess the remnant of Edom, and of all the heathen, which are called"—more correctly, have been called,—"by My name." James quotes from the Septuagint: "That the residue of men might seek after the Lord," &c. The difference between these two translations is easily explained by any one who understands Hebrew. The translators, called "the Septuagint," or "the Seventy," evidently used an unpointed MS.,—*i.e.*, in which the consonants alone were used, the vowels being omitted. In Hebrew the consonants in Edom and Adam, a man, or mankind, are the same, so that the one may easily be mistaken for the other, and the Septuagint have evidently read Adam instead of Edom. Then again with regard to the word translated "possess" in Amos, and "seek after," in Acts, the change of a single letter will cause the difference. The word is "Iirishu," "they shall possess;" change the second letter in the Hebrew from Yod to Daleth, which could easily be done in MS., and the word becomes "Idrishu," which means "they shall seek." But what I cannot account for is this—the word signifying "the residue" or the "remnant," is in the accusative or objective case, and has the sign of that case prefixed to it, so that I cannot understand how the Septuagint translators made it the nominative case to the verb.

On studying the verse in Amos, I found that the word Hagoiim, the nations, has a mark over the penultinate letter thus, ֽ, answering to our comma, thus disconnecting the words, "on whom My name has been called" with the word "heathen" in Amos," and, in my humble opinion, the whole passage should be translated thus: "That they, on whom My name has been called, may possess the remnant of Edom, and all the Gentile nations." I think this rendering completely answers Mr. Taylor's questions. And further, it seems an additional proof of the soundness of what we British-Israelites contend for, that in God's own time we, British-Israel, shall possess the chief Gate of our enemies, Constantinople, the principal city of the Turkish Empire, or Edom, in spite of all the opposition and intrigues of Russia and France, and in due time, all the Gentile nations, according to the promise that Abraham should be "the heir of the world," as stated by the Apostle Paul in Rom. iv. 13. H. S. H.

*To the Editor of the Banner of Israel.*

DEAR SIR,—The following are extracts from the *Union Signal*, dated December 20, 1894. In the call for the third Biennial Convention of the W. W. C. T. U., the committee invites all White Ribbon Women to meet with us in London, "the heart of the world," on June 14—21, in Queen's Hall and Exeter Hall. (Page 9.)

Our Ambassador paid the following tribute to English home-life, which we are glad to reproduce in these cosmopolitan columns, that it may go to the ends of the earth and carry with it into half a million white ribbon homes a deepened impression of that sweet old saying:—

"Though sundered far, by faith we meet
Around one common mercy-seat."

This is what the Ambassador said, in speaking to his fellow-citizens on his return from England a few days ago: "I could tell you of other experiences somewhat of a varied character, tasting of the delights of a genial and refined hospitality. I have never passed a night in any house in England in which the family did not kneel every morning in common prayer to the Ruler of the world. Everywhere it is done. It is not done ostentatiously, but is done by the hearts of the people, and it is almost their universal practice. I have been a long time there, and I do not remember that I have heard at any entertainment, in the height of jest, a story that a man would object to telling his wife, his sister, or his daughter. (On duty, page 9.)

The following extract is from *Tit Bits*, dated December 29, 1894. Enquiry column, No. 6073. "Do Englishmen, Irishmen, or Scotchmen, save most? Englishmen. Not only do they save the largest total amount, but, judging by the savings' bank returns, a greater number of Englishmen, in proportion to the population, save than either Scotchmen or Irishmen. . . . Taking the average for the whole population, England gave £3 12s. for each inhabitant, Scotland gave £2 10s. each, and Ireland gave £1 2s. each" (page 222). J. H. GRIFFITHS.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—Many puerile objections have been urged against the Israelitish origin of the Anglo-Saxon race, but none, perhaps, so often or, to the unlearned, so effectively as the general dissimilarity of their physiognomy and character to the Jewish type of the present day, the unreasonableness of which has been frequently and ably presented in your columns, and in other admirable publications which have from time to time attracted my attention; but the following texts, so far as my reading goes, seem to have been overlooked, though they would appear to be conclusive evidence to all believers in the truth of "Holy Writ" that the objection urged is, to say the least, untenable.

In 1 Chron. xii. 8, it is written, "And the Gadites that separated themselves unto David into the hold of the wilderness, men of might, men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were swift as the roes upon the mountains."

Now, unquestionably, the typical Jewish face in not Leonine. Were the Gadites of David's day, therefore, not Israelites? If they were Israelitish, why, then, are not the British people of to-day Israelites also? The Leonine type and colouring is not unfrequently found among Anglo-Saxon peoples. Again, I find in the same book (chap. v. 18—20), the following, which seems to me to be an equally striking and characteristic point of similarity between, at least, the transjordanic tribes of Israel and the Anglo-Saxon race. It is there written, "The sons of Reuben and the Gadites, and the half tribe of Manasseh of valiant men—men able to bear buckler and sword, and to shoot with bow, and skilled in war. . . . The Hagarites were delivered into their hands, and all that were with them; for they cried unto God in battle, and He was entreated of them; because they put their trust in Him." Is not this also a distinctive characteristic of the Anglo-Saxon race? which sufficiently accounts for their, otherwise, marvellous invincibility in battle.

When a boy at my mother's knee, I well remember the

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conduct of the French and English, on the eve of the battle of Agincourt, being contrasted for my instruction. At this great battle the French had concentered the flower of their chivalry in such overwhelming force and advantageous position as to prevent Henry V.'s retreat to Calais, after the capture of Harfleur, without giving them battle. So confident were the French in their prodigious numerical superiority, that the eve of the battle was spent in drinking and gambling for the ransoms of their prospective captives. The English spent theirs, like their transjordanic ancestors, in prayer to God, who helped them also to achieve a marvellous, if not miraculous victory. I recall also a story my father told of the laconic prayer of the colonel of a famous regiment, before a great battle—perhaps Waterloo. When his regiment "fell in" before the action, it was called to prayer, when he said "Good Lord, if we forget Thee this day, forget not Thou us."

This trait has, I think, been characteristic of very many, if not all of our greatest soldiers. It was, I know, general in the armies of the Confederate States, which were composed for the greatest part of people of pure Anglo-Saxon lineage, and, so far as our operations in the field were concerned, never were more wonderful victories won against superior numbers by any troop than by them; so much so, that General Grant stated, in consultation with President Lincoln, or, in a report to him asking for re-enforcements before the final campaign (so it was said at the time), that success was possible, only, if he could give him three men for every confederate soldier in the field, which was done ere he did succeed in wearing and starving us out. I doubt if any Anglo-Saxon man who has had much experience in war will say, that there have not been crises in every great battle where he fought, in which he felt that fortitude, born of human courage alone, was insufficient to sustain him, and was constrained to cry to God for help.

Hoping that this may satisfy all cavillers that the objection to our belief, based on the dissimilarity of facial type between the Jews of the present day and the British, is untenable

I beg to remain, dear Philo-Israel, yours in the hope of the promises made to our fathers, JOHN G. FAIRLY.

Charleston, South Carolina, May 14, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—Thinking the annexed note very apposite to the process of spiritualizing away the literal history, past and present, of Israel, I cannot resist the pleasure of sending it for insertion in the BANNER.—Yours,

A SISTER IN ISRAEL.

"The record of Moses cannot be allegorized without a rational foundation in support of the allegory; for the narrative is purely historical. If the allegory is to be supported, the history must be abandoned. If therefore a narrative, professedly historical, be treated as a narrative purely allegorical, the history itself is thereby abandoned. That some moral inference may still be drawn from it is nothing to the purpose. Moral inferences are drawn from professed fables, which are themselves a kind of allegory. But their value is confined entirely to the application of them; whereas historic facts are recorded for their own sakes, and independently of any moral use which may afterwards be made of them. If we ascribe, then, the character of allegory to an historical narrative, we defeat the very purpose for which the facts contained in it were recorded."—*Bishop Marsh's Lectures.*

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—The following remarkable prophecy is from the *Echo*, May 27, 1895:—"Let men say what they will, I say that as surely as the sun in the heavens once shone upon Britain and America united, so surely is it one morning to rise, shine upon, and greet again the re-united State—the British-American Union."—Andrew Carnegie. G. WELLS, Jun.

38, Dudley-road, Tunbridge Wells, May 28, 1895.

## WESTERN AUSTRALIA.

FROM a leading article in the *West Australian*, dated Jan. 11, 1889:—

"Twenty years ago Western Australia was but a small, wholly isolated settlement, extending from Albany to Champion Bay, with a few lazy schooners plying up and down the coast, and no other public means of conveyance save a mail-van crawling from the capital once a month to Albany, which alone was in touch with the outer world.

"Since that time the settlement has extended from end to end of the vast territory, its population has doubled, the revenue has quadrupled, a good steam service connects all the parts of the colony, a network of telegraph lines gives an almost complete circle of instantaneous communication, railways have been built far in excess per head of population of those in any other colony of the group, trading facilities of all sorts have been offered, and the conveniences of civilisation generally have been increased to an extent almost astounding to those who knew the country in the past."

"Yet, notwithstanding this description of our colony, which may be thought a glowing one, I can assure my friends that, if they wish to come out and try their "bush luck," there is still plenty of room for those who possess the pluck to brave the hardships of bush life and the spears of the savage. Yet they should bear in mind that enterprise must be backed up with money, and courage tempered with judgment and mercy. Possessed of these qualifications, they may reasonably hope, with patience and perseverance, to turn the wilderness into pleasant pasture-lands, and to reclaim the waste places of the earth in the interests of civilisation and the increasing prosperity of the land of their adoption."—From the *Boys' Own Paper*, July 5, 1890, p. 636.

Although it is just five years since the above was published, yet I send it for insertion in the BANNER OF ISRAEL, as the writer of the article has truly, but with that blindness which usually characterises those who are ignorant of the Identity, assigned to the British colonist the very work of colonization which Scripture prophecy has declared should be carried on by Israel—viz., "the reclaiming of the waste places of the earth," or the "desolate heritages."

E. IRELAND.

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[From Garnier's "Annals of the British Peasantry." Published 1895. Forwarded by L. P.]

"There is evidence of a widespread imitation amongst the Scotch of the practice mentioned in the parable of the tares. The manorial native had but few ways of showing his resentment of a too exacting master. His recourse was to an expedient which, though an instance of amputating one's nose to spite one's face, did most effectually damage the landlord's interest as well as his own. The revengeful husbandman procured and secretly sowed the corn marigold amidst the crops of the manor. In a wet season the weed spread rapidly, and overpowered the cultivated produce. So detrimental was this practice to the interests of the community, that the seignorial courts instituted a system called 'good riding,' by which a specially organised police patrolled each manor, and not only promoted the extirpation of the weed, but meted out the severest punishment to all on whose husband-lands it was found growing. This local legislation soon found expression in the Scottish statute-book. By an Act of uncertain date, any well-to-do individual of the farming class, being expected to set a better example, was, if detected in planting guld, regarded as a public enemy and punished accordingly. The niefs, similarly offending, got off by paying the fine of a sheep and cleaning the land."

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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 CHANGE OF GOVERNMENT.

LORD ROSEBERY'S Government has disappeared, and before we go to press the new Government will be installed and at work, guiding the ship of State. No doubt the country was in need of the change, and longing for rest. Of late there have been nothing but alarms and revolutionary proposals which kept large sections of our people constantly on the watch for coming disaster and trouble. There was first the proposal emanating from the Irish, but taken up by the most popular Prime Minister of modern times, to divide the kingdom in two, and virtually separate Ireland from Great Britain. Then it was found necessary to divide the Church of England by lopping off the Church in Wales. The first of these projects kept the "predominant partner," or English people, in constant trouble for years, and even now the matter cannot be deemed to be dead, for under favourable circumstances, the Irish will be sure to press the demand again and seek to obtain their ends by sheer worry and disorder. The question of the disestablishment and disendowment of the Welsh Church was still under discussion in the House of Commons, when the vote of want of confidence in the Right Honourable Campbell-Bannerman, the Secretary of State for War, suddenly destroyed the Ministry and forced them to resign.

It was notorious that the attack on the Church in Wales was only the first step to that proposed on the Church of England. There was besides the attack impending against the publicans in view to the closing of their shops, without compensation for interfering in a lawful calling sanctioned and licensed by the State. There was threatened further the abolition of the House of Lords, for disputing the autocratic power of the House of Commons. All these things were objects which Lord Rosebery's Government determined to carry out even if they had a majority of only one; but from them all God has suddenly delivered us, by giving an unlooked for check to those in power, turning their small majority of nine into a minority of seven, in a crucial question concerning the defensive power of the nation.

The late Government is happily out of the way, inasmuch as it undertook the protectorates of Uganda, and of the territory between the Victoria Lakes and the East Coast, but took no active steps to build the railway so essential for the proposed Protectorates. It has left the fate of Chitral hanging in the balance, till it has become a positive danger; and no one knows even now, as we write, what the late Government proposed to do in the matter. No doubt Lord Rosebery meant very well, and did strive to make Great Britain respected abroad. But his difficulty always was this —that he had too many masters. The Irish were his masters and he was forced to consider their votes before he took any step at all. The Radicals were his masters and he had to threaten the House of Lords to please them. Then he had to consider the demands of the "local option" enthusiasts who desire to make the nation sober by Act of Parliament. He had also to admit that the Welsh Nonconformists were his masters, and to undertake to gratify them he was ready to pull down the church there, and give the pillage to the people. Lastly, the franchise was to be altered to pacify and serve those who oppose everything that is, and in order to give such more political power.

The result of all this was, that the late Government were busily occupied in "ploughing the sand of the sea-shore," doing nothing intended to be carried into law, but attempting to please their own friends for the sake of their votes, ended by pleasing no one, and, on the contrary, were out-voted at last on an unexpected issue and forced to resign. All these designs are now consigned to the tomb, and are only dust and ashes. We may hope in future for some solid, beneficial, legislative work, such as the nation desires. The Armenia difficulty we hope will be solved, the fate of Chitral declared, the Uganda railway put in hand, and French designs on the sources of the Nile firmly resisted. The General Election, of course, is the critical event which is now near at hand, and on which so much, under God, hinges at the present

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hour. Our consolation is, that the Lord has our matters in charge, and is guiding His blind and wayward people to the end which He desires to bring about. Humanly speaking, the coalition Government which has assumed power ought to be strong and serviceable. Lord Salisbury as Prime Minister and also Secretary for Foreign Affairs, Mr. A. J. Balfour as leader in the House of Commons, Mr. Chamberlain taking the Colonies in hand, Mr. Goschen the Navy, Sir Michael Hicks-Beach the Exchequer, and the Duke of Devonshire as President of the Council, should represent a strong Government worthy of the nation's confidence and respect.

To Lord Salisbury as the head of a strongly supported Government, we hope the constituencies will send in the new House to be now created, a powerful majority. We have had enough of a Government which had no decided support from the country, and failed to make itself respected abroad or at home. The country can now, if God will, give a decided reply to such questions as have so long been harassing us; and tell its servants whether Ireland is to be cut adrift, the House of Lord's abolished, the Church of Wales separated from that of England, the franchise put upon a novel footing, and the beer shops closed after a tyrannical fashion. The decision is in the hands of God, and the nation ought to besiege the throne of grace that the God of Israel will so direct the issue, that His purposes regarding His people may be rapidly matured, and His kingdom come, by means of His chosen ones, to the glory of His faithfulness and grace. Let British-Israelites everywhere make this their constant prayer for the coming five or six weeks.

## THE RELIEF OF THE CHITRAL FORT: AN ISRAELITE EXPLOIT.

THOSE who have carefully read the Special Correspondent's letter in the *Times*, written from the seat of war on May 8th, and previous dates, must have been struck with the remarkable character of the operations he so graphically described, and especially the march of Colonel Kelly from Gilgit, wherein through mountain passes twelve thousand feet high, under snow, with native troops who had never probably seen snow before at all, he fought the enemy, conquered all but insuperable difficulties, and burst upon the foe in the valleys, relieved Mastuj, and led to the flight of Umra Khan and Sher Afzul from Chitral, which had almost fallen to their combined assaults.

We cannot give a better epitome of the operations than that which the *Times'* leader offered to its readers on June 6, and we therefore ask their consideration of the following:—

"Military history records no more brilliant achievements than those so graphically described by our Special Correspondent in his letters on the Chitral Expedition, of which the latest is published to-day. Other feats of arms have been upon a larger scale, have decided vaster issues, and have called into play in a higher degree the strategical, diplomatic, and political qualities of a great general. With the great military movements of the world the Chitral Expedition does not challenge comparison. Scale counts for much in all such matters, and in this case the scale is small. Yet the Chitral Expedition not only is one of the finest things of its size to be found in military annals, but it displays some of the most essential and fundamental qualities of military greatness in a perfection which cannot be surpassed in operations of any magnitude whatever. The courage which defies all odds of numbers and of circumstance; the indomitable fortitude which triumphs over every cause of mental depression and over the more deadly and insidious results of physical privation and exhaustion; the resource which improvises defence and turns to account every accident of the situation—these things have never had a more splendid manifestation in military operations upon any arena. The Chitral fort, in which at a day's notice the British forces were called upon to face a determined and formidable attack by immensely superior numbers, was never constructed to repel assault by modern methods and weapons. It is placed at the lowest part of the valley, on the edge of the river, and is commanded on nearly all sides by high ground, from which Martini-Henri or even Snider rifle fire can be poured into it with deadly effect. Excellent weapons and abundance of ammunition were at the command of the besiegers. Their equipment, indeed, was superior to that of some of our own men, who, by some inexplicable parsimony, are still armed with worn-out Sniders. The besiegers were no novices in the art of war. They were excellent marksmen, and were trained to reserve their fire until they saw something to fire at. Unfortunately, in the early days of the siege they could see almost every movement made in the fort. No man could show his head at a loophole or dash from one doorway to another without calling forth a well-directed volley. Immense labour was imposed upon the hard-worked garrison by the necessity for constructing out of such materials as could be found screens for protection, or, at any rate, for partial concealment.

"The fort was not even fireproof. It was built of dry stones held together by frequent courses of wooden beams. With these once well alight the walls would quickly have been reduced to heaps of shapeless ruin. The besiegers, well accustomed to the reduction of such forts, and led by the acknowledged master of the art, naturally did not spare their efforts to burn down the defences. The river runs some forty yards from the fort, and the most determined efforts were made to destroy the access. There had been no time to clear away enclosures and buildings in dangerous proximity to the walls, from which the besiegers not only maintained a galling close-range fire, but organised dangerous rushes upon the weak points of the defence. As if all this were not enough, they drove a mine up to within ten feet of one of the towers. There was neither time nor opportunity to countermine, and one of the most brilliant operations of the siege was the seizure of the enemy's work at the point of the bayonet, and its destruction by means of their own powder bags.

"While this desperate defence was being carried on against tremendous odds, in circumstances of chilling discouragement and ignorance of all efforts at relief, and upon half-rations, Colonel Kelly, with the little force from Gilgit, was fighting his way through obstacles of the most formidable kind. The men marched without tents over passes twelve thousand feet high, with snow up to the bellies of the mules, and with more snow falling copiously. Along the whole route were positions which could be turned only with the greatest difficulty in the face of enemies well used to their defence. A single check of a serious kind would have been fatal to the expedition, since retreat over these tremendous passes was practically impossible, and defeat would have quadrupled the enemies in front. But, thanks to a determination and a physical toughness which defied snow and sleeplessness and scarcity of water and all the subsidiary difficulties of transporting guns and food and ammunition, no defeat was experienced.

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"The enemy defended their stone breastworks and natural fastnesses in every valley, but they must have been amazed at the apparition of the British forces emerging from snow-blocked passes, and were still further demoralised by the apparently more impossible guns. Seven miles below Mastuj they had a position renowned in the history of the country which may well have been reckoned impregnable. Across the valley runs a nulloh or canon, some two hundred feet deep, with perpendicular sides. On the Chitral side it is fortified with stone parapets, from which the whole of the opposite side is easily commanded. Long detours had to be made on the precipitous hillsides by flanking parties in search of a way to take the fortifications in the rear. More arduous work it is scarcely possible to conceive, yet it was done with wonderful promptitude and very little loss. Then, keeping high up on the mountains and so avoiding the gorge where Captain Ross's party suffered so terribly, Colonel Kelly descended unexpectedly upon the bewildered enemy, and crossed the Chitral river where they deemed it unfordable. These are exploits of which the hardiest mountaineers on their own hillsides might well be proud. But they were carried out by the natives of Indian plains, many of whom never saw snow in their homes. No more striking testimony could be given either to the excellence of the material of our native army or to the singular influence of European discipline and character.

"Colonel Kelly, as our readers know, found the siege of Chitral raised when he reached the place. The moral effect of his extraordinary and resistless march, together with that of the equally successful advance of General Low from the other side, had completely broken up the combination led by Umra Khan and Sher Afzul. That effect will not readily be effaced from the native mind except by extraordinary political ineptitude. Whatever be the precise uses to which it may most wisely be put, there is one consideration, arising out of the manner in which it has been made, that may usefully be borne in mind by men of all opinions. Every argument bearing upon the difficulties of the country must be modified by the striking evidence now before us of the manner in which these difficulties can be surmounted by determined men. We must not suppose that we alone can bring the needful qualities to bear, but must more modestly admit that passes which we can cross and defiles which we can force cannot be reckoned insurmountable barriers to men of another race."

The above gives a wonderful summary of the proceedings, which the Special Correspondent furnishes in detail. The concluding words of the latter, dealing especially with Colonel Kelly's remarkable march, will be read with pride and thankfulness by every Briton, and especially by every Anglo-Israelite:—

"Next day Colonel Kelly made an unexpected march on Kila Drasan, a fort where it had been reported large numbers of the enemy would assemble. The road had been broken, necessitating a detour which entailed a march of twenty miles upon the troops; but the fort was found unoccupied, and a welcome supply of grain was discovered there.

"On the following day (April 15th) the troops marched through pouring rain to Kusht; and on the 16th to Lun, all the villages along the route being deserted. Colonel Kelly was by this movement high up on the hillsides, avoiding the narrow defiles through which the usual road to Chitral, close down by the river along the left bank, passes, and especially that gorge in which Captain Ross's party had suffered so terribly. The movement was rapid and unexpected, and completely outwitted the Chitralis, who had meant to make one more stand near where Captain Ross was killed. Having circumvented them, Colonel Kelly descended from the high ground and crossed the Chitral river equally unexpectedly, for the river is usually considered to be unfordable. As it was the water was well up to the men's armpits, and it was only possible for them to cross in batches of ten or twelve to steady themselves. But the passage was successfully accomplished on the 17th, and the force that day reached Barnas, well on the Chitral side of both Karak and Reshun, the scenes of the disasters to Captain Ross and Lieutenants Edwardes and Fowler's parties.

"All this time Colonel Kelly had been making every possible effort to obtain news of Mr. Robertson, but could not get a single line from him, just as Mr. Robertson, as we have already seen, could hear nothing of any movement from Gilgit. But on the next day's march, as Colonel Kelly reached Koghazi, only one march from Chitral, a letter was received from Mr. Robertson saying that the siege had been raised and that Sher Afzul had fled. Just as before Sher Afzul and Umra Khan had brought men pouring in from all sides upon the British force, so now British troops from either side were gathering irresistibly round the Chitralis and Pathans. The tables were now turned. British ascendancy was once more re-established, and Sher Afzul, with his Pathan allies, had to flee even more rapidly than they had come.

"On April 20th Colonel Kelly marched into Chitral, and thus was brought to a close a march which is almost unique. It had been carried out with uninterrupted success. The elements had checked the troops, though not baffled them. But the enemy had not been able to delay them for a single day. The actions they fought were taken in the day's march, and their conspicuous success produced a deep impression upon the Chitralis. To their minds it seemed that nothing could stop Colonel Kelly. The difficulties of the road, the snows of the Shandur Pass, their most impregnable positions—none of these had had the slightest effect in arresting his progress, and it is no wonder that they regard him with especial reverence as a fighting commander. And not only the Chitralis will feel thus, but all who can appreciate the difficulties he had to overcome and the risks he had to run will admire his resolution and resource and the bravery and endurance of the troops he commanded. The march from Gilgit to Chitral will ever be regarded as one of the most splendid achievements of the Indian army. Its accomplishment has shown that the officers and the men of that army are capable of performing deeds as grand and as noble as their fathers did before them; and to Colonel Kelly, Captain Borrodaile, Lieutenant Stewart, and the other officers of the force are due the highest praise and admiration from their fellow-countrymen who have watched and appreciated their deeds."

These transactions remind one of the prophecy of Micah v. 8 (R.V.), which declares, "And the Remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, treadeth down and teareth in pieces, and there is none to deliver. Let thine hand be lifted up above thine adversaries, and let all thine enemies be cut off." These hill-men had slaughtered and captured our young officers—Captain Ross, and Lieutenants Edwardes and Fowler, respectively—with the native soldiery they commanded, and Israel must avenge the disgrace. She therefore stood up, sword in hand, and resolved "to go through," even to Chitral, to release their countrymen, to

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defeat the enemy and to recover the Gate of the foes, lest Russia, ready to occupy it to the undoing of India by-and-bye, should seize it.

Colonel Kelly and the force under General Low approached, fought the enemy many times, by God's help trod down, tore in pieces, and destroyed them, finally relieving Chitral, for there was none to help Umra Khan, or deliver them from Israel.

We see, then, why all this success was our portion, and why we cannot anticipate that other nations could have achieved success. Even because we are Israel, who have the God of Israel and His promises to aid us, and because our enemies were not Israel, but have the God of Israel as their foe ready to deliver them into the hands of His people, to destroy them, even as it was in the case of Umra Khan and his followers in the Relief of Chitral! To the Lord be all the praise, who gives Israel always the victory, for His truth and for His faithfulness' sake (Prov. xxiii. 31, R.V.).

## THE EVIDENCE OF PROPHECY.

By the Rev. P. Carlyon, M.A., Cantab.

The chief hindrances to the reception of British-Israelism are the indifference of the lukewarm and the spiritualism of the earnest. The object of this article is to warn the former that they are guilty of neglecting the positive injunction of God's Word: "We have the word of prophecy made more sure, unto which ye do well to take heed" (2 Peter i. 19, R.V.); and to show the latter that their habit of resolving the whole teaching of the Bible into spiritual doctrine and personal salvation really fosters unbelief by limiting the good news of the Gospel to one selfish view, and by neutralising altogether the evidence of prophecy, which is a main buttress of the faith. "The testimony of Jesus is the spirit of prophecy." At present we must confine our remarks to the mistake of the earnest and spiritually-minded opponent, who claims our regard. In the first place, the kingdom of God is more than a salvation. Doubtless Christ came foremost, and above all, perhaps, to save sinners. All Christian believers build and rest on that foundation. Yet surely the words divinely taught, "Thy kingdom come," embrace wider and higher objects, over and above individual blessings! "Glory to God in the highest and on earth peace," involve not only the enthronement of Christ in the heart, but His session also on the holy hill of Zion, with the uttermost parts of the earth for His dominion. In short, the kingdom of Christ is a worldly, as well as a spiritual kingdom. And it is the earthly, visible, tangible fulfilment of prophecy that reveals the King to the unconverted world. It is, therefore, to this manifestation of Christ that prophecy bears its testimony. Every prediction of Christ that is explained as an allegorical allusion to His grace and influence on the soul, is so much waste of argument, and it cannot convince a single unbeliever. Prediction fulfilled in historic fact can alone testify to the world. And when our Lord Himself tells us that this is the function and purpose of prophecy—"these things have I told you before they come to pass, that when they do come to pass, ye might believe," it becomes a very serious error to defeat that purpose by turning the Word of God (improving it, in preacher's phrase) for man's moral edification!

It is without doubt a merciful provision of God's all-seeing providence that, previous to fulfilment, prophecy is made susceptible of a spiritual application. It averts a charge or suspicion of failure. But it needs to be borne in mind that adaptation is not evidence, and all evidence is weighed by well-established rules. In all cases and causes—criminal, moral, historic, or philosophical—the law of evidence is repeatedly laid down in the Old Testament and the New, and it is this: "Out of the mouth of two or three witnesses shall every word be established." This law applies to the proof of our Christian faith. Three leading witnesses are usually adduced to establish the truth of Christianity—miracles, prophecy, and intuitive perception, which is equivalent to the witness in ourselves. Of these, the witness in oneself is exclusively the believer's own testimony, and none at all to the sceptical outsider. Hence, the two witnesses left for the conviction of unbelievers are miracles and prophecy. Therefore, to limit the interpretation of prophecy to an exposition of invisible doctrine is to sap and destroy one of the two main supports of the whole Christian fabric, and practically to reduce the foundation of faith to the single testimony of miracles. Our Lord has told us that the evidence of one is "not true," which means it is not conclusive, and in fact is no proof at all! We press this result on the consideration of all good spiritually-minded men, as a danger to which the habit of spiritualising prophecy tends in fostering unbelief. It is, moreover, a well-known fact that the historian Hume (amongst many others) grounded his rejection of the Bible as the Word of God on the forfeiture of the promises made by "the God of Israel" to His own "chosen people." The same objection is raised, and the same vindication of unbelief is alleged, frequently in the present day. If, therefore, the cause of Christian truth is to be deprived of the evidence from fulfilment of prophecy, the prospect in the great "coming struggle" and combat with the forces of infidelity and Antichrist is likely to be disastrous! In this final attack and warfare the Bible forewarns us of the enlistment of Satanic miracles as a weapon against the truth; and, while these may be defeated by the power of greater miracles that must come in with the second advent of our Lord, we may expect as a moral certainty that God will prepare the world for the contest by the literal fulfilment of prophecy, and convert it by the irresistible evidence of miracle and prophecy combined. Lyall's book, *Propœdeia Prophetica* ("The Preparation of Prophecy")—a most excellent book, by the way—shows how the universal expectation of a coming Deliverer pioneered the march of Christianity at its first introduction; and the fulfilment of prophetic notices of Christ backed it with a voice of no uncertain sound, for every prediction had its letter established by the event. Expectation prepared the way and literal fulfilment crowned conviction. Little things confirmed great. The thirty pieces of silver, the riding on the foal of an ass, casting lots for the vesture, vinegar given to drink, bones unbroken, the pierced side, and many other little things, foretold in the Old Testament and enacted in the New, presented a mass of circumstantial evidence which sealed conviction that Jesus was the Christ, and contributed to diffuse the Gospel widely over the Empire of Ancient Rome.

In like manner, at this present time, the "*propœdeia prophetica*" of British-Israelism is preparing the way for the second advent of the same Messiah. We are sounding the trumpet call. In the otherwise inexplicable extension of the British Empire throughout the world, in the possession of its wealth and power, and in fifty other signs and features of its peculiar and exclusive place amongst the nations, we discern the exact privileges that were covenanted unto Abra-

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ham and his seed for ever; and no solution of this Identity occurs to ourselves, and no explanation of it is offered by our opponents, which admits of the possible refutation of our conclusion. Above all, it harmonizes the letter and the spirit of the Word of God, and vindicates the truth and inspiration of the Bible against every assault hitherto made upon it. The Bible is consequently re-installed by our teaching as God's Book of unfailing truth! "The testimony of Jesus is the spirit of prophecy." And, recognising in the possessions and attributes of the British Empire all the temporal blessings which were promised to Israel, and especially to Ephraim, the heir of the birthright, we accept the responsibilities together with the gift, and feel bound to try to convert our brethren to a sense of their partnership in the bonds of the covenant, to disentangle their minds from a conventional stumbling-block, and to draw them to become, with us, leaders of the religious opinions of the age. We urge it as a duty specially incumbent on the clergy, and all other ministers of the Word, to shake off the shackles of prejudice, and not allow the laity to forestall them; with prayer, and "the meekness of wisdom," let them follow Hooker's maxim, and accept the literal meaning of prophecy, whensoever the words will bear a natural sense. As old Scott said, some things in Holy Scripture must be allegorical; but laws, customs, moral precepts, exhortations, and historic facts, can only be allegorized by those who wish to delude themselves! Let not the cry be revived, "Who so blind as My servant, or deaf as the messenger whom I send?" The outer world is alive to the near approach of some crisis. Should not the ministers of the Word discern and proclaim it? It is a joy to us, and we praise God for the undeserved grace, that the fulfilment of prophecy is throwing fresh light every day on things around us, and "amid the encircling gloom" stronger faith and brighter hope are kindled.

It is a calumny that some cast upon our teaching, that it makes us think less of our redemption and our Saviour's redeeming love. Nay, we think the more, and rejoice that the final Epiphany is to transcend the first, and extend its blessing to all the earth and all its peoples! But, as a prelude to that manifestation, all Israel are to re-possess their own land, and all the heathen compelled to recognise that they are the people whom God has blessed! And thus, as Auberlen wrote, "the plan of redemption is also a world-plan: not only a salvation, but also a kingdom and divine order of things." The Bible, moreover, foretells a great tribulation to come before the kingdom and its golden age! How do the spiritualizers realize such an approaching crisis?

If this article should meet the eye of any opponent who is disposed to test the difference between these two systems of interpretation herein contrasted, let him try his hand on the two motto texts of the BANNER OF ISRAEL (Micah v. 6 and Deut. xxxiii. 17), and read into them, if he can, ten spiritual meanings of (1) The remnant of Jacob, (2) among the Gentiles, (3) as a lion, (4) among the beasts of the forest, (5) as a young lion among sheep, (6) going through and treading down, (7) tearing in pieces, (8) none to deliver, (9) horns like the horns of unicorns, and (10) pushing the peoples together to the end of the earth. Is the outcome satisfactory, or edifying to his soul? Then, discarding all esoteric meanings, let him read the words, as we read them, in the light of the expansion of the British race, and characteristic features of the British Empire, and note how at once Europe, Asia, Africa, America, Australia, New Zealand, and the isles of the ocean, all cry out with one loud voice, "We are accomplishing all those exploits; this thing is of God, and we are doing it!" Then the result is indeed edifying, —plain, intelligible, wonderful, God-inspired! It is the purpose and promise, the blessing and gift of God, to His people Israel, and fulfilled and executed by His chosen British or Anglo-Saxon race, His "first-born" Ephraimites, who are doing no more than discharging the duties of their birthright! Necessity is laid upon us—woe to us if we do it not! Such is the burden of our delivery: Behold, the King cometh! Go ye out to meet him!

P.S.—The above article points to the danger of unsettling faith through a misuse of prophecy; but it should be observed that other bases of unbelief, grounded on the violation of the oath sworn unto Abraham and David, and on the transfer of the covenant from Israel to the Gentiles, are equally refuted, if the British are Israelites, and the covenant has never been alienated!

## THE PUBLIC DEBTS OF FRANCE.

THE national expenditure of France is truly enormous. Its national debt is growing every year, and is now the biggest in the world. The funded debt is £1,225,000,000, which is about twice as large as our own. We are reducing ours every year. The French are adding to theirs annually. France has besides the above a floating debt of £50,000,000. Since the war with Germany, the debt of France has increased by £6,000,000,000, of which the indemnity to Germany was only £200,000,000. The rest has been spent in increased armaments, foreign expeditions, and unprofitable public works. For the public debt £60,000,000 is needed annually as interest, and £138,000,000 more is needed to balance the national expenditure.

The French population is stationary, and the foreign trade small. The possible taxation appears therefore to be limited. The idea of retrenchment on the expenses of the army or navy is never entertained, because Frenchmen will not hear of it. (*British Times and Mirror*, May 18, 1895).

A country like France can never be bankrupt, but it is evident that the people have an enormous burden to bear to enable them to pay sixty millions sterling for their national debt. Additional taxes have just now been imposed on successions, on servants, on foreign securities and bonds, on horses, carriages, and playing cards. These facts and figures should prove to us that the French are not Israel, for they have not been given by the Lord "the power to get wealth," since they have not an increasing population, nor a large foreign trade, wherewith to acquire it. Their wealth, such as it is, consists in the thrift and self-denial of the people, and their saving propensities. Their wealth is not used by the Lord to "establish His covenant, which He sware unto the fathers of Israel," according to Deut. viii. 18, for they think little of imparting the Gospel to all nations, having really no Gospel for themselves. What they have is with difficulty imparted to a section of the people by British missionaries, men and women, of the McCall and other missions. These efforts, as far as they go, have been very successful, but they do not yet assume national proportions. France is devoted to military and naval glory, and she will never be satisfied till she has recovered her lost provinces from Germany.

Her colonial empire is an expensive toy, from which she will never derive profit or advantage. They do not pay, but cost her vast sums every year to maintain. No nation has paid so dearly as France for military glory, or been punished so terribly for seeking it apart from the Lord. She has lost India, Canada, the United States, the Mauritius, Egypt, and

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other smaller possessions, and what she holds now drains her of vast sums in order that she may boast of her worthless colonies. They are in unhealthy localities for the most part and Frenchmen refuse to live there permanently with their families.

France thus is in no enviable position. With a waning population, no trade to speak of abroad, with a frightful debt, and a heavy burden of interest upon it, she is in a desperate condition, and is ready, we may be sure, to do all she can to cripple her great world-wide rival the British, who have humbled her, not twice nor thrice, in the course of her national history.

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## THE SEVENTY WEEKS OF DANIEL (CHAP. IX.)

### SHOWN TO BE ACCURATELY FULFILLED IN HEBREW LUNAR YEARS, NOT SOLAR.*

*A Paper read before the British-Israel Association, in December*, 1891,

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*Author of "The Fulness of the Nations."*

### PART II.

(*Continued from page* 292.)

THE third question to settle is: When did the sixty-nine weeks of years end? This date, I consider, can only be determined by adding sixty-nine weeks, or 483 years, on to the year B.C. 444; and we ought to find something happened at that exact period which would correspond with the words "Unto Messiah the Prince." This event should be the commencement of Christ's ministry. As Dr. Wordsworth remarks, "After sixty-two weeks following the seven Messiah would begin His ministry, for our Lord said, 'The time is fulfilled, and the kingdom of God is at hand'—*i.e.*, the time indicated by this very prophecy."

Some students of prophecy think the sixty-nine weeks end about the cutting off of the Messiah, but Daniel does not say the cutting off is immediately after the termination of the sixty-nine weeks, but that it would be after, or subsequent to that event. The prophecy itself shows that the cutting off would not immediately follow the end of the sixty-ninth week, because it distinctly states that the sixty-nine weeks would extend "unto the Messiah the Prince," and it is not stated, nor even implied anywhere, that He would be "cut off" at once on His appearing. Besides, our Lord said "The time is fulfilled" when He began His ministry.

We must now consider the dates of the commencement of Christ's ministry and of His Passion. Dr. Pusey says:—"It seems to me absolutely certain that our Lord's ministry lasted for some period above three years." Most agree that Christ's ministry was about three and a half years' duration, that He was baptized in the autumn, and crucified in Nisan, or the Passover month. Therefore, if we can determine the year of the crucifixion, the date of the commencement of the ministry is also clear. The date that is most generally accepted for the Passion is Nisan, A.D. 29.

Tregelles says:—"I believe this to have been the true date; first, because of the day of the week on which the Passover commenced in that year, and also because of the consuls of that year (the two Gemini) having been mentioned by several writers as those of the year when our Lord was put to death" ("Tregelles on Daniel," p. 102). Dr. G. Guinness also gives many reasons for receiving this date, and says:—"Our Lord's Passion is assigned by Lactantius, Augustine, Origen, Tertullian, and other ancient authors to the year A.D. 29, and the correctness of this conclusion has been confirmed by Brown ('*Ordo Sæclorum*,' sec. 2), and at a later date by Clinton ('*Fasti Romani*,' p. 326). This date is also accepted by Benson, Mann, Ideler, Bianchini, Sanclemonti," &c.

We may, therefore, conclude that the decree to restore and to build Jerusalem was given in the year B.C. 444, and that the probable date of the crucifixion of our Lord was A.D. 29.

Having come to the above conclusion some years ago, I was struck with the great difficulty of fitting in the parts of the prophecy of the seventy-weeks, if the periods be calculated in solar years; and it matters not from which degree the calculation be made. In the first place, as the sixty-nine weeks, or the 483 years ("unto Messiah the Prince"), commence in Nisan (the Passover month), if the years be solar, they must necessarily end about the same period of the year—viz., at or about Nisan, or the Spring of the year. But it is very evident that the sixty-nine weeks ended at the commencement of our Lord's ministry, which was in the autumn. In the second place, if the Messiah was to cause "the sacrifice and the oblation to cease," by the offering of His body once for all, in the middle of the seventieth week—viz., in the middle of the 487th solar year—then Christ ought to have been crucified in the autumn, as the 486 and a half years commence in Nisan, or the Spring (no matter whether Ezra's or Nehemiah's decree be taken), and the end would be in the autumn. But it is certain that our Lord was crucified in the Passover month—Nisan. Now it is admitted by all that the seventy heptades are weeks of years, but there is no proof that they are weeks of solar years, but the contrary. If 483 solar years be counted from B.C. 444, they run out in A.D. 40, which is thirteen years after the coming of the Messiah.

The first point, therefore, is as follows:—As the sixty-nine weeks, or the 483 years, evidently commenced in Nisan, B.C. 444, they cannot have been fulfilled in solar measurement; because then they would not have run out till at least thirteen years after Messiah commenced His ministry, and even ten years after Christ was "cut off," whereby the prophecy would have failed, which is impossible. Is there, then, a solution of the difficulty? Most certainly there is. The years are true Hebrew *lunar* years, of twelve revolutions of the moon; and when the seventy weeks are calculated in this way, everything fits in accurately.

The lunar year was the one first used by the ancients. It is, indeed, a vital point, which should be in the mind of every biblical commentator, that the Hebrews knew nothing about our present calendar months, and that prophecy was intended to be understood by those to whom it was sent, which was impossible if the time be calculated by years of twelve calendar months which are now employed. The Assyrian year consisted of twelve lunar months: and they intercalated an extra lunar month, above referred to, whenever their twelfth month had ended more than thirty days before the equinox. It is simply a matter of fact, that the true Hebrew year was strictly lunar, and consisted of twelve named lunar months. (See any Jewish almanack, or Whitaker's, which gives one lunar year from New Year's-day in 1891, October 2nd, to the end of the Jewish year, September, 1892). If we consult a Jewish calendar,° we find that from the 1st of Nisan to the 1st of Nisan, or from New Year's Day to New Year's Day,

* Reprinted from *The Covenant People*, 1891.

° See foot-note at end of next column.

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is one lunar year; and about every third year an extra intercalary lunar month is added, to fit in the lunar year with the seasons and solar time. This intercalary month, I submit, distinctly proves that the true Hebrew year was lunar, since it was an extra month intercalated now and then in the true year. Again, when we speak of the first or the third month of the Hebrew year, or when we say all the feasts of the Lord were comprised in the first seven months of the year, and thus constituted its sacred portion, what "year" do we mean? Why, certainly one consisting of twelve lunar months—viz., the true lunar year. Lunar revolutions measured the intervals in the Levitical Calendar.

In 1883 I was thinking about that important period—The Jubilee, and came to the conclusion that the seventy weeks were evidently intended to be calculated in lunar time, because the Jubilee—the most important of Hebrew periods—consists of an exact number of lunar, and not of solar years. The Jubilee reckoning commenced with the tenth day of the first month, when Israel crossed Jordan and entered Palestine, and ended on the tenth day of the seventh month (Day of Jubilee) in the forty-ninth solar year. But this period was, to a day, fifty lunar years, without any intercalary months. Thus the fiftieth lunar year terminated on the Day of Atonement, and the Jubilee commenced on that day (*Vide* "Approaching End of the Age," p. 510). Dr. G. Guinness has shown that from the first of Nisan, B.C. 457 (Ezra's decree), to the ascension of Christ, forty-two days after the crucifixion date—Nisan, A.D. 29, was exactly 500 lunar years, or ten times the length of the Jubilee period. Thus, dating from Ezra's decree, the ascension was at the period analogous to the Day of Atonement in the Jubilee type.

This period—the Jubilee—I repeat, was exactly 600 revolutions of the moon, or fifty lunar years to a day, when the High Priest made atonement for Israel. Surely, this was a type of Christ's atoning sacrifice for sin; whence we might naturally expect the seventy weeks to have been fulfilled on the lunar scale, rather than in solar time, from the date of the command to restore and rebuild Jerusalem.

Other prophetic periods have undoubtedly been fulfilled in lunar years,; and those who accept the year-day interpretation of prophetic chronology hardly need reminding that the difference between 1260 and 1335 solar years (mentioned in Dan. xii.), viz., seventy-five solar years, is exactly the epact† of the great seven times. Dr. G. Guinness remarks:—"Lunar years are also taken into account by the author of the prophetic periods, as is proved by the fact that in Dan. xii. seventy-five years are added to 2520, and seventy-five years is exactly the difference between 2520 solar years and 2520 lunar years." . . . "And where for any reason it is the divine purpose to conceal for a time, or partially, the actual measures of any interval, we may expect to find the lunar year employed in measuring it, inasmuch as this year gives rise to what may be called a hidden chronology." Then, again, in speaking of some of the prophetic periods, he says:—"Some of the above periods are accurate, even to a day, when calculated by the true lunar year." Those who have studied chronological prophecy must have noticed how accurately some of the periods run out in lunar years. Thus, from the accession of Nabonassar the first king of Babylon, to the end of the government of Romulus Augustulus, the last Emperor of Rome, was, to a day, 1260 lunar years, or "A time, and times, and the dividing of time." From the complete subjugation of Jehoiakim (2 Kings xxiv. 1), B.C. 602, to the Hegira date A.D. 622, is 1260 lunar years. From the Hegira era, A.D. 622, to the year 1844, signalised by the Mohammedan decree granting religious toleration, is also 1260 lunar years. From the burning of the temple by Nebuchadnezzar, B.C. 587, to the capture of Jerusalem by Omar, A.D. 637, was another interval of 1260 lunar years. The Persian Empire, in which the prophecy of the seventy weeks was given and commenced, existed 210 lunar years; and the duration of the Grecian Empire, which followed, was 280 lunar years. Thus the two Empires, during which the seventy weeks chiefly ran their course, lasted exactly seventy weeks of lunar years; and, from the capture of Babylon by Cyrus to the capture of Jerusalem by Pompey, was 490 lunar years, or seventy weeks in lunar measurement.

It is very remarkable that the period which intervened from the beginning of the Persian Empire—marked at its commencement by the restoration of the House of Judah, then called "Jews"—to the beginning of the Roman Empire, as dated from the subversion of the Grecian Seleucidæ, and the Roman conquest of Syria and capture of Jerusalem, should be seventy weeks of lunar years. The entire duration of the four Empires is also measured in lunar years.

Again, it is even more than a remarkable coincidence that the Turkish nation, which is actually fulfilling prophecy by treading down Jerusalem (as foretold by our Lord), "Until the times of the Gentiles be fulfilled," and also predicted in this very prophecy (Daniel iv. 26, 27), still computes its time solely by lunar years (without using any intercalary months), dating it chronologically from that important date, the Hegira, A.D. 622.

We have also a great proof that the seventy heptades were lunar, in the fact that the desolation period, or servitude (Jer. xxv.)—if the usually accepted dates be correct—could only have been completely fulfilled in lunar years. As Dr. Wordsworth remarks, "There is a reference in these seventy weeks to the seventy years of Jeremiah." This period was evidently in Daniel's mind when he prayed to God and received the revelation of the seventy weeks. This period was only completely fulfilled in lunar years, because it can be proved—

Firstly: that Jeremiah's prophecy (chap. xxv.), predicting this period, was not given before Nisan, B.C. 605,—"The fourth year of Jehoiakim, that was the first year of Nebuchadnezzar." (*Vide* Clinton, the Bishop of Lincoln's Commentary, Dr. Smith's Dictionary, &c.).

Secondly: that the battle of Carchemish, and the subsequent desolation of Jerusalem, was later on in the year B.C. 605.

* The Passover dates, copied from the Jewish Calendar.

| The Passover dates | |
|---|---|
| 1878, April 18th. | Thus from the Passover in 1878 to the Passover in 1879 was one lunar year. |
| 1879, April 8th. | Thus from the Passover in 1879 to the Passover in 1880 was one lunar year. |
| 1880, March 27th. | Thus from the Passover in 1880 to the Passover in 1881 was one lunar year + an intercalary lunar month. |
| 1881, April 14th. | Thus from the Passover in 1881 to the Passover in 1882 was one lunar year. |
| 1882, April 4th. | Thus from the Passover in 1882 to the Passover in 1883 was one lunar year + an intercalary lunar month. |
| 1883, April 22nd. | Thus from the Passover in 1883 to the Passover in 1884 will be one lunar year. |

(Appended to the original paper.)

† The "epact" of a certain number of years is the exact difference between that number of lunar and solar years.

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Thirdly: that the desolation period ended before the edict of Cyrus (*Vide* 2 Chron. xxxvi. 20—22).

Fourthly: that the edict was given very early in the year B.C. 536, the acknowledged date, because a considerable interval must have elapsed from the "Proclamation throughout all his kingdom," during the preparing for the return, and the journey (Ezra's took four months), and we are told they were offering sacrifices at Jerusalem on the first day of the seventh month (Ezra iii. 6).

Fifthly: that the longest possible interval between Jeremiah's prophecy and the edict of Cyrus could only have been sixty-eight solar years and ten months, and the interval between the desolation of Jerusalem, after the battle of Carchemish, to just before the edict of Cyrus, was only seventy lunar years and two or three months, certainly not seventy solar years, nor even sixty-nine solar years.

Lastly: as "the threescore and ten years," during which "the land enjoyed her sabbaths, for as long as she lay desolate she kept sabbath," must have been completed, it is very evident that they could only have been so in lunar years.*

As the ancient year was lunar, the true Hebrew year was lunar, the Jubilee was lunar, and, according to the accepted chronology, the seventy years' desolation must have been lunar also; can anyone doubt that the seventy weeks may not have been weeks of lunar years?

I was thus led, in April, 1883, to calculate these periods in lunar time, and found that sixty-nine and a half weeks, or 486½ lunar years are equal to 472 solar years; and that from Nisan, B.C. 444 (Nehemiah's decree to build the city and the wall), to Nisan, A.D. 29 (the usually accepted date of the Passion), is exactly 486½ lunar years; or, as I believe the sixty-nine and a half weeks of Daniel's prophecy. My opinion is, that though the ordinary Hebrew years were lunar, with an occasional intercalary month to enable them to fit in with solar time, yet the prophetic years of Jeremiah and Daniel, relating to the Hebrew people and the sanctuary, were simple lunar years, without the intercalary months, like the Jubilee period, which was simply fifty lunar years, also without the intercalary months, and similar to the mode of reckoning time used for many years by the Turkish Empire, dating from the Hegira.

It is also deeply important to notice that, if this solution be accepted, the sixty-nine weeks ("Unto Messiah the Prince") end in the autumn of A.D. 25, which would necessarily be the date of our Lord's baptism and the commencement of His ministry, if the crucifixion took place in A.D. 29! This is the explanation of 483 complete years, commencing in Nisan, or the Spring, and yet ending in the Autumn or the middle of a year, counting from Nisan.

Thus, by determining the decree, and the date of it, viz., 444 B.C., and adding 483 years "Unto Messiah the Prince," we find that in solar time the prophecy could not have been fulfilled within thirteen years, but in lunar years it was exactly fulfilled.

My first rough calculation was to take the epact (the difference between solar and lunar measurement) of the seventy weeks, or 490 years—viz., fourteen years, seven months, and eight days—from the 490 years. I thus found that 400 lunar years are equal to 475 solar years, four months, and about three weeks. Now, three and a half lunar years are three solar years four months, and about three weeks. On subtracting the half-week of lunar years from the seventy weeks of lunar years, I was greatly surprised to find that 486½ lunar years, or sixty-nine and a half weeks, are equal to 472 solar years.

On discovering this, in 1883 I wrote to Dr. Grattan Guinness for his opinion, and was gratified to find that he agreed with the new calculation in lunar years from the twentieth of Artaxerxes; and that he considered what I had noticed to be "deeply interesting and important." Dr. Guinness again calculated the periods for me, and found that sixty-nine and a half weeks of lunar years are 472 solar, five days, and a quarter, and he also remarked in one of his letters, which I have in my hand, "The chief importance of the sixty-nine and a half weeks lunar is its bearing on the evidence which prophecy gives that Jesus is the Christ or Messiah." . . . "As to Nisan, B.C. 444, it was regulated by lunar revolutions, and, therefore, was sixty-nine and a half weeks of years from Nisan of A.D. 29. Both were lunar months, and must be separated by a number of complete lunations without fractional remainder."

It is thus very evident that, if the crucifixion of our Lord at the Supreme Passover took place in Nisan, A.D. 29, it exactly bisects the last week of Daniel's seventy weeks, calculated in lunar years from the proper decree to build the city, viz., the twentieth of Artaxerxes.

This solution explains (what is inexplicable if the seventy weeks be calculated in solar years from either decree) how our Lord could have been crucified in the middle of the seventieth week, which would have been at the end of 486½ years, *i.e.*, in the midst of the last year, and yet the period commenced in Nisan and ended in Nisan! It is most remarkable that 486½ lunar years should be 472 solar years, thus making all the events predicted fit in accurately.

*(To be continued.)*

* Taking the usually accepted dates as correct.

## THE VENERABLE ARCHDEACON DIXON, D.C.L., OF THE DOMINION OF CANADA, GIVES EVIDENCE.

In the *Guelph Daily Mercury and Advertiser*, of April 22nd, 1895, published, we suppose, in the city of Guelph, Canada, we find the report of an able sermon preached before the St. George's Society, in St. George's Church, by the Venerable Archdeacon Dixon, D.C.L., on the occasion of the society's anniversary. The preacher evidently had studied the subject of Our Identity, but announced in his sermon that "he did not accept it." We could not, therefore, have a better witness of our case; for he admits that our nation enjoys the Abrahamic blessings, specially naming those described in Gen. xxii. 17, and maintains they are "literally fulfilled in England, and in England only!" Had the preacher been lecturing on Britain's identifications and her likeness to the Scriptural portrait of the Ten Tribes in the latter days, he could not have spoken more plainly than he did on the occasion in question! How anyone can go as far as the Venerable Archdeacon did, and yet refuse to accept Our Identity, is perfectly incomprehensible to us. He gives no reason for refusing our conclusions; but if he believes in the faithfulness of the God of Israel, he must admit, that if Israel be lost, and the British are enjoying all those splendid blessings he enumerates, which are the heritage of Israel, as God is true, then, without fail, the British people and Empire must be "the Israel of God," of whom such great things are said in the word of prophecy. We quote the sermon below, as reported, and believe our readers will thank

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us for so doing, as they are hardly likely to see copies of a journal which is published in "the City of Guelph," the exact locality of which place, we fear, most of our readers would find it hard to indicate on a map:—

"ST. GEORGE'S SOCIETY.

"Sunday evening, the members of the St. George's Society, Sons of England and Englishmen, to the number of about one hundred, assembled in their room, and marched to St. George's Church. Captain Clarke acted as marshal. Colonel White (President), and officers of the Society, brought up the rear, until the ranks were opened at the church, when the officers filed through, followed by the members. There was a very large congregation. The front pews were reserved for the brethren.

"THE SERMON.

"The Venerable Archdeacon Dixon, D.C.L., preached the sermon. It was a very able one, and the Archdeacon received many congratulations on his effort. It was broad, and breathed a spirit of earnest patriotism from first to last.

"The text was Luke xvi. 5: 'How much owest thou unto my Lord?' The Archdeacon said:—

"The objects of the St. George's Society, which I have the pleasure of addressing this evening, are to cherish a patriotic love of country, and to aid and assist your countrymen in surmounting the obstacles and difficulties that surround them, ere they become established in this new home of their adoption. Like the church in which we are assembled this evening, you bear the name of St. George, the patron saint of England. At the time he was thus promoted, by the Synod of Oxford, 122, there were 162 churches named in his honour. The most noble Order of St. George in England was instituted by Edward III. The Greek Church pays him like honour, where he is called the Great Martyr, and his festival is a Holy Day of obligation. The legend of his fight with the dragon is a parable or allegory of his conflict with the great serpent, the devil. It was love for his brethren in Christ led him to tear down the edicts of Diocletian against Christians. Devotion to country and love for your countrymen are the foundation principles of the society which you honour by adopting his name—a name that in martial annals of our country is associated with many deeds of valour. The war cry of St. George for Merrie England was the signal of victory at Crecy and Agincourt, and in earlier times, when the flower of British knighthood led their armies to the rescue of the holy sepulchre, the name of St. George was their unfailing watchword. The question of the text, my brethren, occurs in the parable of the unjust steward, but it is my intention to-day to make use of it as expressive of the debt which our fatherland especially, and all who claim connection with it, owe to Him who is the Author and Giver of all good things. Were some intellectual being from a remote planet to visit us, and were a map of this earth to be placed before him, and he be requested to find upon it the most powerful nation of the whole world, would it not appear a mockery were any one to suggest that the little specks of islands, far up in the northern seas, were in widespread power and vastness of dominion, and endownent of intellectual grandeur and in the brilliant heritage of centuries of noble deeds, pre-eminent over all the immense expanse covered with other nations. But of all those kingdoms of the earth our old fatherland is pre-eminent, of which, in the reign of Elizabeth, and when it only was beginning its march of Empire, the great poet of humanity declared:—

"'This royal throne of kings, this seat of Mars,
This fortress built by nature for herself
Against invasion and the hand of war,
This precious stone, set in a silver sea,
Which serve it in the office of a wall,
This blessed spot, this realm, this England,
This land of such dear friends,
This dear—dear land.'

"There are pessimists who imagine that our dear mother country is falling from her high estate; that she has no longer the power and prestige of the days of old. We have such even in this country, who can see nothing but ruin and decay around them, and are ever chanting in a minor key of ruin and despair, and who repudiate all debts of gratitude to their Lord and Master for the blessings they enjoy. It is easy to prove beyond doubt that we do all owe a debt of gratitude to our Heavenly Father. Ten years since, at this very time, the St. George's Society of Guelph kept their anniversary in this church, and it was I who conducted the service and preached the sermon, as even to-day. It was a beautiful, calm and sunshiny day, but a dark cloud rested on us all—the knowledge that the probabilities were that on the banks of the Saskatchewan, our dear friends and brothers were fighting against traitors, for Queen and country—and even then the peace of that Lord's-day, 'so calm, so bright, the bridal of the earth and sky,' was broken by the crash of artillery, the rattling bursts of rifle-firing, and the shock and turmoil of grim-visaged war. Yes, it was then shown that the spirit of patriotism that ever animated our English, Irish, and Scotch ancestors through the many centuries of fame and glory was fully inherited by their descendants in this new Dominion. And consider now the present position of our North-west, that vast storehouse of nature's noblest treasures, as compared with the dreary wilderness it was then. A splendid railway unites Atlantic and Pacific, passing through the region where our volunteers tramped through the snow and intense cold, a great city has arisen, countless towns and villages have sprung into existence, the greatest wheat-fields on the earth have been opened to the world, and the vast treasure houses of nature, of mines, metals, and minerals abounding everywhere, are only beginning to disclose their enormous wealth.

"Well may we say, 'Oh, Canada, how much owest thou the Master?' And, with respect to those who assume that England has lost her prestige and importance of the olden times, take up a map of the world, and if we examine it, we shall find that England never was so great. There is not a bay nor a strait, nor a promontory of commanding influence where she has not a fortification, and a coal station for her innumerable war-ships. She holds the 'Gates of the world,' and though I do not accept the Anglo-Israel theories, yet I cannot but perceive the singular appropriateness of Scripture to the present position of our Fatherland. Thus, for instance, there is a promise to Abraham and his seed for ever: 'Thy descendants shall be as the sand on the seashore, and they shall possess the Gates of his enemies'; and, again, the promise of God confirmed by an oath is declared in the blessing of Rebekah, 'Be thou mother of thousands of millions, and let thy seed possess the Gate of them that hath them.' In these promises there is a Trinity of blessings; immense increase numerically, vast territories, and the Gates which protect them. And in England have these promises been literally fulfilled—and in England only. She is still the highest among nations—the mistress and sovereign of the seas; and never, in the whole of her history, exercising a more tremendous, wide-spread influence than she does to-day. If at times she seems slow of action,

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yet that slowness in taking offence is not a cowardly or timid inaction, for if any presume on it too far, the time comes when she rouses herself, in the words of the poet, like a strong man after sleep, and goes forth to the battle with the invincible majesty of her noblest days. In the words of a great statesman, 'I look to the fame—the honour—the dignity, and the power of the United Kingdom, as essential to the peace, the prosperity, and the happiness of the world.' I believe in a sense of justice, fairness, and respect for the rights of other people, other countries and empires. But I am convinced in my own mind that if England were deposed from the position which the United Kingdom has occupied in the councils of the world, if anything deprived her of the power of self-defence and of her maintaining her honour and dignity, it would be the first step toward the most disastrous conflagration in Europe which the world has ever seen. The power of England at the present moment is the equipoise, the safety of the world. God grant that we may never have to use that power.

"We, my brethren, are separated by the broad Atlantic from the land of our birth, or where our fathers were born, and though this Dominion has cherished and blessed many with prosperity, yet God forbid that we should ever degrade ourselves and our posterity by repudiating the old flag, by disinheriting ourselves and our posterity from the splendid inheritance of her achievements.

"To be a Roman citizen was the boast of the old Latin race, and to be so was a guard against insult or outrage in every part of the empire; but to be an Englishman has a far wider and deeper significance, and I do not limit the term, but apply it to all British subjects—English, Irish, and Scotch—for all are under the same flag. The cross of St. George is emblazoned upon it in combination with St. Andrew's for Scotland, and St. Patrick's for Ireland. For all three have been actors in the greatest deeds of glory that illumine her records; all have, in many life and death struggles, stood shoulder to shoulder under the meteor flag of England, and all have a share in her grand legacies of noble deeds.

"The musical service, under the direction of Mr. T. C. Dawson, was of a very high order, and worthy of the occasion. A special feature were the two anthems which were magnificently rendered by the fine choir. Mrs. Wilcocks sang the solo in the anthem, 'He is Risen' (composed by the talented organist, Mrs. Harvey), with much beauty of phrasing and expression, her rich full voice being heard to the greatest advantage. The solos were taken by Mr. Dawson in 'The Psalms,' in which his fine robust baritone voice never sounded better. Great credit is due to the choir for turning out in such a force for the service. It would be pleasing to hear 'God Save the Queen' always rendered in the style in which it was sung last night. Mrs. Harvey played the organ accompaniments with much breadth and brilliancy. Stainer's beautiful 'Amen' was exquisitely sung at the close of the service."

What more evidence does the Archdeacon want? He admits the oath of God in Israel's favour; His gift to them of the Trinity of blessings—"immense population increase, vast territories, and the Gates to protect them!" He acknowledges that what God swore to give to Israel only, "He has given to England only," by literal fulfilment! Our nation enjoys the chieftainship among the nations, according to the preacher, "the sovereignty of the seas," "and a wide-spread influence among the nations to-day, such as she never exercised before!" He recognises ours as "the pivot nation" of the world, "its safety, and its equipoise!" If that be the case, we should be glad to know who, according to the preacher, the British are, and, if not Israel, where Israel is? Also, we should be glad to know from him how, if God be true, He can promise blessings to Israel which He has given wholesale to the British?

## BLIND TESTIMONY BY PROFESSOR GIBBS, D.D.

From the close of the first century, when Rome became fully aware of the presence of the Church, until the reign of Constantine, the Church was under the ban of the empire, and during the whole of the period the sword of the persecutor hung over it. In the Roman arenas two classes of men were prominent—the fair-haired German gladiators from the Danube and Rhine, and the Christians who were thrown as passive victims to the ravenous beasts. Had the veil which hides the future been uplifted on a Roman holiday, and the complacent spectators been permitted to look into the coming times, they would have seen the representatives of the victims of the arena playing an unexpected part in another tragedy. It was the tribes from the German forests who overthrew the Western empire, and avenged the long martyrdom which their countrymen had suffered in the arenas of the empire. The Christians, too, without intending it, contributed to the downfall of Rome; they failed to reform the empire and give it Christian hopes, but their words gave it a guilty conscience and a divided heart, which made it an easy prey to the sword of the barbarian marauders.

The above is a fulfilment of the Old and New Testaments. St. John in the Revelation, writing to his brethren scattered throughout the Roman or Babylonish earth, says, "Come out of her, my people: reward her as she rewarded you; double unto her double for all her sins." The Goths and the Gauls who broke up the Roman empire (being the Celtic Goths and the Celtic Gauls and the Celtic Britons) were of the same race, with the same language and the same religion. The Druid worship of the Gauls and Britons was patriarchal, and had its origin in Persia, the home of the Ten Tribes ("Comprehensive History of England"). James Wright.

Plymouth, May, 1895.

("The Martyrs," from the *Sunday at Home*, January, 1887.)

## Correspondence.

*To the Editor of the "Banner of Israel."*

Sir,—The following is an extract from the *Review of Reviews*, dated the 15th December, 1894:—

"French vanity. 'The loss of Belgium mortified the French character, and,' said Napoleon, 'I know the French character well. It is not proud like the English. Vanity for France is the principal of everything, and her vanity renders her capable of attempting everything.' Speaking of his own reign, he said, 'What France wanted was an aristocracy, but aristocracies are the growth of time. He had made princes and dukes, and given them great possessions, but he could not make them true nobles.'

"English solidity. He made a rather curious remark about the English legislature. He said, 'He thought the House of Peers was the great bulwark of the English constitution. . . . In mentioning the Peerage he meant to include the whole of Parliament, for the aristocracy of the country were the heads of the commercial (what about the nation of shopkeepers?—J. H. G.) as well as the landed interest, whether their representation was by descent or by election.' He praised English consistency, and contrasted it with the readiness with which Frenchmen embrace, first one party and then another, as it suited their convenience. 'He wished, he said, 'that he had some of that beautiful race, the English nobility, in France.'

"He strongly recommended England to make peace with America" (page 568). J. H. Griffiths.

February 24th, 1895.

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

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

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

# THE BANNER OF ISRAEL.

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

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*EDITED BY PHILO-ISRAEL.*

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## THE NEW BRITISH PROTECTORATE IN EAST AFRICA, AND THE RAILWAY TO UGANDA.

AT last the British Government means to act, and to secure, while there is time, our interests in Uganda and the Nile Valley, also the only means by which these advantages can be obtained—namely, by the long-talked of railway between our Eastern African Gate Mombasa, and Kikuyu, on the road to the north-east shores of the great Victoria Nyanza. All this involves, of course, another great advance by the British Government itself in the acquisition of territory to be governed by the Queen of Israel. There will be a British Protectorate now where the Chartered Company used to reign, and finally, to enable the British Government to govern the newly-declared protectorate as well as the one already existing in Uganda (and probably ere long beyond Uganda), there must be, and shortly will be, the railway from the coast to the lake, over against Uganda, which will settle many questions; chiefly the desire of the French to get at the basin of the Nile between Wadelai and Lado, and so to undermine our protectorate in Egypt.

Sir E. Grey explained in the House of Commons, on June 13, that the vote of £80,000 related only to the country between Uganda and the coast of "British East Africa." That company were bought out by the payment of £250,000, of which £50,000 was to be paid them by the British Government, and £200,000 by the Sultan of Zanzibar, who bought back his concession to them of the main land for that sum. The strip of land, ten miles broad along the coast, which was ceded to the Company by the Sultan for a rental of £11,000 a year, would henceforth be held by the British Government, at the same amount of rent, and the Sultan would receive from our Government interest on £200,000 at 3 per cent., or £17,000 in all. The result is the British Empire acquires a new and valuable Protectorate, for which they will henceforth be responsible, at a very small cost in money; such cost being, moreover, covered already, very nearly, by the Custom Revenues of the "ten-mile" coast strip, which we shall henceforth also administer with the mainland, connected with it.

The matter of the railway, of course, is the point which will cause the greatest satisfaction amongst our people, because it ensures the future good government of what is soon likely to be the Christian Community in Uganda, and will simplify our future dealings with the French, whose intentions are pretty clear in regard to the country of the Nile Basin, North of Uganda. It is satisfactory to know that the debate on the subject, when the opposition was chiefly that of the "Little England" party in the House, was brought to a close by a substantial majority in favour of the vote of 249 against 51, or 198. It is true that the Government did not ask for a money vote to commence the railway, and as nothing can be done till the money is voted, this is somewhat unsatisfactory. Sir E. Grey stated, however, that, though no vote for the railway was taken, "there would be no unnecessary delay in constructing it." If the Government mean to do nothing, but take the credit for promising to provide the line, we may hope they will speedily make room for others who will carry out their promises by action. (This they have since done!)

A few words of the *Daily Graphic* of June 14, which we quote, hint at the far-reaching consequences of the railway when constructed, in respect to the outposts of British rule further north of Uganda in the direction of Unyoro, Wadelai and the Bahr-el-Ghazal. Our quotation related to

### THE UGANDA RAILWAY, AND AFTER.

**In East Africa the British Government has at last made up its mind as to its course of action. The territories of the Chartered Company are to be henceforth governed as a British Protectorate, and the long-yearned-for railway from the coast to Uganda is to be taken in hand at once. The resolution of the Cabinet with regard to the railway will give general satisfaction. Not only is it fraught with great material benefit to our East African possessions and to the trade of the mother country, but it is the one indispensable preliminary to the**

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settlement of the vital question of our position on the Upper Nile. Now that the Lake region is to be made easily accessible to us there can be no reason why, as Mr. Chamberlain suggested, the outposts of British rule should not be pushed further north. Not only should Unyoro be occupied, but immediate steps should be taken to render effective our jurisdiction over Wadelai and the Bahr-el-Ghazal. Any vacillation we may exhibit in this direction is likely to lead to serious consequences. It is bound to act as an incentive to the French to carry out their threat of invading our sphere of influence, and this, we need scarcely point out, would prove the last straw to British patience in regard to the antics of our fire-eating neighbours on the Dark Continent.

Matters, we see, are becoming complicated in the continent of Africa. The French cannot forgive us for stopping in Egypt. Without reference to the good we are doing there to the oppressed people of that land, or to the fact that our interests in India, Australasia, and South Africa, forbid us to give up our hold on that strategic country, they are doing all they can to force us to go. France joins Russia in taking up the Chinese Loan of seventeen millions sterling on the guarantee of Russia to aggrandise the latter power at our expense in the eastern seas. She is engaged in a war of conquest in Madagascar, in order to make it a place of arms on our route to India by the Cape, and as a thorn in our sides to harass us in our occupation of the East Coast and Zanzibar. These are her designs, but the Lord God of Israel rules, and we know how often He has defeated French plots to effect our undoing, and how He has overturned our enemies' wisest schemes to ruin us. Madagascar is a veritable Gate which, by our nation's efforts, has already accepted Christ. We hardly imagine that the island will be allowed to lapse into the grasp of the Roman Catholic, infidel power, which is struggling for the mastery with the native Government, but that ere long the British will assert their claim that a strategic island shall be abandoned by the French, who have now no interests worth naming to defend in the Indian Ocean.

All these events are clearly pointing to the time of trouble to come, and not far ahead now, when the nations will have to face a time of distress such as there has not been since men were upon the earth, so mighty an upheaval and so great. We thank God that we have Him with us, and He promises to bring us through. "Jacob shall be saved out of it" (Jer. xxx. 7). To the Lord let Israel give all the praise.

## THE VENERABLE ARCHDEACON HOWELL'S COMPARISON BETWEEN THE WELSH AND THE JEWS.

THE Annual Meeting of the Society for the Promotion of Christianity amongst the Jews was held at Exeter Hall on May 3rd, 1895, under the presidency of Sir John H. Kennaway, Bart. The opening address was by the Venerable Archdeacon Howell, B.D., who, in the course of his statement, made some remarks comparing the condition of Wales and Palestine, the Welsh language and its poetry as compared with the Hebrew language and poetry, which will interest our friends.

We have heard clergy and ministers alike deny the smallest connection between the two languages. But Archdeacon Howell is an authority, and he states the following as a matter of personal knowledge and experience. He said:—

"I have already said that my interest in the Jewish question is not of a very remote period. For some years, indeed, I have been a good deal interested in a kind of side-issue of that question, namely, in the points of resemblance between my own nation, the ancient British people, and the Jewish people, their land and their history. For instance, there is a striking similarity in the geographical features of Wales and of Palestine, in their general formation, and in their dimensions. There is also the same sentiment of intense and undying patriotism, which is characteristic of the two nationalities. There is, again, much in common between the Welsh and Hebrew languages; and I have it, on good authority, that our Welsh translation of the Old Testament Scriptures comes nearer to the Hebrew original than almost any other. Welsh hymnology also bears a closer resemblance to the style and spirit of the Book of Psalms than any other known to me; and if there is any truth in the old tradition that in the Gregorian tones we have the remains of the Temple music, then have we the same characteristics in the sacred music of Wales, the same minor melodies, the same tender pathos, and the same plaintive wailing. I know of nothing that so reminds me of the large concourse of people at the Jewish festivals as the great open-air gatherings in Wales in years gone by, when as many as twenty thousand people were sometimes found attending a day's preaching; and I very much doubt if King David's choir of more than four thousand ever produced a grander effect than did the tempest of praise from the electrified thousands of my countrymen at some of our great Welsh gatherings of some years ago. It was something of this kind that formerly used to interest me in connection with the Jewish question."

Further on in his speech the archdeacon added:—

"To me the prophetic part of Holy Scripture has now quite a new interest, for is not the Jew a perpetual prophecy? Is he not prophecy in course of perpetual fulfilment? And here let me ask, whether there is not rather a tendency at the present day to regard the prophecies respecting the Jews as having mainly to do with their history up to the dispersion, and then again to the time of their final restoration, and not sufficiently to the fulfilments now actually going on before our eyes? We take up the vivid predictions of Deuteronomy, Jeremiah, Ezekiel, and others, and then trace out their all-round fulfilment in the wonderful history of the Jewish people. We follow with keenest interest their final dispersion, their expulsion from their own beloved land, their isolation among the nations, their retention of their national characteristics under almost every conceivable disadvantage, their inveterate inclusiveness and exclusiveness, and we are ready to quote chapter and verse for every phase and fact in their unique history. And then we take a leap into the future, we pile up the predictions yet unfulfilled, and we build up our different systems of prophetic interpretation with an infallibility that puts the Pope of Rome quite into the shade. But is there not a tendency in all this to divert our thoughts unduly from that which is actually transpiring before our very eyes? Take, as an example, that which has happened to the Jewish people during the last dozen years. We stand amazed as we see some of the leading nations of the so-called Christian world harry and worry God's ancient people with a savage ferocity hardly exceeded by pagan Rome. We are almost stupefied with astonishment as we see enlightened Christians of the nineteenth century hissing out a hatred of the Jew as bitter as anything we read of in the darkest of the dark ages. It almost passes our comprehension to see Christian ministers of the highest social and ecclesiastical positions, Protestant and Evangelical by pro-

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fession, exceed almost all others in their frantic fury against the people through whom they have derived whatever of light and blessing they possess. But why are we so taken aback and astonished at this dismal spectacle? Is it not a present-day evidence of God's continued dealings with the Jewish people? We may regard it as a proof of the hollowness of our so-called Christian civilization, which it is. We may cast about us for secondary causes, as we always do—for something in the Jews themselves to account for such an outburst of ferocity at the close of the second millennium of the Christian era. But why not rather acknowledge it as a literal fulfilment of the Divine Word? Take only one single prediction, that in Ezek. xx. 33, 34: 'As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, will I rule over you. And I will bring you out from the people, and gather you out of the countries, wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.' Now by what rule, or canon, are we to determine the superhuman origin of a prediction so plain and explicit as this? For one thing, the prediction must of course correspond with the event. In the next place, the prediction must have been delivered before the event. Thirdly, it must not be within the range of human foresight or sagacity to anticipate such an event. Lastly, the prediction must not be one which could bring about its own fulfilment. Now if these principles of prophetical interpretation be applied to the passage before us, then am I bold to say, that these very remarkable words, which were certainly spoken before the Christian era, are now being fulfilled to the letter before our very eyes. And in this one fact, a fact patent to the whole world, I confidently submit we have a more positive and conclusive evidence of the Divine authority of the prophetical Scriptures than in almost any amount of so-called Christian evidences."

The venerable archdeacon argues throughout the above as if the Jews comprehended the whole of the children of Israel, and entirely forgets that the other House, that of Joseph or Ephraim, is also existing to-day, and is waiting for the time when Judah shall join her, and they shall proceed "together," that is in union, to the land which "the Lord hath given to their fathers for an inheritance" (Jer. iii. 18). If men are to-day forgetful of the fulfilments of prophecy which are daily taking place before their eyes in respect to the Jews, surely the fulfilments of Israel's prophecies, those relating to the Ten Tribes of Ephraim, have also a claim on their attention as the servants of God and students of His Word?

All the predictions respecting the House of Joseph contained in the Scriptures correspond with the events as recorded in the past and present history of our own people, and of Britain, our own country. These predictions "have been delivered long before the events." "It was not within the range of human foresight to anticipate the events." So unexpected are they that now they are coming into view before us, in the history and circumstances of the British people, the clergy and the learned ones of our own times decline to recognise the fulfilments, and declare they do not exist. There are promises which, on the face of them, cannot be applied to the Jews, but must be applied to Ephraim-Israel only, or to Ephraim and Judah jointly. Of the latter kind are the prophecies contained in Ezek. xxxvii. 16 and 19, Hosea i. 11, Isa. xviii. 1 and 7, Zech. x. 6—9, and Ezek. xlviii. Those which apply to Ephraim, *i.e.*, to Joseph only, are to be found in Gen. xlix. 22—26, Deut. xxxiii. 13—17, Hosea xi. 9 and 10, Zech. x. 6—9, and in texts of like character. While we must not neglect the promises which concern the Jews, and the fulfilments thereof now apparent, it is quite as necessary that the promises and blessings of the House of Joseph should be clearly recognised, and the fulfilments thereof already enacted into history, past and present, should be sought out and thankfully admitted. God does not leave Himself without two witnesses in such a matter as this, and, consequently, while we may admit the value of the prophecies and their fulfilments in the case of the Jews to prove that God exists and rules among men, we are bound also to accept the testimony of the other House, of whom God Himself thrice declared in Isa. xliii. 10—12 and xliv. 8: "Ye are My witnesses, saith the Lord, that I am God."

All these things appear so clearly in the Scriptures that one wonders how a man like the Venerable Archdeacon Howell can ignore them and never so much as mention that the Scriptures refer not to the Jews only, but largely also to the House of Israel, who constitute ten-twelfths of the whole nation, and are carrying out God's purposes of grace, even now, everywhere throughout the world, to His own glory and praise. To Him let us as Israel give thanks!

## THE BRITISH COMMERCIAL NAVY, BUT WITHOUT THE MEN.

A PATRIOTIC song some years ago declared, with much fervour, that our nation "had got the men, had got the ships, and had the money too." It appears this is incorrect in a somewhat important particular. We have the ships, and they cover the seas. We have got the money to build them with, for we are rich, and no one disputes the fact. But it appears, though the population increases by leaps and bounds, we cannot find the British tars to man our commercial navy, and we are obliged, therefore, to invoke the aid of Swedes, Norwegians, Danes, Lascars, and all sorts of foreign seamen to man our trading ships, because these men cost less than the native British article, and they are more amenable to discipline and less turbulent and drunken than the average English sailor!

It is admitted if the nation refuses to employ the foreigner in our fighting ships, the merchant princes, who own the trading fleets of the country, are not only filling their ships with foreign crews, but have to employ the aliens as mates and even as captains for want of competent Englishmen! Another complaint is that boys are not now employed on board merchantmen as they used to be, and that consequently the supply of native-born seamen is growing less and less. The school wherein the English sailor used formerly to be instructed and fitted for his life's work has been abolished, and, therefore, as some are already saying, "the downfall of England's supremacy at sea is merely a matter of time!" The fact, we suppose, is that times are just now bad and have been so, too, for long. Merchants, therefore, in the effort to drive down expenses, at whatever risk to their country, are cutting down the pay of the sailors and dispensing with the service of boys as a measure of economy, to reduce cost, and to enhance the margin of profit. Foreigners will take less wages than an Englishman, and will eat inferior food. He is cheap therefore, and is employed.

In time of war the matter would become serious, for we should find ourselves with multitudes of ships without native crews, and manned by untrustworthy seamen, without

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a reserve to fall back upon. "This," said a provincial paper, "is a curious position for a sea-girt country, the first naval nation of the world, as regards commerce," when public journalists tell us that the screw propeller and steam have almost killed the spirit of adventure which have helped to make the British flag evident and respected on every sea. Sailing ships, no doubt, are going out of use as the means of carrying our foreign trade, but it is certain that our steam-ships, continually increasing in size, are covering every sea, and forming a continual procession, and showing the British flag in every port in every sea throughout the world!

Whether it be true that the greed for gain is making the owners of steam-ships prefer the cheaper foreigner to the native British seaman we cannot say, but we hope that is not the case! On the other hand, the allegation that the foreigner is more sober and less mutinous than the English sailor we cannot credit. The army had long been unpopular and difficult to recruit with the best material till the position and pay of the soldier were placed on a better basis, and the profession made more desirable than it was in old times. The sailor, too, must be considered and his comfort on board ship, as well as his remuneration, improved. There will then be no complaints regarding the preference for the foreigners, and the risks which merchants run by employing the latter, when the better man is certainly the Briton.

If the war ships of H.M.'s navy are manned by British sailors only, and the foreigner there is rigidly excluded, there should be no difficulty in finding home-born seamen for the merchant ships, if only the pay and treatment were sufficiently good to command the supply.

The newspapers, in ignorance of Our Identity with Israel, of course write alarmist articles on the subject we refer to; but the British being Israel, God has promised us that He will control all our affairs, and remove all our difficulties as they occur: this one among the rest. We have the vast population, largely belonging to our sea coasts, which only waits to be called upon to come forward to extricate us out of our difficulties; we have the ships, which are legion in numbers, and we have the wealth with "the power to get it," to increase God's glory, and as witnessing to His faithfulness.

## *THINGS TO COME* AGAIN.

We do not know if our readers will thank us for alluding further to the journal called *Things to Come*. But as that publication is a decided and very pronounced opponent, it seems proper to take some notice of its statements in opposition, and to supply an answer which is satisfactory to our own mind to the points deemed fatal to us, on the other side. There is a doubt, however, in regard to the July number of the issue, just published, whether a writer is entitled to notice, who calls our believers in the Identity by the shocking title of "unconscious workers in a movement set on foot by Satan himself!" This is perilously near the revival of abuse which was used against us many years ago by a clergyman of the Church, who ventured to call us "Devil-inspired men." Our friends may wonder, perhaps, what has induced our present antagonist to descend to such a line of argument, and how such language can possibly be justified? It comes out in reference to the fact that we claim descent as to the British nation, including her colonies, from "Ephraim," while we further assert that the Tribe of Manasseh has reappeared as the people of the great republic across the Atlantic. But why should this conviction, avowed by us, be deemed proof of our Satanic inspiration? That is the puzzle to ourselves; and we wish, in order that the mystery may be cleared up, to place the article in question somewhat in detail before our readers. The reason for the strong expression regarding our belief and those who hold it seems to spring from the following cause. We hope our readers will be able to see the point? We have tried to discover it, but have failed to catch it. The words are these:—

"The theory that God (who makes His covenants openly, so that His faithfulness may be seen) has silently made a fresh arrangement by which the 'House of Israel' have received special blessings denied to the Tribe of Judah, is offensive, as directed against the character of God; is unsupported by any historical record, such as is essential to the nature of a covenant, to say nothing of the production of witnesses; and directly challenges God's faithfulness to His promise at the time He gave Jeroboam the kingdom by the mouth of Ahijah:—'I will take the kingdom out of his son's (Rehoboam's) hand, and will give it to thee, even Ten Tribes. And unto his son will I give one tribe, that David My servant may have a light always before Me in Jerusalem, the city which I have chosen to put My name there' (1 Kings xi. 35, 36).

"We are asked to believe, then, that it is the one tribe, Judah, that is in darkness, and that the Ten Tribes have the light of the Gospel, as such being 'reconciled nationally to God.'

"The teachings of the Identity movement are threefold: (1) One which has relation to the whole body of the lost tribes. (2) One which has relation to the Tribe of Dan. (3) One which has relation to the double Tribe of Joseph; Great Britain and her colonies being Ephraim; and the United States of America, Manasseh.

"The special selection of Dan and Ephraim is an extremely serious matter, and strongly supports our contention that this movement has been set on foot by Satan himself, and that Anglo-Israelites are themselves unconscious workers, carrying into effect his purposes."

The following, which is conceived in the same vein is the opponent's warning "to any Christians there may be among us" (!) to abandon "Anglo and British-Israelism promptly." Here, too, unfortunate Dan, and "the broken reed Ephraim," are the stumbling-blocks which have led us astray, and placed us believers in the Identity, in such a terrible position of danger in respect to our God and Saviour. Our opponent says:—

"The exposure of the part Dan will play in the apostasy of the end, not unnaturally is inclining some of them to try and abandon Dan, and take refuge in Ephraim. Against this, we repeat, they cannot logically abandon Dan; for Dan is one of the Lost Tribes of the 'House of Israel,' therefore, of course, must have its share in any alleged national reconciliation to God.

"We will now proceed, under God's grace, to show them that Ephraim, moreover, is a broken reed, and that nothing less than a frank confession of helplessness will be of any avail; so that they shall see, if they have eyes to see, that no other course is open to any Christians there may be amongst them but a prompt abandonment of Anglo-Israelism and British-Israelism of every kind and description."

We are not aware that any on our side want to "abandon" Dan, and take refuge in Ephraim! On the contrary, as we see that God blesses Dan in the end, by naming one of the

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Gates of the city of restored Israel, mentioned in Ezek. xlviii. 15—22, 32, after Dan, and assigns the northern frontier portion as the post of honour to Dan (verse 1), we have no idea, any of us, of abandoning the Tribe God holds in honour, or of regarding God's first-born "Ephraim," which is a term equivalent to Israel, His chosen, as "a broken reed" whom Christ evidently despises according to this writer. Our readers, of course, would like to know why we are to give up Ephraim whom God so tenderly regards, as proved by Hosea xi. 8; xiv. 1—8, Jer. xxxi. 9, and other texts we quote so often? It seems that the rendering of Gen. xlviii. 19, is the reason. There Ephraim's seed is prophetically declared to be not "a multitude," so much as a "fulness" of nations! If we adopt "fulness," then the idea of "multitude" of nations, it seems, disappears! Why this should be we are not told! But we shall do well to let our friends read the argument for themselves to see if they can make "head or tail" of it? It runs thus:—

"Some of our readers will remember that, shortly after the first appearance of Anglo-Israelism, it was thought, by some of them, that a shift of premises would do the Identity cause no harm; and that a more definite and exclusive reference to the Anglo-Saxon race could be found in Scripture as the double Tribe of Joseph only, leaving the other tribes to localize themselves as best they might, for a great discovery had been made, arising out of the wording of Gen. xlviii. 16—19, as given by the translators of our Bibles.

"The Tribe of Joseph was to grow into a multitude, not in the land, but in the midst of the earth itself. Ejection from the land was, therefore, quite in the ordinary course of events, and not, as we had been accustomed to believe, the result of the offence of 'Jeroboam, the son of Nebat, who made Israel to sin." How could they grow into a multitude in the midst of the earth, except through the preliminary step of being scattered among the nations and the land wasted by desolations, so that Israel might be 'in a position to fulfil her destiny according to the prophets'?

"The details that follow in the passage made the evidence the more plain. Ephraim was to be greater than Manasseh, though Manasseh would also be great. This would take the form of Ephraim becoming a multitude, or company of nations, while they were in the midst of the earth and outside the land, whereas Manasseh, though great, would after all be but a single nation.

"Now, what could Ephraim be but England, what Manasseh but America? What a goodly company of nations, to be sure, are subject to the Queen! Great Britain and Ireland first; then the Australian Colonies; then the Dominion of Canada; then the South African possessions; while Barbadoes, Singapore, Prince Edward Island, and the like, proved the applicability of the word 'multitude' to the nations into which the Tribe of Ephraim had resolved itself after its full development in the midst of the earth. Manasseh completed the picture—no multitude of nations, indeed, but the remainder of the Anglo-Saxon race settled down in the great country across the Atlantic.

"Since that, however, the phrase translated 'multitude of nations,' they have now preferred to render 'fulness of nations,' or 'Gentiles,' as more applicable to their theory that the tribes which Jeroboam, the son of Nebat, made to sin, though they have never nationally repented, are nationally reconciled to God.

"Of course, that puts American Manasseh entirely without the pale of the blessings of the Gospel (as Professor Totten and his friends do not appear to have observed), seeing that the particular promise referred to in ver. 19, was for Ephraim only, and not Manasseh. But Identity logic stands a yet more severe strain than that; for the whole basis of the British Empire being Ephraim at all, and the U.S.A. being Manasseh, arose from the translation 'multitude,' which entirely disappears the moment we substitute the rendering 'fulness.' They do not scruple, then, to hold to the conclusion after the abandonment of the premises.

"Which view, then, is right, the old or the new?

"We reply, Neither. The one view is as childish as the other."

The first part of the above quotation states our case fairly enough. But we fail to see, if Ephraim becomes "a multitude," or even "a fulness" of Gentile or non-Israelite nations outside Palestine (which is the Old Testament meaning of "Ethne" in the latter days), why the greatness of Manasseh, represented by the United States, is a despicable thing. Nothing in Gen. xlviii. 19 puts Manasseh "outside the pale of the blessings of the Gospel!" The "particular promise" has not a syllable in it referring to the Gospel at all, but to expansion in the world. Great Britain responds exactly to the condition of Ephraim developed into a company, or "fulness" of Gentile nations, and the United States, which are great and powerful enough, are a mighty and independent people, whose future is sure to be glorious indeed. When, however, the opponent tells us why even Ephraim's greatness and development is of no avail to us, the absurdity of his position appears. The opponent holds, we find, that Jacob's prophecy was intended to have its fulfilment in Palestine alone, but not in the world at large, or in modern days, as we allege; and as the prophecy was really fulfilled and exhausted thus, according to Joshua xvii. 14—18 (!), "in the midst of the land" of Palestine, which is the inheritance of Israel, our case breaks to pieces and leaves us condemned!" This monstrous argument, if it can be so called, must be stated in the writer's own words, and then answered. He said this:—

"It is well known that the Hebrew word, *haretz* (wherever it occurs in Scripture), is to be rendered 'earth' or 'land,' according to the principles of exegesis. Jacob is here signifying that the birthright, or double portion, was to be for the Tribe of Joseph, which would thus be divided into two separate tribes, Ephraim and Manasseh.

"Of what was it, then, that Jacob is here disposing? Was it 'a promised earth,' or 'the promised land'? Any Sunday-school child can answer that question. And any child can tell them that if Jacob gave away what pertained to the 'earth,' he must have given away that which did not belong to him, and over which he had no jurisdiction whatever.

"Ephraim did grow to be a great 'multitude in the midst of the land,' and reference to Josh. xvii. 14—18, will show how faithful God was in fulfilling His word directly the children of Joseph entered their inheritance.

"Thus does the Ephraimite phase of Anglo-Israelism utterly break down on account of the flimsiness of its structure, as the Danite phase has done by the exposure of the appalling evil to come, with which God's Word associates Dan above all the other tribes of Israel."

In reply, we say that in the first place Jacob, in Gen. xlviii. 16—19, was speaking as a prophet, not in his own words, but God's. He had no power to make Ephraim or Manasseh to develop into great and powerful Gentile nations! He was giving them, as God's mouthpiece, what the Lord was reserving for them, in "the latter days," as the heirs of

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Joseph's birthright, derived from Abraham, through Jacob. The next chapter plainly teaches us that. If we apply the test of fulfilment to the passage in chap. xlviii., it will be impossible to show that Ephraim became "a multitude," or "fulness," or "company" of Gentile nations—(*melo-hag-goim*), during the period of Israel's occupation of the Holy Land, either before, or after, the Assyrian captivity! Never during that long period were Ephraim or Manasseh alone, or in union, blessed by having the names of Jacob, or Abraham, or Isaac named upon them exclusively (see ver. 16). Never did these two tribes expand at that time, or in that land, as "fishes do increase" by means of vast colonizing operations; and never was Ephraim regarded then as greater than Manasseh (ver. 19 and 20). In fact, chap. xlix. settles this question. The prophecies of Jacob were for the last or "latter days," that is, for the Christian dispensation, or our times. To-day, for the first time, can we recognise the fulfilments; and no one has ever detected a shadow of a fulfilment before our epoch. The position of the British Empire answers to Gen. xlix. 22—26 and Deut. xxxiii. 13—17, in every jot and tittle. But *Things to Come*, which pretends to know, and lays down the law as if it did know, is now proved to be a fallacious guide, not worthy of being followed at all, in this matter!

## THE SEVENTY WEEKS OF DANIEL (CHAP. IX.)

### SHOWN TO BE ACCURATELY FULFILLED IN HEBREW LUNAR YEARS, NOT SOLAR.*

*A Paper read before the British-Israel Association, in December*, 1891,

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### PART III.

(*Continued from page* 306.)

WITH regard to this lunar measurement of the Seventy Weeks, there are some students of the prophetic Word, who, though they accept these dates and measurements, think the seventieth week is still future, and that the "He," in the 27th verse, refers, not to Christ, but to an antichrist. They agree that the Messiah was anointed (John i. 29—34), and commenced His ministry, at the close of the sixty-nine weeks ("the time is fulfilled," Mark i. 15), calculated in lunar time; yet this fact alone, they say, does not prove that even the first half of the seventieth week is past. But my answer is as follows:—

If our Lord commenced His ministry exactly at the end of the sixty-nine weeks, and it lasted—as generally accepted—three years and a half, He was also "cut off" in the exact centre of the seventieth; and thus fulfilled the prediction of Daniel: "In the midst of the week (the seventieth week) he shall cause the sacrifice and the oblation to cease." This passage evidently refers to the Hebrew sacrifice and oblation, which certainly has ceased. Dr. Pusey says: "He speaks not of a temporary suspension of sacrifices, but of the entire abolition of all which had been offered hitherto, the sacrifice with the shedding of blood, and the oblation, the unbloody sacrifice, which was its complement. These the Messiah was to make to cease three years and a half after that new covenant began." If the ninth and tenth chapters of Hebrews be read, it will, I think, be clearly seen that our Lord did cause the Hebrew sacrifice and oblation to cease by the offering of Himself once for all; and thus, in the eyes of God, virtually abolished it. I will only quote the following: "He appeared to put away sin (see Daniel ix. 24) by the sacrifice of Himself." . . . "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me." . . . "Sacrifice and offering for sin Thou wouldst not, neither hadst pleasure therein which are offered by the law: then said He, Lo, I come to do Thy will, O God. He taketh away the first that He may establish the second." This passage seems to me clearly to prove that Christ took away the first—viz., the sacrifice offered by the law—that He might establish the second, or the new covenant (see Hebrews x.). As Dr. G. Guinness remarks, "What was it that did actually, as a matter of historic fact, cause the Jewish sacrifice and the oblation to cease? Why, the offering of the body of Jesus Christ once for all."

I asked you if it is at all likely that in 538 B.C., only two years before the renewal of the sacrifice and the oblation at Jerusalem, in a prophecy concerning the coming of the Messiah and His atoning death, God would mention the cessation of a second sacrifice and oblation (that would be really no sacrifice, because set up in unbelief and by an antichrist), without so much as even mentioning in that prophecy the cessation of the true Mosaic sacrifice and oblation, which lasted during the sixty-nine weeks, which actually was to cease by the offering of Christ's body, which did cease, in the eyes of God, at the cutting off of the Messiah, and which was taken away a few years afterwards by the Romans.

Or, to put it thus:—Can we believe that just before the setting up of the renewed sacrifice at Jerusalem, when Daniel was asking God about the future of His people, in a prophecy too, evidently referring to the times of this restored sacrifice, God would tell Daniel about a second one to be set up in unbelief, at least 2,400 years afterwards, also inform Daniel about what was to happen during the following 500 years, and yet totally ignore the cessation of the true sacrifice, which was certainly one of the chief events to happen at the period of the cutting off of the Messiah? No! "The sacrifice and the oblation," referred to in verse 27, certainly ceased, as stated in Hebrews x., by the offering of the body of Christ. As our Lord said, "It is finished." . . . And the veil of the temple was rent in twain from the top to the bottom."

If the past sacrifice is referred to in the 27th verse of Daniel ix., then it is evident that the "He" refers to the Messiah, who is the chief object of the prophecy, and that the first half, at least, of the seventieth week is past.

I, therefore, ask those who do not believe this lunar measurement to be the true interpretation, to explain how the sixty-nine weeks have been accurately fulfilled, "Unto the Messiah the Prince," in solar years.*

* Reprinted from *The Covenant People*, 1894.

* I am fully aware that from the 7th of Artaxerxes to the crucifixion of our Lord was nearly sixty-nine and a-half weeks, calculated in solar years; but it will be found that the period is about a year and a half out. It is very evident, that if the 7th of Artaxerxes was 457 B.C., the 20th was 444 B.C., with a difference of only 13 solar years. But the difference between 486½ solar and 486½ lunar years (*i.e.*, 69½ weeks) is 14½ solar years. Therefore, if the period fits in accurately in lunar time (Nisan to Nisan), from the 20th of Artaxerxes to the crucifixion—as it most certainly does—it must be about a year and a half out when calculated in solar time from Nisan in the 7th of Artaxerxes. Ezra's commission is mentioned in Ezra vii.: "He came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem" (7—9). The first month was Nisan (Exod. xii. 2); and even if the decree was given a whole year before Ezra set out (of

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Let me assure all that my only object is to elucidate the truth, which I firmly believe is wrapped up in this wonderful lunar measurement of the Jubilee, the servitude, and of the seventy weeks of Daniel; and I trust, under God's blessing, that these facts may some day even help the House of Judah to recognise how exactly the prophecy of the Anointed One has been fulfilled, in Hebrew lunar years, by Jesus of Nazareth.

So far I have given you, almost word for word, the arguments contained in my original paper; and now, having proved, I think, that the seventy weeks were accurately fulfilled—certainly up to the main events in the middle of the seventieth week—in true Hebrew or lunar years, I will pass on to the important question: Has this prophecy anything to do with the subject which is uppermost in our thoughts; has it anything to do with the two Houses of Israel and Judah?

First. I will ask you to notice, that in the prayer Daniel made to God (before the revelation of the seventy weeks was given to him) he used these words:—"Unto us confusion of face, to the men of Judah, . . . and unto all-Israel, that are near, and that are far off, through all the countries whither thou hast driven them." We, who recognise God's division of Israel into the two distinct Houses, will easily see that Daniel was not forgetting his brethren of the Ten Tribes, who had been cast out, "Lo-ammi," and divorced from the covenant, when he prayed for those whom God had scattered afar off through the countries. He makes special mention of them in his prayer. Daniel knew that the House of Israel was scattered and not with the Jews, though our divines, as a rule, seem to forget this fact. If they realised it, surely they would look more closely into this prophecy, and see whether they are right in thinking it all refers to "the Jews," to the exclusion of the House of Israel. Even many believers in British-Israel views think but little about the value of the facts I shall now attempt to bring home to you.

This prophecy, I maintain, applies to both Houses, and the prayer was made for both Israel and Judah. See how Daniel mentions Israel as "all-Israel"—the well-known name of the outcast House, and never used of Judah—in verse 11. Again, in verse 15, "Thy people" must refer to both Houses. The angel said, "Seventy weeks are decreed upon thy people," and this must refer to the Twelve Tribes. I think we shall all agree, that the sixty-nine weeks were to end at the anointing of Christ as the Messiah, at His baptism; and that, some time after that, He was to be cut off.

Thus, we come to that most important verse (the 27th): "He shall make a firm covenant with many for one week." To whom does the "He" refer? I think I have shown you that our Lord was cut off exactly in the centre of the seventieth week, and that He did cause the sacrifice and the oblation to cease. Some object to this solution, and say, Christ did not make a covenant "for one week," but a covenant that has already lasted 1800 years. But the Hebrew does not mean, as some think, "for" one week, but it is simply "one week," meaning the last week of the seventy; and may be translated, as it is by Pusey in his work on Daniel, "during one week," or simply in the "one week."

Again, "with many," must refer, in particular, to the multitudinous seed of the House of Israel, in contrast with the few of the House of Judah; for the edict had already gone forth that the House of Judah was to be left "few in number" (Deut. xxviii. 62), while the House of Israel was to multiply, and to become "as the sand of the sea, which cannot be measured nor numbered," in the "latter days" (Hosea i. 10). "The latter days" commenced at the cutting off of the Messiah, in the middle of the seventieth week; and it is during this period—viz., during the Christian Dispensation, that the House of Israel is to develop into "a company of nations," and to become the predicted "Fulness of the Gentiles" (Gen. xlviii. 10, and Rom. xi. 25). It is most important to note that the covenant, mentioned in verse 27, had to be confirmed "with many," as it is rendered in our English translation. But is this the correct and literal translation of the Hebrew? While thinking over this question in 1888, and knowing nothing of Hebrew, I wondered whether the definite article was in the original, but left out by the translators, as they would not see its importance. I wrote to the Rev. H. Marriott—a Hebrew scholar—saying, "Is the article in the original Hebrew?" His reply is in my hand, and is as follows: "It is there! . . . There is no other 'many' spoken of in Sacred Scripture to which the definite article could be applied, except 'the many thousands of Israel.' They are the thousands of Manasseh, and they are the ten thousands of Ephraim. Hence, your supposition, that the definite article might be there, was an inspired guide in the right direction; and I shall always regard the discovery as fraught with the deepest importance." Then Mr. Marriott said: "The simple Hebrew word appears in combination with the article in Daniel, where we find '*larabbim*,' '*la*,' 'to the many.'"

I little thought what a key I had discovered, and, of course, was deeply interested with the answer, and at once consulted one of the first authorities in London—a well-known professor of Hebrew—and his answer was the same: The Hebrew is in the dative case, and it means "to the many." On getting the "Jewish" translation of the Scriptures (published by Trubner & Co.), I also found it is rendered "with the many." I then looked into Tregelles on Daniel; and, though he believes this covenant to be a future one, and refers its confirmation to the Antichrist, yet his testimony on the point before us is just what I wanted. Tregelles says, the covenant is to be made "with the many, or the multitude, of Daniel's people." Oh! if he had only realised the division of God's people Israel into the two Houses, and which House was to be the multitude of Daniel's people in the latter days, he, I think, would never have applied this prophecy to the Jews, who are to be left "few in number" at the very time when he thinks Antichrist will make a covenant with them, viz., at the close of this present dispensation—"the times of the Gentiles." I ask you, therefore, how can any future covenant (even if one be made by an antichrist), established with a few Jews returning to Palestine, in unbelief in Christ as the Messiah, possibly be the primary and proper fulfilment of this wonderful prophecy "to the many" of Daniel's people, the Twelve Tribes of Israel?

Surely, we, who believe that the House of Israel is now "as the sand of the sea" for number, in contrast with the Jews, must see that these words cannot possibly apply to a few Jews only, while the men of Ephraim-Israel are far more in number than they are at the present time, or ever will be; nor is it likely an antichrist will make a covenant with the House of Israel—viz., the British Empire.

No. I consider this part of the prophecy refers especially

which there is no proof whatever), it would still make only 486 solar years, and not 486 and a half years, as required by the prophecy—viz., 69 and a half weeks, including a half year (see page 164).

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to the multitudinous seed of the House of Israel, and thus shows the view to be right, that Christ confirmed the Abrahamic covenant, or rather made the existing Abrahamic covenant more firm, as we read He did in Romans xv., 8, 9: "For I say that Christ hath been made a minister of the circumcision for the truth of God, that He might confirm the promises given to the fathers."

(*To be continued.*)

## "THE ENGLISH IN EGYPT."

"THERE was a good attendance at the St. Philip's Conservative Club, Old Market-street, Bristol, last evening when Mr. James Baker, F.R.G.S., F.R. Hist. Soc., gave a lecture upon 'The Development of Egypt under English Occupation.' Mr. R. Dugdale presided, and he was supported by many friends.

"Mr. Baker, in giving his lecture, said that at Port Said at once was seen the vastness of the influence of England in Egypt, in the number of great liners and cargo ships coaling or discharging there. More than two-thirds of the ships that passed through the Suez canal were British, and if the British shipowner were to decline to use the canal, the French-Egyptian bondholders would soon be upon their knees begging the British to remain in Egypt for ever rather than follow such a course. The going from Port Said to Cairo was a good introduction to Egypt; and Cairo itself was a vast city like Paris or Berlin, held by the English army of country lads, as they had held it for the past twelve years, largely by the moral force of justice. The British were fast making the masses of the people feel that at length there was a power over them that was not a power favouring the rich and oppressing the poor to benefit the rich. At Cairo resided the English advisers to the Government of Egypt, and these were the men who, after the army had done its task, rescued Egypt from anarchy and bankruptcy, and who yet had to ostensibly obey rulers who would quickly throw the country back again into the old corrupt rule of grasping pashas and purchasable justice. Lord Cromer had raised the value of Egyptian bonds from 27 to 104, and Sir John Scott had altogether altered and reformed the judicial system. The irrigation question was one of supreme importance to the Egyptian peasant or fellah. All along the banks of the Nile one found the primitive but efficient native irrigation appliances. Under the superintendence of the English engineers, much has been done to economically distribute the waters of the Nile below Cairo, and great schemes were now under consideration to benefit Upper and Middle Egypt. Five schemes have been formulated which were all of a gigantic, not to say Titanic, character, and involved a mighty expenditure; but, upon the other hand, they would result in a mighty increase of production and revenue."

The above is interesting and important as corroborating the statements which have frequently appeared in the BANNER in regard to the growing prosperity of Egypt and the part the British are taking in producing the result. The conscientious efforts which have given India good government and the native inhabitants prosperity and contentment have been applied to Egypt with the happiest effects, and all who go there bear witness, in respect to our nation, that "They are the people whom the Lord hath blessed" (Isa. lxi. 9). Mr. James Baker, however, seems to be totally unaware why his own nation have been the means of achieving so much good in Egypt, or why they have secured so large a share of the trade of the Suez Canal.

Our Israelite origin, and God's promises to that race, exclusively explain the matter. But the strange thing is that our travellers and our public writers take such things as these for granted, and do not stop to consider why our nation succeeds where France or Germany fail; and why our nation keeps constantly adding to its possessions abroad without drawing down on itself thereby the enmity of the races subdued and added to the British Empire. We see a reason for these things because we know that the British are Israel, from the evidence of the Word of God and from the current facts of the day. To Israel the government of the planet will eventually be entrusted, and we are bound therefore to see, as time goes on, country after country, race after race, transferred to the keeping of the House of Israel, in preparation for the coming fulfilment of the promise. This could never be successfully accomplished unless Israel's Government were strictly just, and also sufficiently powerful to compel obedience.

Mr. Baker tells us that "the moral force of justice" helps to maintain our rule in Egypt. In India the fact is the same. The country is everywhere administered by justice, and the people are, on the whole, content. We rule India and Egypt with righteousness or in justice, and the result is our reputation for fair dealing and honest government, whereby the good of the people is secured travels far and wide, giving us a reputation throughout Asia and Africa which goes far to make those countries ready to welcome our rule, and wonder when it will please our nation to assume the government also of their territories. This is, indeed, a fair fulfilment of Isa. lxi. 9, respecting Israel, that "all that see them, shall acknowledge them, that they are the seed which the Lord hath blessed."

## Correspondence.

### A NEW ZEALAND COLONIST ON OUR IDENTITY.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—Some time ago a request was made in the BANNER for some views on glass of any parts of the Empire.

The Salvation Army have a lecturer, who travels this Colony with a limelight apparatus and views, illustrating our work in different countries, taking views also of some of the "Gates" which our representative passed through from New Zealand to London, *en route* for the Salvation Army Congress in London last year; besides some splendid views of the sights of London, including the Stone of Destiny and the Coronation Chair. While assisting the limelight lecturer the other evening with the slides, the request you made for some slides came to my mind, so I gave the lecturer the necessary cash and asked him to purchase some slides for me, which he did, and I have forwarded them per favour of Mr. Jenkins. Please pass them on to your lecturer, and I hope they will be useful, but trust he will NOT use them to induce working men, "mechanics," to come to New Zealand, as there are hundreds of mechanics of all descriptions and trades out of employment here. Many have had to leave their trades aside and take labourers' work, bush-falling, &c. The Government have relief works for some, forming roads, railways, &c. At present, in Dunedin, the Government are building a large jail, engaging men from the "unemployed" to do the work, many of whom are good tradesmen, bricklayers, carpenters, &c. Several of our largest foundries have closed their doors and dismissed all hands, with no prospect of ever starting again. The dairy farmers have the best prospects in this country, but they need a few hundred pounds to start with. Anyone coming from your

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country needs enough money to buy a farm, or must be willing to take up bush land, which is the only cheap land available, and which will not give much return for several years, as the bush has to be cleared; so they would need a few hundreds to keep them going till the land was ready for work.

This is a fine country, with a beautiful climate, with no snakes or other reptiles, excepting the "Katipo spider," whose bite is poisonous. The natives are almost gone in the South Island, and in the North are fading fast, because they copy the vices and shun the virtues of the white people.

Our Premier had a meeting with a host of Maoris lately, and they were complaining that the white men were encroaching on their land. The Premier told them the white people were like a large river which overflowed its banks and swept all before it. So the natives have to retire as the whites advance. The majority of the natives have no desire to improve themselves, but prefer their own way. And as Scripture says, "There is a way that seems right unto man, but the end thereof is death."

I am glad to say the Lord has blessed my efforts to spread the Identity truth. Many gladly receive the books and pamphlets and read them and accept the truth. The majority of those who read the books accept the truth. Just lately a Revivalist was in Dunedin, and on entering the hall where he preached I happened to sit down alongside a Wesleyan preacher, and as we had to wait about half-an-hour for the sermon, I passed a leaflet to him, the one translated by the Rev. Mr. Bergmann. He read it carefully, and asked if he might keep it. Of course the request was granted. He said if I had any books on the Identity he would like one. He gave me his address, and afterward I sent him a copy of the "Handbook." To-day, when working on board a large steamer at Port Chalmers, I saw a small box hanging on the wall, holding tracts, &c., so I placed a few Identity leaflets and books in the box for the passengers to read. Sowers in your seaport towns, if not already doing it, would find these ships of Tarshish fine ground for sowing, as the passengers are glad of something to read.

The Lord and King of Israel bless you, is the wish and prayer of one who remembers the Lord in this far country.

| *Town and Suburbs.* | *Population.* | *Province.* | *Population of Province.* |
|---|---|---|---|
| Invercargill ... | 9,000 | Otago ... | 154,000 |
| Dunedin ... | 46,000 | ,, | |
| Oamaru ... | 6,000 | ,, | |
| Christchurch ... | 48,000 | Canterbury ... | 129,000 |
| Wellington (capital) ... | 34,000 | Wellington ... | 98,000 |
| Wanganui ... | 5,000 | ,, | |
| Nelson ... | 7,000 | Nelson ... | 35,000 |
| New Plymouth ... | 4,000 | Taranaki ... | 23,000 |
| Auckland ... | 51,000 | Auckland ... | 134,000 |

Total population for the whole Colony of New Zealand (exclusive of Maories), about ... ... ... 680,590

Maori population of New Zealand ... ... ... 41,993

CHS. BEADLE.

King-street, Dunedin, New Zealand, May 5th, 1895.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—The parcel of ten lantern slides of New Zealand, forwarded by Mr. C. Beadle, of New Zealand, per favour of Mr. Jenkins, I received all right, and hope to make good use of them next winter, as they are very good. I wish other British-Israelites were as zealous and helpful to the cause. The views embrace photographs of Invercargill, Dunedin, Oamaru, Christchurch, Wellington, Wanganui, Nelson, New Plymouth, and Auckland, with the information that the total population of the whole Colony of New Zealand is 680,590, exclusive of Maories, who number 41,993.

I enclose copy of my letter of acknowledgment.

Yours truly, H. SENIOR.

Brooklyn, Osborne-road, Clifton, July 4th, 1895.

*To Mr. Chas. Beadle.*

DEAR SIR,—Many thanks for your very generous gift of ten lantern slides, which were sent on to me by Mr. Bird (Philo-Israel), among which I found your letter to me of 1st May, 1895. I am just arranging for my next winter's campaign lecture, which will be entitled, "Footprints in the Sands of Time." Your slides are therefore in nice time for me to make a selection from for that lecture. The remainder will be brought in on future occasions, or made use of in connection with the Colonial and Continental or other Missions.

I am glad to hear that you are working for the Lord in the uttermost parts of the earth, and I pray God that He will bless your efforts for the salvation of souls. May we all remember that, being Israelites and Christians, God has a double claim upon us for service—

First, as members of the nation for whom Christ the Redeemer of Israel died, and thereby "redeemed Israel from all his iniquities"—viz., the national sins of unbelief, rebellion, idolatry, &c., for which we were once cast off.

And, secondly, individually by faith in Christ Jesus we are, in common with all mankind, recipients of Divine grace. Therefore unto whom much is given of them shall much be required.

"Oh to be something, something, for
Him who hath died for me,
To spread the light of His glory,
That the darkening gloom may flee."

Again thanking you for your help, and praying that the good hand of our dear Lord and Master may be with you and help you in your work and labour of love; that as a good soldier of the Lord Jesus Christ you may be able to endure hardness; wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and be strong in the Lord and in the power of His might.

You may be glad to hear that I am proceeding to Ireland on a visit in August next, to gain information and to verify statements made relative to Jeremiah's tomb, Tara, Round Towers, &c. Pray for me that I may be guided aright.

I am, my dear sir, yours truly in the Lord,

H. SENIOR.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—I have been greatly interested in the account given by one of your correspondents of the battle between the Scots and Danes in the tenth century, as I did not know before that it was for the possession of the Coronation Stone that the fight was in which my ancestors took such a noble part. It is matter of history that when the Scots were flying before the victorious Danes, "Hay and his two sons" rallied them, rushed to the pass, and gained the victory. I am glad to learn that the safety of the "Stone of Destiny" was through them insured to us. (See BANNER, p. 163, April 10, 1895.)

I am, yours truly, G. W. HAY.

The Warren, Starcross, June 28th.

*To the Editor of the "Banner of Israel."*

SIR,—Israel Smith Clare, in his "History of the World," page 461, says: "Herodotus tells us the Persians were divided into ten tribes—four nomadic, the Dai, Mardi, Dropiei, and Sargatii; and three agricultural, the Panthialæ, Derusiæ, and the Germanii, or Carmania. The Pasargardæ were the ruling class."

Several writers have put France down as Egypt. Jeremiah (xlvi. 25) says, "The Lord of Hosts, the God of Israel saith, "Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh and all them that trust in him." Ezekiel (xxx. 13) says, "Thus saith the Lord God, There shall be no more a prince in the land of Egypt." And Zechariah (x. 11) says, "The sceptre of Egypt shall depart away." If France is Egypt, then it can be shewn that the Republic was foretold by Ezekiel and Zechariah, and the punishment, by death, of their kings, princes, and nobles and priests, with the destruction of their places of worship, by Jeremiah. And, from what Zechariah says, they will never have a king again. Again, Ezekiel (xxix. 12, xxx.

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23, 26) says, "I will scatter the Egyptians among the nations, and will disperse them through the countries"; also (xxix. 14, 15) in the land of Pathros they shall be "a base kingdom. It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them that they shall no more rule over the nations." Can such be said of France? Is she a base nation, and the basest among nations? But I think the last part of the verse fits France, for truly her population is fast diminishing, and that too through the teaching of Malthus, an Englishman. Who then are the Gypsies?

If Israel is to be the third, or captain over Egypt and Assyria, then the king of Israel is to be king over Egypt and Assyria.

Elam also shall be scattered (Jer. xlix. 36). We see them sifted and sown (Amos ix. 9; Hosea ii. 23; Zech. x. 9). Elam, Egypt, and Judah scattered (Jer. xlix. 36; Ezek. xxix. 12, xxx. 23, 26; Jer. ix. 16; Ezek. v. 10, xii. 14.

J. H. GRIFFITHS.

March 10th, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—A month ago I wrote to the editor of *Things to Come* a letter for publication, enclosing a portion of my lecture, "Israel and the Church in Relation to the Second Advent," as a reply to the article in the June number of that paper, headed "An Indictment of British-Israelism;" but as the letter has not appeared in the July number of that paper, and as I have not been favoured with even an acknowledgment, I beg to enclose for publication in the BANNER (in an early number if possible) a copy of that letter. By so doing you will oblige, Yours truly, H. SENIOR.

July 5, 1895.

*"To the Editor of 'Things to Come.*

"Sir,—In the June number of *Things to Come*, there is an article headed, 'The Indictment of British-Israelism,' the perusal of which has given me much pain, because the writer, if he be a child of God, does not set forth the spirit, nor follow the principle enjoined by St. Paul in 2 Tim. ii. 24, 26, towards those whom he believes to be in error, for such a letter will do much harm.

"If Dan was to hinder the cause of Israel, as he states, why does he write against British-Israelites in the spirit of Dan, biting like an adder in the path, and hindering their progress?

"Although the writer has laid himself open to retaliation, and to be paid off in his own coin, I will not wish it, but pray God that He may, by His Holy Spirit, truly regenerate his heart and make him a true Israelite; not one in name only, but in deed and in truth. He will then bring forth the fruit of the Spirit of love, &c.

"Some of the statements made by him are as incorrect as they are uncharitable, and diametrically opposed to British-Israel beliefs, and a misrepresentation of the writing of the gentleman named by him.

"The writer needs to be reminded, that it is not logical to attribute to all Israelites the views held by any individual; whether such views be right or wrong, the writer alone is responsible. We have no infallible popes, we do not in part disbelieve God; our key-note is the continual faithfulness of God 'to all generations.' We do not rely on our being Israel after the flesh as the basis of our salvation from sin, but upon the finished atoning work of the Lord Jesus Christ, our only King and Saviour.

"Evidently the indicter, having begun by misunderstanding the statements of certain writers, and feeling utterly unable to cope with their arguments *ad seriatim*, indulges in a wholesale abuse of the subject, and of all who have anything to do with it; and then cautions his readers against listening to the reasonings of Anglo-Israelites, advising them to believe what God has written, to judge of the movement by what God says, and not by what they say. No sounder advice do we ask for or desire.

"Permit me now to follow this good advice in examining one of his statements. 'What is the head that had the deadly wound? Are we not told in Ezek. xxi. (R.V.), as plainly as language can tell us, that it is Pseudo-Israel, the Israel that broke the law, and was scattered among the nations, which was national death?' Now at the time of this prophecy—viz., B.C. 593—Ten-tribed Israel was deported, denationalised (for many days), lost, and had been so for 129 years, since their captivity in 722 B.C., in Assyria. Judah was then tributary to Babylon, but the fall of Jerusalem did not take place till five years later; consequently, according to the writer, Ezekiel addresses Ten-tribed Israel; therefore, he concludes Ten-tribed Israel must be Pseudo-Israel. Now let us look at Ezek. xxi. 2, 'Son of man, set thy face towards Jerusalem;' ver. 19, 'That the sword of the King of Babylon may come;' also see vers. 21, 22. Ver. 26, 'Remove the mitre, and take off the crown; this shall be no more the same.' God's Word here plainly refers to Judah, and to the impending fall of Jerusalem and Babylonish captivity. And the Jews are in that very chapter (ver. 12) called by God Himself 'My people'; yet the writer of the article under review gives us his view that it is Pseudo-Israel, and yet asserts that Anglo-Israelites, though they handle the Word, never set themselves to rightly divide it.

"I am, dear sir, yours truly,

"H. SENIOR.

"Brooklyn, Osborn-road, Clifton, June 6, 1895."

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*To the Editor of "Things to Come."*

SIR,—I have to acknowledge a copy of your July number, marked, and sent from your office, which I suppose suggests a reply. In your further attack upon the Identity you state that "Dan" has been abandoned and refuge taken in Ephraim. This is utterly impossible. Ephraim is a collective name for the Northern House—*e.g.*, "Ephraim and the tribes his fellows." The place which Dan takes in the economy of God's purposes with respect to Israel, cannot be ignored, even if the extraordinary statements that you have made were as true as they are baseless. No notice was taken by me of your former article; because supposing that you guaged aright the calibre of your readers, and that they would, in obedience to your directions, admit our historic statements but avoid our arguments, it seemed to be waste of time to refute your misconceptions.

But a few amongst them may perceive that you base your indictment against Dan upon the statement that "Dan shall judge his people. I fail to see how that would affect his identity, even if it be undesirable that he should do so. But the word "Dan" does not mean to act as a magistrate (which is *shaphat*), but to discern. You had better try again. Similarly your statement against Ephraim's expansion rests upon the word *ercts*, forgetting that, according to St. Paul, Abraham was the "heir of the world," and that what his forefather possessed Jacob could bequeath, and that Ephraim's birthright did not cease when the people were carried into exile. Furthermore, your "schoolboy," by looking up the very first occurrence of the word *ercts*, will see that when God created the earth He created more than Palestine.

When declaiming against the evil destiny of Dan, you assume that it is future. When using the words of the same prophecy concerning Ephraim, you assume that it was completed in the past! I do not think that I need write any more, except to say that the charitable expressions, "If there be any Christians among them," "Satan-inspired," and "pseudos," &c., are, I suppose, specimens of the vernacular of that phase of "the deeper spiritual life" of which *Things to Come* professes to be the exponent.

Your obedient servant,

DENIS HANAN.

P.S.—I fear that the statement that God's firstborn nation (which was to be re-covenanted in Christ during her wilderness condition, and blessed,) is to be the head of the beast from which Antichrist is to come, is not in accordance with the Divinely-inspired writings; but I do not attribute it to any other source than that of human ignorance.

3rd July, 1895.

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

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

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

# THE BANNER OF ISRAEL.

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

VOL. XIX., No. 970. Entered at Stationer's Hall.] WEDNESDAY, JULY 31, 1895. [PRICE ONE PENNY.

*EDITED BY PHILO-ISRAEL.*

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## "IMPERIAL ENGLAND'S ESCORT OF COLONIES."

"OUR Own Correspondent" of the *Times* wired from Paris on May 26th, under the head of "Celebrations" of the Queen's Birthday Abroad, the following admirable French description of this country's "escort of colonies," which resembles nothing so much as the Scriptural description of a part of Joseph's blessing in Gen. xlix. 22, R.V. The latter reads thus:—

"Joseph is a fruitful bough.

"A fruitful bough by a fountain.

"His branches (or daughters *margin*) run over the wall."

The correspondent quoted from the *Temps* a portion of an article on "A Great Reign," meaning Her Majesty Queen Victoria's. The French writer aptly describes our colonies as "daughters" of the mother land—all young and healthy—and above all, "faithful" in their allegiance. The words were these:—

CELEBRATIONS ABROAD.

Paris, May 26.

The Marquis of Dufferin and Ava gave his usual banquet in honour of the Queen's birthday at the British Embassy here yesterday. The Earl of Shrewsbury was among the guests.

The *Temps*, in an article headed "A Great Reign," remarks that just as Louis XIV.'s reign of 72 years made him seem to his contemporaries to be above the normal conditions of mankind, so the mere fact of nearly 60 years' occupancy of the throne gives a unique position to Queen Victoria's reign. While, however, Louis XIV. saw stable dynasties, with certain exceptions, around him, the triple British Crown is in the 19th century almost the only fixed point. After reviewing the changes since 1837 in European and in English domestic politics, the *Temps* adds—"What a difference between the still insular England of that distant time and the Imperial England of to-day with her escort of colonies in America, Australia, Africa, and Asia, which resembles a bevy of young, healthy, and faithful daughters round the mother country."—*Our Own Correspondent.*

It must be a galling thing for a Frenchman of intelligence to reflect that in many of the localities where Britain's daughters are now representing "a bevy" of young and loyal daughters of the old mother in the West, the French were once masters. They then held North America, but had to resign it to Israel. They struggled hard for India, but could not hold it against the rising British Power. In Africa they are making frantic efforts to acquire a large colonial empire, and if possible to cripple that of Britain. We doubt their success, and see already that Egypt has had to be abandoned by them; and their efforts are not likely to be blessed in the future. They are making a strong bid for possessions in "further India," but their proceedings are not pointing to a successful result even there.

The figure the *Temps* employs to describe Britain's colonial empire is a happy one. He sees "England" as Imperial in proportions, surrounded by an "escort" of nations, each strong in herself; all "faithful daughters," surrounding the old mother, as a defence in war (for the figure is distinctly military in its conception), and representing such a force already as the world has never seen before; but fulfilling to the letter the prophecy of God to Jacob in regard to his afterseed: "A nation (England), and a company of nations" (the bevy of daughters acting as escort to the mother). These surround her by way of protection from the hostile attacks of the envious world.

We are sure our readers will enjoy the French writer's testimony to our Scriptural position; though, of course, he is totally unaware of the fact. The evidence is "blind," and unwitting, but is more valuable to us on that account in every way. But here an objection obtrudes itself, which we heard advanced recently by the chairman of a meeting at the anniversary of the Jews' Society in Clifton, when he said that the British people had much to learn from the Scriptural history of Israel, since they were our examples of

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what would befall us if we fell into their national sins, and followed their evil and idolatrous ways. He pointed to the late foolish letter to the English people of Pope Leo XIII. (see BANNER, p. 232), and warned the meeting that if, like Israel, we fell into their sins, our fate would be, nationally, like theirs: condign punishment, and banishment (we suppose) would happen to us, and all the miseries and sorrows the Jews are now enduring for the murder of the Lord would follow. But is this so? Does it anywhere in Scripture appear that the Lord is going to visit the House of Israel, the British people, with the same punishments He administered to them before, when they provoked Him to wrath and sinned as our nation is sinning even now, in His sight? We cannot see that it is so written in the Word! There, it appears, God has provided a remedy for Israel's incorrigible conduct which will cure the disease as it has never been cured before. The Spirit is about to be poured out upon the House of Israel, which will restore spiritual health to them. The effect of the remedy is described in Jer. xxxi. 33, 34, and Heb. viii. 10, 12, R.V. The Lord is going, in His own good time, to put His laws in our nation's inward parts, and in their heart will He write them. He will be their God, and they will be His people. They will all know Him, from the least of them unto the greatest of them, and their sins He will remember no more, but will forgive their iniquities. This is God's last and sovereign remedy; all others having been tried and found worthless to effect a cure in the evil human heart of degenerate Israel. He says, accordingly, in Isa. liv. 8, R.V., that He is Israel's Redeemer, and will have mercy on her. He has sworn besides that never again will He be wroth with her or rebuke her His kindness is never to depart from Israel, nor the covenant of peace to be removed from them.

We believe, then, that our nation, bad as she is in the sight of God, is not to be punished further! Isa. i. 5, shows that punishment would be of no avail. The disease is incurable, and punishment cannot heal the nation's wounds. The true and only treatment is the sprinkling of the precious blood of Jesus, and the application of the new covenant to the suffering people. That remedy will be effectual at once; and as we have seen, God engages that the blessed result will never cease, His kindness will never depart, and the people's righteousness is to be, not theirs, but the Lord Jehovah's! To Him be all the praise (Isa. liv. 17, R.V.).

## GENESIS IX. 26, 27.

BY THE REV. DENIS HANAN, D.D.

"God shall enlarge Japheth, and he shall dwell in the tents of Shem."

IN compliance with the editor's request, I give my opinion. The question as to whether the pronoun "he" in this text refers to God or to Japheth is one which is not directly connected with the Biblical arguments for the Identity of the British with Israel. Rather it is a question which can best be solved by the true knowledge of the history of the descendants of Shem. It also leads to other scientific enquiries as to the origin of the races of mankind, which need be noticed here only in so far as to say, that there is nothing in the Scripture narrative that implies that Canaan was black, or that he was the forefather of either the Negro or the Turanian races. As a matter of fact, the Canaanites were white. This is mentioned for the purpose of suggesting that the school that identifies the Negro and the Canaanite may also be mistaken in their assumption as to the Japhetic or Shemitic origin of other peoples. The "Speaker's Commentary" accepts an interpretation of the text, not upon critical grounds, but because it is supposed to harmonise with the development of history. In this case, if the historical assumption is incorrect, the interpretation necessarily goes with it, and the alternative view is strengthened.

I quote the note in the "Speaker's Commentary: "And he shall dwell in the tents of Shem." (1) The Targum of Onkles, Philo, Theodoret, and some other interpreters, Jewish and Christian, understood He—*i.e.* God, shall dwell among the descendants of Shem. (2) Many more (*e.g.*, Calvin, Boehart, Roseum., Tuch, Del., Reinke, Keil), following the Targum of the Pseudo-Jonathan, consider Japheth to be the subject of the proposition. . . . Nearly all those nations whose history and language show them to be Japhetic, have been converted to the belief in the religion of the God of Shem, which has long been the religion of all Europe, and which is now making way even among the Aryan races of Asia." . . . "How fully all these predictions have been carried out in the history of Asia, Europe, and Africa, hardly need be said."

Therefore, "of the interpretations (2) may be pronounced somewhat confidently to be the true," *i.e.*, not upon grammatical or critical grounds, but because of its assumed sanction through later historical knowledge. What if that historical knowledge is mistaken?

The paraphrase of Jonathan gives the view advocated by Rev. Mr. Carlyon (BANNER, Vol. XIX., p. 963). "The sons of Japhet shall be proselytised and dwell in the school of Shem," or, as Mr. C. states it, "the descendants of Japhet should have part in the religion of Shem." This is very true, and it has come to pass; but I cannot see that it therefore follows that the translation which refers "he" to Japheth is correct.

Note that the names quoted in support of (2) are, like the writer of the note, all under the influence of the theory concerning the enlargement of Japheth, and the supposition that they were or are themselves Japhetic. The "Speaker's Commentary" assumes that the so-called Aryan and Japhetic peoples are one and the same, and that this is so because their history and language show it. It is now generally admitted, even by the originators of the theory that race could be traced through language, that no such thing can be done. Also the recent researches into the origin of the Scandinavian people prove them to have been Shemitic. It is manifest that if this was known to the writer of the notes, he would have been obliged to transfer his rather doubtful "somewhat confidently" from (2) and to have left (1) in undisputed possession—viz., that "he" refers to God.

The translators of the R.V. may have had reasons for adopting the reading that ascribes "he" to Japheth, which the writer in the "Speaker's Commentary" does not mention; but they also are likely to have been influenced by the Japhetic theory. It, therefore, does not seem to me to be presumptuous to question the correctness of both the A.V. and the R.V. with respect to an admittedly difficult reading; especially when it is not done to buttress an opinion, but only to show the agreement of this most ancient prophecy with modern facts. The "Commentary of Willett on Genesis," A.D. 1605, is an example of the early date at which English scholars endeavoured to solve the difficulty. He adopts the view that God would "gently persuade" Japheth to accept the religion of Shem. The translation quoted in

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the BANNER, No. 962, is important, if the change of sentences can be supported, as it removes a difficulty in Rev. Mr. Marriott's critical statement. Thus, Mr. Marriott's strong point is that the accusative of one sentence cannot be the nominative of the next (except in the case of *vav* conversive, which is not here), and he gives an apt illustration from 1 Sam. xvii. 51. But it would seem that the following sentence ought, in that case, to read: Canaan shall be God's servant. If, therefore, the reading of Boothroyd's version can be maintained, it simplifies the text and makes the prophecy accord with the historic development which evidences that though rejected by Judah, British-Israel, a Shemitic people, is now the witness to the truth: God dwelling amongst us.

The readiness of commentators to adopt the word "enlarged," instead of "persuade," seems to be without sufficient authority, and ought to be restrained by the distinct prophecy of Shemitic enlargement which was made by Jacob when blessing his grandsons.

I have not got Mr. Roby's book, which was published in 1818, nor can I at present consult Boothroyd's version of Genesis, and I do not desire to give a further opinion than this: that, as it seems to me, the true reading cannot be determined by an appeal to either of the English translations, and that there is very much to be said in favour of the view which attributes the pronoun "he" to God.

## THE SEVENTY WEEKS OF DANIEL (CHAP. IX.)

### SHOWN TO BE ACCURATELY FULFILLED IN HEBREW LUNAR YEARS, NOT SOLAR.*

*A Paper read before the British-Israel Association, in December*, 1891,

BY H. ALDERSMITH, F.R.C.S., M.B.,

*Author of "The Fulness of the Nations."*

### PART IV.

(*Concluded from page* 316.)

IN "The Fulness of the Nations" (p. 235), you will find the following words:—"Surely, one great object of 'the New Covenant'—Christianity—was the resurrection of the lost 'House of Israel.' 'The New Covenant' is simply an abbreviation of 'the New Covenant with the House of Israel and with the House of Judah' (compare Jer. xxxi. 31—34, with Heb. viii. 8—13). It is a remarkable fact, that both in Jer. xxxi., and in Heb. viii., though the two Houses are enumerated at first (as we read: 'A new covenant with the House of Israel and with the House of Judah'); yet in the following verses, only the 'House of Israel' is mentioned. As we read:—'For this is the covenant that I will make with the House of Israel after those days, saith the Lord; I will put My laws into their mind, and on their heart also will I write them; and I will be to them a God, and they shall be to Me a people (My people, says Jeremiah)."

"Now, this New Covenant with the 'House of Israel' came into operation directly Christ cried 'It is finished.' 'And the veil of the temple was rent in twain from the top to the bottom' (John xix. 30; Mark xv. 38). St. Paul says:—'In that He saith, A new covenant, He hath made the first old' (Heb. viii. 10—13. Compare 1 Peter ii. 10, 'Now are the people of God'). Again, in the 10th chapter of Hebrews it is written:—'Lo, I am come to do Thy will. He (*i.e.*, Christ) taketh away the first (*i.e.*, the 'sacrifices' and 'offerings,' 'which are offered according to the law,' see verse 8), that He may establish the second (*i.e.*, the New Covenant with the House of Israel—see verse 15, 16)."

In confirmation of this view, remember St. John's words concerning Caiaphas' prophecy: "He prophesied that Jesus should die for the nation (Judah), and not for the nation only, but that He might also gather together into one the children of God that are scattered abroad." These children of God, scattered abroad in the days of the apostle (not belonging to the "nation"—Judah), were undoubtedly the House of Israel. After the veil of the temple was rent in twain at Christ's atoning death, then the New Covenant came in instead of the Mosaic. Then it was, that the original Abrahamic covenant was confirmed, or made strong, by the death of Christ the testator; as we read in Hebrews: "This is the covenant that I will make with the House of Israel. . . . He is the Mediator of a new covenant . . . for where a testament is, there must of necessity be the death of him that made it. Lo, I am come to do Thy will. He taketh away the first, that He may establish the second."

The following passage on this subject will also be found in my book, quoted from the pen of the Rev. R. Douglas in *Good Tidings:* "Though it is frequently taken for granted that Ephraim's promises of a 'fulness of nations' of the Holy Land, and of world-wide empire, were given under the legal covenant, such is contrary to fact. These promises were expressly contained in the covenant of God with Abraham, which was 430 years before the Law (Gal. iii. 17). And so it came to pass that as soon as the legal covenant had done its terrible work, and so shown the evil of sin in the national destruction of Israel, 'a new covenant with the House of Israel and the House of Judah' was announced (Jer. xxxi. 31—34). It was 'new' as now made in Christ with all Israel as a nation, in contrast with its legal forerunner; but, as St. Paul shows in the above passage, it was identical in promise with that made by Abraham. It was therefore impossible for Israel, or Ephraim, to receive the birthright blessings until Christ came and established the Christian Dispensation."

I feel sure that the Rev. M. Bergmann*—who, as you know, is of the House of Judah, and better informed than I am on the question of the Hebrew lunar year, and the covenants—will support me in what I have said about the lunar measurements of the seventy weeks; and that there is not the least doubt that the "He," who causes the sacrifice to cease, must refer to the main subject of the prophecy—*i.e.*, to Messiah; and, therefore, that Jesus Christ brought in the New Covenant by confirming, or making strong, the one already existing—viz., the Abrahamic; as we read in Galatians, "a covenant confirmed beforehand by God, the law, which came 430 years after, doth not disannul, so as to make the promise of none effect."

Before closing, let me give you a few other reasons why this 27th verse must refer to Messiah, and His death.

Firstly—The seventy weeks are spoken of collectively, as denoting one period of time. Hengstenberg remarks: "The prophet, in the use of the singular verb, seems to have contemplated the time, not as separate weeks, or as particular portions, but as one period;" and thus we may expect the seventieth week to be the last portion of that period.

Secondly—Let us consider how a covenant can be confirmed. Surely, this refers to God's covenant? as Barnes says in his Commentary: "The Hebrew word here evidently

* Reprinted from *The Covenant People*, 1894.

* The Rev. M. Bergmann was present at the meeting in 1891.

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refers to the covenant which God is said to establish with His people, so often referred to in Scripture as expressing the relation between Him and them."

"The Speaker's Commentary" remarks: "The theocratic sense of the word covenant, usual in the book of Daniel, must be preserved here; it is not a mere princely covenant, but the covenant of God with Israel." This is remarkable blind evidence of what I have been contending for—"the covenant of God with Israel." Hengstenberg also says: "This verse refers to the new covenant brought in by Christ."

I am sure most will agree that the word "covenant," appearing in a prophecy concerning the Messiah and His atoning death, must refer to God's covenant. Now, the Hebrew word translated "confirm," according to the best authorities, means "to be or to become strong"—"to make more firm"—or, rather, "to make strong;" as it is in Romans, "to confirm the promises made unto the fathers." This was Christ's great mission. Now, I ask you, does not this word "confirm," or "make more firm," necessarily imply that the person who does it must have made a previous covenant with the very same people? Antichrist, I own, might make "a covenant," but I strongly maintain that antichrist cannot confirm God's covenant; also, that any covenant made by an antichrist would be a new one altogether, and could not be a confirming of one already existing.

"This is My blood of the New Covenant which is shed for many for the remission of sins," said our Lord. He shall confirm the covenant "with," or rather "to the many" of Daniel's people, said the prophet. As Dr. Pusey remarks, in his work on Daniel: "This covenant must plainly be the New Covenant, since the typical atonements for sin were to be abolished." If this be so, then the "He" must refer to Christ, and the first half, at least, of the seventieth week is past.

This is the view of most of the old commentators. Julius Africanus—quoted by Eusebius—says the weeks are lunar, and past; but he thought the seventieth week ended at the coming of Jesus Christ, and gives no hint of what I noticed, that the Messiah must have been cut off in the very centre of the seventieth week.* Jerome also, in his commentary on Daniel, says the seventy weeks are lunar; and many are the names of those who maintain that the confirming the covenant refers to the death of our Lord in the past, and not to the act of any final antichrist during the last few years of this dispensation.

In confirmation of this lunar measurement, I will quote the following from a letter I received from the secretary of "The British Society for the Propagation of the Gospel among the Jews," in 1884: "Soon after your last note reached me I had at my house a converted Israelite, Dr. ——. I gave him your letter, &c. (containing my paper on the seventy weeks), and I asked him what he thought about the matter. His reply was: 'Dr. Aldersmith is right.'"

There is another fact that helps to prove the lunar measurement of the seventy weeks—viz., that the 2,300 years of Daniel viii. 14, appear to be lunar also, and to end just at the same time as the "Times of the Gentiles" in 1807, or 1898 according to later calculations. If verses 13 and 14 be read, it is evident that the desolation of Jerusalem, until the cleansing of the sanctuary, is to be 2,300 "evenings and mornings" from some event. If this refers to years—as so many think—then are they lunar or solar years? If calculated from the first king of Greece, "the great horn" of verse 21, it will be found that 2,300 lunar years, or 2,230 solar years, run out in 1897 or 1898! The usually accepted date of Alexander the Great crossing the Hellespont, and marching into Asia, is 334 B.C.; and 2,300 lunar years from that time will end in 1897, or rather 1898, as our years are in advance of real time.*

In fact, of late years, some are maintaining that all our dates are a little out, and that the true times are only to be found out by astronomical observations; but the editor of *All Past Time*†—the organ of the Chronological Society—in acknowledging my solution of the seventy weeks in lunar years, said the period intervening between the 20th of Artaxerxes and the crucifixion is exactly sixty-nine and a half weeks in lunar time; and he remarked, in a letter dated 1884, as follows:—"I still see that you have done a much greater work than you suppose." . . . "I must acknowledge that you have proved, and settled, what has been a subject of much thoughtful inquiry for centuries, because you have said what is capable of proof by the highest science, that of astronomy."

I believe I am correct in saying that there is a curse in the Talmud on any Jew who attempts to calculate the seventy weeks of Daniel. Can it be—I think so—that the Jews of old knew the time fits in accurately in Hebrew or lunar years, and clearly saw, that if it were realised, it would prove that Jesus Christ was the expected Messiah? Remember, the lunar calculation was the one accepted by Julius Africanus in the second century, and must have been known to the Jews.

The last half of the seventieth week, I own, is a difficulty. Many believe that as the sacrifice was to stop in the midst of the week, so we must conclude the latter half to have followed immediately on the first, and that the whole space refers to one period only. As a matter of fact, the half-week that followed the crucifixion included Pentecost, and the preaching to the Jews, before the Gospel was specially sent to the outcast House of Israel—the Gentilised House.

But some think—and I am inclined to this view—that the last half of the seventieth week is still future, and that it refers to the time of the great tribulation—viz., to the very time mentioned in the last part of Daniel lx. 27, "even unto the consummation, and that determined, shall be poured out upon the desolator." Especially, as the seventy weeks "are decreed upon Thy people and upon the holy city."

"The great tribulation"‡ is referred to in Jer. xxx.,

* See "The Fulness of the Nations, p. 333.

* According to Mr. Dimbleby ("The New Era at Hand," 1894), 3666 A.M. is the true date of the "he goat," and a period of 2,230 solar years from that time (2,300 lunar) run out in the year 5896 A.M., or our Easter 1898, exactly in the same time as the 2,520 years—the great seven times—dating from the overthrow of the Assyrian Empire by the Babylonian.

† In "The New Era at Hand," 1894, by the same author, are these words: "Daniel's seventy weeks are lunar. Indeed the Biblical year is lunar." "The 'He' in Daniel x. 27, refers to the Messiah, and not to an antichrist; because three and a half years, or a half week, was the time when the Messiah confirmed the new covenant with the Jews. (Mr. Dimbleby does not yet see the distinction between the House of Israel and the Jews.) "The other half week has to come, and must be either before the end of the Gentile times, in 5896 A.M. (our Easter 1898), but probably immediately after them."

‡ I wish to draw special attention to the momentous fact, that if the great "seven times" (2,520 solar years) commenced with the overthrow of the Assyrian Empire by the Babylonian (the "Head of Gold" of the image of Daniel) about 624 B.C. (which is the generally accepted date), then this period—also believed to be "the times of the Gentiles"—is exactly bisected by the capture of Jerusalem by the Saracens in A.D. 637, and will, therefore, end about 1897—98. If this be so, then by 1897 or 1898 we may naturally expect to see a British protectorate, or occupation in some way of Palestine, and the

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where it is written:—"For, lo, the days come, saith the Lord that I will turn again the captivity of My people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. . . . It is even the time of Jacob's trouble" (note in this passage how clearly the return of the two separate Houses is mentioned, and that the great tribulation, or Jacob's trouble, will be on both the Houses, not on Judah only). "At that time" (Dan. xii. 1), Judah in part will have returned in unbelief to Jerusalem, and "the times of the Gentiles" will have run out, which is to be followed by the period when Gog, or the "King of the North," comes down upon the two Houses in Palestine (see my previous paper on "Gog" in the first and second numbers of *The Covenant People*).

Whatever is the true solution of the last half of the seventieth week, still the great fact remains, that if our Lord Jesus Christ was crucified—as generally accepted—in the year A.D. 29, His Passion was in the very centre of the seventieth week, calculated in true Hebrew lunar years, from the passover day in the month of Nisan, B.C. 444, *i.e.*, from the 20th Artaxerxes, or the only decree "to restore and rebuild Jerusalem;" and, therefore, "He," viz., the Messiah, caused the Mosaic sacrifice and oblation to cease, and confirmed, or made more strong, the Abrahamic covenant "to" or "with the many" of Daniel's people, in the midst of the last week. It also follows, that if Christ's ministry was—as commonly accepted—three years and a half, that He was baptized and manifested as the Messiah just at the end of sixty-nine weeks, in lunar time, from the same decree.

## A FEW WORDS ABOUT THE TURKS.

By CHARLES STUBBS, B.A.

So much has been written, so many unanswerable arguments brought forward, that a careful unprejudiced study of the subject is sure to result in the conviction that the British and Israel are identical.

Those who have done this bear witness that an amount of light is thus thrown upon the Holy Scriptures never vouchsafed by the Almighty before; surely fulfilling the prophecy that at the time of the end "knowledge should be increased." How desirable to make the most of these rays which may 'ere long flash out like the "lamp in the dark place, until the day dawn." The knowledge that Britain is Israel is quickly followed by the discovery that Manasseh must be that great people, the United States, and well has our brother Jonathan risen to the occasion, many of the most striking works upon the subject having been written by Americans.

There is a people referred to in Scripture as Esau, Edom, Idumea, Mt. Seir, Bozrah, who take possession of the vacated lands of Israel and who incur the wrath of the Almighty by their cruel haste to do so. Ezek. xxxv. 10: "Because thou (Mt. Seir) hast said, These two nations and these two countries shall be mine, and we will possess it" (referring to Israel and Judah). Ver. 12: "And thou shalt know that I the Lord have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to devour, though the Lord was there." Chap. xxxvi. 2: "Because the enemy (Edom) hath said against you, Aha! and, The ancient high places are ours in possession." Ver. 5: "Surely in the fire of My jealousy have I spoken against the residue of the nations, and against all Edom, which have appointed My land unto themselves for a possession with the joy of all their heart, with despite of soul, to cast it out for a prey" (*i.e.*, to take the land for a prey, its inhabitants being cast out). Ver. 8: "But ye, O mountains of Israel (now addressing the land), ye shall shoot forth your branches, and yield your fruit to My people Israel; for they are at hand to come." These last words are important, we know that the British are Israel; it is only within the last few years that they have held Cyprus and Egypt,—only, therefore, during the last few years have they been "at hand to come." Thus we have another reason for supposing it is not so long 'ere Israel will repossess their rightful land. But this prophecy declares that Edom will be in possession of the mountains of Israel at such a time. The Turks are in such possession, hence it follows that Turkey is Edom. The downfall of Turkey (Edom), and the redemption of Israel (Britain) occurs at the same time. Isa. lxiii. 1: "Who is this that cometh from Edom, with dyed (or crimsoned) garments from Bozrah?" Ver. 4: "For the day of vengeance is in My heart, and the year of My redeemed is come;" also, "For the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom" (Isa. xxxiv. 6). "For it is the day of the Lord's vengeance, the year of recompence in the controversy of Zion" (ver. 8). (See also Lam. iv. 22.)

We may notice, in passing, the goodness of God, who speaks of the day of vengeance, but the year of My redeemed.

Now I come to a point which always seemed to me so strange. The downfall of Turkey is to be occasioned by, or by the means of, Israel (Britain). "I will lay My vengeance upon Edom by the hand of My people Israel; and they shall do in Edom according to Mine anger and according to My fury" (Ezek. xxv. 14). "And the House of Jacob shall be a fire, and the House of Joseph a flame, and the House of Esau for stubble, and they shall burn among them" (Obad. 18). Until quite recently the British have done their very best to bolster up Turkey, and I was quite at a loss what could provoke them to act otherwise. Britain, however, will never permit fiendish and bestial cruelty, and the barbarities now proved against Turkey have produced such a revulsion of feeling that it is far from improbable that the downfall of Turkey will be through our instrumentality.

God says of Israel, "Thou art My battle-axe and weapons of war; with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. li. 20). It would be a matter of great interest to ascertain how many of the ancient kingdoms owe their destruction to our ancestors. Even the last mighty kingdom could not be destroyed without our battalions being summoned in hot haste to Waterloo that God's battle-axe might strike the decisive blow.

return of many of the House of Judah, under our protection, to Jerusalem (the House of Judah has to "walk to the House of Israel" to be replaced in Palestine! see Jer. iii. 18, and page 47 of this journal). Then the period—"The times of the Gentiles," referred to by our Lord (Luke xxi. 24), will be ended. When this comes to pass, with the great tribulation, and the preparation of Gog to come down on Palestine (see Revelation xvi. 14—16), it ought to be a trumpet to warn Christians that the second advent of our Lord is at hand (see Mat. xxiv. 21—31, Mark xiii. 24—27, Luke xxi. 25—28, and consult the "Handbook on British-Israel Truth," page 213). N.B.—The author of *All Past Time*, and others, maintain that we are a little in advance of astronomical time through certain periods having been put in by Rome and by our Parliament in 1752, and that, therefore, the great seven times, dating from the overthrow of the Assyrian Empire by Nabopolasser, the founder of the Babylonian Empire, will not run out till about Easter, 1898, instead of in 1896 or 1897, as so many think.

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Before closing, it is interesting to note that Balaam, speaking of the latter days (ver. 15), tells us "Edom shall be a possession" (Numb. xxiv. 18). This looks as if some part at least of Turkey would fall into our hands. I am not quite sure we give all the importance to Gen. xxii. 17 that it deserves—the great promise to Abraham upon the occasion of his offering his only son Isaac. If a man has lost his only son he will receive sympathy and comfort from no one but a father who has suffered the same loss. Do we remember that the "Lamb was slain from the foundation of the world"? (Rev. xiii. 8). In God's eyes his Son was already sacrificed, and with Him He gave us freely all things. How great then (if I may thus speak) must the sacrifice of Abraham's only son have seemed to the Father who had not spared the same Himself? Thus that promise and blessing must be very special; and the gift of *the* Gate of his enemies, although we have received so many Gates, yet awaits fulfilment. What more likely than that Constantinople was then referred to 4,000 years ago?—the Gate of "the enemy" (Edom), as he is called (Ezek. xxxvi. 2), and also the Gate of our arch-enemy Russia. In Psa. cviii. we have a reference which could not have been fulfilled in early times, as it speaks of the casting off of Israel as prior to this fulfilment, and refers thus probably to a time when Edom was known as Turkey. "Who will bring me into the strong city? Who will lead me into Edom?" What city in Turkey could be referred to but Constantinople? "Wilt not Thou, O God, who hast cast us off? And wilt not Thou, O God, go forth with our hosts? Give us help from trouble: for vain is the help of man" (vers. 10—12). May we ever remember that we are the sons of the prophets, and of the covenant which God sware unto our fathers, saying unto Abraham, "And in thy seed shall all the families of the earth be blessed" (Gen. xxii. 17; Acts iii. 25).

## "ENGLISH COMMON SENSE."

A WRITER in *Cassell's Family Magazine*, for April, 1895, Arnold White, has a remarkable article by the above title therein, which should have a passing notice from the BANNER. The writer sets out to show that every one is influenced by the characteristics and personalities of his four millions of ancestors, and that the numbers who go to make up what we call a nation have all of them racial qualities in common, derived from their national ancestors. The chief of these among nations he declares is "common sense." All the nations of the world, save one—the British—lack this quality. The British possess it in an eminent degree. The Ethiopian and Mongolian races are utterly without it. The Caucasian has it finely developed; but of all that race, the one people who have it in a marked way are the British. The Englishman has always had an unfavourable climate to contend with. He has been under an obligation permanently to secure shelter from the East wind, and seclusion with his family. He has also been bound to brave the terrors and dangers of the ocean to escape the effects of his foggy island. The French, Italians, and Spaniards, on the other hand, have had a very different training. Their sunny sky and warmer atmosphere did not drive them to shelter or the secluded family life. They never struggled or triumphed over difficulties. Family life was not their object, as it has been in England. "Long centuries of incessant struggle have left their mark upon the English race," and they take their pleasures sadly. Yet "we are driven to the conclusion that more of the work of the world is done by Englishmen than by any other race. The English language is the only one that is rapidly extending. The English flag is ubiquitous." "Our nation," adds Arnold White, "has captured most of the world's transport; our trading system, our growing population, and the essential freedom of the individual which, more than anything else, separates the Anglo-Saxon from the Latin races," are all points to our advantage in the comparison. "The temperate places of the earth are in the hands of the English-speaking people, and their numbers are increasing by leaps and bounds." In the art of colonization, which, says the author, depends entirely on "common sense," the French have never succeeded. They have never made a successful colony. The instinct to do what is best as regards a colony, under all circumstances of the case is the definition of "common sense," as possessed by the average Englishman. With the latter, "the performance of his duty is the common sense of his religion. With a Frenchman, to vaunt and magnify his beloved *patrie* is his highest form of expressing the ideal." The author adds, "The successes of England arise from plodding, punctuality, and purpose, three of the principal constituent parts of common sense."

This, and a great deal more like it, appears in the article we quote; but, after all, these things do not explain why the British invariably, in all latitudes, succeed in founding, paying, and "going" colonies, while the Frenchman, the Spaniard, the Portuguese, and the German as invariably fail. "Common sense" will not supply diamond and gold mines, or produce a contented native population among the military possessions of our race; while the French and Germans hold down their native subjects by military power, and fail to make them contented with their lot at last. It was not "common sense," but God's Providence, gave us Australia, the Cape, and the Dominion of Canada. It was not "common sense," but the God of battles who gave us India, by means first of the Gates, and then by military skill and careful government, adapted to the work in hand. He did this, as we know; but the writer we allude to does not, because the British are Israel, and to them the Lord God of the Hebrews has given the whole world to subdue, and bring it to the feet of Jesus, the Son of God, who purchased it as His coming kingdom, to rule it by His people Israel. No "common sense" on the part of our people would have given them the Gates. They were the gift of God; and during the acquisition of each, no one can recognise that "common sense" dictated the capture or retention of those which laid the foundations of our Empire. Gibraltar was, for instance, taken in 1704, as the result of what, humanly speaking, was an accident; and no one had the faintest idea then of the overland route, of the Australian or South African Colonies, which such a Gate was to serve. Malta was taken in 1800, not with a view to safeguard the road to India, or to protect the route to the Holy Land, but to strengthen our position in the Mediterranean, and to weaken that of France there. Perim was captured to prevent the French taking it, but hardly to make the Red Sea a British lake, which it has become. So Bombay, Calcutta, and Madras were held by the British in 1662, 1700, and 1639 respectively, not with the idea that we were to occupy India as the paramount power from Peshawar to the West of British Burmah, and from Simla to Point de Galle in Ceylon. These Gates were God's gifts to Israel; and all that has since happened in consequence has merely been in fulfilment of the Lord's own words in Deut. xxxii. 8, to give them a literal meaning and signification. The same God

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who bestowed on British Israel the vast increase of population to enable her to acquire empire (for population is empire) sent her forth to found colonies and acquire wealth; to obtain a heathen empire, not only in India, but in Africa too, that He might thereby, by the agency of His people, lay the foundations of "the kingdom of His Son," which is the kingdom of God, wherein righteousness shall prevail. "English common sense," no doubt, is a gift added to the rest, to carry out best the Lord's plans; but the gift is only one of many to prosecute a mighty purpose, which is Divine in its very conception! To Him be all the praise!

## THE NEWTON STONE.

By F. T.

In a paper in the BANNER of May 10th, 1893, by P. C., on the above celebrated stone, which is founded on Dr. George Moore's book, "Ancient Pillar Stones of Scotland," there occurs the following: "The light of British-Israelism supplements his (Dr. Moore's) opinion, and it is strange how narrowly he missed our conclusion to which his whole treatise bears blind but marvellous testimony"; from this it is evident that P. C. must have only seen a summary, or perhaps an early edition of Dr. Moore's book. Having had the great pleasure of hearing P. C. read his paper and speak on the subject lately, I obtained a copy of the book, which is now out of print, and great was my astonishment to find that the learned and great Eastern traveller and archæologist, Dr. Moore, had become a believer in "our Israelitish origin." Indeed, it would appear that the facts on the Newton Stone had been instrumental in this.

It is to be hoped that some one will follow out the train of his views more closely and learnedly than I can do. E. Reep, who has been writing on kindred subjects, will perhaps do so; but, meantime, to prepare your readers, especially those who may not have taken the BANNER in 1893, I would like to mention that the Newton Stone is in Aberdeenshire, that it is quite unique as regards the writing on it, and, till George Moore saw it, had apparently baffled antiquarians; but he at once recognised a Buddhist sign on it, the Swastika, and also saw that the letters were Eastern; he calls them, Lat. Pali, or Sanscrit, and translated each word into a Hebrew word; nor was this all, for on the same stone was an Ogham inscription, which he also translated word for word into Hebrew. The translations were given by P. C., but might be repeated, as it is really a matter of importance.

BUDDHIST INSCRIPTION.

"In the tomb
With the dead (is) Aittie,—
The light of the darkness of a perverted people
Who shall be consecrated Pure Priest
to God? Like the vessel of prayer
My glory covered me."

OGHAM INSCRIPTION.

"When Baal ruled Jutland and the coast before thee Jati was smitten."

Now I wish to mention Dr. Moore's conclusions:

"Aittie is the same name as "Ithai," which occurs twice in the Old Testament (1 Chron. xi. 31; 2 Sam. xxiii. 29).

"A people of perverseness, or perverted people. "The word Hiveh occurs as a plural in Isa. xix. 14, where it is rendered perverse." No doubt they were a people using the same language as that of the inscription—that is, a Hebrew-speaking people—or else the teacher employed one tongue and then taught another. An absurd supposition."

. . . "The existence of such an inscription implies the existence of a people who could read it; therefore, a civilized and lettered people." What becomes of the painted savages of England, when more than two thousand years ago the inhabitants of Aberdeenshire were lettered and civilized?

Dr. Moore gives the meaning of many of our words, tracing them back to Hebrew; many most interesting to us. For instance, "ham," a word in the inscription, signifies people, but transferred from the idea of a people to a place occupied by them, "home." In Hebrew it frequently stands in contrast to heathen people, or Gentiles, as in the passage quoted in illustration of the word Aor,* goyim, meaning the nations in general; while "ham" is applied to God's people. Both terms, however, are used in relation to the Israelites in their own land . . . both "ham" and "goyim" were used by the Saxons; the latter under the form of "gauin," which means districts of people; "ham," as designating a small detached body of dwellers, as in hamlet and homestead.

The passage quoted in illustration of the word Aor in the inscription is, "Any great teacher is called a light; and of the Greatest Teacher it is said, He shall be a light to lighten the Gentiles and the glory of His people Israel."

He proceeds to give reasons for the derivation of the Scots from a people of Ireland. Baal being worshipped, the sacred bull is seen on some of the sculptured stones of Scotland, and this is quite compatible with the tradition which ascribes an Egyptian origin to this sacred bull, for we know from Israelitish history that the Hebrews, who fell into idolatry, worshipped both Baal and the young bull, Apis. Bel-tane, he says, is Baal-Dan, tane being the Gaelic pronunciation of Dan; Tuatha de Danaan peopled the North of Ireland, were worshippers of Baal, and brought that religion to Scotland, and apparently their language; as "we infer that a Hebrew-speaking company of Buddhists visited and dwelt in Aberdeenshire, amongst a people also Hebrew-speaking, and this people employed the Ogham character."

It seems there are many other stones in Scotland with Buddhist symbols, and Dr. Moore gives reasons for his belief that many of the Israelites of the Ten Tribes embraced that faith in its early purity, and came as missionaries to the West. He accounts for the name Sacae, Sakai Isakai, and quotes: "In Isaac shall thy seed be called," applying "to Israelites of the Ten Tribes, as distinct from the Jews," but he does not give up his belief that the Affghans are also a part of Ten-tribed Israel.

"The ethnology of the Anglo-Saxons has been shown to be Semitic, and the multitude of Semitic roots still in their language proves that it is rooted in Hebrew; but that the Scots are no less Saxons than the Saxons themselves will appear in due time." He takes up, in an interesting way, the Hebraic source of the Bardic lore of Wales; and he also enters very fully into the Irish descent, legends, traditions, and facts, connecting them with Israel, including the Coronation Stone; quoting from Glover's book in connection with it; but I will leave someone else to take up these proofs, and all the interesting and new links he brings forward. Buddhism appears to have been his special study, which accounts for its prominence through the book.

* Aor, light.

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## ISRAEL, THE CHURCH OF THE LIVING GOD, AND THE BRIDE, THE LAMB'S WIFE.

By J. S. Barton.

"My Church."—Matt. xvi. 18.

Much emphasis is laid by some people—Plymouth Brethren and others—upon the words of Christ in the above verse, containing the declaration, "Upon this rock *I will build* My Church," &c. Such persons maintain that "the Church" had no existence until after the time when these words were uttered, basing this assertion upon the future tense used by our Lord; and when confronted with the words of Stephen in Acts vii. 38, "the church in the wilderness," they reply that this is a confusion of words. Let us see where the confusion lies.

In Matthew the word is *ecclesia*, equivalent to the Hebrew *kāhāl* of Lev. xvi. 17, 33, and Psa. xxii. 22 (Hebrew Bible, 23), also of Micah ii. 5. Now, whilst it is quite evident that the "I will build" of Matthew is in the future, it is necessary to remember the circumstances under which it was used. Our Lord had asked His disciples, "Whom do men say that I the Son of Man am?" and, when the reply was given, He again asked, "But, whom say *ye* that I am?" and Peter replied, "Thou art the Christ, the Son of the living God." Thus we note that Jesus speaks of Himself as "the Son of Man," but Peter says He is "the Son of the living God." The prophet Jeremiah (chap. x. 10) addresses Jehovah as being "the true God," "the living God" ("But the Lord is the true God: He is the living God, and an everlasting King"), and in chap. xxiii. 36 identifies "the living God" with "Jehovah of Hosts" ("Ye have perverted the words of the living God, of the Lord of Hosts, our God"). And Isaiah in his vision (chap. vi. 1, 3, 8, 11) identifies Adonai with both Jehovah and Jehovah of Hosts. Again Jesus, in Matt. xxii. 41—46, John vi. 69 ["We believe and are sure that Thou art that Christ, the Son of the living God"], viii. 58 ["Jesus said unto them, Verily, verily I say unto you, Before Abraham was I Am"], and. xii. 37—41 ["Therefore they could not believe, because Isaiah said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Isaiah, when he saw His glory, and spake of Him"]—claims to be Adonāi, the Son of the living God, Jehovah the I Am, and Jehovah of Hosts [Jesus said, "How then doth David in spirit call Him Lord? saying, The Lord (Jehovah) said unto my Lord (Adonai), Sit thou on my right hand, &c. If David then call Him Lord (Adonai), how is He His son?"—Matt. xxii.]; whilst St. Paul declares Him to be the second Man Jehovah from heaven.

We should here compare 1 Cor. xv. 47 with 2 Sam. vii. 19 (latter part), which passage should read, as Bishop Horsley pointed out eighty years ago, "And this [viz., what was said about David's house in distant times] is the arrangement about the Man—Adonāi Jehovah." And in 1 Chron. xvii. 17, "And Thou hast regarded me in the arrangement about *the Man that is to be from above*—Jehovah Elohēēm," and adds, after giving sound reasons for this correction of the Authorised Version, "I owe to Dr. Kennicott the important hint that "Ha Adam" in Samuel and "Ha adām Hā Māălāh in Chronicles allude to Christ and to none else, which led me to the right understanding of both passages."

St. Paul also, in 1 Tim. iii. 15, writes of the Church of Christ as the Church of the living God ("That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth"); so that, as we see from the foregoing that the Church in the wilderness was the Church of Jehovah, the living God, and that Jesus the Christ is identified with Jehovah, the living God; the Church of Christ and the Church or congregation of Israel in the wilderness are the same and indivisible. Yet it is as well, when we speak of the Old Testament Church, to label it "*the Church of Jehovah*," and the New Testament as "*the Church of Christ*," if we wish to distinguish between the two parts. This also may help us the better to identify Israel not only as the New Testament Church, but further as "*the Bride, the Lamb's Wife*," of Rev. xxi. 9. That "*the Lamb*" (*arnion*, not *amnos*) is the suffering God (comp. John i. 29, 36; Acts xx. 28; 1 Pet. iv. 1, v. 1), we suppose no one will deny; that the same is Jehovah, we have already seen; also, that Israel is "the Bride," let us see what Prof. Wm. Robertson Smith says in his "Prophets of Israel" (pp. 164, 166)—viz., "Contrast Amos v. 24 with Hosea vi. 6 [mercy=lovingkindness (chap. ii. 19); see also Jer. ii. 2]. Amos judges the moral offences of Israel [the Northern kingdom] as breaches of universal law aggravated by the possession of special privileges. Hosea judges them as proofs of a heart not true to Jehovah, out of sympathy with His character and ungrateful to His love (see chap. xii. 2, 3, 12, 13; xi. 1); he dwells with especial interest on the first love of Jehovah to His people (chap. ix. 10) in the wilderness and thirsty desert (chap. xiii. 5), and regrets its evanescence (chap. vi. 4), and cites God's dealings with Jacob in whose person the nation is summed up (comp. Heb. vii. 10). And so the whole history from the days of the patriarchs downwards is the history of a single unchanging affection, always acting on the same principles, so that each fact of the past is at the same time a symbol of the present (chap. ii. 15; comp. Josh. vii. 24)."

"For the meaning of the word *mōh-har* (dowry), and the corresponding verb [I bought—chap. iii. 2], the Syriac word denotes what the son-in-law gives to the parents of the bride. In this sense the Syrians say, "he espoused his daughter"—literally, bought her from him. The Hebrew word "*ahras*"=betroth [Exod. xxii. 16 (15); Hos. ii. 19 (16)] properly means, to barter or hire, so that in Exod. xxii., as also in 2 Sam. iii. 14, the primitive sense is still felt, "*ahras*" being construed as a verb of buying in Hos. iii. 2."

"Note also the law of Exod, xxi. 10, referring to a secondary wife, where the provision that the marriage is not dissolved at the close of the seven years [seven times of Lev. xxvi. 18, 21, 24, 28] may be directed against the principle of temporary marriages as practised amongst the Arabs. For our present purpose it is important to note that this view of marriage explains how Hosea had to buy back his wife (chap. iii. 2). This would constitute a new betrothal, and so Jehovah betroths Israel to Himself anew (chap. ii. 19). This consideration enables us to see that the allegorical treatment of Jehovah's relation to Israel in the book of Hosea would appear much less strange and puzzling to his contemporaries than it does to a modern reader. Their current habits of thought and expression made this way of teaching easy and natural.

So Hosea buys back his wife at the price of a slave, and she becomes His Bride—"the Lamb's Wife."

Errata.—No. 968, page 302, col. 1, lines 18 and 19, read Prov. xxi. 31. Also page 260, col. 2, line 6 from end, read Job xiii.

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## THE LANGUAGES OF THE WORLD.

No clearer or truer description of the languages enumerated, with their relative differences, ever appeared in type than is conveyed by the following poem:—

"Greek's a harp we love to hear,
Latin is a trumpet clear.
Spanish like an organ swells,
Italian rings its bridal bells.
France, with many a frolic mien,
Tunes her sprightly violin.
Loud the German rolls his drum
When Russia's flashing cymbals come;
But Briton's sons may well rejoice,
For English is the human voice."

The English, Russian, German, French, Spanish, Italian, Portuguese, and Scandinavian are the most powerful languages within the bounds of Christian civilisation, because they are the tongues of vigorous people. With the exception of the English, these are all indigenous, and die if transplanted. The United States is the youngest of powerful countries, yet it is a cemetery of many languages. For instance, French, one of the sweetest of tongues, threatened to become the national language. Louisiania was settled by the people of the French nation, who brought their languages with them and planted it upon that soil in anticipation of its growth. Instead, however, of its growing and spreading over the country, it began to weaken, and it will soon disappear from the memories of the inhabitants of that State.

It is only necessary (writes J.W. in the *Newcastle Chronicle*) to note the population according to these several languages to realise the unchangeable future of the English, now striding on and on over the face of the earth with wonderful impetuosity and a vigour that will not be restrained.

English is spoken by 90,000,000 of people, Russian 75,000,000, German 56,000,000, French 40,000,000, Spanish 38,000,000, Italian 29,000,000, Portuguese 14,000,000, and Scandinavian 9,000,000. Within the control of the government of these several languages England rules over 255,000,000 of people who do not as yet speak the English language, and the other seven have only 75,000,000 outside of themselves—an astonishing difference. Considering them by territorial limits, leaving out Russia, we find the English language to own 13,382,680 square miles, Germany 449,684, French 571,578, Spanish 4,694,811, Italian 114,466, Portuguese 4,028,311, and Scandinavian 1,308,830. The aggregate number of square miles possessed by these six languages is 11,167,620, which altogether own 2,215,060 square miles less than the English. The balance itself is more than Germany, France, and Spain put together.—*From the "Church Family Newspaper," August 10th*, 1894.

## *RE "THINGS TO COME."*

FORWARDED BY A. B. C.

"Dan, an adder that biteth the horse's heels."

ISRAEL doted on the Assyrian riders on horses after the captivity, and set her heart on the ways of the Assyrians and their idolatry, and in the end flattered herself she was more than a match for the strongest of her neighbours. God chastised them, and when the Assyrian and all his nations came up, as a flood to cut Israel off from being a nation any more for ever, Jehovah foiled the attempt of His enemies through the instrumentality of Dan, who had already taken possession of and peopled Britain. The prophet Ezekiel declared the like depravity of Judah as well as God's swift vengeance. Here, also, Dan overthrows the designs of both horse and rider: "Dan biteth the horse's heels so that the rider falleth back." This serpent by the way, this adder in the path, biteth the horse's heels, so that the rider falleth backward and fails in his greatest object, the annihilation of Aholah and Aholibah. The preservation of the covenant with David, and the fulfilment of the oath, is by means of Dan absolutely assured!

It is very significant that it was immediately after speaking of Dan's future that Jacob said—"I have waited for Thy salvation, O Lord." It seems to identify Dan as a tribe in particular with which the salvation of Israel should hereafter be connected. It was out of the tribe of Dan the Lord raised up several men to take a leading part in things pertaining to Israel: Aholiah in the construction of the tabernacle, Samson to deliver Israel from her enemies, etc. Dan was the means, also, of bringing Israel by ships to Great Britain. "Why did Dan abide in ships?" To do the work God had appointed to him.

## Correspondence.

### C. M.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—May I beg the favour of a few lines again to thank those who have already responded to my appeal, and to beg all who can send five shillings, or upwards, to do so without delay; as all depends upon the speedy realization of a good sum. Kindly refer back to my letter in the BANNER of July 10. But I will gladly add any particulars privately. Our poor friend's case is very desperate. Only a few days ago I had a heart-rending letter from a friend who has seen him.

Contributions of five shillings, or multiples of that sum, thus, 5s., 10s., 15s., 20s., 25s., up to 100s., 200s., etc., are what I ask, so that all may feel on an equal footing, and as giving in proportion.

Contributions have already been received from the following:—Babington, Miss; BANNER Reader, a Constant; Bell, Gen.; Bennett, W. E.; Brook, Mrs.; L. E. C.; Carlyon, Rev. P.; Ferguson, A.; Fraser, Miss G.; Friend, through R. F.; Friend, through J. D. R.; Gordon, Sheriff; Liverpool; Murray, A. C.; Oxonian; Parsons, E. and H.; C. P.; Philo-Israel; Piazzi-Smyth; J. R.; Read, J. J.; Simpson, J.; Simpson, Miss; Stowell, F. S.; Taylor, J. G.; Warren, E.; Warren, Miss.

In addition to the above, a contribution is promised conditionally on a certain sum being raised. I am, so far, only half-way to accomplishing this. All please help.

OXONIAN.

July 17th, 1895.

(Address, Rev. W. M. H. Milner, Lockerbie, Scotland.)

*To the Editor of the "Banner of Israel."*

SIR,—The following extracts are from the *Review of Reviews*, dated the 15th December, 1894. Colonel John Hay, in the *Pall Mall Magazine*, indites a sonnet, "On Landing in England," which is well worth quoting as an American tribute to the motherland:—

"Once more hail England! Happy is the day
When from wide wandering I hither fare,
Touch thy wave-warded shore and breathe thine air:
And see again thy hedges white with May.
Rich memories throng in every flower-gemmed way;
Old names ring out as with a trumpet blare;
While on with quickened pulse, we journey where
London's vast thunder roars, like seas at play.
To thee the cradle of our race we come
To warm our hearts by ancient altar fires;
Not breaking fealty to a dearer home,
Thy children's children, from whatever skies,
Greet the high welcome of the deathless eyes,
Thou fair and mighty mother of our sires."

The writer of an article upon Mr. Joseph Home, the Nova Scotian statesman, in the *Canadian Magazine* for November, quotes his centenary poem, which in some respects is not an unfitting pendant to Colonel John Hay's sonnet:—

"From the Queen of the Islands—then famous in story,
A century since our brave forefathers came,

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And our kindred yet fill the wide world with glory,
Enlarging her empire and spreading her name.
Every flash of her genius our pathway enlightens,
Every field she explores we are beckoned to tread;
Each laurel she gathers our future day brightens;
We joy with her living and mourn with her dead.
Then hail to the day when the Britons came over,
And planted their standard, with sea-foam still wet;
Above and around us their spirits shall hover,
Rejoicing to mark how we honour it yet."

Mr. Henry Cabothodge has an article in *Harper's Monthly Magazine* for January, 1895, on "Shakspeare's Americanisms." I always said that what was called Americanism was really in some instances old English in some county, provincial, or country dialects. The article says:—

"Much has been written first and last about certain English words, called 'Americanisms.' That they are so classed is due to our brethren of England. . . . In the time of the last Tudor or Stuart, everyone whose native tongue was English, could be properly set down as a subject of the English Queen. No such position was possible now. The English-speaking people who owe no allegiance to England's Queen are to-day more numerous than those who do.

"It is quite possible to have Tuscan Italian, or Castilian Spanish, or Parisian French, as the standard of correctness, but no one ever heard of 'London English' used in that sense. These nations have ceased to spread and colonize. They are practically stationary. But English is the language of a conquering, colonizing race, which in the last three centuries has subdued and possessed ancient civilization and virgin continents alike (see Isa. xlix. 8, lviii. 12, lxi. 4; also Ezek. xxxvi. 33—36.—J. H. G.), and whose speech is heard in the remotest corners of the earth.

"It is not the least of the many glories of the English language that it has proved equal to the task which its possessors have imposed upon it. Like the race, it has shown itself capable of assimilating new elements without degeneration. It has met new conditions, adapted itself to them, and prevailed over them. It has proved itself flexible without weakness, and strong without rigidity. With all its vast spread it still remains unchanged in essence, and in all its great qualities" (page 318, Editor's study).

J. H. GRIFFITHS.

March 3rd, 1895.

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*To the Editor of the "Banner of Israel."*

SIR,—It may be of interest to you to know—especially as the tribe of Dan has been brought so very prominently forward in *Things to Come*, and associated with the "serpent"—some of the Cabalistic interpretations of the Scriptures. There are thirteen rules which the Cabalists employ in discovering the various mysteries which they consider are to be found in the law of God given through Moses, and the secret meaning of its words. One of these rules is γεωμέτρια, a mathematical system of interpreting Scripture. Since every Hebrew letter is a numeral, a word or sentence is reduced to the numerical value or number it contains and compared with another word or sentence amounting to the same numerical value, and hence a conclusion is drawn that there must be a close relation between the two words or sentences. Thus the Cabalists make out that יבא שילה—Yavou Shiloh—"Until Shiloh come" (Gen. xlix. 10) amounts numerically to the same as the word משיח, Messiah, thus:—

Until Shiloh come.

| | |
|---|---|
| י | — 10 |
| ב | — 2 |
| א | — 1 |
| ש | — 300 |
| י | — 10 |
| ל | — 30 |
| ה | — 5 |
| | 358 |

Messiah.

| | |
|---|---|
| מ | — 40 |
| ש | — 300 |
| י | — 10 |
| ח | — 8 |
| | 358 |

Hence Shiloh must be the promised Messiah. So also the word נחש, Nakhash, *serpent*, has the same numerical value as the word משיח, Messiah, thus:—

Serpent.

| | |
|---|---|
| נ | — 50 |
| ח | — 8 |
| ש | — 300 |
| | 358 |

Messiah.

| | |
|---|---|
| מ | — 40 |
| ש | — 300 |
| י | — 10 |
| ח | — 8 |
| | 358 |

Therefore the serpent is a type of the Messiah.

Dan is not the only one with whom the "serpent" is associated in Scripture. In John iii. 14, in that memorable conversation with Nicodemus, the Lord Jesus makes use of the simile of the serpent. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man (the Messiah) be lifted up, that whosoever believeth in Him should not perish but have eternal life."

Will the writer of "The Indictment of British-Israelism" say that because the Son of God, the Messiah, takes the serpent as a type of Himself, He was the personification of wickedness in the sight of God? It is most remarkable that the serpent, which was the cause of sin and death being brought into the world, should be the means of giving restoration to health and new life to the dying Israelites in the wilderness, should also be given by the Lord Jesus Christ as the symbol of life everlasting, and as a type of Himself, the Messiah.

MARCUS S. BERGMANN.

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## AN IDENTITY HYMN.

*Tune, "Onward, Christian Soldiers!"*

1 ON, ye hosts of Israel,
Fling the banner wide!
Triumph lies before you!
God is on your side!
For the ancient promise,
Compact, firm, and true,
To the fathers spoken
Now is sealed to you.
*Chorus after each verse*:—
On, ye hosts of Israel,
Fling the banner wide!
Triumph lies before you!
God is on your side!

2 Trust the God who spake it,
Trust the changeless Lord,
Trust ye Israel's Keeper,
Trust His written Word!
Lo! of Jacob's children
Ne'er shall be an end;
Kept "for reservation,"
Powers of ill to fend.

3 Mark, how down the ages
Spreads the wondrous plan,
History unfolding
For your gaze to scan!
Mark, how men and nations,
Bending to His will,
All its sure previsions
One by one fulfil!

4 On! through distant regions
Take your conquering way,
Nations, peoples, empires,
Bowing 'neath your sway,
As, to break oppression,
Tyranny o'erthrow,
Peace and freedom bringing,
Israel's banners go!

5 Take the faith of Israel
With you on your way,
Heralding the dawning
Of the Gospel-day!
Opening out the highways
For the Church's tread,
Hungry souls to strengthen
With the Living Bread.

6 Till, among the nations,
Daily, everywhere,
Offerings of incense
And of holy prayer,
With the great oblation
At Christ's altar-board,
Of the newer Minchah
Rise to Israel's Lord!

7 Turn, backsliding Israel,
To your Saviour-Lord;
Be not His redemption
Heedlessly ignored.
His the arms upholding,
His the outstretched hand;
Love is bannered o'er you,—
'Neath it take your stand!

8 Keep, with faith and trembling,
Keep with fervent prayer,
Keep the dower given
To your watchful care!
Keep the faith delivered
To the saints of God,
Looking unto Jesus,
Tread where they have trod!

9 Waiting for the onslaught
Of the gathering foe,
Round the Holy City;—
Jacob's time of woe;
THEN—Messiah's advent
Victory to bring,—
Israel's God and Glory,
Gentiles' Light and King!
*Chorus*:—
On, ye hosts of Israel!
Fling the banner wide!
Triumph lies before you,
God is on your side!

SAMUEL SHARMAN.

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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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## "TO UNDO THE HEAVY BURDENS."

IT was God's design that, by means of His people Israel, all oppressions in the world should cease, the heavy burdens should be undone, to release and free the slave, and that they should break every yoke. These are the very words of Isa. lviii. 6, 7, addressed to Israel, as ver. 14 shows and the internal evidence of the whole chapter proves. The Lord said to His people, the sons of Jacob: "Is such the fast that I have chosen? the day for a man to afflict His soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke!" (R.V.). This is what the Lord prescribed for Israel obedient, and we may be sure that that would be, and must now be, their character, when He accounts them to be His obedient sons—"the sons of the living God" (Hosea i. 10, R.V.). We are glad when the Lord gives us the help of the public journalists to prove our case, and to show us that the British are Israel because they are not only the only race who earnestly endeavour to put down the slave trade throughout the world, but endeavour, wherever they possibly can do so, to loose the bonds of wickedness, to undo the bands of the yoke, and let the oppressed go free.

On June 17, the *Times* correspondent, who writes the articles on Indian affairs, gave us a splendid concrete example of British endeavours to "let the oppressed go free." The endeavour was perfectly successful, and while the facts are highly honourable to the Indian Government, which carried out the idea, it is equally so to the Indian Civil Service, one of whose members, Mr. Walter Lawrence, was selected to do the work, and he did it splendidly. The scene of the operations was our allied feudatory State Kashmir, and the oppressed class there, whom the British set free, were the Mahomedan cultivators or peasantry, who had for generations been trampled on by the ruling Hindus! The story can only properly be told by the skilled narrator in the *Times*, and we quote the article therefore as an evidence, unwitting on the part of the writer, that the British are Israel, striving hard in the Kashmir as everywhere else "to let the oppressed go free, and to break the yoke" of the oppressor even there outside the Empire proper. The article was headed,

INDIAN AFFAIRS.

A remarkable piece of administrative work has been carried out in Kashmir. That great feudatory State lies in the north-western angle of the Indian Empire, the angle which has now become of supreme interest as the meeting-ground of Russia, China, and Great Britain. For a quarter of a century down to 1888 Kashmir had been the despair of the Indian Foreign Office. It formed a sort of Central Asian Armenia, where, instead of Mussulmans oppressing Christians, the Mussulmans were trampled on by Hindus. If the atrocities perpetrated by the ruling Hindu race on the Mahomedan peasantry of Kashmir were not so dramatic as the massacre pits of Armenia, the oppression was severer, steadier, and in the long run scarcely less cruel. The Kashmir Hindu knew how to squeeze the Mussulman cultivator with a patience unknown to the impulsive Turk. The British protection of the Kashmir government rendered any attempt at a rising impossible, although the Hindus are outnumbered by the Mahomedans by nearly two to one in the Kashmir State, and are surrounded by warlike Mahomedan tribes in the Kashmir dependencies. One British Viceroy after another asked himself, in the words of Lord Dalhousie, whether we were not responsible before God and man for the misery of a people whom we debarred from their sole remedy of revolt?

Lord Lytton asked himself this question so seriously that the answer began to spell out annexation. But annexation is a hateful word to the calm and experienced men who, in the long run, govern India. It was found that in Kashmir, as almost everywhere in Asia, oppression was based upon extortions from the cultivators and on a disregard of the land rights which are the only rights of an Eastern people. A happy alternative presented itself to Lord Lansdowne, an alternative which was suggested by Lord Ripon, but which

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took some years to become a practical remedy. Instead of annexation he would try land reform, and in place of an army he sent a settlement officer.

A land settlement in India means a great deal more than the fixing of the Government assessment. It includes a minute inquiry into the customary rights of each cultivator, the record of these rights, the mapping out of his plot of ground in an official and accessible chart, and the definition of its boundaries. The result amounts to an authoritative title to his fields as long as he pays a moderate land tax. It brings the settlement officer into personal contact with every class of the people, from the high central officials and their military underlings who used to sweep the produce of the country into the capital, down to the humblest widow or orphan who is clinging with despair to a patch of ancestral soil. It lays bear every form of oppression, for oppression in the East leaves its black track among the homesteads and the fields. It is impossible to hide rural extortion. The land never lies. Pashas and pro-Consuls, however smart at despatches, cannot do away with deserted villages, gaunt famine, and rich crop-lands gone to waste. The settlement officer sees them all, notes them all, and in recording the rights of the cultivators redresses also the wrongs of their oppressors.

But in order not to be himself crushed beneath the burden of his task, or laid low in the storm of opposition raised by a courageous performance of his duty, the settlement officer must possess high qualities. He must be a man who fears no man and who can get on with all men. He must inspire those below him with confidence, those above him with respect, and every one around him with a belief that he will, sooner or later, get his own way. It may seem that such a man must be difficult to find. As a matter of fact, he is an ordinary product of the Indian Civil Service, chosen as it is from the ablest of the British youth, and trained among the crop-fields and homesteads of the Indian peasant. If an Indian settlement officer could have been sent to Egypt after Tel-el-Kebir, the fellaheen of the Nile valley would have had reason to bless us. If an Indian settlement officer could now be sent to Armenia, he would form a surer guarantee than any parchment pledges for the future of that province.

The problem with which the Indian Government had to deal in Kashmir was no mere outburst of fanaticism. For nearly forty years the records were full of the hopeless misery of the Mussulman peasantry under the callous oppression of Hindu officials. Almost every traveller in Kashmir had the same dreary tale to tell—villages in ruin, irrigation channels breached, the land stripped of cultivators, the revenue impossible to collect even at the spear-point, while a rapidly-diminishing population of serfs wandered about from place to place to escape the hateful *corvée*. In 1889 Lord Lansdowne lent a settlement officer to the Maharaja of Kashmir to try if it were possible to arrest the general decay. The Indian civilian selected, Mr. Walter Lawrence, after distinguishing himself at Balliol, had risen through various administrative and political posts in nine years to the high office of acting-secretary to the Punjab Government. Mr. Knight's charming book, "Where Three Empires Meet." gave the first glimpses to the British public of the magnitude of the task which Mr. Lawrence had taken in hand. In spite of being boycotted by the corrupt Kashmiri officials, who saw that their period of spoliation must end, in spite of their threatening the cultivators with cruel penalties if they dared to hold any intercourse with the stranger, Mr. Lawrence went resolutely on with his work, won the confidence of the villagers, trained a native staff, and turned into friends and assistants the very officials who had most bitterly opposed him. In six years his task was accomplished; the revenues were increased, while a fairer and more equal distribution of their pressure lessened their weight on the cultivators. Every peasant has had his land-rights secured to him, his possession of his fields placed beyond dispute, and a moderate fixed tax substituted for unlimited extortions and demands. Our Special Correspondent, when passing through Kashmir in 1894, mentioned incidentally that the name of the British settlement officer had become "a household word." The skill, the patience, and tact, but, above all, the masterful will and the mastery over other minds, which have worked this beneficent change are characteristic of our countrymen in the East, and make us once more realize the marvellous tasks that they are quietly accomplishing for the peoples committed to their care.

The attitude which Mr. Lawrence took up from the outset, and to which he owed his compelling power over hostile surroundings, was that he could not remain a servant of a State which shielded oppression, or which shrank from dismissing the oppressors. The Maharaja of Kashmir had again and again to choose between losing Mr. Lawrence or getting rid of old extortionate officials. To the honour of his Highness be it recorded that in each case he preferred not to lose Mr. Lawrence. The results are already visible to every traveller in Kashmir—villages repeopled, lands recultivated, the peasantry able and willing to pay a larger aggregate revenue in advance than could formerly be squeezed out of them in driblets of arrears. The magic of fair dealing has done its work. Old institutions and customs have been scrupulously preserved, but stripped of old abuses. The loyal support of the Maharaja has justly won for himself the public credit for the reforms. Every change for the better has seemed to directly emanate from the ruler of Kashmir and the native Ministers of the State.

The above is a glorious testimony to the character of the Government which rules over British India and the feudatory States. It proves that just what God intended Israel to be, in respect to the matters in question, that the British Government of India are, and are doing in response to prophecy, because the British are Israel. Throughout the East, and everywhere in Africa, but especially in Egypt, ours is a just and strong, but paternal government, striving hard to benefit the races committed to their charge, and everywhere labouring to break every yoke, to let the oppressed go free, and to loose the bonds of wickedness. No wonder that throughout these oriental countries the cry is constantly going up that the British should assume the government in all lands where the blessing is not yet extended, but where misery reigns for lack of it. No other nation has learnt, or has practised the art of making their Governments acceptable to foreign, conquered, or subject races. In regard to the British, it is literally the fact that "all they that see them, acknowledge them, that they are the seed which the Lord hath blessed" (Isa. lxi. 9, R.V.), That seed is Israel! And to the Lord be all the praise for the blessed fact!

## ISRAEL AS A MORAL AGENT.

By E. Reep.

In the opinion of good Bishop Butler, religion is essentially a practical thing, and places us under the obligation of living as though we had been, each one, personally appointed to act as the instruments of God's mercy and moral government of the world. If it be the duty of the individual to endeavour to carry into effect the dispensations of Divine Providence, we must suppose that to nations also is assigned a similar duty, and more especially to that one nation God formed for Himself, to show forth His praise, and to be His chosen witnesses in the earth (Isa. xliii. 21). For this tremendous function Israel, the chosen people, had to be educated; had to be trained, taught, and corrected as the individual is trained, taught, and corrected in preparing to encounter the exigencies and possibilities of life.

At the starting-point of Hebrew history Abram is the one individual that soars above all others. Noah was a righteous man in his generation, but Abraham was the

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friend of God! From his earliest childhood, says the Talmud, Abraham was a lover of the Lord. Blessed with an understanding mind, he was ready to comprehend the majesty of the Eternal and to despise the vanity of idolatry. For Abraham to have been selected by God as the father of a race intended to demonstrate, as it were, God's visible government of mankind, he must have been peculiarly qualified to rise above human credulity. Israel and Judah, both by the law and the prophets, were required to exhibit a like moral intelligence in their contact with other nations. When they did not do so, punishment was necessary to bring them to their senses. It looks to-day as if Israel in Britain stood in need of a little of the old order of chastisement, for she is regarding with supreme indifference the advance of an idolatrous vortex that threatens to pollute her whole Empire. How is she acting at this moment? The *Fortnightly Review* for July tells us that throughout the length and breadth of the land the Church of Rome is making rapid and eager strides towards the recovery of all that she has lost since the Reformation. The air, we are reminded, is full of "isms"; Radicalism, Socialism, and Anarchism. Thus the Papacy sees in the coming of Home Rule, in the impending destruction of the State Churches in Wales, England, and Scotland the resuscitation of its power in Britain. And the Church of England, instead of repudiating the schemes of the Vatican, is simply deploring that various obstacles, such as the refusal of Roman Catholics to recognise the validity of Anglican orders, are preventing what it is pleased to call the "Reunion of Christendom." Reunion with Rome is the cry of the Church of England; the cry of British-Israelites has sounded before: "Speak unto the children of Israel that they go forward."

In the year 1570 a Pope of Rome issued a Bull of excommunication against Queen Elizabeth. If we enquire into the queen's special crime against the Vatican, we shall find she had committed no greater sin than to insist on the right of her people to account themselves as free and responsible agents in the service of God, unfettered by the laws of a human priesthood. But whatever her difficulties, she had Israel's Lord of Hosts on her side settling her controversies, and through her instrumentality depriving the Holy See of all ecclesiastical jurisdiction in the English realm. Always ready to protest against the degradation of her subjects, we have her declaring, what might form a suitable proclamation amongst us now, "that a remedy must be provided against the designs of Jesuits and traitors, who, under the pretext of religion, drew men and women into treasons, wherefore they were as a concealed infection in the entrails of the kingdom." These traitors came disguised, some as soldiers, mariners, merchants, or escaped prisoners; some as gentlemen. The policy of the Church of Rome being insusceptible of change, her methods of gaining her ends are the same in the nineteenth century as in any other period of her history; the only difference she can now make in the administration of her affairs is to make her aims and boundless ambition less apparent to the powers she would rule. In this effort to hide her cunning she is warmly befriended by certain Church of England papers, conspicuously by the *Church Review* and the *Church Times*. By the *Church Review* we are asked to admire the "admirable" letter of Leo. XIII.; a letter that would have us forget the blood shed by our forefathers in the defence of Britain's moral responsibility in spreading pure truth, *the* truth, which in lieu of thrusting us back again into Egypt to deliver us as a dowry to Mary, queen of heaven, shall make us free. Britain cannot forswear herself: as Israel she must stand forth a spiritual and moral agent in the divine government of the earth, where the will of God is to be as faithfully done as in heaven itself.

Looking at Israel's moral responsibilities, as imposed upon her by Moses and the prophets, we see that British-Israel, despite many faults, has not fallen altogether short of her national duties. Her sons do not as a rule conceal her shortcomings; we may therefore believe them when they sometimes praise her work. In a paper called *India*, and under the title of "Democracy and Imperialism," the late editor of the *Daily Chronicle* (Mr. A. E. Fletcher) has some hard things to say on British Imperialism. British Imperialism is a monstrosity because it sanctions the use of the sword. "They that take the sword shall perish by the sword." On the strength of this quotation we are told that our conquest of India is a disgrace to us; that we went to India for the same reason that we are now going to Africa—viz., for the lust of power; and we are repeating in Africa the barbarous methods we adopted in India. "Besides, what right," asks Mr. Fletcher, "have we to assume that we have a monopoly of civilisation and that it is our mission to subject alien races all over the world to its conditions? In India there is a far more ancient and in many respects a far better civilisation than our own. Even the native African tribes are in many respects more civilised than we are. They have neither gaols, nor workhouses, nor gin shops, nor gambling hells, nor other dens of infamy which we consider necessary to our beautiful civilisation."

For an Englishman to put this sort of verbosity into the hands of the people of India is, to say the least of it, an exceedingly inglorious piece of handiwork. The *Westminster Gazette* of July 5th wisely deprecates such folly, and thinks that Mr. Fletcher might have discovered at least one good thing to the credit of Britain. But that not being possible to the editor of the *Daily Chronicle* it has consulted a handy book of reference in the shape of Sir William Hunter's "Brief History of the Indian People," wherein it is shown that the taxation levied from British India is as nothing to that which was levied prior to British rule. And not only had India, before coming under the British sceptre, a costly army to maintain, but a local militia at a cost of at least ten millions sterling. In short, the result of our occupation of India has been "to give peace throughout a region equal in area to all Europe less Russia. We have kept Mohammedans and Hindus from each other's throats. We have abolished suttee and thuggee, have saved the forests of India and developed agriculture, and are now devoting 30,000,000 rupees every year to education. We have made more than 18,000 miles of railway, and dug or improved some 26,000 miles of canals, and have developed trade in a wonderful way. In no country, except America and Great Britain and her Colonies, is the individual so little interfered with by the Government.

What has happened in India has happened in Egypt. France, like Mr. Fletcher, would denounce us as plunderers. But what is the real truth? Why, that we have been unmistakably God's moral agents in preserving Egypt for the Egyptians. "On Great Britain alone," says Capt. Lugard in the July *National Review*, "fell the task of stemming the tide of Dervish conquest. At the cost of English blood and treasure—at the sacrifice of Gordon—England hurled back the Dervish armies from the frontiers of Egypt, and saved that panic-striken country from total annihilation. More than this, she drove back from Suakim and the Red Sea littoral the teeming hosts of fanatical Moslems, and prevented their crossing to Arabia, and raising the standard of

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the Dervishes at the Holy City of Mecca. Had the Mahdi's dream of conquest not received this check, it is impossible to forecast what would have been the effect on the Mohammedan population of the world. British regiments guarded, and still guard, the frontiers of Egypt against the Mahdi. British engineers greatly increased the fertility, and hence the wealth of Egypt, by improved irrigation and public works. British administrators and financiers rescued Egypt from the misrule and misgovernment of centuries, and from chaos in which these more recent troubles had plunged her." British-Israel is in fact her saviour, the chosen agent through whom God is revealing His divine government for the removal of Egypt's burdens and the sufferings of her people (Isa. xix.). And so throughout the earth, north, south, east, and west, Britain must let the oppressed go free; for she is that one servant in whom the Lord will be glorified (Isa. xlix.). Her possible future even Mr. Fletcher regards with thankfulness. He sees "an Empire great in its peaceful commerce and industrial enterprise; great in its literature, its science, its art; great in its efforts for the rightful distribution of wealth, and in its self-sacrificing energy in the realisation of high ideals of citizenship and duty; great not by reason of the extension of its military frontier, but in the strength of its moral position—an Empire great for toleration, for justice, and for humanity." Refined in the furnace of affliction, Britain needs not to go over to Rome for the "Reunion of Christendom," but to pursue her high calling as the Israel of God and His moral agent of divine government here on earth.

## THE EXETER HALL CONFERENCE OF MAY 2ND.

THE first session of the Conference between the British-Israel Association and the Prophecy Investigation Society took place at Exeter Hall, on May 2nd, when the subject was opened, at 10.30 a.m., by the Rev. Denis Hanan, D.D., on the thesis, "That there is an absolute distinction in the Scriptures between the House of Israel and the House of Judah" (the Jews); also that their destinies are diverse during this dispensation, previous to the reunion and the millennial reign of Christ." The peculiarity of the conference was, that the British-Israel Association agreed to discuss the matter without any reference to the fulfilments of the Abrahamic prophecies and promises, or any hint that the British fulfil these prophecies and enjoy those promises, or that consequently they must be the House of Joseph since they are not Jews. We think it was unfortunate that, while the subjects for discussion were being arranged, the Ten-tribed House was described as "the House of Israel," rather than as "the House of Joseph," which is also their scriptural designation. Had that been the case, there would hardly have been room for the fruitless discussion which took place on the name of "Israel," "the House of Israel," and "All Israel," which are admittedly confusing terms, since "all Jews are Israelites," or "of Israel"; and since, indeed, in the absence of the Ten Tribes, the Jews are sometimes described in the Scriptures as "the House of Israel" (Ezek. passim, with exceptions).

Dr. Hanan undertook to prove from Scripture "the absolute distinction between the House of Israel and the House of Judah, and their diverse destinies during this dispensation." This gave some room, of course, for the assertion on the other side that the terms refer to one and the same people, whereas reference to "the House of Joseph" as the alias of Ephraim-Israel would have acted as a check on our opponents. The latter at the confcrence were represented by the Rev. Prebend. J. W. Reynolds, the Rev. Canon Girdlestone, the Rev. J. Gosset Tanner, and the Rev. J. J. B. Coles; but not one of these gentlemen got beyond the alleged confusion of the names of the Ten Tribes, and of the two, in the Scriptures, or attempted to refute Dr. Hanan's or Mr. Onslow's arguments, to say nothing of the powerful reasoning of Dr. Aldersmith, founded on the testimony of learned Jews, and of the "Speaker's Commentary." The Rev. Marcus Bergmann gave strong evidence from a Jew's standpoint, that the Ten Tribes were not now united with the Jews, and that the Jews themselves, in their synagogue worship, pray for their brethren of the Ten Tribes as "the whole House of Israel."

The efforts of the four clerical opponents who answered Dr. Hanan were of the most surprising and hopeless character which it is possible to imagine, as intended to put down our views. They amounted to the plea that there is no House of Joseph now in separation from Judah—that the two Houses are in union now, and that there are no separate and distinctive promises and prophecies to show that the two houses are in separation to-day! Is it possible to imagine any clerical gentlemen, with the Bible in their hands and history to guide them, venturing to say that the once divided Houses of Joseph and Judah were at any past period of history reunited and thus became incapable of enjoying now their separate promises? The Rev. Canon Girdlestone most certainly admitted that the Ten Tribes have some "special promises" of their own, and that Dr. Aldersmith was right to give them prominence. He even commended the discussion of these "special promises." What, then, do the other opponents mean?

Mr. Coles admits that the House of Joseph is a scriptural synonym of the Ten Tribes. This admission should have prevented him carping about the terms House of Israel and House of Judah, denying that there is any "absolute distinction" between the two Houses in Scripture. The "absolute distinction" cannot be denied by candid men, who admit that the nation, as originally constituted, was divided after Solomon's death into two Houses, kingdoms, and nations. One of these, as admitted, was the House of Joseph, or the Ten Tribes; the other, the two, or the Jews. These were never reunited; and, as they are to be reunited by-and-bye, they must be in separation now. Can our opponents logically break that? In separation, the birthright of Joseph must be enjoyed by the House of Joseph, because the promises to Joseph demand it (see 1 Chron. v. 1, 2). Joseph's House never enjoyed the birthright before the separation, and they cannot enjoy it after the union of the two Houses takes place, because then the promises, including the "birthright," must be enjoyed by the two Houses together, share and share alike. Common sense, then, demands that "Joseph" must be now existing somewhere, enjoying the Hebrew birthright.

How the Rev. Canon Girdlestone could affirm that "the special promises made to the Ten Tribes will be found to be, primarily, reunion with the other Two Tribes" we cannot imagine? It is not really true! The Bible contradicts the statement! The following are all "special promises" to the House of Joseph, admitted by Mr. Coles (let it be noted) to be the "Ten Tribes":—

To Ephraim, the representative of the House of Joseph, was promised, in Gen. xlviii. 16—19, population increase, and development into "a multitude," or "fulness of nations." Hosea i. 10 confirmed that, and gave it to Joseph,

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or Israel of the Ten Tribes, 900 years after Jacob lived. The temporal blessings enumerated in Gen. xlix. 22—26, and Deut. xxxiii. 13—17, were all tied up to Joseph and his descendants, by both Jacob and Moses, prophetically, being the various parts of the birthright, and all settled by will on Joseph's House (Ten-tribed Israel). In Hosea. i. 10, it was specially promised to Israel of the House of Joseph, that in banishment, while in their Lo-ammi condition, they should be recognised as "the sons of the living God"—in other words, as "the Christian nation." In Jer. iii. 18, their habitation in separation from the House of Judah is guaranteed, and the promise made that Judah shall walk to them, and, with them, return "together" to the land of promise. This was powerfully brought out by Dr. Aldersmith, but not touched by the clerical adversaries, to refute it.

The Rev. J. J. B. Coles seems to have made admissions in regard to our views which surprise us. He allowed, to begin with, that the Scriptures show there were after all *two* Houses of Israel. All he objected to was, that there was "absolute" distinction in the Scriptures between those two Houses of Israel and Judah. This means, if it means anything, that there was a certain distinction, but not to the extent Dr. Hanan claimed. He pointed to Acts ii. 36 as an instance, we suppose, of scriptural ambiguity; but there the name is "all the House of Israel," not "the House of Israel." Mr. Coles does not see that this name is the same as that employed by Ezek. xxxvii. 11, R.V., "the whole House of Israel;" and again in chap. xi. 15, R.V., "all the House of Israel, all of them." In both these cases the House referred to was that of Joseph, the lost, dead, buried, banished, scattered, and dried up House, which was addressed in terms of insult by the Jews of Jerusalem; being also the House then scattered in all the countries in Ezekiel's days. The Revised Version gives a reading of Acts ii. 36 which explains St. Peter's meaning, and indicates, we think, that Mr. Coles has mistaken the apostle's words. He said, "Let all-the-House-of-Israel (meaning "Joseph"), therefore, know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified!" The Jews crucified the Lord Jesus. St. Peter would have the other House (Joseph's)—then represented in Jerusalem by Benjamin—know that the Crucified One was "both Lord and Christ," both Jehovah and the Messiah.

*(To be continued.)*

## IDENTITY TEACHING BY A BLIND WITNESS THIRTY-TWO YEARS AGO.

By J. Thomson.

On Sunday, March 15th, 1863, the Rev. Denis Kelly, M.A., of Trinity Church, Gough-square, London, on the occasion of the marriage of the Prince of Wales, on March 10th, preached from Hosea ii. 19, 20: "I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness; and thou shalt know the Lord."

From this sermon, which abounds in loyal sentiments and Identity light, we have made the following quotations:—

"These words are spoken of God's ancient Israel. In the preceding verses she is represented as having acted the part of a faithless wife. Her heart departed from the Lord: she forsook Him for idols. And this involved her in numberless calamities and sufferings. But she is represented as made wiser by affliction. Affliction was the furnace in which she was purified and refined. She wakes to a consciousness of the sinful and ungrateful part she had acted towards her Lord and God. She penitently exclaims, 'I will go and return to my first husband; for then was it better with me than now.' And now God in wrath remembers mercy. When she is changed from what she had been, when she is no longer the faithless wife, the woman of the vain, proud, deceitful, and treacherous spirit, but is truly broken and contrite in heart, the Lord takes her back: the old affection revives: He enters into the bond of a new covenant. And now to her of whom He said before indignantly, 'Plead with your mother, plead; for she is not My wife; neither am I her husband,' He now says, 'I will betroth thee unto Me for ever: yea, I will betroth thee unto Me in righteousness, and judgment, in loving-kindness and in mercy. I will even betroth thee unto Me in faithfulness; and thou shalt know the Lord.'"

From these words the preacher proceeds to consider, "the betrothal here intended," observing that the figure is one "to which every heart responds;" and that while generally, according to our ideas, "such unions take place between those who are in most respects equals," here there is a vast disparity. "On the one hand is the Lord of glory, 'the great I AM,' 'the Lord of angels,' 'He whom the heaven of heavens cannot contain, adorned with all glory, honour, majesty, beauty." On the other, is fallen, wretched, guilty humanity, outcast from heaven, 'poor and wretched, and miserable, and blind, and naked.' Such was the condition of Israel when God betrothed her to Himself—the lowest and most degraded of nations, oppressed and tyrannized over by Egypt, no hand to succour, no eye to pity her, 'groaning by reason of her taskmasters.' This was the condition He found her in, when He destined her to the highest honour—to be His bride, 'His chosen one, His peculiar treasure above all people.' He distinguished her above all other nations: He made her the honoured depositary, witness, and keeper of His truth, and blessed her with advantages, civil and religious, above all people. O, how He loved and honoured her! How He bore with her! What miracles He wrought for her! What abundant communications of His will He made to her! What prophets, pastors, and teachers He gave her! What pains, care, and cultivation He bestowed upon her! 'He found her in a desert land, and in the waste howling wilderness: He led her about; He instructed her, and kept her as the apple of His eye'" (Deut. xxxii. 10).

We may here observe in passing, that the people whom Moses thus described were the same as afterwards, in the time of Hosea, had so terribly fallen; and it is of the same people that Hosea predicts a change—the betrothal—in the future. Language could hardly be plainer. If it was God's intention to substitute another, *i.e.*, a Gentile, nation for Israel whom He had first chosen, surely some intimation, though possibly vague, would have been given. But as it is, we are compelled to say that Hosea's prediction must have its fulfilment in the future history of that same people whom the prophet addressed, or it is no prediction at all in which they could have had any interest. Our preacher, however, does not appear to have seen his text in this light. He goes on to say:—

"But we see this more remarkably fulfilled now" (when was it even less remarkably fulfilled in the Hebrew nation?) "in the union which at present subsists between Christ as the Bridegroom, and the Church His spouse. This union is

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often held forth under the figure of that between the bride and bridegroom (see Ephes. v. 25—27; 2 Cor. xi. 2). In the parable of the ten virgins, likewise, our Lord is held forth under the image of the bridegroom. The Church of Christ is now the true Israel (?), and in the intimate and everlasting union between the Church and the heavenly Bridegroom we behold the promise fulfilled, 'I will betroth thee unto Me for ever.' That Church is now the object of His unceasing care and love; even as the bride is of the bridegroom's. He watches over, preserves, protects, and guides her; He adorns her with the robe of His righteousness, 'makes her comely with His comeliness put upon her.' He enriches her with His costliest gifts; He pours on her 'the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and fear of the Lord;' He watches over her continually, 'walking in the midst of the seven golden candlesticks.' To raise, exalt, bless, dignify her is His ceaseless aim. All the great events which are transacted upon the theatre of the world, even to the rise and fall of nations, are made conducive to her welfare. All are ordained with a view to the good of that Church which He purchased with His own blood. And that Church will ever set forth His glory; 'through the Church the manifold wisdom of God is made known to the principalities and powers in the heavenly places.' The bond of union between Him and that Church is indissoluble. 'My sheep shall never perish; neither shall any pluck them out of My hand.'"

So far very good from our preacher; but he has signally failed to show how the prediction in Hosea could be fulfilled in a church that is purely Gentile. The Church was with the nation Israel in the wilderness; and the Church (*i.e.*, the faithful ones) must still be found in Israel, or we fail to see how Hosea's prophecy can be fulfilled; or if fulfilled in a non-Israelite nation, or church, how God's character for faithfulness can be maintained. But "let God be true, and every man a liar" (Rom. iii. 4). The interpretation must here be at fault; and our preacher must have erred through blindness, not knowing the "depth of the riches both of the wisdom and knowledge of God? How unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33).

The reverend gentleman next went on to "consider the result, or consequence of this union, 'Thou shalt know the Lord,'" which is an admirable summary of the experimental knowledge gained by every individual believer in Christ. "Every desire and aspiration of his heart goes out after Christ. 'Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison to Thee!' Thus did the apostle desire to know Him. It was his highest aim; after all his spiritual attainments—'that I may know Him.' And it is the object of every believer to know more of Him, more of the glory of His Person, the all-sufficiency of His sacrifice, the prevalency of His intercession, the tenderness of His compassion, the fulness of His grace, the constancy of His love."

This is all unobjectionable; and also the following remarks, in which he more particularly alludes to the event which furnished the occasion of his discourse, and deserve special notice from every one now that over thirty years have elapsed:—

"I have been led to make choice of this subject to-day in consequence of that great public event which has just taken place, and which occupies the minds of all classes—the marriage of that young prince who is well termed the future hope of this nation, and on whose behalf our prayers have been accustomed to be offered up to the Almighty every Sabbath-day when we assemble here for public worship. For it is a beautiful feature in our liturgy that it puts into our lips prayers for those who are set over us by God in accordance with the inspired precept: 'I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority,' &c. (1 Tim. ii. 1, 2). This marriage appears to be in every sense an auspicious event, and a token for good on our land from the Lord. It augurs well. The young princess who is now called to the high position of wife to the Prince of Wales, is by all account a most amiable and virtuous lady. She has had the advantage of an excellent education, and has been strictly brought up under the care of a most virtuous, sensible, and even religious mother. She possesses all those qualities which would make her a suitable partner of one to whom we look forward as the future sovereign of this country. This is a just cause for rejoicing. But while we rejoice, let us mingle our supplications with our rejoicings. Let us implore the great Head of this nation that He would pour down His blessings abundantly on this union. May it be for the happiness and welfare of both prince and princess, and for the happiness and welfare of the nation at large. That young man, the Prince of Wales, has had an excellent example set him. May he have grace to walk in the footsteps of his honoured father! And surely we can hardly desire more for the princess that has become his wife (a most difficult and trying position) that she may set as bright an example of all the domestic virtues as that illustrious lady who now sways the sceptre of this mighty nation."

We do not stay now to show how far these prayers and anticipations have so far been answered in the history of the illustrious personages mentioned, as that is sufficiently well known, and is a great reason for profound national thankfulness. But we would wish our readers to note that the reverend preacher says that the Divine Being, God Himself, is "the great Head of this nation." Had he said, "the great Head of the Church," the expression would have been more consistent with what he had already advanced. However, as it stands, it is quite in keeping and entirely consistent with what follows:—

"And now let me, in conclusion, say how truly may be affirmed of us what Moses said of Israel of old: 'What nation is so highly favoured as we are?' Cast your eye over the globe, and what nation shall you find standing in so near a relation to God? What nation is so abundantly blessed with spiritual advantages? What nation on which the light of divine truth shines so strong and clear? What nation that exercises such an extensive influence on the rest of the world? What nation so especially the guardian and depository of God's honour? On what nation does such responsibility rest? To what nation are such immense scope and opportunities vouchsafed of doing good, and serving the cause of God, and advancing His kingdom upon earth? How truly may it be said, the happiness of millions (humanly speaking) depends on our faithfulness to the trust reposed in us! And how abundantly, how marvellously has God honoured us as 'His betrothed'! He may not have wrought open miracles for us, as He did for Israel of old; He may not have delivered us with mighty signs and wonders, and an out-stretched arm, as He delivered them; but who has given us the name, the power, the wealth, the influence, the territory, the commerce we possess above all other people? Who but He that putteth down one, and setteth up another, the Almighty King of nations.

"And has all this been bestowed upon us for no end or

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purpose? Not so. He has a design in all this. And our happiness, strength, and safety as a nation depend on our answering this end, fulfilling this purpose. This is the secret of our strength. O, far above the wisdom of our senators, or the bravery of our troops,—yea, on our fidelity and constancy as the 'betrothed nation,' our prosperity and happiness, yea, our very existence as a nation depends; for the Lord looks with a jealous eye upon us: His honour is in our hands.

"Let us then be warned by the example of the nation that once stood as we do in the divine favour. 'Take heed,' says St. Paul, 'thou standest by faith. If God spared not the natural branches, take heed lest He spare not thee!'" May we never desert the honourable post which God has assigned us! May we never, through our unfaithfulness, permit another nation to occupy it in our room, and to accomplish all that great work which God designed to be accomplished by us. Of this we may rest assured, that England's strength is England's Christianity."

We must take exception to our eloquent "blind" witness when he says that "on our fidelity and constancy as the 'betrothed nation,' our prosperity, happiness, and our very existence as a nation depends." This would make all these blessings that God has given us to be the reward of our righteousness. No, a thousand times no! they are the result of God's sovereign fidelity to His own oath that He would make of Abraham a multitudinous seed, a "mighty nation" that shall show forth His praise, because they know He has and will keep the covenant which He made with their father Abraham. "O Israel, praise ye the Lord." "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake" (Psa. cxv. 1).

## FROM JOHANNESBURG TO BUCKINGHAM PALACE.

THE *Critic* is a Johannesburg and Pretoria magazine, published in the former South African town, in English, and in the interests of the British community there. In the issue of May 24th last, we have "an open letter" addressed by the editor of the *Critic* to Her Majesty the Queen of England, asking her for her sympathy with her suffering subjects struggling for their rights in the Transvaal, but struggling, it seems, in vain! The writer enters into details which we need not follow, but the letter itself shows that the large British contingent located in Johannesburg and elsewhere in the Transvaal is in a singular position. The members of it are persecuted and denied all political rights by the Boer Government which rules over them, and apparently there is no redress. Yet they refuse "to clear out" of the land, but mean, like Britons, doggedly to persist in claiming their rights till they are conceded to them. These British-Israelites, living in the midst of the Boers, appear to be marked exceptions to the race in other parts of the world; for they are not "the head," but "the tail;" not "above" at all, but "beneath" the Boers; and though treated with injustice are unable to defend themselves or to insist upon obtaining those political privileges to which their numbers entitle them.

The complaints of these hapless folk, addressed to our Queen, appear strange indeed, and induce one to ask why they do not either leave territories where they cannot defend their own rights, or, stopping there, insist that those rights shall be conceded to them. They do neither, but only loudly wail and complain which does not appear to be quite a dignified attitude for Israelites to assume? We quote some passages of the "open letter," especially noting the reply to one of our objections, namely, why, if they are illused, the British settlers do not leave the Boers to themselves and go elsewhere? The Editor writes thus to the Queen:—

"To Her Most Gracious Majesty, Queen Victoria.—May it please your Majesty,—In venturing thus to address my Suzerain, I must pray to be excused from the reiteration of the usual cumbersome phrases which Court etiquette demands from a subject; for, to one who has been accustomed to speak out directly the thoughts of his heart, it would be difficult, if not impossible, to make them intelligible when garnished with unfamiliar diction. . . . . .

"The papers, which I know have not escaped your eye, will have told you long ere this, how we have had to submit to excessive taxation, to forced military service and to deprivation of civil rights. How, again, our very efforts to obtain constitutional redress have been treated with scorn and contumely, and how the very law-abiding spirit which has always characterised your subjects, has been turned against us as an evidence of slavish submission and cowardly inactivity. In short, Madam, we cannot here do right. If we protest either by word of mouth, or through the press, we are stigmatised as malcontents. We have to submit to hearing ourselves denounced as thieves and murderers from the lips of the President of this State by way of an excuse for depriving us of our rights. If, again, we receive His Honour, as we did on a recent occasion, with courtesy and a reasonable show of welcome, we hear meaningless words of goodwill from his lips to our faces, and behind our backs we, a community who have, to the wonder of the earth, raised up a great industrial centre whose self-imposed orderliness is on a par with its importance, are insulted by expressions which if more natural to a semi-barbarous potentate than the supposedly dignified and respect-inspiring office of Chief Magistrate in a modern Free Republic, are at least an unconscious testimony on the part of His Honour to our powers of self-restraint.

"We have been openly challenged to come and take what we want.

"It may, of course, be asked: Why do we stay amongst such surroundings? We have to. We have our missions to fulfil, and all cannot be born in the purple or inhabit the pleasant places of the earth. The spread of the Anglo-Saxon race, over whose island home your Majesty, our great Protectress, sits as enthroned Queen, must go forward, though some perish on the burning sands of Egypt, though others freeze on the icy mountains of North Western India, and though forgotten graves litter the pestilent shores of the African West coast. We, again, are here and intend to remain. Our work lies before us just as surely as it did before the gallant band who stormed the snowy heights of Chitral. For us there is not the tingling pulsation of brave deeds to warm our blood, but the grim struggle of endurance, the steady pull on the rope, weighted at the other end by fierce hatred, jealousy, and exclusiveness. We intend holding on, and in the end will succeed, but the struggle would be easier and possibly briefer if we only knew and felt that at any rate we had sympathy from home, and that, if the worst came to the worst, we should not again be abandoned and betrayed.

"Thus far I believe you can help us. Will you do so? If you do not we shall know that it is not from want of will, but only lack of power, and our loyalty will remain as unshaken as before, and our power of endurance be

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strengthened and maintained by the recollection of how you yourself have borne the burden of sorrow and suffering for so many years, supported only by that firm trust in an all-merciful Providence which has enabled you to bear afflictions beyond the power of those less divinely aided and maintained.

"And now, Madam, on the eve of your 76th birthday, permit me on behalf of those thousands of your subjects in this State—who, though they may never have seen your face, yet rejoice to hail you as their Queen and Suzerain—to express once more our heartfelt devotion to yourself and our thanksgiving that you have been spared yet another anniversary to your people, and our hope that you may live to see the day when the whole body of your subjects of the South African Republic, whether descendants of the older Boer inhabitants of your Majesty's South African dominions, or more recently drawn hither from the four quarters of the globe, shall work in concord for the advance and free internal progress of this State, under the *ægis* of your Majesty's overshadowing protection.

"I have, Madam, the honour to subscribe myself

"Your Majesty's most humble and obedient servant,

"THE EDITOR."

It appears from the above that whenever the British in the Transvaal assert their rights, and have a voice in the government of their Republic, it will be to serve under Her Majesty still, and not to proclaim a British-Boer Republic, independent of her throne, as we were told some time since would be the case. No doubt this is true. The Identity assures us of that! "The kingdom and dominion and greatness of the kingdom under the whole heaven," is to be Israel's by promise; and we cannot imagine that the Transvaal will be any exception to this rule! In South Africa, God's hand is guiding and protecting our race; and though we may marvel at the way in which He is working out His purpose in Johannesburg, we may safely leave that matter too to the Lord's disposal, knowing that in the end all will be well. To Him let Israel give all the praise!

## AN OLD THOUGHT REVIVED.

By L. P.

IF all that concerns Israel, which, of course, here means inclusive of Judah, were eliminated from the Bible, what of the Holy Scriptures would remain?—anything or nought? Has this thought never crossed the minds of our lay and clerical opponents, who, in spite of much new light having been shed on the subject, contentedly accept the view that all the promises of God to Abraham, Isaac, and Jacob, and through the prophets, have been in their entirety transferred to a Gentile nation,—with the exception of such as distinctly referred to Judah? Can we say that the Holy Scriptures record the histories of any people or nations, beyond what bears upon their dealings or association with Israel, from the beginning to the last chapter of Revelation?

What would be known of the prophecy concerning the rise and fall of four great heathen nations if an Israelite had not been gifted to interpret kingly dreams, and that with no precise details, but as mere statement of bare future yet great events? What notice is taken of the millions of China and India, etc., or of the hordes of Russia, save where allusion is made to its future antagonism and opposition to the elect nation? Israel was over three centuries amongst the Egyptians, but what does the Scripture reveal concerning the latter people? What does it tell of its history in more ancient times, of its learning, its skill, its art? Simply nothing. It is dealt with only as a factor in the well-being or the ill-being of Israel; as if no interest attached itself to that wealthy, powerful nation, save as it bore on the fate of God's especial people. And yet men who undoubtedly love and honour the Bible, hold that that nation whose history runs throughout the sacred book, as a chain linking its records from the commencement to the end [save where a predicted silence shuts them off from the ken of their fellows, and hides them from themselves], may be lightly treated as a people of the past, cast off for ever from the favour of God, with the exception of one tribe, and all earthly promises concerning them broken and forgotten by Him whose word is sure!

If we did not believe in that sureness, what miserable beings we should be! How should we understand the New Testament without the interpretation of it by the Old; and if the promises of the latter are to be set aside, as meaning what they do not say, what faith, as has been often asked, can we place upon the promises of the New Testament? If it is urged that the epistles at any rate deal with strange non-Israelite people—Romans, Corinthians, Galatians, Ephesians, and Colossians—how do we know they were strange? How do we know but that the apostle, in addressing the above, was not writing to his own kindred, whether he was aware it was so, or not? Were not the tribes to be scattered amongst many nations, their origin and name lost for a season, and were they "not to be reckoned among the nations"?

If, as we maintain, we are Israel, it is certainly not unnatural to suppose that, like us our forefathers had in them the love of roving, of adventure, of emigrating and of colonizing, and that, as their numbers increased, when the main body dwelt in Canaan, they sought for "more room" in other parts. Also they might well endeavour to escape from their warlike neighbours, who seemed constantly on the watch to harass and conquer them. They might have been of those who went "down to the sea in ships." This is only a conjecture, but at least the suggestion involves no impossibility, but to believe that our God has broken His covenant with His chosen servants Abraham, Isaac, and Jacob, and their seed, ought to be considered an utterly impossible explanation.

June 23.

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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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Westgate-on-Sea, July 20th, 1895.

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## SOWING THE SEED.

IN the past five weeks there has been an increase in the number of copies of the BANNER OF ISRAEL which are being sent out by the ANGLO-ISRAEL DISTRIBUTION FUND, the total now being weekly (to West Indies fortnightly mail) 259. The appreciation of the BANNER is well maintained we have full assurance. A good welcome is also still accorded to the *Covenant People*, of which 200 have been dispatched in the packets of mixed literature, 259 packets in all.

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The latter portion of "Sowing the Seed" being unexpectedly and unavoidably delayed, will appear (D.V.) the week following this, under the title of "OUR SPECIAL WORK." We have despatched a goodly supply of literature to be in the hands of Mr. H. A. Marchant, ready for his lectures in Regent's-park. 7,000 leaflets, and some other more weighty British-Israel works, also a private gift of 3,000 leaflets. We offer best thanks to all who have given aid at this time, and we shall be thankful for every help that can be afforded for us to keep up our own regularly needed supplies for our large number of Sowers. E. M. RUSH, *Hon. Sec.*

4, Westgate-road, Westgate-on-Sea, July 20th, 1895.

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## ISRAEL'S SCRIPTURE AND PRAYER UNION.

ONE more member has joined during the last month, making the total 1,546. The Secretary would be pleased to receive the names of any Identity believers who are searching the Bible, and are willing to join us in prayer to God.

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## Correspondence.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—I ought to have written before this to thank you for your great kindness in bringing the work the Lord has so graciously permitted me to undertake for our brethren of the House of Judah to the notice of the numerous readers of the BANNER OF ISRAEL.

Some friends who have been good enough to send me help in response to your very kind notice have expressed a wish that their names should not appear, and as I send an acknowledgement of their kind gift, I think if you will be good enough from time to time to publish the initials of these dear friends and the amounts, that will meet with their approval.

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| Miss J. L., Upper Teddington ... | 0 5 0 |
| Mrs. R., Clifton... ... ... ... | 0 8 0 |
| Do. for "Sermon on the Mount" ... | 3 3 0 |
| Mrs. P., Westbourne-grove ... ... | 0 10 0 |
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| Mrs. G., and two friends, Edinburgh | 0 10 0 |
| Miss G., Cheltenham ... ... ... | 0 7 6 |
| Major Gen. L. R. C., Ealing ... ... | 1 0 0 |
| Anonymous ... ... ... ... | 0 10 0 |
| Ditto ... .. ... ... ... | 0 2 6 |
| | £16 18 0 |

In addition to the above, I should like most gratefully to acknowledge the great kindness of Col. Senior, who has, since my meeting at Clifton, collected £6 19s. 6d. for printing a first edition of 5,000 copies of the "Sermon on the Mount" in the same language I am translating the Old Testament. This number has been printed, and were in a few days circulated. The London City Mission committee have now kindly ordered a second edition of 5,000 copies, for which they will pay.

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I am sure that the Lord has put this kind thought into the heart of Col. Senior, and I feel very thankful for his kindness. I most sincerely trust that other friends will follow his example; especially as I have been requested to try and get a million copies of this sermon published for free circulation. I am glad to state that I am now getting the Prophet Ezekiel set up in type and stereotyped, and I have all the rest of the prophets ready translated, but am unable to give them into the hands of the printers for want of funds.

One kind friend writes only this morning—"Did only British Christians realize that they are kinsmen after the flesh to the Jews, there would be no lack of interest in such a cause."

Again thanking you most heartily for the deep interest you are taking in helping to give the Bread of Life to our brethren of the House of Judah,

I am, yours faithfully in Jesus and Hope of Israel,

MARCUS S. BERGMANN.

Upton House, 222, Burdett-road, Bow, London, E.
July 1st, 1895.

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*To the Editor of the "Banner of Israel."*

SIR,—In an article on Oliver Wendall Holmes, a writer in *Harper's Monthly Magazine* of January, 1895, says: "A famous English graft on a wild native New England stock. . . . The fruit of the graft was in form and colour like that of the tree from which it was taken. Only there was another flavour. We do not very well understand the chemistry of the graft, but we seem to see that it acquires a certain vigour and a subtle pleasing essence from the vital native stock in which it is set. And if it turns out that the New England bough, the fruit of which has been for the gladness of the nations, was an old colonial graft, we shall still take leave to believe that its flavour, that which gave it charm and distinction, was derived from the wilding American tree. . . . In the New England mind in early days the vines of Martha's Vineyard were most fruitful with the graft of the Biblical grapes of Eschol. It was the classical learning on English soil that burst forth into the exquisite and vigorously English fruitage of the time of Elizabeth. The American experimenters who fancy that they can raise fruit out of American wildings ignore the universal experience of mankind. American fruit we have, certainly, and that distinct and individual, with a character of its own, but it is not a 'sport,' and it is in the lineal development from Eden down."

J. H. GRIFFITHS.

March 10th, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—We, the undersigned, have for a considerable time established the Australasian Anglo-Israel Association in Sydney, New South Wales, for the propagation of the knowledge of our national Identity with the House of Israel, or Joseph. We have been hard at work spreading the knowledge of the identification of our great Anglo-Saxon race with God's redeemed nation Israel for over fifteen years in various parts of the Australasian colonies. We earnestly appeal to you, our brother and co-worker in Christ, and through you to all the Anglo-Israel Associations in Great Britain, for assistance in books and pamphlets on the subject. We ask for Anglo-Israel books and pamphlets, so as to enable our Association to work in conjunction with your and all kindred associations in Great Britain. We have already purchased and distributed thousands of your and other Anglo-Israel authors' pamphlets, and many books. We are now short of Anglo-Israel books and pamplets, and we cannot get them in Sydney. Consequently our means of usefulness are considerably curtailed. On account of the hard times in Australia generally, and the dearth of money, we have no means to purchase Anglo-Israel literature, though we give our time and ability to the propagation of these truths. Please, then, send us some of this literature, books and pamphlets for sale and distribution, as soon as possible, and oblige Yours faithfully,

JOSEPH TUCKER, *Secretary.*

74, Yurong-street, Sydney, N.S.W.

## MR. GLADSTONE ON THE ENGLISH LANGUAGE.

FORWARDED BY C. P.

MR. GLADSTONE, at Hamburg, in reply to a toast given in excellent English by the Burgomaster of that town, expresses his opinion of the effect of the English language in the "formation of the human character," and says:—

"Sir Donald Currie, Burgomaster of Hamburg, Ladies, and Gentlemen,—I rise from my seat, not in virtue of an act of treachery, but I assure you of something very little short of it, for during the last twelve months I have been asserting, confidently and solemnly, to all my countrymen that my days of speaking in public were at an end. And, after all, ladies and gentlemen, everything must come to an end, and I think you will admit there is some fair and reasonable title for bringing operations of that kind to a conclusion after having been actively and incessantly pursued for a period of sixty-three years. (Cheers.) But it is impossible to resist the force of the motives which the distinguished head of the Municipality and State of Hamburg—(cheers)—brings to bear upon me in the address which he has delivered; and allow me, ladies and gentlemen, to say of that address, that there was one sentence in it which it was eminently necessary for that distinguished gentleman to include, and that was the sentence in which he modestly assured us that he was unaccustomed to speak in English. (Laughter.) I do assure him that, excepting on the ground of the strong confidence which I feel in every assertion made by him, I would not believe him. (Laughter and cheers.) In common with the rest of the company here who are enjoying Sir Donald Currie's hospitality, we have been exceedingly struck with the manner, degree, and extent in which the use of the English language has established itself among the educated classes of Hamburg. (Cheers.) Depend upon it, although this is a great convenience to us—(laughter)—for we might find ourselves in considerable difficulty if we were called upon to return thanks to you in German—(laughter)—it is much more than that. A language is not merely an accumulation of sounds, organised and arranged. It stands in close and intimate relation to the faculties of the human mind, to the emotions of the human heart, and to the formation of the human character. (Cheers.) And this most singular and striking possession by the educated classes of Hamburg of the English language, which they use in a manner leaving no scope at all for the critical faculty to bring it into question, is in my opinion not only a convenience, not only a gratification, it is an assurance and a pledge of a deep fraternal sentiment—(loud cheers)—lying in the mind and character of these great countries, and which, as it is founded upon ancestral origin, so, I trust, it may be the will of God that it shall continue through long and long generations as a great security for the peace and happiness of the world. (Loud cheers.) I believe that this speech of mine, which is founded entirely upon a breach of all the engagements I have entered into with my fellow-countrymen during the last twelve months—(laughter)—should now be brought to a conclusion, and I close it by offering my humble and hearty thanks to the distinguished representatives of the State and Municipality of Hamburg, and to yourself, Mr. Burgomaster, for the kindness which has been extended to me—a kindness which, I venture to say, will never fade from the recollection or memory of any one among us. (Loud and prolonged cheers.)

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GREAT BRITAIN AND THE ISLAND OF TRINIDAD.—Reuter's Agency confirms the statement in the *Daily Chronicle*, that the British Government has not abandoned its claim to the Island of Trinidad. The matter is still under discussion, and Her Majesty's Government is quite ready to consider the question with the Brazilian Government in a friendly spirit. The island is merely required for the purpose of landing a cable.

CARLYLE'S house, Chelsea, has been opened to the public as a museum of relics of the sage. The centenary of the birth of Carlyle will be celebrated in December.

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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 ELECTIONS.

THE extraordinary and unlooked-for results of the elections, as far as they have gone, seem greatly to surprise the nation. We write just as over three-fourths to four-fifths of the contests have been decided, and the net results, so far, give a working majority to Lord Salisbury of 108, instead of an adverse one in favour of the late Separatist Government of 28. The remaining elections, 160 in number, are not likely to alter the majority of the present Government unfavourably; but, on the contrary, they may add to the already large majority. We are glad that it should be so, and that, which ever side is declared the winner in the national contest, may have the bulk of the nation with it, and so give it a free hand to dispose of the vast amount of domestic and foreign business waiting final settlement.

We may take it for granted, therefore, that already the greater part of what is called the Radical programme is dead and buried, and will not be revived at all. Then we may be sure the Church will not be attacked or disestablished in Wales, or disendowed. The House of Lords will never be abolished, though it is likely, of course, to be improved as to its working machinery and constitution, where that machinery at present works badly. In regard to the Separatists' desire to detach Ireland from the Legislative Union with Great Britain, to end in the erection of an Irish independent state, that project, we may thank God, is dead too, and decently buried; the whole nation, including the "predominant partner," England, having declared once for all that it shall never be! Other minor matters which were afflicting us have been swept clean away, as with a besom, by the sovereign people! There shall be no interference in vested interests in the liquor trade without due and sufficient compensation to those whose trade is suppressed in the interests of national temperance. The representation will not be altered without due consideration of the whole system. In short, the cry of "Down with the Lords" and "Down with the Constitution," to be followed soon by the cry of "Down with the Throne," is altered already into "Down with the Radical Leaders." These have been dismissed by their various constituencies, and the names of Harcourt, Morley, Arnold Morley, Shaw-Lefevre, Leveson Gower, and John Hibbert, remind one how decided has been the answer of the people towards what is called "the Newcastle programme." The people will have none of it, and have told their late representatives that they shall no longer continue so, but that they mean to choose their leaders from the other camp!

We mention none of these things as matters of political glorification, but of thankfulness that God has, in response to His people's prayers, and in faithfulness to His promises to His friend Abraham "and his seed for ever," so arranged our matters that He has, by perfectly natural means, without revolution or political commotion, preserved the unity of the Empire at home, its prosperity, and—shall we say it—its enlargement whenever feasible, abroad; that He has forced our nation to refrain from its mad project of destroying the National Church of Israel by lopping off its chief member, the Established Church of Wales; and that He has withheld from our Parliaments the fulfilment of the intention entertained by some, that Ireland should be separated from Great Britain and constituted a separate and hostile nation, doomed to civil war between North and South Ireland, and finally to a war of re-conquest at the instance of the "predominant partner," the English people! This is the light in which Anglo-Israelites should look on the elections, and this is why they turn with thankfulness to the Lord for all His mercies to our country,—especially the one, the great and mighty one, which now demands our heartfelt gratitude and praise!

We have heard men deny the importance of this contest, and ask how it can affect such important enterprises as the Church Missions to the world at large, and why Christian men should trouble themselves about these matters pending at the elections, when far greater issues are at stake concern-

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ing the souls of perishing sinners throughout "the world lying in the wicked one"? We answer that, in the providence of God, the policy of this country, as it affects the outside world, greatly depends upon the character of the Government we elect to rule over the fortunes of God's people Israel. Do we long to bring the people of Uganda to Christ, and further His work in Central Africa and near the sources of the Nile? The late Government yielded, after long delay, to undertake the protectorate of Uganda and of the country between the Victoria Lake and the sea. But they refused, even to the last, to provide the money to build the railway from Mombasa to the Lake, whereby alone Uganda can be retained in the grasp of our nation, and the Missions safely prosecuted under the British flag! The present Government, strongly supported by the country, will be able to carry out the projected and promised railway, and to provide the money for the same, because the country has given its mandate that these things shall be done, and that the protectorates already proclaimed shall be effective, and not merely shams, never intended to be really taken in hand. The openings for Christian Missions in various directions are sure to increase under the present strong Government, and the avenues for extended commerce will certainly be enlarged, with Lord Salisbury at the helm and Mr. Chamberlain to see that the Colonial Empire has fair play and needful expansion.

The Government now inaugurated will, with their great majority, be able to support voluntary schools in some measure, and so encourage religious instruction which the Board do little more than tolerate. The new Government will be bound to maintain the naval and military power of the country, and so confer on our land the blessings of peace. We are much struck with the fact that God has interposed so remarkably just now to make our nation strong and united in the sight of the great military powers of the world; because thereby we may see how He means to preserve our country safe and in peace, while the terrors of the great earthquake "war woe" are devastating the nations of the earth, and inflicting upon them the vengeance of the Lord whose will they have defied. We expect that Lord Salisbury will place our Gates and colonial possessions in a condition of security as regards defence, and our navy in such power that the maritime and other nations of Europe will think twice before they provoke us to withstand them by war. On the whole, when the turmoil of the General Elections shall have passed over, we expect to see very much effected for the good of Israel, and we shall praise God accordingly, for His gracious interposition in favour of His people Israel.

## THE EXETER HALL CONFERENCE.

(*Continued from page* 333.)

THE Rev. J. Gosset-Tanner, who is the Hon. Secretary of the Prophecy Investigation Society, answered the Rev. Dr. Hanan and Dr. Aldersmith. He wishes to have a separate conference on a broader basis than the one convened to find out what the Scriptures mean by the name "Israel." We have actually come to that! The clergy, with the Old Testament and the New in their hands, cannot make out even yet what the Bible means by this name. As they cannot understand it at all, the reverend secretary desires to spiritualise the allegory in Gal. iv. 21—31. He allows "Jerusalem that now is" of ver. 25 to be a symbol of Mount Sinai—itself a symbol of the law—and Jerusalem which then was, to be "in bondage with her children," which children obviously were the Jews. He comes to the conclusion, therefore, that the earthly Jerusalem being in bondage, the "Jerusalem which is above, and free," as "the mother of us all," must be the Gospel Church, but cannot be a nation. "All who belong to the free, the heavenly Jerusalem must be spiritual, enlightened Christians." "It is the Gospel Church," he adds, "which has many children, and it is by faith alone that the blessing of Abraham comes on the Gentiles through Jesus Christ, and it is thus that they receive 'the promise of the Spirit,' and not any mere temporal blessing (Gal. iii. 14)." Such is Mr. Gosset-Tanner's mode of escape out of the difficulty he makes for himself. But he refuses to acknowledge that the Jews being representatives of the law of Mount Sinai, of Agar, and of the children of Jerusalem in bondage, in St. Paul's day, he must have pointed (as the contrast to the Jews in bondage) to himself and to the Christian Galatians, as Jerusalem the free, when he expressly said in ver. 28, "Now we brethren, as Isaac was, are the children of promise."

The Galatians were of the Keltic or Gaulite remnant of the House of Joseph, as the epistle itself shows, and St. Paul was of the tribe of Benjamin, which was also one of the tribes of the House of Joseph (Rom. xi. 1, R.V; 2 Sam. ii. 8, 9, xix. 16—20).

Consistency requires that, if one part of the allegory referred to the Jews, the second must also refer to the other House to which Paul and the Galatians belonged—namely, the House of Joseph. Besides, Mr. Gosset-Tanner does not reflect that Hosea i. 10 actually gives to the House of Israel (that is, to Joseph) the title, God-conferred, of "the sons of the living God," which is a name confirming their spiritual condition, as "enlightened Christians and the Gospel Church, which has many children living by faith, through whom the blessing of Abraham comes on the Gentiles through Jesus Christ," as "the promise of the Spirit."

St. Paul quoted Isa. liv. 1 as having reference to the Jerusalem which is above, the free, and the mother of us all. That desolate one, according to Isaiah's inspired prophecy, was to "inherit the Gentiles" and make the desolate cities to be inhabited. It was to enlarge the place of its tent and stretch forth the curtains of its habitations, to spare not, but lengthen its cords and strengthen its stakes—to do, in fact, what the British are doing, and so to become a colonising, growing power among the Gentiles, having more children or subjects than the married wife, who again represents the Jews.

Mr. Gosset-Tanner did not venture to go into all these particulars which St. Paul and Isaiah freely dealt with, but merely declares on his own *ipsi dixit* that he must be right and the speakers on our side in error. It is very remarkable that, in referring to his allegory, St. Paul appealed to the selection of Isaac, the chosen son of Abraham, born of the free woman Sarah, as the type of "the children of promise." Now, "the seed was to be called in Isaac" (Gen. xxi. 12), and the "Isaac-suna" are the "Saxon" race, by whose instrumentality the Lord has been for long, carrying on and will yet for the future, too, carry on His purposes of grace towards the other nations of the earth, according to His promises to the two sons of Joseph (named "Israel"), Ephraim and Manasseh (Gen. xlviii. 15, 16; Isa. xxvii. 6; Matt. xxi. 43).

At the commencement of his speech, the Rev. Gosset-Tanner said that he objected "very strongly" to a distinction being drawn between "the House of Israel" and

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"Israel." We hardly think the reverend speaker understood what the Scriptures say as to these names. Israel is a title applied to Jacob—to the Ten Tribes, the Two Tribes, and the Twelve. The context alone can decide how the name is to be understood. The words "House of Israel" are applied as their name, to the "House of Judah" almost everywhere (with exceptions) in the prophecy of Ezekiel, but it is the name given to the House of Joseph or the Ten Tribes almost always in the prophecies of Isaiah and Jeremiah. This definition has always been accepted by our "British-Israel people," and we have fully admitted that a rigid distinction between the terms cannot be maintained. It remains true, however, and cannot be denied that the Scriptures—the Old and New Testaments alike—speak of the Ten Tribes from the days of Jeroboam downwards, sometimes as Joseph, sometimes as Isaac, as the House of Joseph or as that of Isaac, as Israel and the House of Israel, as Ephraim and as the seed of Ephraim. Our opponents must admit this, because the facts stare them in the face throughout the whole Bible. They must use their discretion and judgment, however, as we have to do, to distinguish the Houses of Joseph and Judah, from the contexts of the passages where the words occur. But, however men may resist the truth, the fact remains that, as the Jews are present with us to-day fulfilling their prophecies, so must the House of Joseph be in evidence somewhere; and wherever they are, they must be known by the Hebrew birthright which they are enjoying now. Struggle as they will against this glorious, tremendous truth, our opponents will have to acknowledge that the House of Joseph or Ephraim must be fulfilling its prophecies as the Jews are fulfilling theirs, and the sooner the Rev. Gosset-Tanner admits that, the more comfort he will feel in contemplating the faithfulness of the Lord Jesus Christ (Rom. xv. 8), and the happier he will be as a British subject and as a shepherd of the Lord's flock in this favoured land. To the Lord, however, must be all the praise.

## SOMETHING THAT SOMEBODY WANTS TO KNOW.

By J. Thomson.

### Hebrew Stones Discovered in the United States.

A regular correspondent of the *Jewish Chronicle*, writing in 1863, says, "I must confess that until last year I myself ridiculed the idea that there could ever have existed the slightest connection between the (American) Indians and the Jews. Last year, however, I read several paragraphs in this paper (*i.e.*, the *Jewish Chronicle*) which considerably shook my opinion. These paragraphs detailed the results of certain excavations made at Newark, Ohio, U.S. At the bottom of certain mounds, which bore all the characteristics of great antiquity, and of not having been disturbed before, were found two stones on which the Ten Commandments in Hebrew were inscribed. When the stones were first brought to light, antiquarians called out, 'A fraud! a fraud!' and some went even so far as to charge the excavator himself with a gross attempt at imposition. But other excavations were made by other antiquarians of the highest respectability, and that under circumstances which precluded the possibility of a fraud, and the authenticity of the treasure trove could no longer be doubted. Facts are stubborn things. They can be neither laughed, nor sneered away. They have, on reasonable grounds, to be accounted for. There are the stones, and the inscriptions. How did they come at the bottom of deep pits? They must have been deposited there. Then by whom? Evidently not by Christians, who only very lately, may be in our own days, penetrated into the wilderness of the far west; and, for the same reason, not by modern Jews. Then it must have been done by ancient Jews, who, consequently, must have found their way to the aborigines. The conclusion therefore is, supposing that the Indians are aborigines, there must have anciently existed some connection between them and the Jews. The determination of the nature of this connection must depend upon further evidence, which, in the course of time, may come forward.

Mr. Wyrick is the name of the discoverer of these interesting relics: and in corroboration of the above views, it may be added that the American journal, entitled the *Israelite*, has, since he wrote, announced that the "New York Ethnographical Society (the highest authority in North America) has pronounced both the stones, found by Mr. Wyrick in the mound near Newark, to be genuine relics of an antiquity far anterior to the time of Columbus, and have offered to purchase both stones." *

This account of these relics naturally roused in us a desire to learn more of their history, if it were possible, so we wrote in or about September, 1886, to the publisher of the *Jewish Chronicle*, but they could give me no further information, than that their correspondent who sent the paragraphs had always been dependable; but a period of nearly 24 years naturally made a difference, and they were sorry they could give us no further information. We then wrote to the Secretary of the New York Ethnological Society; but after waiting for a reply, we at length received our own letter (covered with New York postmarks) back again, with the information "cannot be found." We then wrote to our thorough-paced Anglo-Israelite, Dr. Wilde, of Toronto, formerly of Brooklyn, asking him the same queries,—if he could tell anything about them; and if they still existed, where they could be seen, or a description of them be obtained. In due time, the worthy Doctor replied. He was sorry he could give me no information: he would like to know himself, but could only plead greater ignorance than we, never having heard of them before.

We have got no further in our quest. Years keep rolling by, and antiques get scattered, and destroyed through ignorance, or not being kept in a public building or museum. We now, therefore, send these queries on the wings of the Banner; hoping, almost against hope, that some further information may yet be obtained by some one interested in such matters.

## STRAY THOUGHTS AND GLEANINGS.

By L. P.

If any of Abraham's companions had knowledge of God's promises to His loved servant, and dared to speak to him on the subject, which we have no reason to suppose they did not, I venture to think the wrath of the patriarch would have waxed fierce had it been suggested that those promises would never be fulfilled; that it would be a weakness to trust in them; and that if ever there were a people who would be innumerable as the stars in heaven, they would certainly be of some other family than Abraham's, that Sarah might be the mother of a nation, not of nations (Gen. xvii. 16). That as God knew it would not come to pass,

* See *The Church of England Magazine* for March, 1863, p. 151.

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though He promised it should be so, He was only deceiving His "friend" (James ii. 23).

It seems almost blasphemous to write such imaginings, yet what are they but the counterpart of the reasoning of those who oppose our Identity belief, argue that another people was substituted for the descendants of Abraham, Isaac, and Jacob, thus making the "everlasting covenant" (Gen. xvii. 7 and 19) of none effect.

Was God mocking His faithful servant, intentionally deceiving him with false hopes, knowing that what He said *should* be would *not* be?

***

I was lately stopping near a group who surrounded a park preacher when he gave out the first verse of a hymn, expressive, I think, of faith in, and love for, our Saviour. Then he paused, and addressing his choir, asked, "Do you know that? Do you really feel it? For if not, don't sing it and lie to God." I thought of that warning as I listened the following Sunday to the chanting of what is now very commonly to be heard in the morning service. The selection, namely, from Luke i. 68 (R.V.) in lieu of Psa. c. I asked myself how can we, without "lying to God," repeat these verses, if we do not believe we are the seed of Abraham—especially the following ones:—

"We bless the Lord God of Israel: for He hath visited and redeemed His people;
And hath raised up a mighty salvation for us: in the house of His servant David;
That we should be saved from our enemies: and from the hand of all that hate us;
To perform the mercy promised to our forefather Abraham: that He would give us;
That we being delivered out of the hand of our enemies: might serve Him without fear;
Through the tender mercy of our God: whereby the day-spring from on high hath visited us;
To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace?"

When the words were first spoken, we, Israel, were indeed sitting in darkness and the shadow of death; but Christian light was at hand, and now birthright light is bursting through the veiling clouds; yet men draw down the blinds of prejudice and indifference and say we see it not! and sing the songs of Israel believing they are Gentiles!

***

In the "Life of Miss F. Cobbe," written by herself, she says: "I was at a later time much interested in seeing many of my articles translated into French . . . and to note how little it is possible to render the real feeling of such words as those with which our tongue supplies us by those of that language. At a still later period, when I edited the *Zoophite*, I was perpetually disappointed by the failures of the best translators I could engage to render my meaning. Among the things for which to be thankful in life, I think we English ought to assign no small place to our inheritance of that grand legacy of our forefathers the English language."

***

"Charles Parnell," says Miss Cobbe, "was very far from being a representative Irishman. He was of purely English extraction, and even in the female line had no drop of Irish blood . . . In short, like other supposed illustrious Irishmen, Burke, Gratton, Goldsmith, and Wellington, Mr. Parnell was only one example more of the supremacy of the Anglo-Saxon intellect in every land of its adoption."

***

The following is an extract from *All the Word*, for July: referring to *Stuttgart* it says, "Here is one of the oldest and most aristocratic of illustrated papers . . . It speaks of it [the Salvation Army] as one of the wonders of the times;" and among much that is complimentary of its methods and work, gives the following striking sentence: "If the Salvationists had rendered mankind and civilization no other service than to have shown what astounding abilities and inexhaustible powers of usefulness are to be found in women, they would by this alone have earned the gratitude of the world."

"The Lord giveth the word. The women that publish the tidings are a great host" (Psa. lxviii. 11 (R.V.).

From whence did this company spring? Even from Israel's Isle of the West.

## RANDOM SHAFTS.

A couple of months ago I remarked upon the close resemblance between prophetic language regarding Israel and the phraseology of to-day about the British realm. Examples of this correspondence are common enough, and in some cases the expressions are so oft repeated that they have become rather hackneyed. But the Countess of Jersey has made an allusion which appears to be thoroughly original, —outside of Isaiah. The prophet represents Israel as looking with astonishment at the increase of her children, *i.e.*, her population, and asking "Who hath begotten me these?" The Countess of Jersey has fallen into the same line of thought and put the same question. A few years since, when the Earl was Governor of New South Wales, she wrote a piece of poetry on the race which has "won from the haunt of the savage and beast the pasture, the grain, and the gold," and in it are the lines :—

"What mothers have borne, and what fathers begot
The sons who to empire lay claim?"

If this was not borrowed from Isaiah, it is a very striking parallelism; but, whether it was borrowed or not, Israel had to say it—and has said it.

***

People who assert with matchless confidence that there are no Hebrew indications in our manners and customs might learn a lesson from the boyhood of Mr. Laing, author of "Modern Origins." Once upon a time, before the inroad of railways and telegraphs and similar signs of the "march of intellect," Beltane was almost a national institution. Its rites were observed from end to end of the island, but perhaps not one person in a thousand was conscious of its Israelitish hue. They were no wiser than Mr. Laing was in his infancy. "The last traces of the feast of the summer solstice are still lingering in the remote parts of Scotland and Ireland, in the bel-fires which, when I was young, were lighted on midsummer night, on the highest hills of Orkney and Shetland. As a boy I have rushed with my playmates through the smoke of those bon-fires without a suspicion that we were repeating the homage paid to Baal in the Valley of Hinnom" (p. 161).

***

But Ultima Thule is not the only district in which these practices survived, nor need we go back half a century to

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meet with them. Every year, for instance, bel-fires are lit in the North of England, and village youths commit their annual pranks in blissful ignorance of the signification of their actions, although their ignorance is no greater than that of the octogenarian bystanders who watch the scene. This unwitting worship of Baal is a typical matter, and has more importance than is seen on the surface. It is a trifle in itself, but trifles may be used to discover the direction of the wind or the tide. If the inhabitants of this moderately intelligent country can sink into Baalism "without a suspicion," it is possible that we may be doing many things, and enjoying many things, without a suspicion of the source from whence they spring. Consequently, it would be safer for our critics to postpone their conclusion that British customs are anti-Israelitish until they have made a deeper study of them than hitherto.

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Of all Jacob's predictions concerning his sons, none are plainer than those which relate to Levi and Simeon. "I will divide them in Jacob, and scatter them in Israel." We know how this was fulfilled by Levi, that tribe being distributed throughout the nation as priests. But it is not so easy to discern in what way Simeon accomplished the decree. The Bible tells us nothing of any Simeonite dispersion. According to the *Jerusalem Targum*, the Jews have a tradition that the curse resting on Simeon was (as with Levi) turned into a blessing, and that multitudes of his posterity were dispersed among the various tribes in the shape of teachers. In fact, to such an extent was this so that the Hebrews reckoned every poor scribe and schoolmaster a Simeonite.

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This may be true, or the tradition may have been invented to supply a "felt want." But as the development of the other prophecies contained in Gen. xlix. cannot be limited to the Old Testament economy, we are led to suppose that Simeon's destined scattering will have its completion during the present age. Is there, then, any branch of the British family which answers to the description of Simeon? It seems to me that the Cymro-Celtic section does, for it is both "divided" and "scattered." Portions of it are in Cornwall, in Wales, in Ireland, and in the western islands and highlands of Scotland; besides which, numbers of that stock have left their native heath and settled down in all parts of the kingdom. Hence, while it would not be discreet to assume that the Cymro-Celts are wholly Simeonite, there is ground for believing that Simeon is with the Cymro-Celts.

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The late Dr. Dale, of Birmingham, is an illustration of what the Church considers a "profound thinker" and "great teacher." That he was an able divine is indisputable, and I would not detract from his fame even if I could. No doubt he was a faithful pastor, a genuine Christian, and a powerful preacher. Neither is it to be denied that he was a profound thinker, for it must have taken the profoundest of thought to devise the interpretations of Scripture which he propounded. But when it is held that he was a "great teacher," it only brings into relief the essential hollowness of what is called teaching. A year or so ago Dr. Dale delivered the anniversary sermon for the London Missionary Society, which we may select as a specimen of his methods, and not of his alone, but of popular theologians in general. His text was Isa. xix. 23—25, which foretells that there shall be a highway from Egypt to Assyria, and that Israel shall be the third with Egypt and Assyria, "whom the Lord shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance."

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It will be noticed that the passage is strongly geographical, and we might imagine that it would defy the allegorical style of commentary. But that is where the doctor's ingenuity comes in. He declared that the prophecy was like numerous prophecies: that it was not exactly a prediction, but that it embodied the truth. Its meaning was that all the Gentiles would eventually serve God. Egypt and Assyria had perished—perished in their heathenism, and could not be nationally blessed; but in spirit the prophecy was true. What amazing exposition is this, that a spiritual truth can be built on a literal lie. I do not profess to be a "profound thinker," and probably my lack of profundity is responsible for the folly in which I am indulging. But it occurs to me that if Isaiah had wished to say that the Gentiles were going to be converted, he could have done so. It would have been just as light a task. And he would thus have avoided the misleading references to Egypt and Assyria, highways and thirds. Prophecy is frequently obscure, but is it intended for a delusion and a snare? JOHN SHOOTINGHAM.

## OUR SPECIAL WORK.

By E. M. RUSH.

LAST month I was wishing to give some fresh thought as to why *conscious* British-Israelites should be actively at work, but this had to be passed on to the present month. Now, first I would ask my readers to consider the present aspect of mission work throughout the Christian World. Never before has there been so much earnest effort put forth, in the aggregate, as is now apparent, on behalf of missions. And perhaps never before was there an expectation so widely evident that the End of this Dispensation must be at hand. How many there are who teach that our Lord should be looked for now, even at any hour, to gather His people and commence His glorious reign. Not a few British-Israelites have an apparently truer expectation as they watch more closely the signs that must, according to various declarations of Scripture, herald the Second Advent of our Messiah. They see clearly, that prophecy concerning Israel as well as Judah has yet to be fulfilled, but many calculations of prophetical times point doubtless truly to the present being the *beginning of the end*. A return of *Jews* to the Holy Land is not the only indication to be looked for as *proof* that the actual time, so earnestly longed for, is imminent. The "day of the Lord," we may surely consider, is at hand, but how much does Scripture shew us to be compressed into that one day! It seems reasonable indeed to think, as some writers conclude, that one thousand years were none too long to count for that day.

Another dream seems to be in the mind of many an ardent mission worker, aye, indeed a lovely vision with sweet hope aiding to conjure and to colour it. A vision of the heathen nations quickly Christianized by a native pastorate, through instruction by our missionaries, who shall lead their people to accept with willing and true devotion the King of kings. But how few there are who realize the awful fact that already amongst our much hoped for converts there is a growing proportion of *lapsed* Christians, and that this is filling the hearts of true native Christians with dismay. To this must be added the view we have of others reared in Buddhism, who, living in contact with our civilization, and of our, too often, nominal Christianity only, have forsaken their old religion, and will have none of the true, but glorying in their absolute unbelief, they adopt a badge to proclaim it. Does not this afford good ground for thinking that it must be a false

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idea to expect the heathen nations to be reclaimed quickly and truly in heart, to serve the Lord? Are they more likely to succeed far better than Israel, who through all the long past ages, since their special selection to serve God and witness for Him, have continually fallen from the standard they should have venerated and rejoiced in? Is it not more likely that the heathen, ere they will be reclaimed, will have to submit to a long period of probation *after* being instructed in the Way of the Lord? Will they not nationaliy, as well as individually, have to pass through Satan's times of temptations even as the Hebrews have done? Else what meaning can be put upon Zech. xiv., the latter half of which displays the disobedience that must still be looked for amongst other peoples *after* our Redeemer has come to Zion?

Is it not reasonable to expect, that as the heathen become educated, and imbued with what is termed civilization, while taught Christianity by *many different sects*, as well as by the Church of England (imperfection as yet stamping the example of us all), they in turn, as we have done, will rise at first but to do little more than split upon the rocks of error and self-will, and too often lapse into indifference, or positive unbelief? As anticipated by some students of God's Word, I think it may well be concluded that it will be the work of the "chosen people"—united Israel and Judah, with all others who are saved by faith in Jesus Christ—to evangelize the world for Him *after* His advent, and under manifestly new conditions, because then working with pure hearts and minds in the new and glorious body given to them.

But now we are concerned with the present. What have we to do now? I speak of British-Israelites. Missions are formed, missionaries are instructed to preach Christ for the salvation of souls—an individual benefit. Right, true, and necessary enough. But British-Israelites know something more, and surely it is for us to be continually up and doing with grave purpose, strong effort, and constant prayer, to teach our mission workers the wider, deeper, higher "Gospel of the Kingdom" (Matt. xxiv. 14), which our Lord gave to His people to preach, *before* the end should come. Shall we allow others to be content with the half-measure, that certainly concerns our own souls, and not proclaim earnestly and faithfully the whole? That entire "Gospel," which Scripture shews includes the knowledge of the literal kingdom to come, and which has the glory of Jehovah for its foundation and highest aim, that same aim and end which our Redeemer, had and accomplished when He laid down His life for the salvation of the world, and the final overthrow of Satan, all for the Glory of God.

As our God has been faithful to His promises, as the Son has been faithful to glorify the Father, so let us try to be faithful to shew forth the light now shed upon us, trusting not in ourselves nor in our own work, but seeking help and guidance by the Holy Spirit of God that we may truly glorify the triune God.

Westgate-on-Sea, July, 1895.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received by the Hon. Treasurer, Miss M. A. Fitzpatrick, 4, Westgate-road, Westgate-on-Sea, and by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, the London and County Banking Company, Margate.

## DEMOCRATIC SOCIETIES.

"HINDMARSH DEMOCRATIC ASSOCIATION.—Mr. R. H. Simons, of Echunga, lectured as above, last Sunday evening, on 'The Origin and Destiny of the British Nation.' Mr. F. J. Hourigan, M.P., occupied the chair. There was a fair attendance. The lecturer dealt with the present European outlook. Then, referring to the various nations and cities of past ages, he said it was only natural that we should often ask ourselves the great questions: What is our destiny? Are we destined to disappear from the proud position we hold to-day and become a wreck, as have the great Governments of past ages? With a view to answer these questions, he had gone back on history some four thousand years, and found our origin as a nation centred in a Chaldean fire-worshipper, and, by the help of the various histories, our nation could be distinctly traced even to the present day. Taking up the dream of the Babylonian king, Nebuchadnezzar, the various portions of the figure in their relations to the Babylonian, Medo-Persian, Grecian, and Roman kingdoms were dealt with, also the division of the Roman kingdom into ten distinct parts under the Huns, Ostrogoths, Vesigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Lombards, and Anglo-Saxons, showing that we, as a nation, can be no other than the Stone Kingdom, the Fifth Monarchy, which is destined to be such a mighty factor in the uplift of humanity and in the spread of peace, good-will, and freedom throughout the world. He dealt with the Coronation Stone in Westminster Abbey, upon which royalty has been crowned for the last 2,450 years; the earliest known English history, and its relation to Bible prophecies; the various peoples who dwelt in Great Britain and Ireland, Tara; the Roman occupation of Great Britain and its benefits to us now, closing with a reference to the Queen and her genealogy from Guelph, Prince of the Scyrii, A.D. 476, in a direct line to the present day. Questions were asked and friendly criticism indulged in, and the meeting was brought to a close by a hearty vote of thanks to the lecturer."

The above appeared in the *Weekly Herald* of Adelaide, South Australia, Nov. 16, 1894.

## Reviews.

*The Twelve Tribes.* By M. J., author of "The Indentification of the Turks with the Assyrians." Robert Banks & Son, Racquet-court, Fleet-street, E.C., London.

THE author of the above booklet of 48 pages wishes for some notice in the BANNER, well aware, we suppose, that that notice cannot be favourable. We cannot regard with patience the efforts of those who profess to believe in Our Identity, and yet do their very best to bring the subject into contempt by going directly in the face of the Scriptures and facts. The Rev. Robert Douglas maintains what is called the Christain-Israel theory, which claims for the Protestant Christian nations of Europe identity with several of the tribes of the House of Israel, making Protestant Christianity the evidence of Israelite nationality. We regard his view of the subject with no favour, and have often shown its errors. M. J. goes, however, to a lower depth of absurdity and departure from Scriptural truth. For races who are supposed to represent the Ten Lost Tribes are, according to the author (besides the British or Anglo-Saxons), several peoples widely severed from each other, some of them pure heathen or Mohammedans by religion, now diverse in colour and race, as, for instance, the Japanese, the Malagasies, the Uganda Africans, the Cossacks, and the Afghans, with the Mormons of America! It is ridiculous to publish such crude, groundless fancies, and gravely to ask for a review of them in a journal whose opinions are well-known wherever the subject is discussed.

The reader may judge of the character of this volume when we indicate the "author's guesses" as to the modern representatives of the Ten Tribes. They are apportioned thus, throughout the world, according to M. J.:—

Ephraim are the English.
Manasseh are the Americans.
Reuben are the Japanese.
Simeon are the Welsh and men of Cumberland.
Levi are among the ministers of our National Church.
Judah are the modern Jews and the Waldenses.
Zebulun are the Scandinavians.

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Issachar are the Russian Cossacks.
Dan are the Afghans and the Mormons.
Gad are the Hovas of Madagascar.
Asher are the people of Uganda.
Naphtali are the Abyssinians and the Mexican Aztecs.
Benjamin are the Scotch.

This wonderful list is certainly an advance on all previous attempts to identify and localise the tribes! The imagination which can make the Afghans and Mormons to be Israelites and one as to race, and the modern Abyssinians to be identical with the Aztecs, now vanished as a people, is to be regarded with much astonishment. We must do our author the justice, however, to say that no attempt at proof is offered for these wild guesses. The various assertions are made tentatively and hesitatingly. No effort is made to reconcile the palpable absurdity of alleging, for example, that the Hovas are Israelites, of the Tribe of Gad, too! To show that we do M. J. no injustice, we quote the paragraph on "Gad" (p. 29), thus:—

"Gad was the firstborn of Zilpah, Leah's handmaid; of whom Jacob said, 'A troop shall overcome him, but he shall overcome at the last.' There is evidence to lead us to believe that the Hovas—the ruling race in Madagascar—are of Israel; and these words of Jacob identify them with Gad. For, at this present time, they have to pay an unjust tribute to France, and French troops occupy their coast, tyrannising over them as far as they can. But there is a promise to Gad: 'They shall overcome at the last.' The words of Moses concerning Gad seem to allude not so much to Gad himself as to his deliverer. 'Blessed be he that enlargeth Gad; he dwelleth as a lion, and teareth the arm with the crown of the head.' And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated, and he came with the heads of the people: he executed the justice of the Lord, and His judgment with Israel."

Such is M. J.'s proof that the Hovas are Gad. Our author prophesies from prophecy, "without knowing"; always a dangerous thing, and his oracular style makes it doubtful who is going to deliver the Hovas from the power of the French troops. There is much more of the same kind as this, and, to our mind, the whole is very unsatisfactory, and unworthy of a student of the history of the House of Israel, as conveyed to us in the prophecies. In those prophecies, if there is one thing which is clear, it is that in the time prior to the restoration, Ephraim and the tribes of Israel are "companions" and "fellows," as Ezek. xxxvii. 16 and 19 (R.V.) tells us; also that they then are in separation, as a body, from Judah, just before those events take place which unite the two Houses, and lead to their triumphant return to the Holy Land. Hosea i. 11 is to the same effect. Isaiah regards the Ten Tribes as a maritime nation restoring the Jews to the land, and bringing them as a present to the Lord (Isa. xviii. 1, 7, R.V.). In Zech. x. 6—9, R.V., there are but two Houses named, that is, "Ephraim," standing for "the House of Joseph," or the Ten Tribes"; and "the House of Judah," known now as the Jews. In all this there is no such extravagant idea as that now put forth, very unadvisedly, by M. J., that Ephraim-Israel, or the Ten-tribed "House of Joseph," are represented by peoples of different races, origins, and colours, located under various forms of government, in diverse regions of the earth; some Mohammedans, like the Afghans; others pure heathen, like the Japanese, and Buganda of Uganda; others Christians of such different countries, characters, types, and races, as the Hovas, the Abyssinians, the Cossacks, the Mormons, and the Scotch! We are sorry that so weak and useless a book has been put forward by a writer on our side. We certainly cannot recommend it to the readers of the BANNER, or to others, as it tends to bring ridicule on what we know to be a very reasonable and comforting belief, which has for its support the Word of God written, and the events of the present day corroborating it.

*The Great Pyramid, a Scientific Witness to the Common Authorship of Nature and the Bible.* By H. de St. Dalmas. Third edition. Robert Banks & Son, London. Price One Shilling.

WE welcome the appearance of this new edition of an old acquaintance, whose second edition will be found reviewed in the BANNER for July 15th, 1885. We may commence by repeating what was then expressed by us—viz., that the work derives especial interest from the fact that the author, more favoured than many Pyramid pamphleteers, has had the advantage of personally visiting the Pyramids in March, 1880; and since he now further informs us that he has been a student of the Great Pyramid and its teachings for about 20 years, our readers may look for some interesting matter in his 88 pages, and will not be disappointed, especially as the work, as in the former edition, follows closely the narrative of Piazzi Smyth's labours and deductions, together with those of other writers, right down to, and including, our own New Year's Number for 1895. We need not, therefore, further comment upon this portion of the essay, which differs from the former edition only in being considerably extended in length, and much improved by the addition of about 15 diagrams and illustrations, several of which our friend has paid us the compliment of adapting from our own New Year's supplement aforesaid, so that the book has become quite attractive in appearance, and should find many readers among Pyramid inquirers, who have not yet made up their minds to study the larger volumes, or wade through our own pages for the past 19 years.

This edition is enriched by several appendices, one of which treats of the Lost Tribes of Israel and the Anglo-Saxons, and will be found, we believe, to be a fair and succinct sketch of the main facts in the argument for our Anglo-Israel Identity, commencing appropriately enough with the similarity of the measures used by the ancient Hebrews and the modern Britons, and proceeding through the usual historical, scriptural, and prophetical proofs, not omitting the union of the two sticks of Ezekiel, which Mr. de St. Dalmas evidently holds with us to be prefigured by the British yard, in union with the sacred Israelite cubit, which forms the surface of the Great Step, at the latter end of the Grand Gallery; and concluding with two items of information, not generally known, as touching the beneficial spread of our "pure" language—viz., that the *Indian* "National Congress" conducts its proceedings in English, and that the treaty of peace between Japan and China was drawn up in English. And he adds, for the consideration of *cui bono* inquirers:—"Though this truth is not the Gospel, and its reception does not convey salvation, and though the Christian has higher privileges than Jew or Israelite, yet we may rejoice in the fulfilment of God's promises, and His blessing on our nation."

Our author has much to say upon Great Pyramid and Bible chronology—past, present, and future,—which is open, probably, to much dispute between those who prefer the Septuagint translation, and those who stand by the Authorised Version of the Scriptures, and between those who like Piazzi Smyth and ourselves, favour what may be termed the *Alpha Draconis* era for the foundation of the Great Pyramid, 2170 B.C., and those, who like the Rev. W. B. Galloway, in "The Chain of Ages," appear to favour a later date. With regard to future chronology, we are disposed to think that the friend of whom the author writes (page 65), as an Indian military officer, exactly hits the nail on the head when he shows *nine different ways* (we know already of six) of measuring this Grand Gallery, and he says that this confirms his faith in the prophetic character of the Great Pyramid, because it seems, like the Bible, to conceal the *precise* date of the end, "For of that day and hour knoweth no man"; whilst there are indications in both of the approximate period and "signs of the times," that that day should not overtake us unawares.

Mr. de St. Dalmas does not fail to note what has been previously observed in these pages, that the Great Pyramid,

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like the Holy Bible, makes the mystery of the incarnation the central point, pivot, or focus of its system of passages or teaching respectively; and he ably sums up his argument in true pyramidal fashion in the following five points, which he claims to have firmly established, and which we take the liberty of quoting *in extenso*:—

"1. That the Great Pyramid holds a *unique position* among the pyramids of Egypt, and that the failure in the other pyramids to reproduce the wisdom exhibited in the first and oldest of all, makes this wisdom even more conspicuous than if there were no other pyramids at all.

"2. The absence of all marks of design and intelligence in the *later* pyramids (in which we should naturally expect progress instead of deterioration) shows that the knowledge exhibited in the first was not the possession or attainment of the wise and great of that age, but must have been communicated by superhuman intelligence.

"3. That this revelation in stone—corresponding so closely with the written revelation in the Bible on the one hand, and with the revelation in Nature on the other, as interpreted by the leading astronomers and men of science at the present day—declares that in them both (*i.e.*, in the Bible and in nature) we have the word and the work of the same Divine author.

"4. That the manifest purpose in nature, as well as in the Bible, is to reveal to us that Divine author of them both, that the creature may know the great Creator who is before and above all science. 'Known unto God are all His works from the beginning of the world.'

"5. That the central position given to the birth and death of our Lord Jesus Christ in the Great Pyramid, as in the Bible, shows us that in the mind of God that is the *central event* in regard to human history and the whole universe, 'for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist.'

"And surely the central object of our lives should be to know Him who is the great Revelation and Revealer, 'the image of the invisible God.' 'In whom we have redemption through His blood, even the forgiveness of sins.'

"In a word, the Great Pyramid seems to be a monument and witness to the Lord Jesus Christ Himself, telling us of the past appearing of the grace of God bringing salvation at His first advent, and of the future appearing of the glory of God in His second advent for which we look. 'Amen. Even so, come, Lord Jesus.'"

## Correspondence.

### AMOS IX. 11, 12; ACTS XV. 16, 17.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—I must thank H. S. H. for his exposition of Amos ix. 11, 12; Acts xv. 16, 17, and for the additional light he has thrown on the meaning of those texts. It will be seen that his rendering of "are called" varies a little from that of Mr. Carlyon, for while he holds that the tense of "are called" is, in the original, strictly limited to the past, Mr. Carlyon states that the words indicate a past act with a continuing effect. But this slight difference of opinion—a difference which is natural and allowable under the circumstances—does not touch the point I introduced in my first letter. Because if the passages allude at all to a past event they cannot apply to racial Gentiles, for the most inveterate spiritualizer would hardly contend that the Gentiles were called by God's name of Israel, or "called" in any sense whatever, during the Mosaic dispensation.

I am, dear sir, yours faithfully,

J. G. TAYLOR.

Newcastle, July 18th, 1895.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—I was recently looking over "Bell's Standard Elocutionist" and "A Thousand and One Gems," and was much struck with the grandeur of the accompanying poems, and the truly patriotic and prophetic spirit which inspired their authors. I have copied "England's Message to America," "America to Great Britain," "The American Flag," and "Ye Mariners of England" for publication in the BANNER OF ISRAEL, as they most graphically set forth some of the glorious truths which are maintained by the advocates of the Identity of the Anglo-Saxon race and the Lost Ten Tribes of Israel, such as maritime supremacy, the future re-union of Great Britain and America, and the ultimate possession of the globe by these two nations when united with each other and their brethren the Jews.

I herewith forward a leaf from the *New York Herald* of April 28, 1895, in which appears part of the music of the "New Cantata on the American Flag," and extracts from "Drake's Famous Poem," as I think it will interest you to look over it at your leisure. I also give you an extract from a letter I received from a clergyman of the Church of Ireland, a B.D. and a learned man, to whom I sent some literature on the Identity in May last:—

[EXTRACT.]

"Kilmanagh Rectory, Callan, Co. Kilkenny,
"May 20, 1895.

"Dear Sir,—I am very much obliged to you indeed for your kind letter, and for the papers you sent me.

° ° ° ° °

"I have read the BANNER OF ISRAEL. I think, to say the least of it, that its circulation would be of very great service, even apart from the Identity theory; teaching the greatness of our responsibility with regard to evangelizing the world. The English language is certainly of Hebrew construction (the formation of every sentence is quite similar), and is likely to become the language of the world, eighteen millions of Hindustanis finding it necessary to speak it. 'The things that have taken place have (certainly) fallen out unto the furtherance of the Gospel.'

"The subject suggested to me my sermon on the 12th—viz., 'A little cloud out of the sea like a man's hand.' We can plainly see the hand of God overruling all things for His own good and wise purposes. Why did He allow 300 Spartans to keep the Pass against the many thousands of Persians at Thermophylae, or give the victory to the boats of Greeks over the thousand sail of Xerxes at Salamis? Plainly because it was not the Divine will that the despotic East should overrule the West and trample down its love of freedom. 'God shall enlarge Japheth, and he shall dwell in the tents of Shem.'

"My good friend Mr. Budds and myself are greatly interested in archæological progress, especially the excavations at Tara; he takes care to keep himself posted up in all the latest journals, &c. . . . Hoping your health still continues good, and with kind regards, "Yours faithfully,

"THOMAS H. MAC FADDIN, B.D., CLK."

These observations are, I think, worthy of a place in the BANNER, as the rev. gentleman has made a few important admissions which agree with our views—namely, "the greatness of our responsibility with regard to evangelizing the world," "the Hebrew construction of the English language," and its likelihood "to become the language of the world."

Wishing you health and strength for many years to come, to enable you to carry on the great work of teaching and defending the truth of the Identity,

I am, yours very truly,

EDMOND IRELAND.

Mount Eland, Ballyragget, Co. Kilkenny, June 14th, 1895.

### ENGLAND'S MESSAGE TO AMERICA.

Ho! brother, I'm a Britisher, a chip of heart of oak,
That wouldn't warp, or swerve, or stir, from what I thought or spoke;
And you—a blunt and honest man, straightforward, kind, and true—
I tell you, brother Jonathan, that you're a Briton too.

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I know your heart—an open heart—I read your mind and will,
A greyhound ever on the start, to run for honour still;
And shrewd to scheme a likely plan, and stout to see it done—
I tell you, brother Jonathan, that you and I are one!

There may be jealousies and strife, for men have selfish ends,
But petty quarrels ginger life, and help to season friends;
And pundits who, with solemn scan, judge humans most aright,
Decide it, testy Jonathan, that brothers always fight.

Two fledgling sparrows in one nest will chirp about a worm;
Then how should eaglets meekly rest, the children of the storm?
No! while their rustled pinions fan the eyrie's dizzy side,
Like you and me, my Jonathan, it's all for love and pride!

"God save the Queen" delights you still, and "British Grenadiers!"
The good old strains your heart-strings thrill, and catch you by both ears;
And we—oh, hate us if you can, for we are proud of you—
We like you, brother Jonathan, and "Yankee Doodle," too!

There's nothing foreign in your face, nor strange upon your tongue;
You come not of another race, from baser lineage sprung;
No, brother! though away you ran, as truant boys will do,
Still true it is, young Jonathan, my fathers fathered you.

Time was—it wasn't long ago—your grandsire went with mine,
To battle traitors, blow for blow, for England's royal line;
Or tripped to Court to kiss Queen Anne, or worship mighty Bess!
And you and I, good Jonathan, went with them then, I guess.

Together both—'twas long ago—among the Roses fought;
Or charging fierce the Paynim foe, did all knight-errants ought:
As Cavalier or Puritan together prayed or swore;
For John's own brother Jonathan, was only John of yore!

There lived a man, a man of men, a king of fancy's throne,
We ne'er shall see his like again, the globe is all his own;
And if we claim him of our clan, he half belongs to you,—
For Shakespeare, happy Jonathan, is yours and Britain's too!

There was another glorious name, a poet for all time,
Who gained the double-first of fame, the beautiful sublime;
And let us hide him if we can, more miserly than pelf;
Our Yankee brother Johathan cries "halves" in Milton's self.

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

Join but your stripes and golden stars to brave St. George's cross,
And never dream of mutual wars, two dunces' mutual loss!
Let us two bless when others ban, and love when others hate,
And so, my cordial Jonathan, we'll fit, I calculate!

What more? I touch not holier strings, a holier strain to win;
Nor glance at prophets, priests, and kings, or heavenly kith or kin;
As friend with friend, and man with man, O let our hearts be thus,
As David's love to Jonathan, be Jonathan's to us!

M. F. TUPPER.

("Bell's Standard Elocutionist," page 355.)

## AMERICA TO GREAT BRITAIN.

ALL hail! thou noble land,
Our fathers' native soil!
O stretch thy mighty hand,
Gigantic grown by toil,
O'er the vast Atlantic wave to our shore,
For thou with magic might,
Canst reach to where the light
Of Phœbus travels bright
The world o'er.

The genius of our clime,
From his pine-embattled steep,
Shall hail the great sublime;
While the Tritons of the deep
With their conchs the kindred league shall proclaim.
Then let the world combine—
O'er the main our naval line,
Like the milky-way shall shine,
Bright in fame.

Though ages long have passed
Since our fathers left their home,
Their pilot in the blast,
O'er untravelled seas to roam,
Yet lives the blood of England in our veins!
And shall we not proclaim
That blood of honest fame,
Which no tyranny can tame
By its chains?

While the language free and bold
Which the Bard of Avon sung,
In which our Milton told
How the vault of heaven rung,
When Satan, blasted, fell with his host;
While this, with reverence meet,
Ten thousand echoes greet,
From rock to rock repeat
Round our coast;

While the manners, while the arts,
That mould a nation's soul,
Still cling around our hearts,
Between let ocean roll,
Our joint communion breaking with the sun;
Yet, still, from either beach,
The voice of blood shall reach,
More audible than speech,
We are one!

WASHINGTON ALLSTON.

("A Thousand and One Gems," page 556.)

## THE AMERICAN FLAG.

WHEN Freedom from her mountain height
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there.
She mingled with its gorgeous dyes
The milky baldrick of the skies;
And striped its pure, celestial white
With streakings of the morning light.
Then from his mansion in the sun
She called her eagle-bearer down,
And gave into his mighty hand
The symbol of her chosen land.

Majestic monarch of the clouds,
Who rear'st aloft thy regal form,
To hear the tempest trumpings loud,
And see the lightning lances driven,
Where strive the warriors of the storm,
And rolls the thunder-drum of heaven;
Child of the sun! to thee 'tis given
To guard the banner of the free,
To hover in the sulphur smoke,
To ward away the battle-stroke,
And bid its blendings shine afar,
The harbingers of Victory!

Flag of the brave! thy folds shall fly
The sign of hope and triumph high!
When speaks the signal trumpet tone,
And the long line comes gleaming on,
Ere yet the life-blood, warm and wet,
Has dimmed the glistening bayonet,
Each soldier eye shall brightly turn
To where thy sky-born glories burn;
And as his springing steps advance,
Catch war and vengeance from the glance.
And when the cannon-mouthings loud
Heave in wild wreaths the battle-shroud,
And gory sabers rise and fall
Like shoots of flame on midnight's pall,—
Then shall thy meteor glances glow,
And cowering foes shall sink beneath
Each gallant arm that strikes below
That lovely messenger of death.

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Flag of the seas! on ocean wave
Thy stars shall glitter o'er the brave.
When death, careering on the gale,
Sweeps darkly round the bellied sail,
Affrighted waves rush wildly back
Before the broadside's reeling rack,
Each dying wanderer of the sea
Shall look at once to heaven and thee,
And smile to see thy splendours fly
In triumph o'er his closing eye.

Flag of the free heart's hope and home!
By angel hands to valour given.
Thy stars have lit the welkin dome,
And all thy hues were born in heaven.
For ever float that standard sheet!
Where breathes the foe that falls before us,
With Freedom's soil beneath our feet,
And Freedom's banner floating o'er us!

JOSEPH RODMAN DRAKE.

("A Thousand and One Gems," pp. 553, 554.)

## YE MARINERS OF ENGLAND.

YE mariners of England,
That guard our native seas;
Whose flag has braved a thousand years
The battle and the breeze!
Your glorious standard launch again
To match another foe;
And sweep through the deep,
While the stormy winds do blow;
While the battle rages loud and long,
And the stormy winds do blow!

The spirits of your fathers
Shall start from every wave;
For the deck it was their field of fame,
And Ocean was their grave:
Where Blake and mighty Nelson fell,
Your manly hearts shall glow,
As ye sweep through the deep,
While the stormy winds do blow;
While the battle rages loud and long,
And the stormy winds do blow.

Britannia needs no bulwarks,
No towers along the steep;
Her march is o'er the mountain wave,
Her home is on the deep.
With thunders from her native oak
She quells the floods below,
As they roar on the shore,
When the stormy winds do blow;
When the battle rages loud and long,
And the stormy winds do blow!

The meteor flag of England
Shall yet terrific burn,
Till danger's troubled night depart,
And the star of peace return;
Then, then, ye ocean warriors,
Our song and feast shall flow
To the fame of your name,
When the storm has ceased to blow;
When the fiery fight is heard no more,
And the storm has ceased to blow.

THOMAS CAMPBELL.

("A Thousand and One Gems," p. 457.)

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"JOHN HAROLD," writing to the *Daily Telegraph*, says the game of cricket, peculiar to the English, follows the "mother tongue":—

(*To the Editor of the "Daily Telegraph."*)

Sir,—I enclose you postal order for 5s.—a trifle it is true—on behalf of "The *Daily Telegraph* National Shilling Testimonial to W. G. Grace." And, if you could concede me the space, I would ask permission to relate that of which I was an eye-witness—of the intense love with which our national game is held on the west coast of South America. I was in Iquique—the great nitrate shipping port—in September, 1892. Every man of English extraction there was a member of the Cricket Club, and the play I witnessed could scarcely have been surpassed, even at Lord's. The point, however, upon which I desire to touch is this, that even in Chile our national game is acquiring a firm hold on the people. The Iquique Club goes down to Valparaiso for an annual match. The Valparaiso returns the compliment, and not only so, but in other Chilian cities where an English element is found, there is the cricket club. And this national game of ours, in which the players speak our "mother tongue," might be characterised as the "one touch of nature which makes the whole world kin."—I am, sir, your obedient servant, JOHN HAROLD.

Forest-gate, Essex, June 14.

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## THOUGHTS ON THE NEW RAILWAY FROM JAFFA TO JERUSALEM.

"And it shall come to pass, that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."—Zech. x. 6—12; xiv. 16—19.

OH! wondrous word of prophecy,
So holy, sure, and true!
That which men called "impossible"
Time now unfolds to view.

Amazed the desert Arab sees
The fiery engine's path,
As though some genii from its cave
Arose in flame and wrath.

"How can the nations from afar
Obey this strange command,
When weeks and months they take to gain
Judea's distant land?"

Thus spake the doubting Atheist,
In proud disdainful thought,
Scorning the Lord's almighty power,
Who spake the worlds from naught.

Past arid plains in solitude
The western traveller trode,
Judea's mountain passes lone,
The Bedouins' wild abode.

The camel slowly paced along
The stern and rocky way,
The jackal started from its haunt,
With fierce and savage bay.

Ruin and desolation lay
O'er all the stricken scene,
Mournful the drear approach unto
Judea's "widowed queen!"

. . . . . .

The Word goes forth! The desert soon
Shall blossom as the rose,
United Israel shall flock home,
Triumphant o'er their foes.

In the near future shall the house,
The mountain of our King,
Rise glorious o'er the fruitful land,
As ancient prophets sing.

Truly shall be fulfilled the voice
That spake the steadfast word,
The peoples come to kneel before
The temple of the Lord.

All praise! the promised time arrives
When space shall be bridged o'er,
And the obedient nations throng
To worship and adore!

E. LENNOX.

Liscard.

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ERRATA.—Page 326, col. 2, line 28, read "Of Israel to Jehovah." Also line 31, for "Heb. vii. 10," read "Rom. xi. 26."

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

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

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

# THE BANNER OF ISRAEL.

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

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*EDITED BY PHILO-ISRAEL.*

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## A GOOD TIME COMING WHEN GOLD SHALL BE CHEAP.

THE *Limited Liability Review* of May 4 has a remarkable article on "The Economic and Social Results of the Coming Age of Gold." The article is written, of course, from the standpoint of a secular author, who sees signs of the approaching vast increase of the output of gold, and who recognises in that fact vast benefits sure to accrue to the human race, and especially to the British. For the writer finds, from the wonderful and widespread discoveries of gold deposits all over Africa, in Western Australia, and over one-third of the whole of the Australian Continent, that a time of gold production is at hand, "compared with which all previous human experience will be utterly eclipsed." The extraordinary fact which the writer mentions, but does not enlarge on, or explain, is this: that "it is from gold miners in British territory the great revival of public confidence will ultimately come, for which the trading world is waiting." Why the gold is being chiefly found in prodigious quantities in British soil and British colonies only, the *Review* does not stop to explain; but we who know who the British are, and what God's promises to Israel, His people, were, are able to explain the meaning of the facts. God has promised to the Abrahamic seed, and exclusively to that part of it sprung from Joseph or Ephraim—that is, the Ten-tribed nation—"the chief things of the ancient mountains, and the precious things of the lasting hills; the precious things of the earth, and fulness thereof," besides "the power to get wealth," which the possession of vast auriferous regions certainly produces (Deut. xxxiii. 15, 16; viii. 18).

These things are a part of Israel's birthright, which devolved on Ephraim and Manasseh, Joseph's sons, but chiefly on "the firstborn," Ephraim (the Ten-tribed House) by 1 Chron. v. 1, 2. If we see a nation to whom God has given almost all the gold mines of the earth, and that in such profusion that the mind staggers at the enormous wealth this represents, we must perforce come to the conclusion, that if the journalist we quote is right, Israel is extant before us, and that the British are they. Of the coming time of prosperity which so strikes the journalist, we have a hint in Isa. lx. 17, where, speaking of Israel, the prophet said: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness." That our readers may judge how wonderfully the journalist realises the coming prosperity, and what facts he relies upon (in total ignorance, however, of Our Identity), to prove the truth of his anticipations, we quote a portion of his article, thus:—

In fact, the pursuit of gold mining is raised from a lottery and a gambling counter to the dignity and certainty of an honourable industry, governed by scientific principles and laws, and instead of the limited fields in California, Eastern Australia, and New Zealand revealing here and there rich auriferous patches, we have prodigious stretches of country in Africa stretching through the Transvaal, and extending across the Zambesi far on towards Egypt—full of indications of gold in every direction. Western Australia—one-third of the whole Australian continent—1,000,000 square miles in extent, is auriferous throughout from east to west and from north to south. The vista of gold developments there, and in Africa, simply dazzles and overwhelms the imagination. In these two spheres alone—apart from the auriferous wealth of other countries—under the guidance of scientific organisation, there is work for millions of gold seekers for generations. On the other hand, British, Dutch and French Guiana, Venezuela, Mexico, Peru, and other countries of Central and South America, are also on the eve of yielding up immense golden treasures. But what is to be the influence of the unparalleled age of gold in which we are entering upon trade and social life? In the large and gradual increase of the gold supply of civilised nations, we have the true solution of the bimetallic question. The relative future abundance of gold will narrow and probably bridge over the chasm between it and silver, at least so as to establish a more steady ratio of value between the two metals. As regards the effect upon trade we may be sure that it will be remarkably favourable. In this forecast we have the example of California and Australia to guide us.

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The wide diffusion of improvement in the outward circumstances of successful gold seekers, and the capitalists who co-operated with them, enlarged their purchasing power. This resulted in many being able to erect new and larger dwellings than they had previously occupied, and to furnish them on a more sumptuous scale. A stimulus was accordingly given to the demand for building materials of all kinds, ironmongery, carpentry, plumbing, and all associated trades. A strong impulse was also imparted to cabinet and upholstery manufacturers. The capacity to keep a more splendid table quickened a demand not only for necessaries, but for luxuries and prices of all kinds of produce proportionately advanced. Wine merchants and confectioners, carriage builders, and all other trades, felt the influence of the common wave of prosperity, and they, with those engaged in other trades similarly benefited, reaped a larger harvest of profits. As a natural consequence, they, too, were enabled to spend more freely. More costly raiment, as well as choicer and more lavish food supplies, was in greater demand. Hence manufacturers and retailers of cloth and drapery of every kind were included in the range of this increased and more widely-distributed monetary power. The incomes of boarding-schools, universities, and booksellers rose. So the ripple of the influence of the millions of gold dug out of the mines of America and Australia forty or fifty years ago, passed over every trade and every grade of social life. But the extraordinary economic and social transformation which swept over civilised countries as the result of gold discoveries in the past, will be completely outdone by the influence of the inconceivably larger area of auriferous discovery and wealth which now opens up a new epoch, and which must be gradually but powerfully felt within the next twenty years, especially in the British Empire, and which will last for many generations. It is from gold miners in British territory that the great revival of public confidence will ultimately come, for which the trading world is waiting.

For all this coming benefit and blessing regarding which the London journalist speaks so confidently, we are entirely indebted to Our Identity; and yet men say,—clergymen too, and those who have the Bible in their hearts and hands—that "there is no good in this thing," and ask *Cui bono?* Without Our Identity, the colonies had not been ours; without it our gold mines would have been still hidden from our eyes, waiting for the arrival on the scene of the true Israelites, "the heirs of the world," and of its precious treasures as well, which God has in fee simple given to Israel exclusively, "that He may establish His covenant which He sware unto their (Hebrew) fathers as it is this day." But because we are Israel, God has bestowed upon us the desolate heritages, New Zealand, Australia, South Africa, and the Canadian Dominion, where gold in vast quantities, silver, diamonds, pearls, asbestos, rubies, coals, and all that the mines, mountains, hills, and oceans can bring forth, are found in prodigious quantities.

These are all God's gifts to Israel, being part of the "birthright blessing" promised to His chosen ones, for Abraham's sake, and purchased for us with the precious blood of the Lord and Saviour, the Redeemer and Sanctifier of Israel, who are the "people near unto Him," and blessed of the Lord. To Him let Israel give all the praise.

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THE ENGLISH LANGUAGE IN CENTRAL ASIA.—A Reuter's telegram from St. Petersburg yesterday states that an imperial order has been issued authorising the German language to be replaced by English as a subject of instruction in the High School of Tashkent.—*Daily Chronicle.*

W. C. LUCAS, NEW ZEALAND.—Thanks for yours received through E. W.—We send the BANNER OF ISRAEL regularly every week for 7/- per year to any part of the world. We are glad to know there are many students of Our Identity in New Zealand.

## ARE RACIAL CHARACTERISTICS CONSTANT?

BY E. REEP.

ACCORDING to the ordinary view, the Jews are regarded as an unmixed race, and therefore as a pure race. The Identity of the British folk with the Ten-tribed House of Israel is more often than not rejected because they are believed to be a hotchpot of races, perfectly alien one from the other. In other words, they are deemed a mongrel or hybrid race, as far removed from the unalloyed Jews as the animal species from man.

Professor Sayce knows something of racial peculiarities, wherefore his opinions with regard to the homogeneousness of the Jews have the value and voice of authority. He by no means shares in the widely accepted notion that the Jews have rigidly abstained from intercrossing with other peoples. They have, he affirms, intermarried with other races, for in no other way can we explain the contrast in type between the two great divisions of European Jews—the Sephardin of Spain and Italy, and the Ashkenazim of Germany, Poland, and Russia. Even in Biblical times he does not consider the Jewish race was a pure one. His reason for this inference is that David was blond and red-haired, an indication, he thinks, of an infusion of foreign blood.

That there was such an infusion, and that among the whole Hebrew people, is clear from the Bible itself. Moses married an Ethiopian woman, Joseph an Egyptian, David the wife of Uriah the Hittite, who became the mother of Solomon; but they and their descendants, notwithstanding, remained Hebrews, though in all probability modified in physical type by the introduction of an alien element.

In considering the physical characteristics of the Hebrews, the question that most interests us is whether there was any physiological difference between the Jews, or House of Judah, and the Ten Tribes, or House of Israel? According to Professor Sayce* the subjects of Rehoboam were portrayed by the Egyptian artists of Shishak with the features of the Amorite race, who were a light-haired, fair-skinned, blue-eyed people. This is the more remarkable, since the Israelite of the northern kingdom, or House of Israel, is depicted on the Assyrian monuments with features resembling the typical Jew of to-day, whereby Professor Sayce thinks that the aboriginal element was stronger in the kingdom of Rehoboam than in that of Jeroboam. In Central Europe 15 per cent. of the Jews resemble David—*i.e.*, they are blonds; 25 per cent. are brunettes, the rest being of an intermediate type. It is difficult to account for this, says Professor Sayce, except on the theory of extensive mixture of blood.

As the Israelite of the northern kingdom is asserted to have possessed all the outward traits of the pure-blooded Hebrew, we are driven to conclude that the Ten Tribes in Palestine were less affected by foreign admixture than the Jews or House of Judah. It was perhaps the want of homogeneity of type in the House of Judah that called forth the prophet Ezekiel's reproach that the mother of Jerusalem was a Hittite, and its father an Amorite. Ezekiel, too, is emphatic in declaring that Israel had not committed half the sins of Judah (Ezek. xvi.), from the record of which we may infer that not least among Judah's crimes was the special sin of destroying her distinctive Hebrew nationality. For this she was to be judged as women that break wedlock, as a despiser of sacred obligations and a holy and everlasting covenant.

We have now to ask, Is ethnology a science to be implicitly

* See "Races of the Old Testament."

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trusted? It is, as Professor Sayce says, a young science. As a youthful science, then, we can hardly accept all its deductions. Ethnologists disagree in their views like other people because, as Dr. Latham tells us, minute ethnology must be more or less speculative. What we learn from it to-day may have to be unlearnt to-morrow; to-day language proves race descent, to-morrow language is no evidence at all. Whether any character can be named which is distinctive, of a race and is constant, Darwin very much doubts. Savages, he says, even within the limits of the same tribe, are not nearly so uniform in character as has been often asserted; and in the same way the uniformity of the Jews has been somewhat exaggerated. Nevertheless he conceives that a heterogeneous people, such as the inhabitants of some of the Polynesian islands, formed by the crossing of two distinct races, might, under a system of careful selection, become homogeneous or uniform in physical characteristics, so that lost racial peculiarities in the course of a few generations might be recovered.

Now, if there is no evidence of racial uniformity among savages who have kept themselves absolutely free from admixture, how can we expect to find such uniformity in any section of the Hebrew race whatsoever? In the very beginning of their national life, the whole people took for wives the daughters of the Canaanites, Hittites, Kenites, Amorites, Perizzites, Hivites, and Jebusites, and at the same time willingly gave their sons to the daughters of these several peoples. The result of such intermingling must in the nature of things have produced an apparently heterogeneous community; hence the Hebrews could not have presented very generally marked physical traits in the early periods of their history. In colonising Greece, or any other region, many would be, like the Amorites, extremely fair, others would show intermediate varieties of feature and complexion, and others again pure Semitic characteristics, each and all however being subject to the changes effected by different climates and manner of living. As Darwin observes, physical changes and development depend on circumstances.

We are, then, ready to admit that the British people are a heterogeneous folk, just as the Hebrews of Palestine were heterogeneous, but were nevertheless Hebrews. Some law of selection, we may be sure, has guided both Israel and Judah to preserve necessary characteristics for the making of a great nation. A people chosen and destined to become the greatest under the whole heaven would necessarily need to be endowed with extraordinary stability of character. No people possess in like measure the remarkable tenacity of purpose exhibited by the Briton and the Jew. The strenuous energy of the race that has built up the British Empire is a subject that excites the wonder of the whole world. It is to this special trait in the character of the British that Darwin attributes their success as colonists. Without their unflagging perseverance, their restlessness, and their tremendous energy they would not, it is quite certain, have risen above the normal condition of other nations. As it is a writer, quoted in the "Descent of Man" (Rev. Mr. Zincke), says: "All other series of events—as that which resulted in the culture of mind in Greece, and that which resulted in the empire of Rome—only appear to have purpose and value when viewed in connection with, or rather as subsidiary to . . . the great stream of Anglo-Saxon emigration to the West."

Here we have a decidedly British-Israelite view of history, and so we can agree with Darwin when he remarks: "Obscure as is the problem of the advance of civilisation, we can, at least, see that a nation which produced during a lengthened period the greatest number of highly intellectual, energetic, brave, patriotic, and benevolent men, would generally prevail over less favoured nations." In short, a nation formed to predominate, as was the Hebrew, would not so much require to preserve a constant physical type as constant moral characteristics. For moral attributes to become fixed, life, it is said, must not be made too easy. A rapidly increasing population, and the consequent severe struggle for existence is, in the opinion of Darwin, conducive to the development of what is best in a nation. Where circumstances are too favourable, as amongst Spanish settlers in South America, indolence retards progress and ultimately produces retrogression. To become, then, a true Briton, or rather a true Hebrew, to rise to the highest standard of national development, to attain to the possession of the noblest, spiritual, moral, and intellectual faculties, we must fight the hardships of life with all the energy we can bring to the conflict. Britons, it may be said, realise this fact, and inherently feel that if the world is to move on more happily it will not be through insensibility to duty or to the fear of hard work.

With regard to the permanency of physical characteristics, it may be thought that the Chinese are an example of a fixed type. The isolation of the Chinese from other nations has, of course, saved them from very marked physical variation. Geographical distribution has not played so important a part in their history as in that of the British and the Jews, we should therefore expect to find some constancy of physical traits. But even with the Chinese there is said to be considerable physical variation, so that really and truly racial characteristics cannot be said to be permanent in any nation. The Hebrew race was to spread abroad—North, South, East, and West, and the House of Israel in particular was to develop into a multitude of nations (Gen. xlviii. 19). The British have so developed, and we know that with their geographical expansion they have changed in physical type. How, then, can we consistently say that racial characteristics are constant?

## SOME MORE BLIND TESTIMONY.

By J. Thomson.

At the celebration of the ninety-sixth anniversary of the Church Missionary Society, at the evening meeting, in Exeter Hall, London, on April 30th last, Dr. F. W. Farrar, the then Archdeacon of Westminster, now Dean of Canterbury, delivered a most eloquent address on Missions, their power and success. Bestowing a general notice on the history of missions from the apostolic age until now showing that the amount of success experienced during this century is very appreciable, and something to be thankful for, though we are yet far from discharging our duty to the world's population, he then proceeds to adduce a few facts and figures, which cannot fail to be interesting to every believer in Christianity, but especially so to Anglo-Israelites. After enumerating the different religions of the world's fourteen hundred millions of inhabitants, and shown how few, relatively, are, as yet, even nominal Christians, he queries: "When we consider the state of so vast a portion of the world, and see that the work before us must still be a stupendous work, who is to do it, if the English nation is not to do it? Only consider our imperial position, and the illimitable prospects which God

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has spread out before us. If the original preachers of Christianity . . . conquered the diadem of the all-powerful Cæsars, and the swords of thirty legions, what might not we, in our present position accomplish? If they, by the irresistible might of weakness, shook the world; if by the force of martyrdom they prevailed over the nations, . . . then surely we, in the plenitude of our material resources, and at the zenith of our power, might, if we were truly faithful, produce such a result as is at present not even dreamed of by us. I say that, if impotence, armed with truth, produced upon the world so tremendous an impression, what will not be achieved by empire, armed with truth? Is that to be helpless when the other was so strong?"

We may here remark that all Anglo-Israelites acknowledge that these gifts of empire and truth are among the good things which God has hitherto conferred upon our nation; and further, that they are the very things promised by God through the mouths of His servants the prophets unto His chosen people Israel, when they have cast away their idols, and been (nationally) cleansed from all their defilements, by which they have been defiled while in their "*Lo-ammi*," *i.e.*, "not My people" condition.

But we must proceed with the evidence adduced by our "blind witness," for such he is, we think, unless he can see that all he has advanced only establishes more firmly our position, that the modern British race is the lost ancient House of Israel found, as is proved by our possession of many things promised to Israel alone, by the all-wise and all-powerful Disposer of events. The venerable archdeacon goes on:—"Only consider the spread of English power. Who could have dreamed that the colonies of Venice, of France, of Spain, of Portugal, would become, by comparison, as nothing; and that, almost in this single century, this little island in the northern seas—which the Romans regarded as the furthest limit of civilisation—would become the mother of empires greater than were ever known by Rome herself? Our Queen came to the throne in the year 1837. She then ruled over only 130,000,000 of the human race. She now, in a single lifetime, is the Queen and Empress of 320,000,000 of the human race. When our Queen came to the throne, the extent of the British Empire was only 2,000,000 of square miles; it is now 6,000,000 of square miles. We now possess one sixth of the whole land surface of the globe in the Empire of England, and yet only three centuries ago, the only spot of earth which we could call our own, outside our own island, was the single town of Calais. You see, then, how stupendous has been our advance. General Sabine, the late President of the Royal Society, only died—and I myself have met him and knew him—only died in the year 1883, and he was born on the very day that the first settler landed in Australia, and already Australasia is an empire with enormous power.

Such, then, have been the immense changes, and the mighty advance of England; and surely it is given to us for some purpose. Two hundred millions (?) of Englishmen fill the valley of the Mississippi; fifty millions of Englishmen are to be found in Australasia; and should this increase continue, and those powers remain federated with us, they will, in course of time, make every empire of the world shrink into insignificance, and English thought, and speech, and institutions will, undoubtedly, have before them the inheritance of the future world." According to this "blind" witness the inheritance of the "future world" is to be enjoyed by the British race; but the Bible says Abraham is to be heir of the world, and his seed is to become numerous as the sand on the sea-shore; the head and not the tail, above and not below, all other nations (Rom. iv. 13; Gen. xv. 4; xxii. 17. 18; Deut. xxviii. 13).

Our "blind" witness goes on to remark, "And then, besides this imperial growth of power, consider the swelling river of England's wealth. It is not merely a growth in wealth, but it is an advance by leaps and bounds. Mr. Gladstone has calculated that, since the beginning of this century, there has been a far greater increase in the wealth of England than there was in all the centuries between the time of Julius Cæsar and the year 1800; and that the rate has been largely accelerating during this century. He reckoned the income of England at one thousand million pounds; and another great authority reckons our actual hoardings at two hundred and forty millions of pounds. Now the amount we spend upon missions—which some complain of as exorbitant—is about a one-hundred-and-nineteenth fraction of our national wealth, and about a one-hundredth part, I believe—I am always afraid of statistics—of what we spend in drink. And if that be so, I ask whether that vast Pactolus of gold is to be rolling for ever into this burning lake of drink, whilst so little is to be done to carry out the command of Christ, and to carry His light and glory into other lands?

"Besides this stupendous growth of English power and wealth, must we not consider the glorious treasure which God has entrusted to us? If ever there was a nation to whom God entrusted an open Bible, it is the British nation. At the coronation of the Queen, when the crown was first put upon the Queen's head, the Dean of Westminster advanced to the communion table, and, taking from it a Bible, put it in the hands of the young Queen Victoria, with the words, 'We here present to your Majesty the most valuable thing in all the world.' Well, in consequence of that open Bible, we in England have the freest religion in all the world, and, please God, we will stand fast in the liberty with which God has made us free. With our open Bible before us, we will never again be entangled with the yoke of bondage."

"But having received, as we have, such inestimable privileges, have we any right to keep them to ourselves? We have no more right to do so than we have to keep bread from starving populations. Why is it that God has caused the white sails of our vessels to dot every ocean in the globe? Why is every sea furrowed with the keels of our merchantmen, which have been called the fittest avenue to our palace-front? Why has He given us that gigantic force of expanded vapour which we have made our slave? Why has He enabled us to seize the lightning by its wing of fire, to flash our humblest messages through the hearts of mountains, and under oceans? It was not for no purpose that God has given us such powers as these. We are not intended to be the accumulators of the world's riches, nor the carriers of its burdens, nor the manufacturers of its goods; we are not to be the beasts of burden of the world, but we *are** to be the evangelists of Christ. Our greatness does not depend upon our coal, or our iron, or our gold, or our vast factories, or our flaming furnaces, or our mighty ships, or our victorious armies. But our force—the grandeur of the British nation—lies in the faithfulness and righteousness of its sons; and if they be faithful and righteous, they will not neglect the last command of their Saviour, Christ—they will carry it out, and they will know that God's voice has called them, and His finger has beckoned them. If we neglect the duty laid upon us, the problems of the future will become more and

* The italics are the speaker's.

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more conflicting. The lamp of our Church will be removed from the seven golden candlesticks, and our cities, like the seven cities of Asia, will be cities whose sites are ruins and devastation. Let us bear in mind what history tells of Tyre, and of Venice. And the late Lord Beaconsfield warned us that, in our case, as in other nations, our glory might fade as the Tyrean dyes, and might crumble as the Venetian Palaces. But if we do our duty, that shall never be. We shall then dismiss all the dismal prophecies and anticipations of future peril, as though they were but the idle wind; we shall continue to receive the blessing of God in carrying out His commands; we shall be heirs of the splendid promise that our light and our strength shall go on increasing, that 'Thy righteousness shall go before thee, and the glory of the Lord shall be thy rereward.'"—From the *Church Missionary Intelligencer* for June, 1895, pp., 433—437.

It is evident that this dignitary of the Church is a valuable, though "blind" witness to the truth of our national Identity with the lost House of Israel. He admits that the present state of the world, as regards Christianity, is such as to make its evangelization, notwithstanding all that has been done, "still a stupendous work," and he asks "who is to do it, if the English nation is not to do it?" In other words, he sees no hope of Christianizing heathendom by any other nation if England fails. But this is what God has declared He will do by means of His own chosen people Israel, and no other. He says, "This people have I formed for Myself; they shall shew forth My praise" (Isa. xliii. 21); "Israel shall blossom and bud, and they shall fill the face of the world with fruit" (xxvii. 6); "Their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (lxi. 9). And it was of Abraham and his descendants, and *no other*, that He promised, "In thee and thy seed shall all the nations of the earth be blessed" (Gen. xii. 1—3; xviii. 18; xxii. 16—18). And of *no other* has God said, "I will bless them that bless thee, and curse him that curseth thee" (Gen. xii. 3; xxvii. 29; Num. xxiv. 9). "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, world without end" (Isa. xlv. 17).

Our "blind" witness goes on to testify to the rapid growth of England's power among the nations, and rightly observes that it was "given to us for some purpose." Of course it was. We say that it is because Israel is the instrument in the hand of God to regenerate the world, and in His own good time He has been preparing her for that end; and lo, all, even we ourselves who have been passive agents in that work, stand astounded at the vastness of the task still before us: *astounded*, but not dismayed, for "the Lord of hosts is with us, the God of Jacob is our refuge" (Psa. xlvi. 7). And, as in the past, so we have faith that in the future, whatever apparent troubles may befall us nationally, they will prove eventually only so much discipline to enable us to discharge our duty to the other nations not so highly favoured as we are. This two-fold character of Israel is also supplied us by the prophet Micah, and is responded to characteristically by the modern British race: "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord," *i.e.*, a great and valuable blessing, "as the showers upon the grass that tarrieth not for man, nor waiteth for the sons of men." Only those who have known the value of water in eastern countries can know fully the meaning of this figurative mode of speech. "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. 7, 8). "The nations shall see, and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf" (vii. 16). "Behold the people shall rise up as a great lion, and lift himself up as a young lion" (Num. xxiii. 24). Judah was a tribe of Israel; but whilst separate from his brethren, the blessings are suspended so far as that tribe is concerned, the curse still cleaving to him; and yet of him also it is said, "Judah is a lion's whelp: . . . he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" (Gen. xlix. 9). Benjamin's warlike character is likened to a ravening "wolf" (Gen. xlix. 27); that of Joseph as a sure bowman (Gen. xlix. 23, 24), with horns as those of unicorns, with which "he shall push the people together to the ends of the earth." If we see any nation doing this to other people, we are assured by Divine prophecy that "they are the ten thousands of Ephraim and the thousands of Manasseh" (Deut. xxxiii. 17)—*i.e.*, the descendants of the House of Joseph, one of the Ten-tribed House of Israel.

(*To be continued.*)

## ABRAHAM'S HEIRS.

By the Rev. Denis Hanan, D.D.

*(Being a Paper read before the Cashel Clerical Union.)*

The letters A.M.D.G.,[1] which are the recognised contraction of the motto of the Society of Jesus, or the Jesuits, "*Ad Majorem Dei Gloriam*," ought to express the earnest desire of all true servants. The Jesuit systematically labours to secure the predominance of the Church of Rome, the wild olive-graft of St. Paul: we ought to work systematically and intelligently to advance the knowledge which we ought to have concerning the root and the original or natural branches.[2] The greater glory of God is to be made known in the fact of His faithfulness to Abraham's heirs, but it is not manifested in the assumed transference of the kingdom of God from Israel to non-Abrahamic peoples.

I invite your attention to-day (upon the express request of our respected host) to the question concerning Abraham's heirs. My subject is no "fad," no private interpretation, no unpractical study; but it is essentially an effort which claims to be "to the greater glory of God." Had Abraham heirs? If he had, what is their inheritance? Do they exist? and is the inheritance theirs, or is it given to another people?

A frequent answer to the question, Had Abraham heirs? is this: that he had the one seed Christ (Gal. iii. 16), and that all promises culminate in Him, and ended in Him, in so far as Abraham's descendants after the flesh were concerned. But, apart from the fact that Abraham received temporal promises, St. Paul states that the promises to the fathers were confirmed in Christ, not abrogated. Through Him and because of His work they have accomplishment. We cannot thus spiritualise away the inheritance of promise. I quote from a paper which I recently read during a discussion with the Prophecy Investigation Society:—

"This heirship is to be understood literally, and not in what is called a spiritual manner. The land which Abraham's eyes looked upon, and which he walked on, was to be his and his descendants' possession for ever. Its boundaries were the very literal rivers Nile and Euphrates, which do not flow in the heavenly places. His multitudinous descendants were to come forth from his own bowels in the line of

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Sarah's son, not in the sonship of a like faith. Nations and kings were to come out of him. His very name was a reminder and pledge that the promise was as literal as the man who bore it. An everlasting covenant was made with him and with his seed after him, in their generations, not in their spiritual succession.

"Wealth was to be his, temporal wealth, literal flocks and herds, gold and silver. Power was to be his: the empire power that springs from numbers and wealth, from the possession of the Gates of his enemies, from the blessing that was to come upon his allies and the overthrow of his enemies: not the gates of spiritual wickedness in high places, but the strategic positions which dominate the earth; not invisible aids or spiritual hindrances, but very literal flesh and blood friends or foes.

"An everlasting covenant was made with him capable of wondrous expansion, but of no shrinkage or recision: even that God would be his God and the God of his descendants for ever—words which can bear no unliteral sense, and had no so-called spiritual fulfilment. And Abraham believed God, and his belief in the literal fulfilment of these unequivocal promises was counted to him for righteousness. The birth of Isaac was regarded by him as a pledge, and also as the means whereby the foretold purpose would ultimately be accomplished. The one son Isaac was a type of the 'one seed,' the Christ. Through Isaac the multitudinous seed was to be brought into being; and through Christ the multitudinous people were to bless all the nations. By faith Abraham looked afar, and saw the day of the Lord Jesus Christ, and rejoiced in that very literal fulfilment of the Atonement of which Isaac's sacrifice was a type, and through which his seed would be reconciled to God, recovenanted, and made the instruments of blessing to the families of the earth. But the expansion of a promise does not take from its literalness, or make its fulfilment 'spiritual' or super-mundane, or aught else that may seem to alter the sense in which it was spoken to the great forefather who was the heir of the world, and not the inheritor of the spheres."

The inheritance given to Abraham was literal, and this descended to his multitudinous seed in the line of Isaac, of Jacob, and of the twelve patriarchs. To Joseph, and his sons Ephraim and Manasseh, Jacob bequeathed the lion's share, and Judah obtained the sceptre. The Lord JEHOVAH was, and is, and ever will be, the King of Israel. The throne occupied by David was "the throne of the Lord." As the God of Israel, the throne belonged to and belongs to the Lord Jesus Christ. He became incarnate in the line of David of the tribe of Judah; this no more changed the character of the throne than it did the personality of Him whose right it is. The promise of the sceptre to Judah was thus confirmed in Christ, not for the purpose of abolishing the throne of David, or of disinheriting the tribe of Judah, then, or now, or in the age to come.

And similarly, Joseph's portion and birthright are confirmed in Christ, for they could only take effect when Israel was recovenanted in Him. Thus, as Abraham had heirs up to the time of the birth of the Lord Jesus, so he has heirs to-day.

The Bible (as it will doubtless be admitted) is a history of Israel and Judah up to the time of the deportation of the northern kingdom, B.C. 721. It then became a history of Judah. It also is the record of foretellings concerning both Houses. There is nothing in the Old Testament to make men think that the favour of God would be extended to any people who were not members of the Israelitish commonwealth. That God's favour would be extended was a New Testament revelation (see Eph. iii. 1—6). The prophecies which refer to the nations mention them only in so far as they are, or will be, brought into contact with Israel; and the admission of the nations to Christian privileges in no way removes any of the inheritance of Abraham's heirs, or accounts for the failure of God's promises to them,—if those promises have failed. Here, again, I would repeat that it is for the greater glory of God to show that there has been no substitution and no failure.

Our religious teachers—both writers and preachers—are constantly proclaiming the fulfilment of prophecy in the history of Judah. The evidence to the Bible, and to the truth of God, which Judah's existence and present position gives, is recognised and commended. But the equal need for the fulfilment of prophecy with regard to the northern House is ignored, and the students of this evidence are condemned, or treated as if they are wasting their labour. They are condemned by a section of professing Christians, who have so mapped out the programme of the future that any one who shows its errors, is at best an anti-Christ! The study is regarded with apathy by the majority of Christian people: partly because they revolt from the extravagances of prophetic interpreters; partly because of hereditary conceptions which ignored Ephraim-Israel; but chiefly because of an absolute ignorance of the Bible, and a dislike to commence a systematic study of it! A fair knowledge of that Book teaches that Abraham's heirs have a glorious destiny. Theirs is the heirship of the world, and the power to bless the world. Theirs is the birthright which was despised by Esau, and possessed by Jacob. This birthright, in its fulness, passed to Joseph and his sons, Judah taking but a part. Ephraim-Israel's portion was that she was to become a "fulness of nations," "a nation and a company of nations," to grow into a multitude in the midst of the earth. They were to be blessed with the "blessings of heaven above and of the deep that lieth under," blessings "unto the utmost bounds of the everlasting hills." Ephraim-Israel did not thus expand before the expulsion from the land; she could not have done so in that very small country. And the heirship was not cancelled by her expulsion, for Jeremiah stated, a hundred and thirty years after that event, "I am a father to Israel, and Ephraim is My firstborn."[3] She was to find "grace in the wilderness,"[4] to be recovenanted in Christ, and her inheritance was to be confirmed to her in Him.[5] It is for the greater glory of God to see whether this has been done, and if it has been wrought by God to acknowledge it, and not to be ashamed or afraid to do so.

Take what words you will to express the present position of the British people throughout the world. Let your imagination paint the future which is possible for our race, claim it all as of right the inheritance of Abraham's heirs. Our national life and power is the gift of God. Our temporal and our spiritual blessings are not ours of merit, but of His free gift. Is it probable that He has forgotten His covenant with Abraham and his seed, and substituted an equally unworthy race? I intend to bring before you a line of evidence which makes the improbability an impossibility; evidence which has not been, and cannot be refuted; evidence which cannot be put aside upon the plea that there are many and differing interpretations of Bible statements, for it is not Biblical; evidence which is borne by totally disinterested secular writers.

Please fix your attention upon the map of Europe. You note the river Sereth, which falls into the Danube; the district between the Sereth and the Dniester was known as

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Arsareth. The forefathers of the Anglo-Saxon tribes have been traced back to this locality. They were spoken of as Scuths or Wanderers. They moved northwards, having the mountainous region of Europe on the left hand, and the great Russian rivers on the right. (I am speaking now of the third wave of migration from the country of the Sereth.) It took place in or about 250 A.D. The traditions of Scandinavia, its mythology, its Sagas, and its antiquarian remains, all testify to this origin of the Vikings. When Odin arrived in Sweden he found that great part of the land was occupied by a people who, like himself, had come from Swithiod, but in long ages before; with these Odin had to make a compact before he could settle in the land.[6] This united people, two hundred years after, when the Roman legions were withdrawn from Britain, were invited by their kin the British to protect them against the raids of the Picts. Obtaining a footing, they conquered the British, and drove them back into Wales. They founded the Heptarchy, and formed the English nation.[7]

The Northmen who migrated to England were not barbarians; they were more highly civilized than the Romans.[8] Their laws, their art, their knowledge of shipbuilding and navigation, of which abundant evidence remains, bear testimony to their high place among the nations. Their records often mention them as "Asia-men," and they came from the shores of the Black Sea.[9] Herodotus[10] and Esdras[11] mention this very locality "Arsareth"; they state that the people who arrived there came from the Caspian Sea. Esdras states that they were Israelites, who had been deported by the Assyrians and placed in the cities of the Medes, by the river Gozan, which flows into the Caspian. This twofold testimony is strangely corroborated by the tombstones found in the south of Russia, which record the names of the leaders and great men who died there, and state that they were Israel of the Assyrian Captivity.[12] (I exhibit a photograph of one of these stones.) Some of this people were in the south of Europe in the commencement of our era, until the beginning of "the latter days." Thus, the people who are in possession of Israel's birthright are in reality Abraham's heirs. They passed through the nations, were sifted among them, and yet one grain did not fall to the ground. The providence of God guided their wanderings, even when they were divorced from the law and the circumcision covenant. The grace of God spoke comfortably to them when in the wilderness of the people.[13] The faithfulness of God gave them a place of their own, where an invader's foot has not been permitted to tread.[14] The power of God gathered them to the Davidic throne. The truth of God gave them a Reformation which was conservative of faith and of order, while it rejected error; and finally, when the "seven times" of their chastisement ceased, God gave them expansion, and multitude, and wealth, and victory, and power.[15] On the one hand, we have the wealth of promise given to Abraham and his seed. On the other, we have a nation in enjoyment of what was promised. And the origin of that nation is traced back to Canaan.

To my mind, the real difficulty would be to prove that the British are not Israel, for the chain of evidence is complete; and every mark that God could put upon Israel is stamped upon the British, even to the new name by which we are called, which is "Berith Am," "Britain," "the covenant people." If a man is found in possession of a property, the title deeds of which have come down to him from his forefathers, the difficulty would be to prove that he had no right to his possessions or his name; and similarly, our title deeds, our national position, and our history, make it a thankless effort to prove that we are substituted heirs. And yet this is the supposition that is readily acquiesced in, and which men are afraid or ashamed to repudiate.

Is it for the greater glory of God that a race which is not Israel should occupy Israel's predicted position, and, by occupying it exclude her? That the glorious things spoken of Israel should be truly predicated of another? That God's firstborn should be unredeemed and uncivilized, outcast from His favour, while we bask in it, and perform the duties of the firstborn? There can be but one answer: "It is not." Abraham's heirs ought to be jealous for the honour and glory of the God of Abraham.

This historic study, this proclamation of the Identity of the British with Israel, is not a matter which, when known, entails no responsibility. If it is your conviction that God has substituted a non-Abrahamic people for Israel, then prove it. But if His honour is compromised by such a possibility, it is your bounden duty to defend it by acknowledging the truth. There is not a single question, whether political or ecclesiastical, national or personal, whether of public right or private duty, that is not affected by this knowledge. When in days past Israel was faithful to God, the duties entailed upon her by her position as God's firstborn nation were performed because her relationship to Him was known and valued.[16] And now, more than ever, our witness for God and to the Lord Jesus, and our work for God, demands a like recognition. God has fitted us, through and by centuries of discipline, to be His executive to bless the world at the time of the final establishment of His kingdom, when He will take His power and reign, when the heathen will become His inheritance, and the uttermost parts of the earth His and His people's possession.[17] He would have us "willing in the day of His power";[18] and the first step in this willingness and readiness which lies before us at this time is, I believe, the duty for the greater glory of God, to witness that we are Abraham's legitimate heirs, and not a substituted nation and Church. Do men question miracles? Here is the miracle of history. Do they doubt the interference of God in the affairs of men? Here is the vindication of His faithful, longsuffering rule Do they say that the path of duty is obscure? Here is the chart. God's firstborn exists to bless the world. I ask, Is apathy justifiable, and need enthusiasm be apologised for? The living, visible, and absolute witness to the faithfulness of God and to His rule over the nations, and to the redeeming grace of Him who died for the nation, which is manifested by the historic facts which I have set before you in outline, is God's own manifestation of His glory; and when the nation knows its true position, it will be as life from the dead to society, to the Church, and to the commonwealth. And duty—the duty of Israel the firstborn—will, as never before, be the watchword of Church and nation (one and indivisible). —"A.M.D.G."

1. *Quarterly Review*, Vol. cxxxviii. 2. Rom. xi. 3. Jer. xxxi. 9. 4. Hos. ii. 14. 5. Rom. xv. 8. 6. "Israel's Wanderings," page 100. 7. "The Viking Age," Vol. i., preface. 8. "The Viking Age," page 4. 9. "The Viking Age," page 20. 10. Herod, Book i. and iv. 11. 2 Esdras xiii. 40. 12. "Bib. Arch. Soc." Vol. iii., part 1. 13. Rev xii. 6. 14. 2 Sam. vii. 10. 15. A.D. 1800. 16. Psa. lxxix. 13 17. Psa. ii. 8. 18. Psa. cx. 3.

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**ANGLO-ISRAEL ALMANACK FOR 1896.—We shall be glad if our Colonial friends will take this early intimation to send particulars of any alteration necessary to the notice of Colonial Anglo-Israel Associations. Letters should be addressed to the Publishers, Robert Banks and Son, Racquet-court, Fleet-street.**

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## THE EXETER HALL CONFERENCE.

(*Continued from page* 341.)

THE second part of the report of the Exeter Hall Conference between the British-Israel Association and "the Prophecy Investigation Society," which took place on May 2nd last, was published in the August number of *The Covenant People*. The subject was introduced by the Rev. F. Aston, and referred to the Hebrew birthright. Mr. Aston was supported by Dr. Aldersmith, and opposed by the Rev. C. S. Painter, the Rev. J. Gosset-Tanner, the Rev. J. J. B. Coates, and the Rev. Joseph Tanner.

Mr. Aston showed clearly that the temporal birthright of Joseph and his sons was to be enjoyed by his House in the "latter days," and included vast population, empire, wealth, sovereignty, and dominion, acting through the Gates and Christianity. His opponents would not hear of it. They admitted that the birthright was a fact; but it was enjoyed, some said, to a great extent during the Mosaic dispensation, and, if there is to be "any further fulfilment, it will be under the millennial dispensation!" Here is a remarkable fact, showing the antagonism of the opposition to the Identity! They hate the very idea of prophecy being fulfilled in the present day, and still more in their own nation! The birthright has been already enjoyed, they say, by the rightful owner! and as to the future, if it be the case at all, it will be in the millennium, but cannot possibly be now! No reason is assigned for this assertion, and no rational explanation of the alleged fact that the millennium will see Joseph's full enjoyment of the birthright after the twelve tribes are fused in the land, and when there can be no distinctions among the tribes. Our opponents are not reasonable, and are carried away with their strange determination not to allow God His own way, or His people to enjoy His good gifts!

In regard to the Rev. Joseph Tanner's *dictum*, that the expression "the latter days" does not require that the fulfilment be postponed to the present dispensation, but merely means "in the future," we would observe that St. Peter translated the words of Joel ii. 28, R.V., under the inspiration of the Holy Spirit, and in Acts ii. 17, declared that his own days corresponded with the prophet's "afterwards," which he rendered "the last days." If St. Peter's were "the last days," how much more are ours "the last," the very "last days" of this dispensation! It follows that Jacob was speaking of our own and the yet future days of the Christian dispensation, when he predicted to Joseph what was to come upon his posterity in "the last days." St. Paul, in Hebrew i. 1, R.V., is careful to tell us that "the end of these days, when God had spoken unto us by His Son," was present in his own time, and if so, much more now.

Mr. Painter made a point of the fact that "when Jacob blessed his sons the birthright was Joseph's, but the dominion was transferred to Judah." He thinks "we cannot get away from that fact." But we do not see that it is so. The birthright was Joseph's, with empire, dominion, the Gates, and all that these involve and include. But the portion allotted to Judah was not "the dominion," but the throne and sceptre. Deut. xlix. 10 states that clearly, supported as it is by 1 Kings viii. 25, ii. 4, and 2 Sam. vii. 12—16. The people were the kingdom, and as such it was to be "set high above all nations of the earth." The king or sceptre was the figure-head of the ship which led the nation and represented it (Deut. xxviii. 1, 13, and Dan. vii. 27).

The old fallacy was served up again as truth by the Rev. Mr. Painter, that though Israel's "kingdom" was destroyed prior to their captivity, yet that as tribes, they did return, and were largely represented in the return. "In proportion they returned," he said, "as much as did the Jews." To this we reply, that if the Ten Tribes did return from their captivity with the Jews, they ought now to be in Palestine, united; with a reigning monarch of the tribe of Judah ruling over them according to Ezek. xxxvii. 15—28; that they ought never to have been "pulled up" by Titus in A.D. 70, as they were (according to Amos ix. 15); that they ought to have been "planting vines on the mountains of Samaria," in great prosperity, according to Jer. xxxi. 5, 6, which they have never done; and that in Egypt, as in Palestine, certain physical changes should have taken place in respect to "the tongue of the Egyptian Sea," and "the stream of the Euphrates, according to Isa. xi. 15; which things have not yet taken place and are unknown to history!

In respect to another point or two the Rev. J. Gosset-Tanner, secretary of the Prophecy Investigation Society, made the following observations:—

"I agree with a great deal that Mr. Aston says, but I do not think the time has arrived yet for these prophecies to be fulfilled. One thing I would like to ask, and that is this: If it be true that Israel be divorced, why is it that Ephraim is receiving such wonderful blessings? According to Jer. iii., I gather they were both equally bad. 'Backsliding Israel committed adultery,' and 'Judah was treacherous and played the harlot.' Why is Israel, then, after being divorced, receiving such marvellous blessings at the present time? Another point I would remark with regard to the apostles going to the lost sheep of the House of Israel. I would submit that the apostles always went first to the Jews, wherever they were, and we find that Paul and Barnabas said the Word was to be first spoken to them (Acts xiii. 46). Surely that was the case? Everywhere the apostles went first to the Jews, and they evidently understood our Lord's words thus. They went to Corinth and Athens, and all sorts of places, and they always went to the Jews first."

It does not transpire why the reverend speaker believes that these prophecies will not yet be fulfilled because the time for them has not arrived. One would think that after the lapse of nearly 1900 years from the first advent, and when the second has so nearly arrived, the time to bless Israel had fully come.

In regard to the other difficulty, Scripture gives Mr. Gosset-Tanner a satisfactory answer. In respect to the House of Joseph or Ephraim, Hosea xi. 9 tells us the reason why He spares the Ten Tribes. Further, we have only to look at Ezek. xi. 16—20 to see God in His sovereignty has resolved to bless "all the House of Israel wholly," and to restore them spiritually, so that they shall be accepted in His sight. In Zech x. 5—12 we have God's intentions respecting the House of Joseph, called also Ephraim, fully made known at a date, about twenty years later than Judah's return from their captivity to Babylon. These verses are full of tender love to Ephraim and God's resolve to bless them abundantly. The reason is, as this Scripture tells Mr. Gosset-Tanner in verse 6, "I have mercy on them." No man may go behind that and ask God Almighty "why"? If man venture to question Him why He loves the House of Joseph, the answer is provided in Deut. vii. 7—9. Let our opponents consult those verses.

The difficulty regarding "the lost sheep of the House of Israel" has already been discussed; but it may be admitted that there is an ambiguity about the expression, which makes it rather difficult to be dogmatic regarding it.

(*To be continued*).

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## GOD'S OWN PEOPLE.

By Thomas Rosling Howlett, of U.S.A.

The early converts to Christianity were largely the Israelites of the Dispersion. They had become, as was predicted by the prophet Hosea, "wanderers among the nations." The names they bore corresponded with the districts in which they dwelt, as is shown in Acts ii. 9—11. They were "the lost sheep of the House of Israel." The schools of Christendom have never made any account of them. The Church historians have totally ignored them; if they had been wanderers among the mountains of the moon they could not have been less recognized than they have been in the Christian literature of the ages. All concern for them is treated by grave theologians as a trifle or a joke. The only One in the universe who seems never to have forgotten them is God. It is the anomaly of history that His servants generally feel no interest in a subject that is, and always has been, one of paramount interest to Him. One of these, whose fame as a preacher fills America, wrote to me not long ago: "Dear Howlett, it may seem strange to you, but it is impossible for me to conjure up the slightest interest in the speculation about Anglo-Israel. I bought your book at first and read it for your sake, but to me there is nothing whatever in the subject. Mark, I say to me. Evidently, there is much in it to other people, and for your sake I am glad. A sorry state of mind to hear, you say—but it is my state of mind. Meanwhile for yourself the largest love and respect."

This is a fair example of the indifference of thousands of God's ministers to the fate of His people Israel. They have wracked their ingenuity to exclude them from both Scripture and history. Jews and Christians alike assume that the Jews are "the people of Israel," totally ignoring the fact that the descendants of the Ten Tribes are the real Israelites. "The stone which the builders rejected has become the head of the corner." The party whom men called "an outcast," saying "This is Zion whom no man seeketh after," has become the most Christian and the most powerful race in the world. The assertion of learned men that "the problem of the Ten Tribes is a purely fanciful one, and that with the fall of Samaria the future history of the people of Jehovah was transferred to the House of Judah, and the Northern Israel ceased to have any part in the progress of revelation," is false. It is as far from the truth as the east is from the west. The Jews are no more mistaken about the Messiah than are both Jews and Christians in regard to Israel. Saxon and Israel, righty understood, are synonymous terms. They are patronymics, one being derived from Isaac, and the other from the name given to Jacob when he wrestled with the angel at Peniel (Gen. xxxii. 30). "Israelites" and "Isaacites" (Saxons) are different names designating the same race of men. They are an organic and ethnic unit, and history will never be correctly written, nor the Scriptures rightly understood, until this is recognized. Israel is a permament factor in promise, in prophecy, and in Providence. The destiny of this race is to govern the destiny of the human family. This is the fixed decree of Scripture. Of Israel it is written: "No weapon formed against thee shall prosper;" and "The nation that will not serve thee shall perish." Those who count these promises as nought "reckon without their host." They can never transfer the promises for Israel to Judah, or to the Gentile Church until they drive God out of His book and out of His world, which is a difficult thing to do.

History records that Christ began His ministry not among the Judeans, but among the Galileans. These were *Israelites*, but not Jews, having descended from the remnant of the tribes in that district who escaped out of the hands of the Assyrians when the rest of their nation was carried into exile (2 Chron. xxx. 6). The Galileans were the descendants of this party—"the lost sheep of the House of Israel" whom Christ found and saved, and after His resurrection sent to their kindred of the dispersion in every land. Peter gives the location of many of these in the first verse of his first epistle:—"To the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia (R.V.)." Others were in the wilderness of Europe on their way to "the isles of the west," where they renewed their strength and grew into the greatest nation of history.

My friend Rev. Samuel Moss, D.D., a "blind" witness to the ethnic unity of the races Israel and Saxon, in a sermon on the "Unrepealable purpose of God," says: "Two thousand years ago God sent His servants into the German Forest to find for Himself a people. After these centuries of training they stand before us a mighty host, more than a hundred millions strong, the English-speaking people of the world."

God knew where to send His servants to find His people, to the wilderness into which He had allured them, that He might speak comfortably unto them, and give them their vineyards from thence (Hosea ii. 14, 15). The exile, instead of being the end of their career, as men have erroneously supposed, was the starting point of their future and more glorious destiny. God broke up their nest in Palestine, through the Assyrians, that they might fly to other and far-off lands. As an eagle stirreth up his nest, fluttereth over his young, spreadeth abroad his wings, seizeth them, beareth them aloft on his pinions, so did the Lord alone lead him, and there was not found with Him a strange god.

These were the people, chiefly, who first received the Gospel, and they are the people to whom the mission of the Gospel is given. Jacob has taken root; Israel buds and blossoms, and is filling the face of the world with fruit. The people of Israel are still God's own people.

16, South Front-street, Philadelphia, Pa., U.S.A., June 15, 1895.

## Correspondence.

### NEWS FROM THE ANTIPODES.

*To the Editor of the "Banner of Israel."*

Dear Philo-Israel,—I have much pleasure in sending you the enclosed letter, which is rather too lengthy for quotation in the Anglo-Israel Distribution Fund Monthly Report, but which is far too good for the distributors of the fund to keep all to themselves. Our Sower wrote as follows:—

"I have been wanting to write to you a long time, but my time is so fully occupied here that my correspondence frequently suffers. The literature has proved very useful, but the field is so large, and the wants have increased so enormously, that I cannot supply all enquiring friends. Two of the works you sent I have found very useful indeed—viz., 'The Fulness of the Nations,' and 'Israel: a Thesis.' I must thank you also, again, for the Banners and *Covenant People* that arrive so regularly; they are much appreciated by those who get them.

"I am very glad to be able to tell you that God's truth (about Israel) is making steady progress, and reports keep coming in of quite a cheering nature. My own meetings in the school here continue, and the interest is sustained, while

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convictions are being deepened in regard to the literal fulfilment of God's promises made to Israel.

"Some months ago I sent a few magazines and pamphlets to a believer in Identity truth, living six miles from the school; after he had read them he passed some on to another family living some three or four miles further on. During my recent holiday, I was riding up that way, and happened by mere accident to call at this very house. I found the lady of the house a bright Christian and good reader and student of the Scriptures. Mrs. M. was very glad to see me, she had long wanted, she said, to see the teacher who was preaching Identity truth. She had been attracted to the subject, not by what the pamphlets contained, but by the name inside the cover of the pamphlet on 'British-Israel Truth *versus* the Higher Criticism.' She thought the subject, which was supported by such noted men, was one worthy of study. I was much struck, and couldn't help saying, 'Praise the Lord!' He uses even the covers of the works that proclaim His truth! I found her an opponent though, but a very pleasant one. The objections she raised were really worth replying to, and not the usual rubbish we so often get from people who don't know what they are speaking about, for she found it did not destroy one's faith in Jesus Christ, on the other hand it rather strengthened it. A daughter of Mrs. M.'s is very much interested in the truth, so I hope to hear good news from that family ere long. This is just a leaf out of the book of my experience as a Sower; it might stimulate others, when they hear how the literature is being used.

"Since I wrote to you last, I have been carrying the good news out a little further. In response to invitations, I visited two districts fourteen and seventeen miles away respectively, and delivered addresses on the Promises made to the Fathers. I had very good audiences and excellent attention; they evidently appreciated what they heard as they desire to know more. I find wherever I go the people are yearning to hear the truth. What we want is more teaching on the subject. Lecturers are needed to go from district to district, and bring the matter forcibly before the people. Could this be done there would be a big revival in New Zealand. The Lord bring it to pass soon!

"During my holiday already mentioned, I paid Dunedin a visit for a few days, and was astonished at the progress the truth had made during the twelve months I had been away from it. My mother still works away there, and her field of labour increases, week by week she is being brought into contact with numbers of seekers after the truth, who gladly listen to the news and go away, Berean like, to search if these things are true.

"We do not want for opponents. In this district there are several strongly prejudiced against the Identity truth, they are mostly laymen engaged in preaching the Gospel. I am sorry, for they do the cause of Christ a great deal of harm. The people are beginning to notice their inconsistencies in interpreting the Word of God, so their influence is in a measure counteracted. I find though that opposition is no hindrance to this truth; it thrives best where the fiercest fire rages. I would a thousand times rather have the fiercest opposition than the Athenian spirit that cares for none of these things.

"I sometimes picture to myself, or try to, the position of affairs in our Nation, when Jer. xxxi. 34 will be fulfilled, when they shall all know the Lord from the least of them to the greatest, when our people shall rejoice in the knowledge of Our Identity, with our iniquity forgiven, and sin forgotten, reinstated in the land of our inheritance, and acknowledged by all as the Lord's own chosen people.

"The thought is an inspiration to rouse one up to diligence in the Master's work; for every conscious Israelite who is spreading the glorious gospel of salvation, and of the kingdom, is a unit in the army of the Lord, who, in response to the command, 'Prepare ye the way of the Lord, make His paths straight,' are doing what they can for the welcome of the King Jesus.

"This is done by speaking the truth where opportunities offer, and by distributing Identity literature. I find the work very pleasant, even when dealing with opponents, for if the truth does not strike home it is remarkable how it silences objections, causing objectors to change from one position to another, and finally giving up the contest altogether.

"I lent 'Bible Lessons and Reflections' to one objector sometime ago. When he returned it, I asked him how he liked it. He told me he did not see very much in it. I asked him if he had read it. 'Well,' he said, 'when I looked at it I saw it was made up mostly of the Bible, and I thought I might as well read my own Bible, so just looked at the reading matter between.'

"Another man was seemingly interested in Identity truth, although he said, 'there was nothing in it.' I lent him a good deal of literature, and so did my mother; still he remained unconvinced. A fortnight ago my mother saw him, and enquired how he was getting on with it? He said he could not believe it. My mother asked him if he had read the books. He said, 'Partly.' When pressed further, he closed the subject by saying, 'it was repulsive' to him.

"Now here were two men, samples of a big class, who would not read the literature, would not study the subject, and yet they dared to pass an opinion upon it. I find this the secret of all the opposition. When a man says he does not believe in this truth, I always find he knows nothing about it and does not care to study it at all.

"Sometime ago I was on my way to take a service at one of our adjoining districts, the missionary for that district and myself had exchanged for the evening; on the way I met him. He stopped me 'to give me a warning.' He advised me not to speak of British-Israel Identity truth that evening, for I would find myself in a hot-bed of opposition. I thanked him for the information, but informed him I intended to speak out strongest where the opposition was strongest. I did so that night, and glad I was for it. Before leaving for home I had to call at the house of a man and his wife who had been at the meeting. Of course the subject of the evening came up, and we had some conversation on it. Before saying 'Goodbye,' I asked them if they would read any literature concerning this truth. They said they would. I sent them some, including the 'Handbook.' On returning it, I got a note from the wife, saying, she was quite convinced it was true, and praising God for the new light it shed for her on the Word. The God of Israel be praised, His truth will prevail.

"I have not told you a tenth part of what is going on here. You should read the weekly letters that pass between my mother and myself, as we keep each other posted up. I could write pages more, but enough has been written for the present to shew you that the lamp of God's truth is not merely flickering in this land, but blazing brightly with a flame that will never be put out.—T. A. F."

This Sower in N. Z., is one for whom, some time ago, I asked special donations. This was kindly responded to. Again I would ask for help to keep up supplies for the districts worked over so well, and with the greatest satisfaction I remind our friends of the needed aid, because our Sowers there help us themselves, sending home good subscriptions, while the cry from many parts around them is for more and more to read. In the faithful, fearless manner of working we may many of us take a lesson, and take heart to speak out boldly, trusting to the Holy Spirit to direct the spoken words that they may be sown in good soil, and bring forth fruit abundantly to the establishment of the truth of the Scriptures against all gainsayers, for the glory of the Lord.

E. M. Rush, *Hon. Sec.*

Westgate-on-Sea, August 3, 1895.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received by Miss M. A. Fitzpatrick, Hon. Treasurer, and by Miss E. M. Rush, Hon. Secretary, 4, Westgate-road, Westgate-on-Sea. Bankers, the London and County Banking Company, Margate.

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"E. W.," Feilding, New Zealand.—Thanks for your letter. We are often much encouraged by our Colonial friends. We are glad to know the study of Our Identity with Lost Israel has been so helpful to you in the study of the Bible. We hope you may be enabled to spread the information to others in your neighbourhood.

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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 ROCKY ISLAND OF TRINIDAD.

HER Majesty's ship Barracouta took formal possession of the Rocky Island of Trinidad, in the South Atlantic, in January last. The mode in which the annexation was made, and the particulars as to the island itself, were told to the *Times* by its correspondent at Havana, by telegraph, on August 5th, thus :—

GREAT BRITAIN AND BRAZIL.

Havana, July 31, (*via* New York, August 5).

Telegrams received here refer to the difficulty existing between Great Britain and Brazil in connexion with Trinidad Island. The island was formerly annexed by her Majesty's ship Barracouta in January last, the gunner being appointed governor and the surgeon medical officer.

The islet, which is uninhabited and contains no signs of animal life, lies 700 miles to the east and a little to the south of Rio de Janeiro. The party from the Barracouta found the landing difficult. They landed on the western side, where there was much surf and no shelter, and climbing up the precipitous rocks formally read the proclamation of annexation, nailed the British flag on a spar, and buried the proclamation in a bottle at the foot.

The exploring party found fresh water in a small valley on the eastern slope and some slight vegetation near the water. In other places there were traces of the stumps of large trees, but no growth.

This is the personal report of Lieutenant Ryan, of the Barracouta.—*Our Special Correspondent.*

It will be seen by the above that this islet, regarding which there is so much feeling evoked in Brazil, is not a "Gate." It commands nothing; but is situated far off at sea, having influence over no part of the habitable earth. It is uninhabited, without a sign of animal life, though it has been said that it is thronged with land crabs, which it is presumed have eaten each other, till now there is nothing that lives on this barren rocky islet. Why, then, have the British authorities meddled with it, and seized it as a possession, anchored as it is 700 miles to the east of Rio de Janeiro? The facts are these. It is wanted by the British as a telegraph station. Hitherto the whole of the western shore ends of the existing cables between Europe and South America are located at Pernambuco, on the north-east coast of Brazil, a good way to the north of Rio de Janeiro. No direct cable between Europe and the countries south of Brazil can be laid, because the distance is too great. They must be landed somewhere on the coast of Brazil to the north-east. Pernambuco, therefore, became that spot. Brazil thus controls all these lines; and the communications of Europe, with the whole of the continent of South America, is under the cognizance, as it were, of Brazil. This, with reference to the disturbed condition of that Empire, is not convenient or desirable. It follows, that if the territories of Brazil are not fit for the meeting-place of the lines, some spot must be selected mid-way in the ocean, away from the continent of South America. Such a spot was the rocky islet of Trinidad; over which it is believed, Brazil has exercised no rights, at any time. Our Government accordingly ordered its annexation as a cable station, and appointed a gunner of the Barracouta as its governor, and the surgeon as its medical officer.

The matter rests thus: The British Government want the place in the interests of the direct Argentine Cable Company. They believe Brazil has never possessed any rights in the island, which is situated at an immense distance from its shores. The burden of proof rests on the Brazilian Government to show its title to the spot; and if it succeeds, the island will be given up. If not, it will be retained; not as a Gate, but as a station for a British Cable Company.

There is a good deal of stilted language being used by the Brazilian senators against the British in respect to this matter. Senhor Belisario, for instance, in the chambers, has said, it appears, that his people, the Brazilians, "obeying the irresistible calls of patriotism, will rise and tear away the paws of the British lion from this piece of territory which is sacred to Brazil." The facts hardly seem to call for all this heat and violent threatening. The late Government of this

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country must have seen their way very clearly before they ordered the annexation of the island, and it does not appear likely that the British lion will allow his paw to be removed by force from the new rocky islet, which at present is marked red, to describe it as part of the Empire of Great Britain. If Brazil can show that she has exercised any rights over this rock, which once was ours by actual possession, then we must restore it. But if she fails, we suppose we shall retain it for the use of the cable companies, and defend it, if need be, from all who wish to take it from us. It must be clearly understood, however, that this is no "Gate" in the sense we use the word, but merely a useless piece of rocky land, not fit for the habitation of man, but needful for the nation on account of the requirements of the cable companies, which do their business with the Governments and people of the South American continent as a whole. It may, perhaps, be found, that the Brazilian Government recognise in what has taken place a chance of obtaining a little ready cash from us, and consequently are trying to magnify the matter into one of national importance with that view. At present, the new Government just installed in power here, must find their position a rather warm and trying one. There is the condition of Armenia, and Mr. Gladstone's voice calling for the banishment of the "unspeakable Turk" from Europe, and from Asia too; and, as if this were not enough, the Chinese have just murdered ten inoffensive missionaries, their wives, daughters, and children together, in an horrible carnage at the station of Whasang, in the province of Fu-chow. The problem is to make British power felt where British ships and British troops cannot penetrate.

The instance of the Chinese massacre of British Zenana ladies and missionaries, with their families, tells us clearly that the Gospel of Christ must follow the British flag, to have free course; and that missions undertaken in countries under heathen and uncivilized governments, are always liable to sudden extinction, and sooner or later call for the sword and flag of the British power, to protect them, or to avenge their sudden destruction by violence and murder. We see here a reason why, if the Gospel is to prevail over the whole earth, the condition precedent will be as the Scriptures intimate, that "the kingdom, and dominion, and greatness of the kingdom under the whole heaven, must (first) be given to the people of the saints of the Most High," whose kingdom, being the Lord's, "shall be an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27). To Him shall be, then and now, all the praise!

## THE *ROCK* ON OUR IDENTITY.

In a review of "England, Heir of the World," by J. E. Handley, the editor of the *Rock*, on June 14th, 1895, writes quite respectfully of our views, and is evidently almost a believer. We are rather amused to find the writer scoffing at the necessity experienced on our side of making the Scriptural distinction between Israel and Judah perfectly clear. "We do not require to be told," he says, "so frequently as we are, that the Bible always discriminates between the Ten Tribes and the Jews. Of course, there are tens of thousands who do not know it; but then, they are people who do not read their Bibles, and to such the theory maintained in this book is an idle tale." On this point we feel bound to inform the *Rock* that vast numbers of the clergy and ministers of religion who certainly do read their Bibles, have somehow to this hour failed to see the distinction there—because their college education, we suppose, has led them to believe that "all Jews are Israelites," which is true; but that besides them, there are no Israelites existing, which we know to be a great mistake. They read the Word, therefore, in such wise, that where they find mention of Judah and his curses, they fit them to the Jews; but where they read of Israel and his blessings, they see they cannot be for the Jews, and must be for the Christian Church. Accordingly, "the Israel of God" are, to them, the Church of Christ, and thus the heir of all the promises; but the Jews, being in unbelef, are under curse, and will so remain for ever, as most excellent and learned divines of our acquaintance sincerely believe. We do well then, *pace* the *Rock*, to make it always very plain to all, that, according to the Scriptures, there is a marked distinction between the two Houses; Judah being, just now, under curse for a time, but Israel, now obedient to the Lord, receiving at His hands, even to-day, blessings innumerable.

It is refreshing also to read the following words in the review we allude to:—"There is no doubt," the writer says, "that there are, from almost every point of view, analogies, coincidences, and prophecies which seem to point to the identity of Englishmen with Israel, and the development of opinion in this direction of recent years is truly remarkable; but there are a few points on which we should like information, and we suggest one or two as specimens of the rest." Of course, if the facts, and fulfilments and exact response, in all respects, of the British nation to the prophetic picture of the chosen people, in these our last days, which we have been indicating for the last twenty years without, in a single instance, meeting with any valid answer to our statements and claims, be altogether insufficient and inconclusive, we have nothing more to say. But we submit that, except for the miracles, the evidence of our Lord's identity with the promised Messiah was "on all fours" with that we have brought forward regarding the resurrection of His people after their 3,000 years of death and burial. The Jews were not excused for unbelief of that mass of evidence, the greater part of which was based on the Old Testament prophecies respecting the Lord Jesus. We believe that the testimony we have presented to the public in proof of Our Identity is equally valid and sufficient, in God's sight, to justify belief; and that those who reject it, do so at their peril, as did the Jews.

There are four points regarding which the reviewer desires information; and we are glad to submit the following as help towards what is required. In regard to the question No. 4, we are not quite in accord with Mr. Handley, as to the Amorites and their alleged union with the Ten Tribes. We must leave to him, therefore, any explanation he may have to offer in regard to the subject. Meanwhile we reproduce the reviewer's four queries for our readers' information.

"1. It would appear from Ezekiel that the two nations will return separately to Palestine, and appoint themselves one head after that return, which will be accomplished before their conversion to Christianity. Is there evidence of the people of any other nation, except the Jews, colonising Palestine at the present time?

"2. It is said 'They shall fly on the shoulders of the Philistines towards the west.' How is that passage to be interpreted?

"3. If all the nations possessing an infusion of Gothic blood are 'of Israel,' how many are excluded if you deal with the question from a national point of view? Why

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should Englishmen and Americans be singled out as the exclusive possessors of the promises.

"4. If, as our author suggests, the Ten Tribes are so inextricably mixed up with the Amorites that the true test of an Israelite at the present day is his Amorite form and complexion, are we not justified in assuming the disfranchising rather than the enfranchising decrees of God in respect of a people so degenerated?

"N.B.—It may be pointed out that the Amorite is a Hamite! Further, what bearing has the existence of fair Jewesses on the Amorite intermarriages of Israelites?"

In regard to query No. 1, we do not understand from Ezekiel that the two nations Israel and Judah will return separately? Rather, from Ezek. xxxvii. 16, 19—22, we conclude that the two Houses, being symbolised as "two sticks," will be made into one, and so joined, will return "together" to their land. Jer. iii. 18 declares the same fact, quite explicitly, as we all know; and Hosea i. 11, which the reviewer appears to quote, declares that the Houses will be first united, then appoint themselves one head, and lastly, "come up out of the land," to go presumably to their own. In this united return, Judah, we believe, will be in unbelief, the British Israelites, in Christ. The Scriptures are silent regarding the colonisation of Palestine, but speak of the return to that land of only the two Houses together, and that in political union, with God's blessing accompanying.

Query 2. "How is the language of verse 14, Isa. xi., to be understood?" This was Bishop Titcomb's inquiry on p. 98 of the "Anglo-Israel Post-bag"; and we had best answer the reviewer by giving him the bishop's own words. "As an honest searcher after truth, I could not help marking a point of apparent discrepancy between Hosea's statement that Ephraim was to be restored '*from* the west,' and Isaiah's here, that it should take place '*towards* the west.' 'They shall fly upon the shoulders of the Philistines *towards* the west.' The difficulty was unriddled thus. 'Shoulders of the Philistines' is a geographical expression, meaning 'frontier districts,' for so the word is to be understood in Joshua xv. 11. Again, 'toward the west' is identical in Hebrew with 'seaward.' Hence the words may be rendered, 'They shall fly upon the frontier district of Palestine seaward.' Thus the very passage which my conscientiousness led me to examine as an argument against the opinion towards which I was gravitating, eventually proved quite in its favour. For if Ephraim returns to Palestine from Britain, the people *will* arrive there *seaward* or *on its western coast.*"

Query No. 3. It is not true, we maintain, that "all the nations possessing an infusion of Gothic blood are 'of Israel.' How many are excluded if you deal with the question from a national point of view"? and "Why should Englishmen and Americans be singled out as the exclusive possessors of the promises"? are the additional questions of the reviewer. Israel obedient, or those who nationally have conformed to the covenant of the Lord their God in reference to the great sacrifice of His Son, are counted for the seed, and these must have the marks God said He would put upon Israel, His chosen, in the last days. The British, with the Americans, respond exclusively among the nations to the Israelite race to whom the blessings were promised in Gen. xxii. 17, 18; xxviii. 14; xxxv. 11; xlix. 22—26; Deut. xv. 6; xxviii. 1—13; xxxiii. 13—17; Isa. xxvii. 6; and Zech. x. 6—9. We therefore say, since God cannot lie, that they alone nationally among the nations are Israel of the House of Joseph, and all other nations are excluded, since they do not respond to the Scriptural portrait. Englishmen and Americans, as representatives of the two nations of the House of Joseph, described in Gen. xlix. 19, possess all the signs or blessings promised to that House; and as no other nations enjoy any such promises, we are, by facts, compelled to say that these two kindred nations are exclusively the House of Joseph in its dual aspect; and that the rest are not.

## SOME MORE BLIND TESTIMONY.

By J. Thomson.

### PART II.

(*Concluded from page* 353.)

Our "blind" witness next refers to England's wealth, and its rapid increase, which is something astounding. This also was to be an Israelitish characteristic. Wealth is, in the hands of an intelligent being, a blessing, and a power to confer good unto others. God claims that it is "He that giveth power to get wealth," to His chosen people; and why—to what end? "That He may establish His covenant which He sware unto thy fathers" (Deut. viii. 18). Israel obedient God promised to make "plenteous in goods, in the fruit of thy body" (*i.e.*, a numerous population), "and in the fruit of thy cattle (*i.e.*, increase of flocks and herds). . . . The Lord shall open unto thee His good treasure, to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them" (Deut. xxviii. 11—13). "For the Lord thy God blesseth thee, as He promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee" (Deut. xv. 6). These were blessings promised to Israel when obedient; but the very opposite were threatened to Israel disobedient. They were to have the "heaven above as brass, and the earth as iron. The Lord shall make the rain as powder and dust, until thou be destroyed" (Deut. xxviii. 20—24). Quite unlike Israel obedient, Israel disobedient was to be defeated in war, and "removed unto all the kingdoms of the earth. . . . The stranger that is within thee shall get up above thee very high; and thou shalt come down very low: he shall be the head, and thou shalt be the tail. . . . And the Lord shall scatter thee among all people, from the one end of the earth even unto the other . . . and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart and failing and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt 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. 15—68).

Every one can single out the nation of whom these denunciations are asserted, and in whose history they have been fulfilled; but where is Israel obedient? Do the history and character of the modern British race correspond to the portraiture of one which is the object of these blessings? Then, the British race is (to some extent already) Israel

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obedient, and is now entered upon the path which will lead to a state of society, blessed beyond the reach of our present power to imagine. The history of the Jews has been one of sad experience; and the partial immunity from oppression which they now enjoy, is largely due to the benign influence on their behalf of their, as yet, unacknowledged brethren of the Ten-tribed House of Israel. And hence we find Judah already prospering; and individuals among them, "lending to many nations, but borrowing from none," in accordance with divine prophecy, as quoted above.

Our "blind" witness remarks upon the small per centage of our wealth which is devoted to Missions, But the comparison should be made between what this country and what other so-called Christian nations devote to the same object. If this was done, the comparison would show very much in favour of the British race over and above all other nations put together. We make this remark, not to the disparagement of any nation, but just to put on a right footing a comparison which, if not properly made, would really become "odious."

Besides our extraordinary growth in power and wealth during this century, our "blind" witness asks "must we not" also "consider the glorious treasure which God has entrusted to us?" We have an open Bible which all may read, without let or hindrance so far as the State is concerned; and our witness pithily asserts, "If ever there was a nation to whom God entrusted an open Bible, it is the British nation." But St. Paul says that "unto" Israel "were committed the oracles of God" (Rom. iii. 2): an echo of what Moses asserted of the whole people of Israel long before the name of Judah was used as a national one. But, say our opponents, the "oracles of God" were taken from the Jews because of their unbelief, and transferred to the Gentiles, of whom we are the leading nation. This is in direct contradiction not only of the apostle, but of the prophet, who, speaking in the name of God, terms "Jacob My servant, and Israel Mine elect" (Isa. xlv. 3, 4; xliv. 1, 2). It is Israel whom God designates "My witnesses" (Isa. xliii. 9), or Protestants; and what nation, we ask, is best thus described? Further, there can be no transferring of blessings promised to Israel to a Gentile people without passively acknowledging that the Omniscient failed to see beforehand this defection of His chosen people; and therefore such a passage as Isa. xlix. 3, "Thou art My servant, O Israel, in whom I will be glorified," is nothing more than empty rhodomontade. But we do not thus understand Scripture; for, in our opinion, such interpretations thereof do not tend to glorify its Author, and therefore cannot be true and show us the Divine intentions.

Our "blind" witness avers that God has not given us such powers as we have, merely to accumulate riches, be carriers for the world, and consume all our energies in the ephemeral occupations of the day. No: "but we *are* to be the evangelists of Christ." This is our work,—to extend His kingdom upon earth, and call the attention of mankind to its supreme importance. But we must say again, according to the plain language of Scripture, this is Israel's rôle; and if we are doing the work, we must either be Israel, or prepare to be supplanted therein,—and that soon—by the true Israel who will step into our place and reap the reward that would have been ours had we been Israel; but not being Israel, we must submit to be supplanted, and give all our glory to another!

Our "blind" witness, however, is patriotic enough to say, "But if we do our duty that shall never be. We shall then dismiss all the dismal prophecies" of the croakers among us "as idle wind, and continue to receive the blessing of God in carrying out His commands; we shall be heirs of the splendid promise that our light and our strength shall go on increasing." This is all very well if we are Israel, but not if we are only a Gentile nation. How can we understand such passages as those already quoted, and the following, in any other than their literal sense. "The Lord will not forsake His people, for His great name's sake"—*i.e.*, not for the sake of His people, but His own great name, as the God of truth; "because it hath pleased the Lord to make you His people" (1 Sam. xii. 22). "I will dwell among the children of Israel, and will not forsake My people Israel" (1 Kings vi. 13). "The Lord will not cast off His people, neither will He forsake His inheritance" (Psa. xciv. 14). How long will our teachers insist upon the very opposite of the meaning of these words to be the true interpretation of Holy Writ? Does not such teaching dishonour God, and give occasion to the gainsayer to laugh at what he is told is the meaning of Bible language? Truly may the Anglo-Israelite shudder when he hears such teaching.

In the Church Missionary Society's annual sermon, preached by Dr. Westcott, Bishop of Durham, in St. Bride's Church, London, on April 29th, 1895, we note also some further sentiments which, in addition to those above noticed, may interest our readers:—"The perception of a Divine plan in the movement of human life brings home to us a fact of momentous interest. In this plan of God, we" (*i.e.*, the English people) "have a definite place. Our office is not of our own choice, or of our own devising" (no; for God appoints to every man, and nation, his work, and forms His instruments out of the most diverse elements). "We are 'God's workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.' We are included in the Divine idea of the world, 'created in Christ Jesus.' Our works are ready 'prepared afore by God.' There can be no failure if we claim them. No labour will be lost if we offer ourselves in perfect humility for the fulfilment of the will of God. Our works are ready; and what these works are, can be seen from our position and endowments. For if, as Englishmen, or English Churchmen, we consider our national character, our history, our necessary influence, our possessions, we cannot fail to acknowledge that we are called, as no other people have been called, to missionary labour.

More than 150 years ago Bishop Butler, the soberest of great thinkers, pleaded in this city that navigation and commerce should be consecrated to the service of religion by being made the means of propagating it in every country with which we have any intercourse.' He spoke when the foundations of our Colonial Empire were barely laid, when our foreign trade had not reached more than about one-thirtieth of its present volume; and how can we measure now the weight of the obligation which his words lay upon us? Since Butler wrote, not to speak of remoter if unquestionable duties, India has been added to our sovereignty—the most splendid, the most arduous trust ever committed to a nation, committed to us as stewards of God, that by patience, and tenderness, and sympathy, we may interpret and complete the thoughts of many races, and, taught by the Spirit sent in the name of Christ, may confirm and satisfy the aspirations of many faiths."—From the *Church Missionary Intelligencer* for June, 1895, pp. 403, 404.

Dr. Westcott anticipated, while he confirms, what is advanced by our other "blind" witness, Dr. Farrar. We do not question that "we are called" as a nation, "and as no other nation has been called," by God, to missionary

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labour—*i.e.*, to be a blessing to other nations, both far and near. This is only another way of saying that we are in possession of many of the blessings promised by God to Israel through His prophets many centures ago. And having these blessings, and our work largely crowned with success, is not the inference correct that we are not merely a temporary substitute from among the Gentile nations for Israel, but that we are the real literal descendants of ancient Israel? This latter view makes God true and faithful in all His words and works, and so furnishes us with a motive for firmer faith in the whole of His written word, and an encouragement to continue in the path that He has marked out, and is evidently calling upon us to persevere therein.

In this connection it will be sufficient now just to refer to the Bishop of Liverpool's recent utterances respecting "Literal *versus* Spiritual Israel," published in the BANNER OF ISRAEL, No. 963, p. 250, from "Coming Events and Present Duties." We wonder whether this bishop will go as far as his written sentiments will (in our opinion) lead him if he will only be consistent. His advice is all very good, and such as will rejoice the heart of every advocate or believer in the truth of Our Identity with the Lost Ten-tribed House of Israel. But we fear that neither he, nor either of the other two of these Church dignitaries, will go so far. To do so would involve a giving up of much which they claim for the Church, to the nation at large; and perhaps modifying many of their long since arrived at conclusions; and possibly the re-writing, or withdrawing a number of sermons. But the genuine seeker after truth is never dismayed, whatever the prospect opening up before him. In its diligent quest he counts nothing lost, so that he can gain more truth. He knows that truth is mighty, and in the end will prevail. The cause of truth is the cause of God, who will, in His own good time, vindicate His ways to the children of men; for "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand" (Dan. iv. 35). "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake" (Psa. cxv. 1). Amen.

## A JAPANESE NEWSPAPER ON "ENGLAND."

A FRIEND in Launceston, Tasmania, has sent us a copy of the *Launceston Examiner*, of Feb. 13, 1895, with a short article marked, and headed, "What Japan thinks 'of England.'" Of course there is a mistake here. The writer is not "Japan," but a rather conceited scribe, among the Japanese. His head is turned, evidently, by his country's successes on sea and land, during the recent war; and he presumes to run down the power of Great Britain, and exalts that of his own country, apparently, out of sheer spite. He forgets that, though the recent advance in military and naval matters of Japan has been marvellous, she really has not yet been met by competent military or naval opponents in the late war, and that by reason of China's miserable unpreparedness for war, she has been able to bring China down on her knees in a remarkably short time. When she has been victorious in a campaign against really resolute and capable enemies, it will be time for Japan to affect to despise the power of "England" on account of her own superior prowess at sea. What the writer seems to desire, however, seems to be that the Britishers should cease to cultivate the friendship of China, but draw closer to Japan. "Codlin's the man," in fact, "not Short"! We republish the article because it is a curiosity; and because it comes to us from Japan, *viâ* Tasmania, in the English tongue, and was surcharged for postage (short paid) even then!

WHAT JAPAN THINKS OF ENGLAND.

"Though Great Britain was once the most powerful nation in the East, there are now many rivals who are outdoing her. Moreover, the present Orient is not the same as in the days of yore, when Great Britain trampled down India and China. Small gunboats and intimidating measures of diplomacy are no longer effective. Britishers who look down upon Orientals with a haughtiness based on empty traditions are making themselves very unpopular. If they do not beware at the present moment their downfall must be very rapid. In Europe, Great Britain is not now supreme, and her dominion in the East, if it is to be effectively protected, requires more force than she could maintain. Her fighting strength is not in proportion to the extent of her dominions and the size of her mercantile navy, and it is to be wondered how she could be prepared for a storm, with unpopularity among Orientals and no allies among the European Powers. Most probably her wily statesmen are awake to the danger of the situation. They must be endeavouring to escape both the encroachment of other European nations and unpopularity in the East; especially the latter, which must be dreadful to them, as their sole aim is to do business. A general strike in the way of business with England would be the most fearful of all strikes to her; hence, the first thing the Britishers ought to do is to shake off their vanity; the second is to make friends among the most powerful Eastern nations. But if they think they can retain their supremacy by remaining the friend of China, and continue to behave arrogantly toward the really most powerful of the Eastern countries, they will find—and they are already finding—themselves sadly mistaken."—*Boyeki* (*Tokio*).

## THE BISHOP OF MELANESIA ON THE PRESENT STATE AND FUTURE PROSPECTS OF THE MELANESIAN MISSION.

THE following is taken from the *Auckland Weekly News* of April 13, 1895, and we present it to our readers as a curious description of a country and its inhabitants, about which little is known:—

"INTERVIEW WITH BISHOP WILSON.

"Of the numerous efforts at present going on for the evangelisation of the islands of the Pacific, one of the most interesting is certainly the Melanesian Mission. Though very welcome support comes from the Old Country and Australia, it is in a special sense a New Zealand Mission, and no part of the colony has more closely identified itself with it than Auckland. It is not quite a year ago since Bishop Wilson, a young man in the prime and vigour of his manhood, was consecrated to preside over the work, in the presence of a vast congregation at St. Mary's Cathedral, Parnell. As the first impressions of an intelligent and thoughtful man, brought up in the very centre of the world's civilisation, upon the work of the mission, and the material the mission has to work upon, are certain to be of general interest, a representative of the *Auckland Weekly News* waited upon the Bishop of Melanesia in the hope of gaining some information upon these points. The picturesque

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element of the Melanesian Mission as always been very prominent, but the observations of the bishop show that the work done is eminently practical, and that the results achieved are such as can be weighed and appreciated by ordinary men of the world. The bishop was most courteous, and said he would be happy to give any information in his power.

"FIRST IMPRESSIONS.

"Bishop Wilson, as soon as he had definitely decided to throw in his lot with the work, would naturally have formed some mental picture of the islands and their people, and hence he was asked at the outset whether the reality was equal to anticipation.

"'Well,' he replied, 'the scenery of the islands hardly came up to my expectations. It was not so beautiful as I had anticipated, though it is beautiful indeed. But I heard so much about it. But as for the work already done in the evangelisation of the people, that had gone much further than I had expected to see. I had an idea that many of the islands were as savage as the worst of the Solomon Group, but I found that even where the mission had only a footing its influence had toned down many of the worst features of savagery, though the people may not have embraced Christianity. But if the scenery was not all that I had fancied it would be, the people were more picturesque than I had anticipated. A white man's idea of a black man is not as a rule a high one, and, indeed, in European clothes the native looks a very poor specimen. He is absolutely spoilt by civilised dress, and is at a great disadvantage as seen in the streets of a city. There is not a great deal of sickness among them. They complain chiefly of sores, which are caused in a great measure by their absolute neglect of all sanitary arrangements. In fact, the first thing a missionary has to do is not so much to preach the Gospel as to heal the sores of the people.'

"EXPENDITURE AND RESULTS.

"'Do you think that the results achieved are commensurate with the expenditure in men and money?'

"'Considering that from the beginning of the Mission only thirty white men have been at work, and that these have raised up nearly 400 native teachers who are evangelising and civilising some 26 islands, many of them 100 miles long, so that places which 20 or 30 years ago were a terror to European traders are now as safe as New Zealand or England, I think I can say that the results are more than could have been reasonably looked for. People do not know how far our work has extended. For instance, it was recently brought under my notice that a man-of-war, from which two sailors were drowned, sailed from island to island to find a place to bury them until they came to Motalava, thinking the others were cannibal communities, whereas all were under Christian influence, and a landing could have been made at any of them. Some people think that because our people are not clothed in European style they are not Christians, but we only want to make them decent, and desire to alter their customs when innocent as little as possible. We have 9,000 baptized Christians and 12,000 people going to school, and the influence of these is felt by thousands of others.'

"The bishop was here asked if his experience in mission work threw any light on the questions raised a few years ago by Canon Isaac Taylor as to the inordinate cost of conversions.

"'Canon Taylor urged,' replied the bishop, 'that as so much was spent in missionary work and there were so many converts, each convert cost so much—some very high sum; but it was quite unfair to apply such a test. You would not apply that test to work at home. The money is not all spent in making converts, but a great deal goes in maintaining a teaching staff to educate those already converted, and in providing the necessities of worship. For instance, our mission costs £6,000 a-year for 12,000 converts. That would be 10s. a convert. But it must be remembered these had to be taught year after year, and for every one converted fifty others would be influenced. The influence of 300 converts would be felt throughout an island of 30,000 people, and many of those not actually prepared to embrace Christianity may have broken away from 99 out of 100 evil heathen customs. All that must be considered.'

"THE ATTRACTION OF THE WORK.

"'What is it in mission work that proves an attraction to so many brilliant and devoted men?'

"'I believe there is more real life in the Church than there has been for many hundred years. More attention is being paid to Christ's actual words—to His command, "Go ye into all the world." Bishop Selwyn laid great stress on this text. Some people say that Christianity is on the wane, but the fact that thousands are engaged in missionary work to the tens so engaged not many years ago, is a strong answer to this. During the last 500 years, there has never been more vitality in the Church than at present.'

"A PACIFIC NATION.

"'After all, what is to be the future of these people? Do you expect them to become one nation, holding their own in the competition among the races of the world?'

"'I believe they will ultimately become what we may call the Pacific nation. We endeavour to break down tribal barriers, and to make the inhabitants of the various islands to look upon themselves as one people. Sir John Thurston hopes to see them speak one language, preferring the Fijian tongue; but they do not seem anxious to learn that language. They have a great desire to learn English, and a love for everything English, and we hope to teach English more widely than in the past. Where the people are embracing the Gospel they are not dying out. Christian islands swarm with children. A great trade will grow up among these islands in spice, arrowroot, and copra, for most of them are very fertile. They will become the spice gardens of the world, but they will never be inhabited by Europeans. It is not a white man's climate.'

"THE FUTURE.

"'What are the prospects of the Mission?'

"'Most hopeful,' the bishop answered. 'One good white teacher upon an island would, I believe, in ten or twelve years find himself living in a Christian island; and if they become a peaceable people they will increase. They are not likely to die out. But too much must not be expected at once. Hundreds of years of savagery and cannibalism cannot be forgotten in a day. They are just being born out of savagery, and yet we find some very intellectual men amongst them. I believe the day will come when the islands will have a self-governing native church and numerous native clergy; but that day is not yet. They are still in their infancy as a nation and as a Church.'

"MELANESIANS IN QUEENSLAND.

"Asked his opinions as to the deportation of his people to Queensland and Fiji, Bishop Wilson said:—'The practice has very great disadvantages, although it also has some distinct advantages. It is an advantage to the people to be brought to a Christian country, but in this Christian country

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very few are reached by religious influences, and many of them learn white men's vices. However, some do carry back good teaching received in Queensland. The great disadvantages are that very often the nucleus of the school is carried off in the labour vessel; that the islands are depopulated to a great extent; and that those who come back from Queensland are sometimes the most difficult to deal with, having learnt the white man's vices in addition to his own.' There are about 8,000 Melanesians in Queensland, many coming from islands that we find very hard to get at. I am hoping to meet them in Queensland, and we shall probably see our way to establish a branch college from Norfolk Island there, sending one of our best white teachers to take charge of it. . . . . ."

## PORTUGAL AND MOZAMBIQUE.

"In referring to Mozambique and the Portuguese in Africa, we must preface our remarks by a retrospective glance at what was, in days gone by, achieved by some of Portugal's best men. Need we refer to the indefatigable energy of Prince Henry, the navigator (*whose mother, by the way, was an English princess*), in the furtherance of geographical discoveries? Is it at all necessary to mention the name of the great sailor, Vasco da Gama, who in the year 1497 discovered the then best route to the East Indies by way of rounding the Cape of Good Hope into the Indian Ocean? Do we not recall the fact that the island of Bombay was given as a dowry to one of our kings on his marriage with a Portuguese princess, thereby laying the foundation of our present vast Eastern empire? We know all this, and knowing it as we well do, is it not perfectly astounding to contrast the Portugal of those days with the Portugal of later times? On the one hand we have indomitable enterprise and activity; on the other we have absolutely nothing but utter incapacity, supineness and stagnation. Where the Portuguese nation was then the pioneer of everything that was bold, enterprising, and noble, it is now the very apogee. It is all that is unprogressive, sunken into the slough of inaction; and from being one of, we may say, the most prosperous of states, is now on the verge of bankruptcy. Ungrateful to this country, which poured out its blood and treasure to save it during the Napoleonic wars in the Peninsula, never having repaid the loan due to us then raised here to the tune of £3,000,000, we find the Portugal of to-day in a state of ignorance, uneducation, and absurd pretension which makes it the reproach and at the same time the laughing-stock of the civilised world. This being the case as far as Portugal in Europe is concerned, what must be the state of its colonial dependencies? We have not to search about very much; anyone who has ever visited Goa (in the East Indies) the last of her possessions there, as the writer of this did quite recently, cannot but be filled with sadness when witnessing the decay, the utter decay of past glories, and the ruin which overshadows it all. But when we come to Africa, either East or West, it is then that we grasp to the full that Portugal's mission is indeed gone, if it really ever existed at all there, which is very doubtful, judging by results after centuries; we find nothing but corruption by the colonial officials; extortion, connivance at abuses of the worst form, indolence, ignorance, unreadiness, insecurity for life and property, abetting of the worst forms of the slave trade; all these are rampant under the fostering care of Portugal."—*Corporation of British Investors*, July 8, 1895.

The above is a melancholy account of national decadence in the history of a people who once bid fair to achieve great prosperity, and had ambitious designs respecting India. What can be the cause of their collapse as a power, and of their miserable condition as a European nation, advantageously placed in Europe too, at the present day? We reply that Portugal is not Israel, and lacks the blessings which bring prosperity to the people of the Lord. Not being Israel, they have embraced the Roman substitute for Christ's true religion, and so do dishonour to the Lord of glory. They consequently are poor; have no foreign possessions which bring them national prosperity and wealth. Their people and public officials are corrupted, as we are told, and bring dishonour on their national character. People ask us *Cui bono?* in reference to our claim to be the Lost Ten Tribes. Our reply is that Portugal is our answer! The difference between the condition of the British nation to-day and that of the Portuguese suffices to show that, while we have all the blessings promised to Abraham for the House of Israel, the Portuguese own none of these things. While our wealth is phenomenal, theirs is small and diminishing. While our colonial empire is flourishing and wealthy, Portugal is poor in these respects, and is becoming more and more degraded and impecunious. While our commercial credit is boundless, that of Portugal is so wretched, that the object of the above article in the *British Investor's* leader, was to dissuade everyone from investing money in the Portuguese loans, because of the corruption of the people, their hopelessly insolvent state, and the failure of all their national undertakings. Of the British we have evidence that it can be said with truth, "Their seed is known among the nations, and their offspring among the peoples; all that see them acknowledge them that they are the seed which the Lord hath blessed." No statement of this sort can be truly made respecting the Portuguese, who seem indeed to be "a base nation," such as the Egyptians were described to be in Ezek. xxix. 15. Portugal has been our ally for many years, and we have fought and bled for her. We have poured forth our money for her to save her from invasion, and, though we meet with ingratitude and loss, we remain faithful to our old friendship, and deal honestly and fairly by the weaker nation. For the difference God has made between our two nations we have nothing whereon to plume ourselves. We owe the difference to God's grace and faithfulness, and must needs praise the Lord.

## THE EXETER HALL CONFERENCE.

(*Continued from page* 356.)

The Rev. C. S. Painter remarked, in his reply to Mr. Aston (p. 46, *Covenant People*), that "every covenant must have two contracting parties, and if one fails the covenant is broken. The temporal blessings were fulfilled, but not to their proper extent, owing to Israel's disobedience." He admits, however, that under the Lord's millennial reign, "the tribes shall dwell in the land which God gave unto Jacob for ever; when they shall no more be a prey to the heathen, neither shall the beasts of the land devour them, but they shall dwell safely, and none shall make them afraid." We have here again the fixed purpose of the opponent to deny the possibility of any present fulfilment of God's purposes of blessings towards Israel, but a resolve to limit that fulfilment to past times, or the distant future, or to both, but certainly not to the British, or to the period of current history in which they exist. Our readers may

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perhaps perceive the fact that a mistake occurs at the very foundation of Mr. Painter's argument. He says, that every "covenant must have two contracting parties; and if one fails the covenant is broken." But cannot Mr. Painter imagine "a new covenant," such as he has never heard of, and cannot evidently realise, such that the contract shall be made entirely by the party who proposes and offers it, he himself guaranteeing that its stipulations shall be fulfilled by the other party to it? If Mr. Painter has never heard of such a "covenant" or "testament" let him turn to Jer. xxxi. 31—34, and Heb. viii. 8—12, and he will find there that the Almighty Creator and God of Israel has described what He terms "a new covenant," different in every respect from the old covenant once made with His people at Sinai, which covenant they broke. This new covenant, if Mr. Painter will examine it attentively, will be found to be without any stipulations whatever, which Israel, as opposed to God, the Father of Israel, undertook to conclude and make with their God. We describe its stipulations as we find them in St. Paul's translation into Greek of the Hebrew of Jeremiah, and, reading from the Revised Version of Heb. viii. 8—12, would beg Mr. Painter to tell us where Israel's contract comes in, and in what respect God has placed on them any such covenants or conditions as the law of Sinai laid upon their necks—conditions which they were utterly unable to fulfil? The new covenant was to this effect: "For if that first covenant had been faultless there would no place have been sought for the second. But finding fault with them, He saith:

"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 lead them forth out of the land of Egypt;
For they continued not in My covenant,
And I regarded them not, saith the Lord.
For this is the covenant I will make with the House of Israel
After those days, saith the Lord.
I will put My laws into their mind;
And on their heart also will I write them;
And I will be to them a God;
And they shall be to Me a people;
And they shall not teach every man his fellow-citizen,
And every man his brother, saying,
Know the Lord,
For, all shall know Me,
From the least to the greatest of them,
For I will be merciful to their iniquities,
And their sins will I remember no more."

This is the whole of the new covenant as God has established it! There is not a single provision for any man of Israel to fulfil! God undertakes it all! Let Mr. Painter tell us, if he dare, that God's free grace and free mercy in this His new plan for His people Israel throws anything on them meritoriously to perform, the breach of which will be fatal to their acceptance! It is in this respect this covenant differs from that of Sinai, as God Himself tells us. God performs every part of this covenant, and leaves nothing for Israel to do! His laws He will put into their minds. They have not to do it.

On their hearts He will write them. They cannot do it, and God does not ask them to undertake the task. He will be their God, and He will provide that they "shall be" to Him "a people." They shall not require to be made to know Him and love Him, or to be taught that glorious knowledge. God means to teach them, and old and young, high and low, all "shall" know Him, to know whom is life eternal! Then as regards their past iniquities and sins, for which Israel can offer God's offended law and justice no propitiation and no restitution, God meets even that hopeless case with a remedy apart from His guilty people, since He has given His own blood for them, and died for them, in the person of His only, well-beloved, Son, the Lord Jesus Christ; and so intends to be merciful to their iniquities, and to do what is impossible to man, namely, to remember their sins, even Israel's henious sins, no more.

Where in all this does Mr. Painter see anything in the shape of a binding contract, which, being regarded as a failure on Israel's part, cancels and breaks the covenant of God's own making? Mr. Painter must beware of adding to such a scripture as this—for it will be a dire offence to interfere with God's free grace towards Israel. He cannot subtract from the glorious provisions of this new covenant without high treason against God's purposes of mercy towards the race He so greatly loves. While, however, Mr. Painter is willing to tear in pieces God's covenant of grace and mercy towards Israel and denies its application to the present day, he seems to feel that, for some reason or other, God means yet to do some great things for Israel and Judah, under the reign of Christ, when "they shall dwell safely, and none shall make them afraid." The Scriptures do not so postpone the grace of God to His people. Israel has to be blessed first, and then Judah; but the two shall at last participate. The new covenant blessing will be Israel's "after those days"; after the end of the Mosaic dispensation, and, therefore, in the times of the Christian dispensation, wherein we are now living, and experiencing the very blessings described, individually but not yet nationally.

We trust our opponents, including Mr. Painter, may see these things clearly, and that soon,—to the praise and the glory of the grace of the God of Israel, to whom he, and we, all belong!

*(To be continued.)*

## THE BRITISH-ISRAEL ASSOCIATION.

[We have been requested to publish the following letter in reference to the remarkable Conference which has lately been held in London on the Prophecies and Promises to the House of Israel.—ED.]

*To the Members of the Prophecy Investigation Society.*

MY DEAR SIR,—In accordance with the resolution passed at the special meeting of the committee of the Prophecy Investigation Society, that all the papers and speeches delivered at the Conference between the British-Israel Association and the Prophecy Investigation Society on May 2nd, at Exeter Hall, should be published in the *Covenant People*, under the joint editorship of your secretary, the Rev. J. Gosset-Tanner, and myself, they have now been revised and corrected by the individual speakers, and will appear in the July, August, September, and October numbers of the journal, which will be sent to you each month. Whatever be the different opinions held with regard to the promises and prophecies relating to the "House of Israel" (as distinct from the "House of Judah"), may we ask you to carefully study the different papers and speeches with the desire, not so much to refute this or that isolated statement, as to find out for yourself what is the Divine purpose of our covenant-keeping God with regard to this House, and the fulfilment of His covenant.

That fellow Christians (many, members of your society),

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whose sole object is the honour and glory of God, who love as much as you do the blessed Master, and rejoice as much as you do in God's Holy Word, should be, by professedly Christian men, linked with the devil, stigmatised as those who "disbelieve God," and as "unconscious workers carrying into effect Satan's purposes;" the views or belief which they hold, termed "a device of Satan; and the adherents to those views declared (contrary to all fact) to be "accepted as Christians without any further test," is a device so far from the Spirit of that Master we profess to serve, that we feel sure, whatever be your personal opinions respecting our views of prophecy, it is far from you to judge and speak of us after this manner, though we regret to say that such terms have emanated from one of your number, and have appeared in print in a small periodical entitled *Things to Come*.

Personal abuse and misrepresentation are weapons which never serve the cause of Christ. We ask you to judge of our views from what we have written, and not from what irresponsible people say we teach. Our "Handbook" of British-Israel Truth contains the views which are acknowledged and believed by us. Opinions have been expressed by members of your own society which would be repudiated by the far larger majority. Would it be fair and honest to fasten upon the whole society those views? And is it honest criticism which fastens upon us (as *Things to Come* does) views which we as a body wholly repudiate?—some of us go so far as to say, have never been held by any of us.

In sending to you our magazine, we ask you to extend to us that Christian consideration and courtesy which, until very lately, have ever characterized the members of your society, fellowship with whom in the enquiry after truth and holiness, we very highly prize.

I am, my dear sir, yours in the hope of Christ,

FREDERICK ASTON.

Wolverhampton, July 1, 1895.

## Obituary.

WE regret to announce the death of George Bullock, Esq., aged 71, at Liverpool, on July 11th, 1895. He was the President of the British-Israel Association, of North Liverpool, one of the oldest of Identity believers, and a hard worker in the cause. He wrote a pamphlet recently entitled "Glastonbury," besides many papers on the subject of "Our Identity." His loss will be felt by many, and the Liverpool Association especially mourns his removal. He was "a watchman unto the House of Israel," as Ezekiel was before him (chap. iii. 17).

DR. FREEMANTLE, Dean of Ripon, has no faith in Little Englanders. Preaching on behalf of the Colonial and Continental Church Society at Leeds, he remarked: "Some said 'We have gone far enough. We have got enough colonies. Let the colonies look after themselves.' For his part, he desired not to put a check to those things, but to go on in the path which Providence seemed to have marked out for us. The English nation seemed to be the only nation capable of going outside its own boundaries and founding fresh nations. So far from desiring to limit our extensions, what we ought to desire was to send abroad as many good Englishmen as possible. What we ought to desire was not merely power; we ought to desire that wherever the English dominions extended, they might be dominions of justice exercised in the fear of God; that wherever the English flag flew, Christianity might go along with it." In these sentiments all will agree with the Dean of Ripon.—*Daily Telegraph*, Aug. 7.

LECTURES AT EASTBOURNE.—Mr. Marchant (of Brighton) will deliver an address *on the Beach at Eastbourne* each Friday for the next three weeks. Friends visiting this popular watering-place, and can help in the work, should communicate with J. R. Reep, Esq., Bay View, Lewes-road, Eastbourne.

## Correspondence.

### "A MULTITUDE OF NATIONS."

*To the Editor of the "Banner of Israel."*

DEAR SIR,—I observe from your last issue that *Things to Come* is losing its temper, but preserving its reputation for a disregard of truth.

It seems that, because we sometimes say "fulness of nations" instead of "multitude of nations," we "hold to the conclusion after the abandonment of the premises"; and it would also appear that, in consequence of the tremendous injuries inflicted on the Identity by that powerful organ, certain of us are anxious to "abandon Dan." The author of these statements must know they are fictions, and this misrepresentation is another proof of what I have often said—viz., that we receive, as a rule, much more honourable treatment from secular writers than from house-top professors of the Christian graces.

The whole basis of Anglo-Israelism, we are informed, "arose from the translation 'multitude,' which entirely disappears the moment we substitute the rendering 'fulness.'" This is curious, as it assumes that "fulness" excludes the idea conveyed by "multitude," which is not the case. The word *melo* is again rendered "multitude" in Isaiah xxxi. 4, "Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him," &c. Here it is obvious that *melo* signifies "many," and this passage may assist our opponents to see that there is no reason why we should abandon either our premises or our conclusion. I am, dear sir, yours faithfully,

J. G. TAYLOR.

Newcastle, July 30, 1895.

### C. M.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—I beg to report contributions from the following friends, received since my last letter of July 17th:—

Anderson, Mr.; Anon.; Banks, Mr. R.; Baxendell, Mrs.; Bournemouth; British-Israelite Sister; F. R. C.; Churchman, Mr. P.; Friend (Llanrwst); Foot, the Misses; Grant, Miss; Green, Mrs.; Godwin, Mrs.; Hanan, Dr.; Hungerford, Mr. R.; Jenkins, Mrs.; Kingstown Sympathizer; Lawrence, Miss; Lewis, Mr. H.; Marshall, Mr.; F. C. P.; Pearse, Miss E.; Peters, Mr.; Physician, An Old; Porter, Mr. C. G.; E. R.; Reid, Mr. J. D.; Sealey, Mrs.; Spence, Mr.; Thompson, Col. and Mrs.; Warren, Mrs.; Weldon, Mr. J. H.; Wells, Mr. G.; Wilmshurst, Mr. Many thanks to all; but I regret to say that the conditional subscription referred to in my letter is still unearned. "OXONIAN."

Lockerbie, August 12.

(Address, Rev. W. M. H. Milner, Lockerbie, Scotland.)

P.S.—(Aug. 19th). Since writing the above, the conditional Subscription has been earned. Any further contribution now, or later, will still be welcomed and applied usefully. The following are acknowledged with thanks:—General Godby, A. Stretham, Lady Wyatt, J. A., Rev. W. Capel, L. M., G. A. Hammond, Friends through Miss Grant.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—Will you allow me just to give a few lines in answer to J. H. Griffiths' letter concerning France as identified with Egypt? If we read Jer. xlvi. and Ezek. xxix. and xxx. carefully, we find that, although the words were spoken by the two prophets at periods twenty years apart of each other, they both signified the same time of trouble for Egypt, when they should fall into the hands of Nebuchadnezzar and be scattered; but both prophets make it quite plain that it should only be for a time. Jeremiah says in ver. 26, "And afterward it shall be inhabited as in the days of old," so that must mean by the same people. Ezekiel is more explicit, and says how long Egypt shall be waste, and when her people shall be gathered again; for, in chap. xxix. 12—16, he says

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the cities should be desolate forty years, and at the end of forty years the Egyptians should be gathered from the peoples whither they had been scattered, but that they should be the basest of kingdoms, and no more the confidence of the House of Israel, which words have been fulfilled on the Egyptians for many centuries. Even now, when their time of blessing seems to be fast drawing near (as spoken of in Isa. xix. 23—25), their nominal ruler under the British and the Turk is of alien race—Albanian,—so I think we may feel quite satisfied that we find the Egyptians in Egypt. The French have been in the past anything but a base kingdom; perhaps, rather, may we recognise in the Parisian French a remnant of Tyre or Babylon.

J. H. Griffiths speaks of Elam, who also were to be scattered (Jer. xlix. 34—39), but the last verse says, "In the latter days God will bring again the captivity of Elam."

Not long ago, I was reading Professor Vambery's book on Hungary. I feel strongly persuaded that the Magyar race of Hungary are of Elam, and that the true gipsy are also of that race, the outcasts of Elam scattered towards all the winds. And unless the Parsees of India are of Israel, there is much reason to think they also may be some of those scattered ones of Elam.

We know God will soon remove the veil that is spread over all the peoples and make His truth and wisdom manifest, so we ever do well to watch. M. J.

Leamington, July 30, 1895.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—In reading over Exod. xxi. I find the first six verses are an account of the conditions under which an Hebrew might buy one of his brethren; in verses 5 and 6, it says, "And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges: he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an aul; and he shall serve him for ever."

Can it be possible that we have here the origin of the fashionable ear-ring? for, doubtless, when the master pierced his servant's ear he would put in a ring, or else the hole would grow together again.

Can you, or any of the readers of the BANNER, tell us whether the British are more given to wearing this "badge of servitude," shall I say, than other nations or not; also, if in olden days, and among savage people, they used to wear the ear-ring as well as the nose-ring?

I should like to thank you for your interesting and valuable paper every mail; I look eagerly for the BANNER and *Covenant People*. I am thankful to be able to say the glad news is spreading on this side the globe. To our faithful God be all the praise. Yours in the hope of Israel,

HAROLD COOP.

Blackburn Farm, Kirikiriroa, July 10, 1895.

*To the Editor of the "Banner of Israel."*

MY DEAR PHILO-ISRAEL,—I thought I would take the liberty of forwarding the enclosed. It refers to a copy of "The Handbook," which is to receive attention from General Booth. The Salvation Army seem to receive the Identity with great interest. Also, I find many who stoutly uphold it. They are a people of strong vitality and fearlessness. I fancy we shall see our dear Church of England one day filled with people like these, when our clergy have God's Holy Spirit poured out upon them, to preach the Word and keep the truth. The Salvation Army are most respectful in their language as to the Church.

The thousands of leaflets that we received for Mr. Marchant's lectures were more than we could manage to distribute, because they are of a nature to be despised (from the comparison to the outward eye) when BANNERS and pamphlets are being handed out in large numbers. We had a very large stock of these, but these leaflets have been of the greatest service to me since the meetings. I walk along the Embankment at the dinner-hour, singling out the reflective artisans, or any Americans in a meditative mood, and, of course, the upper classes, when I see a readiness; but I judge much by appearance, because, after asking God's blessing before I start, I believe I am right to choose matured and reflective faces. Your "Résumé" is an excellent pamphlet to follow up the leaflet. I generally have my bicycle standing near with a valise full of literature, and after, say, a quarter of an hour's handing to the passing crowd, I mount and take observation of those earnestly reading as they walk, and, if it seems well, I say, "Do you think the subject interesting?" &c., &c.

I humbly and earnestly pray we may all make great efforts now, and we must, if God graciously deigns to use us, expect to "work, and know we work."

As to leaving literature in letter-boxes, Saturdays from 10 p.m. to 11 p.m., after business and posts have quieted down—or Sunday, especially about 9 p.m., when no posts or other missives are expected and the advent of missive causes some curiosity—this I find the most reasonable mode of expecting attention to Identity literature.

M. R.

London, Aug. 9, 1895.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—I have been spending a few days at Bewdley, on the banks of the Severn, and, on looking through the local guide-book, I was very much surprised to find that in olden times Bewdley was a city of refuge (see page 24). I have never seen this mentioned either in the BANNER or any other works on Identity, or heard of any such cities of refuge in England before. I thought I should like to hear if you knew anything about them; if not, I should like to look the matter up.

I am, dear Philo-Israel, yours truly,

J. W.

Sutton Coldfield, Birmingham, Aug. 8, 1895.

[NOTE BY THE EDITOR.—It is well known that there were cities or towns of refuge in this land in the days of the early English history. "The Sanctuary" in Westminster bears that name to this hour, and was a city or place of refuge. This matter has been noticed before as one of the points indicating our Israelitish origin.]

## MR. MARCHANT'S LECTURES IN REGENT'S-PARK.

As advertized for July 24, 25, 26, Mr. Marchant, supported by Mr. Vince, gave lectures on the Identity, in Regent's-park, supplemented by addresses and a copious distribution of literature in Hyde-park. Many kind friends had sent parcels, and also Miss Rush had sent thousands of leaflets and much literature, including BANNERS, to London, so that, aided by several friendly hands, this valuable aid to the campaign was well and judiciously used. In all, seven lectures were given, but the discussions held in sequel to the lectures might almost warrant our saying, "fourteen" lectures. These discussions gathered new audiences, and enabled us to place literature suitable to the turn of mind of the enquirer.

Now, with regard to the subject-matter of the lectures. It was, in my opinion, chosen with consummate tact, and was varied according to whether directed into the ears of the Hyde-park faddists and malcontents, or addressed to the decidedly more elevated gatherings in Regent's-park. Party politics were skilfully fenced, and the questions brought quickly round into the broad lines of national duty, and the privileges of world-wide power for good. Much of the success was due to fine weather, and the fact that the climax of the elections was past, and political rancours were stilled; also to this latter aspect is due the eagerness with which literature is accepted and read, as the shoals of political pamphlets have ceased to be at the disposal of all parties. May I point out that therefore now is the time to push British-Israelism.

R. MACKWORTH.

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

nd the Remnant of Jacob shall be among
entiles in the midst of many people as a
among the beasts of the forest, as a
g Lion among the flocks of sheep: who, if
through, both treadeth down, and teareth
pes, and none can deliver."—Micah v. 8.

"His glory is like the firstling of his bullock, and his horns are like the Horns of Unicorns: with them he shall *push* the people together to the ends of the earth."—Deut. xxxiii. 17.

# THE BANNER OF ISRAEL.

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

Vol. XIX., No. 975. Entered at Stationer's Hall.] WEDNESDAY, SEPTEMBER 4, 1895. [Price One Penny.

*EDITED BY PHILO-ISRAEL.*

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## LORD SALISBURY'S SOLEMN WARNING TO TURKEY.

The Prime Minister, on August 15th, speaking in the House of Lords, in the debate on the Address, gave a solemn warning to the Sultan of Turkey, respecting the Armenian atrocities, which the *Times* noticed thus:—"They were," it said, "words which are among the weightiest and the most pregnant which have been uttered for a long time in Parliament." They went to the root of the matter, and told Turkey plainly that the beginning of the end had arrived, and that it appeared to the Prime Minister more doubtful than it did twenty years ago "how long the present state of things would go on"! He added that Europe had given Turkey "a factitious stability," but was "now uneasy as to the moral burden which its joint action involves." He bade the Sultan beware that Europe, weary of the cries for help made to it by his tortured subjects from generation to generation, will one day withdraw its support from him, and then his "factitious strength will disappear," while his Empire over which he rules will receive the fatal shock at last which will cause its overthrow, in spite of treaties and of sympathy from the leader of the party most friendly to Turkey in this friendly nation!

The words of Lord Salisbury, which were most solemn and impressive, must be quoted as important to the questions which occupy us in the Banner. For the fall of the Turkish Empire, whose existence hangs now upon a thread, will liberate the Holy Land from the curse of the Turkish incubus, and let loose upon "yonder ill-consolidated Europe" the terrors of the "great earthquake" war-woe, in connection with the partition of the fallen Empire, and the scramble it will occasion among the powers of Europe. His lordship spoke thus, as reported by the *Times*:—

With respect to Armenia, the observations made by the noble earl are so completely in harmony with those I wish to make that I need not dwell upon them long. We have accepted the policy which our predecessors had initiated; we have done our best to carry it out. (Hear, hear.) We have received a certain amount of assurance that reforms will be set on foot in those districts which have most suffered, and we believe that for the present there is no danger of these terrible disturbances or horrible crimes being renewed. But what at present we have not succeeded in obtaining is an adequate guarantee for the execution of these reforms. It is to that object that our efforts must be directed. Up to this point we have received the most loyal and complete support from the Governments of France and Russia (hear, hear), and they have expressed their earnest desire to maintain their co-operation with us throughout. (Cheers.) If the Sultan has interposed delays, procrastination, excuses which do not seem to us valid and do not seem to us wise, it is, unfortunately, in obedience to a delusion by which Turkish Governments have been for too long guided. His one fear appears to be lest he should do anything which would sacrifice the apparent independence of his country. It is a noble sentiment, to which we desire to give every sympathy, but the independence of Turkey, though it is written in the public law of Europe, though it is guaranteed by the treaties of Berlin and Paris, is yet a very special kind of independence; it is independence that exists by reason of the agreement of other Powers that they will not interfere with it and that they will maintain it, and the danger, of course, which the Powers have felt from the first time that this policy was initiated has been lest in maintaining the Turkish Empire, in protecting it from the possible ambitions of other Powers, in giving to it a stability which it would not naturally possess, their fear has been lest they should be upholding a mechanism which did not work for human happiness and progress, but rather showed tendencies towards weak government and towards free licence to the antagonism of creed and of race which has for so many centuries been the curse of the provinces of the Turkish Empire. Europe has maintained the Turkish Empire, and yet by the stipulations it has constantly exacted it has shown its apprehension lest by giving to it factitious stability it might produce more misery than benefit to the human race. How long the present state of things will go on I confess appears to me more doubtful than it did twenty years ago. The noble lord himself said that the permanence of the Sultan's rule was involved in the conduct that he pursued.

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If generation after generation cries of misery come up from various parts of the Turkish Empire, I am sure the Sultan cannot blind himself to the probability that Europe will, at some time or other, become weary of the appeals that are made to it, and the factitious strength that is given to his Empire will fail it. I have earnestly tried to impress upon the Turkish Government the extreme gravity of the conduct which it has pursued; but at the same time to impress upon it that there is no Government more anxious to maintain the Ottoman Empire than the English Government. If I may speak for a moment of partisan matters, there is no party more anxious than that with which I have the honour to be connected to maintain the integrity and the independence of the Ottoman Empire which is sanctioned by treaties. The Sultan will make a grave and calamitous mistake if, for the sake of maintaining a mere formal independence, for the sake of resisting a possible encroachment on his nominal prerogatives, he refuses to accept the assistance and to listen to the advice of the European Powers in extirpating from his dominions an anarchy and a weakness which no treaties and no sympathy will prevent from being fatal in the long run to the Empire over which he rules. (Cheers.)

Assuming that, under the prophetic phraseology of the prophets Jeremiah and Ezekiel, the Turkish Empire stands for "Edom" of the prophecies, we have it stated in Ezek. xxv. 14, "I will lay My vengeance upon Edom by the hand of My people Israel; and they shall do in Edom according to Mine anger, and according to My fury, and they shall know My vengeance, saith the Lord God." How the fall of Edom will affect the world appears from Jer. xlix. 21, "The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red Sea. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs."

That the Sultan and his Government will really repent and for the future give good government to his miserable subjects, who can seriously believe? Generation after generation, as Lord Salisbury said, "cries of misery come up from various parts of the Turkish Empire." The end one day will arrive when that Empire will be swept from the face of the earth by the hand, in some way, it seems of the British people, and Lord Salisbury's words seem to show that, while Mr. Gladstone and the whole of his party would do the work now if they could, the party just now in power will ere long be forced to join them, and so bring on the dreaded Eastern question in its acutest form. Palestine and the Gate of all the Gates, Constantinople, may then be the spoils that will fall to the House of Israel; while the rest of Europe will quarrel over the partition of the remainder of the Empire of the sick man to which they may each have a fancy.

Our friends must not imagine that we allude to this and to other public questions in a party spirit! The nation is united in its abhorrence of the state of things in Turkey, and as there is no hope of any improvement in that effete Power, there can be no hesitation in respect to the wish that the Turk should retire from his European possessions at least, and be removed from interference with his present Christian subjects everywhere. The only thing that could cause a desire that the crisis should be deferred is the certainty that, when the baleful Empire collapses, there will occur the most terrible wars that have ever afflicted mankind (Rev. xvi. 18) over the spoils thereof. To Israel, we may be sure, will fall the Bible lands and the mighty Gate; while we suppose Armenia will lapse to Russia, to give her a passage for the invasion of Palestine further on; and Austria will seize, no doubt, parts of European Turkey, unless she herself be destroyed in her collision with the mighty giant of the North. In the terrible contests that are approaching, it is a happiness to know that the P[illegible] are Israel, and that the Lord has our nation in His [illegible] to guide, protect, and eventually to bless us (Isa. xli[illegible] R.V.). To Him be all the praise!

## LORD SALISBURY'S FIRST ACT:—RESPECTING "CHITRAL."

We are very glad to learn that the decision of the new Government, under Lord Salisbury, backed by the spl[illegible]did majority of 152, in the House of Commons, has come to a decision respecting Chitral which, while it upsets the action of the late Government, confirms that of the Government of India in respect to the future of that remarkable "Gate of our enemies." The decision is warmly approved in Simla, as no doubt it would be! The question at issue was whether Chitral, after the brilliant campaign just ended, should be abandoned, as the late Government desired, and as they tried to commit the Government of India to do, or whether, as the latter recommended, the country about Chitral should be retained by the British, and adequate means devised to keep open the road between our north-western frontier and Chitral itself. The place is not to be abandoned, but the Gate will be held as one of the advanced posts of India towards the neighbouring Russian frontier to the north. The plan devised for carrying all this out is, as regards the military question, easy to understand. The British garrison of Chitral will be composed of two native regiments, with two mountain guns and two Maxims, with head-quarters not at Chitral itself, which was proved to be almost indefensible during the late operations, but at Kala Darosh as head-quarters, a strategical position on the road to Peshawur, 25 miles south of Chitral, near the frontier of the Khan of Dir, who proved himself our friend and ally.

"At the other end of the road, on the Malakand Pass, 15 miles beyond our administrative frontier, is to be stationed a brigade with a regiment, 12 or 14 miles in advance, at Shakdara, on the north bank of the Swat river. This spot commands the passage of the river, and was held in force by Umrakhan's brother at the time of the advance of the expedition. It was stormed and occupied during our advance by the Borderers and the 4th and 15th Sikhs. Between this point (Chakdara) and Kala Darosh, where the head-quarters of the Chitral garrison will be posted, there is a distance of 60 miles, which is going to be given over to the Khan of Dir to hold for us with native tribal levies. There seems no reason to think that these native levies will give trouble after the experience of the past expedition; and when they perceive that they have to deal with two regiments of native soldiers, aided by artillery at one end and with a strong brigade of British troops at the other to keep them in awe. In a short time the native levies will be willing agents in the arrangement when they see that we do not mean to interfere with their independence and native customs. The cost of these arrangements has, of course, to be yet considered, but it is believed that the Indian Government have gone fully into that matter, and found that the financial question does not prohibit the measure being carried into effect. On the whole, we believe the wise course has been taken, and that a Gate of India which our Russian foes would by-and-bye have certainly secured against us has been occupied by our own troops in Israel's interests, and to

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safeguard her mighty empire in the East from the possible attacks in future of her coming foes, Gog and Magog. If "Russian Government have drawn their forces by rapid the Gates, in late years, to the northern frontiers of British Lion in hopes of finding some avenue of approach to the Young of the empire it must be galling to them to perceive one after another the Gates of Israel's border tribes, who are her enemies in truth, are being surrendered into the hands of this paramount power, to be constituted forthwith into strong Gates against the further (Russian) advance to the true Indian frontier. The road, *via* Herat and Candahar, of course, is apparently still open to the invader. But Russia knows well that a vast British force has long since been accumulated at Quetta, ready to be pushed on into Candahar, to bar there the further advance of the Northern Bear, and so to take its march, as it were, on the flank, to destroy it, far away from its supports.

"Thy seed shall possess the Gate of his enemies," is a promise as true of Chitral in the present week as it has been for centuries past in our nation's history from Gibraltar to Hong Kong, and from Calcutta to Zanzibar, the Cape, and the Falklands. The power of this nation rests upon the Gates, and without them it would be weak indeed. But being Israel, to whom God gave the gift on oath, in Gen. xxii. 17, we knew that Chitral would finally devolve upon this nation, because it was Israel; though there was, of course, always a doubt whether God purposed to give it us now or at some later period, nearer the date of Russia's great effort to deprive us of India and the Holy Land together. It is satisfactory to know that the troops on the Malakand on Aug. 12 had learned that the policy of the Government at home favoured the retention of Chitral, and the announcement had been received with the greatest satisfaction by them.

No British regiments are to be employed across the frontier; but the regiments at Peshawur and Naushara will be held in readiness to move forward in case of disturbance. Chitral Fort, it appears, is not to be abandoned, but will be held by the 25th Punjab Infantry, with two Maxim guns; two companies being also at Gairat. Three Sikh and one Panjab Infantry Corps will hold the Malakand and the bridge over the Swat River, the country being under native rulers, superintended by a British agent as at Manipur. Thus ends an episode which, by the grace of God, has resulted in the aggrandisement of Israel's power, and the confusion of her enemies. To Him be all the praise and all the glory.

## GREAT FACTS OF HISTORY.

By E. Reep.

The *Christian*, in its issue of July 4th, contains an editorial paragraph that is a little remarkable. It reads thus:—"We knew a Christian brother who had accepted the idea that much of the New Testament, as well as nearly all the Old, was Jewish. Matthew was essentially Jewish, the other Gospels and the Acts had a Judaic character. Hebrews, James, Peter, and the Revelation, all entirely Jewish. . . . . Last week we heard of that dear brother's death. He died in darkness. He had given away his Bible to the Jew—its good tidings of great joy, the word of the kingdom, the exceeding great and precious promises—he had nothing left. For, while an unlettered man may find the essence of all Scripture in a single verse, he who knows it all and by a false exegesis puts the greater part away from him, finds that it is such an organic whole, that if he gives away the body the life goes with it."

When the editor of the *Christian* speaks of the Bible as a Book not to be studied in parts, but as an organic whole, we assume that he himself so reads it and understands it. In that case, how is it that he applies a term to the Scriptures that is totally inapplicable to them, if they are to be taken in their entirety? To designate the Old Testament as the "Jewish Scriptures" is a stupid figure of speech; and every Bible student ought to know better than to use it. If an arbitrary employment of the word Jewish is to be used at all, it must be strictly applied to the descendants of the one tribe Judah, and not to the whole Twelve Tribes, who, taken in the aggregate, are not Jews, but Hebrews. Therefore, in referring to the Old Testament Scriptures as an organic whole, we must speak of them as the Hebrew Scriptures, and not by such a misnomer as Jewish Scriptures. By using the latter term we lose sight of one of the great facts of history—viz., the making of a new covenant with the House of Israel as well as with the House of Judah (Heb. viii. 8).

But the *Christian*, for some perverse reason or other, persistently refuses to see that the Bible treats of two Hebrew families, and of two Hebrew kingdoms, which at some period of history, yet future, are to be united into one kingdom and into one nation, having one sovereign head as king over all (Ezek. xxxvii.).

The Bible, in preparing us for this great historical event, does not teach us that it will spring upon us like a mushroom, the growth of a single night. Even Roman Catholics know better than this, if we may so infer from a work by Father F. H. Laing,* in which the author has pondered upon the yet unresolved Scriptural phenomena respecting the House of Joseph. He says: "Ephraim held the honour of the Israelite primogeniture, which was really the primogeniture of the whole human race in trust for the Messiah when He should come. In a way this is perfectly true, leaving out Father Laing's conception of the meaning of Ephraim's heirship of the birthright inheritance (1 Chron. v. 1); true inasmuch as Hebrew history is particular in specialising the House of Joseph, (more distinctly as the confederated Ten Tribes or House of Israel), as the representative of what we should now call Church and Empire. Wherefore the separation of the House of Israel from the House of Judah was no accident, but a premeditated circumstance (1 Kings xii. 24) which, as plainly evidenced from various passages of Scripture, was intended to give Ephraim-Israel not only a much wider temporal dominion than the House of Judah, or the Jews, but with the making of the promised new covenant (Jer. xxxi.) larger opportunities to evangelise the world and so educate it to receive Christ, in whose name the Gentiles shall trust. The conversion of the human race is a fact yet to be accomplished. Until it be fulfilled Israel (Ephraim-Israel in Britain and Manasseh in America) hold in trust for the Holy One of Israel, the birthright of mankind. Hence we read that God is a Father to Israel and Ephraim is His firstborn.

The world may be said to be still feeding on milk; the strong meat of the wisdom of God is above its capacity to absorb and assimilate. Its physical or temporal progress goes on by leaps and bounds; its spiritual conversion at the present moment is little more than a nebulous shadow. Nevertheless there are manifest signs that the spiritual regeneration of humanity is in the throes of fulfilment.

* "The Blessed Virgin's Root Traced in the Tribe of Ephraim."

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And seeing that British-Israel is the dominating agent in the matter, how can we agree with the remarks of the *Christian* and believe that a man who saw in the whole Bible a revelation to Hebrews, that they might preach redemption through Christ, died in darkness? Rather be it said that he walked in the light, thereby seeing in the New Testament the performance of God's oath to Abraham that his seed should be blessed; that Christ, though sent to be a light to lighten the Gentiles, should be the glory of Israel.

The unwillingness of the editor of the *Christian* to see in the New Testament a special revelation to Hebrews is illogical. Illogical, because he says that "he who knows the whole Bible must see that it is such an organic whole that if he gives away the body the life goes with it." But this is practically what we are asked to do. To ignore that the Christian faith sprang out of the old Hebrew faith; to omit to see that the new faith concerns Hebrews every whit as much, and was given to Hebrews every whit as much as the law and the prophets. If we put away this important fact, the fact that the new covenant was specially with the House of Israel and the House of Judah, then indeed we give away the body and most certainly the life that goes with it. Notwithstanding that we are to believe in the Bible as a complete organism, it would seem that the *Christian* would after all condense the whole Book into a single verse, that verse being, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish; but have everlasting life." Although this passage contains one of the most beautiful and comforting promises to be found in the Scriptures, it does not annul the Hebrew character of the New Testament. If it did so, then in like manner would the Hebrew character of the Old Testament be abolished by the promise that strangers, *i.e.*, Gentiles, if believers in God should have a place and a name better than of sons and of daughters: "For I will give them," says God, "an everlasting name, that shall not be cut off" (Isa. lvi. 3—8). Were it possible to condense the whole Bible into either of these two passages of Scripture, we should, of course, be justified in supposing that it matters little whether we are Hebrews according to the flesh or not, so that we are Hebrews inwardly according to the spirit. But with the whole Bible in our hands we know there is a great privilege in being Hebrews according to the flesh; and what that privilege is has already been stated. It is that the Hebrew birthright has placed on the shoulders of every lineal descendant of Isaac the care of the whole human race in trust for Christ. Why, then, should blind British-Israelites despise their birthright? Why emulate Esau and think it of no account? Abraham was not called to be dazzled and dazed by empty promises—promises that might or might not be fulfilled. The promises made by God to Abraham were absolutely unconditional, entirely untrammelled by the stipulations of the later Mosaic law. Abraham was appointed heir of the world (Rom. iv. 13) for an extraordinary purpose, for in his seed, the seed of Isaac, and therefore of the Twelve Tribes of Israel, all the families of the earth were to be blessed. In what manner, the Bible makes sufficiently apparent; by the service of the chosen people to all humanity, which, looking to the Redeemer of Israel, shall eventually, with all Israel, be upheld in righteousness and saved in the Lord.

If this tremendous fact of sacred history be not a literal fact, now in course of fulfilment, how are we to account, to use the words of Professor Seeley, for the prodigious greatness to which Britain has attained? Since the future grows out of the past, the history of the past of England ought, we are told, to give rise to a prophecy concerning her future. "Yet our popular historians," says Professor Seeley ("The Expansion of England"), "scarcely seem to think so. There is something very characteristic in the indifference which we show towards this mighty phenomenon of the diffusion of our race and the expansion of our State. We seem, as it were, to have conquered and peopled half the world in a fit of absence of mind . . . nor have we ceased to think of ourselves as simply a race inhabiting an island off the northern coast of the continent of Europe." Nor, we may add, have we ceased to think of the old Hebrew State as Jewish, nor of the whole chosen people as Jews. The fact that the two Hebrew kingdoms were not both Jewish is a great fact of Scriptural history; the increase of the British race, says Professor Seeley, is the great fact of modern history. And the Bishop of Salisbury has said that, in a journey of thirty thousand miles round the world, the great fact to be noticed was the finding of the British race everywhere, speaking the same tongue and inspired by the same faith and hope. Queen Victoria now rules over a population scattered in the four quarters of the globe and the islands of the sea, says another recorder of facts, aggregating 367,000,000, a greater number than has ever before acknowledged the sovereignty of one person. Where but in the Scriptures can we find any prediction of such a marvellous development of a people? Nowhere but in the blessing of Abraham, Isaac, and Jacob: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South, and in Thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14). Such was the great promise to Abraham, Isaac and Jacob. We look for its fulfilment in the British, in the people of the United States of America, and in the Jews or House of Judah. The spread of the English language is one of the great facts of history that indicates its sure consummation. For it is the one tongue that will make the whole earth of one language and of one speech, and of one family. And thus will God lift up His hand to the Gentiles and bless Israel His inheritance.

## PREACHING POWER.

In an article in the *Methodist Times*, of August 8th, on the subject of "Preaching Power," the following sentences occur in an article, by Professor J. S. Banks, on the character of the sermons of modern preachers. He wrote thus:—

"New resources are being opened to the preacher, new weapons are being put into his hand. The Old Testament is becoming a living book as it has never been before. The divine grandeur of prophetic preaching was never understood as it is to-day. Isaiah and Amos and Hosea are seen to have a message to the present generation. They speak to the business and politics, the amusements and follies, of the modern world. And this suggests that the ideal ministry is a blending of the two orders of teaching, the prophetic and apostolic, the righteousness of one and the compassion of the other. As this new field is worked, the Christian pulpit will grow in strength and influence."

The London friend who sent us the above cutting, remarks on it that "blind eyes are opening to see the wonderful revelations of the prophets, and "that light is dawning." We fear the "old BANNER reader" who sent us the above, is, perhaps, a little too sanguine as to Professor Banks' meaning. He did not mean, we suppose, to refer to

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the Identity of the British with Israel as one of the revelations of the Old Testament to modern preachers. He intended, perhaps, only to note that the Old Testament could be spiritualised, in skilful hands, from end to end, and made the vehicle of imparting moral and spiritual teaching to modern congregations. The Old Testament is, indeed, a living book, if its words be literally read and understood. The promises of God to Abraham are great and glorious, and relate to "a nation" to spring from the loins of the patriarch, great and powerful, multitudinous, and mighty; blessed of God, and supreme at sea; the messenger of God for good to "all the nations, "all the families," and "to all the kindreds of the earth." It was to be wealthy beyond conception, the creditor, but never the debtor, of the nations; "the head, and not the tail; above only, and not beneath; set high above them all" by God Himself.

The Old Testament is, practically, the history of this race, of its birth, enlargement, prosperity, and declension; of its ruinous fall from God's favour, and its punishment; of its promised recovery by means of the atonement provided by God Himself for their lapse and sin, through the blood of the Crucified One, God and man united; and, finally, of its restoration, united, as at the first, to God's full loving-kindness and blessing, in the land of their inheritance, as originally provided and promised, even before the birth of the nation! All this can be seen and understood, if the Word of God in the Old Testament is read and understood literally, and as the New Testament is read and accepted by our clerical teachers. But if the law and the prophets are interpreted on spiritualising principles, with Israel carefully eliminated from the page of inspiration at the will of the expounder, no wonder they have been sealed books to our friends of the pulpit; and from the hopelessness of reconciling the Old with the New Testaments, the former has fallen entirely out of view, and, as a whole, been forgotten or neglected.

Professor Banks declares that all that is now going to be remedied. The Old Testament is to be a "living book" again! Prophetic preaching is going to be recognised now as possessing "a divine grandeur!" and is being understood now as never before! We wish the writer had told us how all this had come about, and where, and how, Hosea and Isaiah and Amos were detected in addressing their messages "to the present generation"? We fear, after all, that Professor Banks has no intention of allowing history to explain these prophecies, but that it is as a rebuke to modern "business and politics, the amusements and follies of the modern world," the prophetic utterances must be understood. We fear that "no light is dawning" on "the blind eyes" of the modern preacher; and "that the wonderful revelations of the prophets" do not, in the modern pulpit, see anything whatever of "our British Identity with Israel," or of the glorious hopes and prospects which that subject leads us to entertain, according to the very same prophecies of the servants of the living God. We are thankful to know that "the blindness in part, which has happened to Israel," will not last for ever; but that it will reach its termination, when "the fulness of the Gentiles," the *plerôma tôn ethnôn*, or "*Melo hag goim*" has come in. May the Lord hasten that time, to the praise of His faithfulness, and send All Israel their Deliverer, soon!

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**ORDER a copy of the September Monthly Part of the BANNER OF ISRAEL, and send it to friend in India or the Colonies. It will be appreciated.**

## A VOICE FROM BRISBANE.

A FRIEND in Brisbane has contributed the following letter to the local press, the *Brisbane Telegraph*, a daily evening paper with a large circulation. It is dated in the early part of June last, and related to "the Apostolic Letter of Pope Leo XIII. to the English people," which we also noticed in the BANNER at the time. We greatly admire its Protestant ring, as all Anglo-Israelites ought to do, too. It was as follows:—

"THE POPE'S LETTER AND PRAYER.

"To the Editor.—Sir,—In your issue of to-day the text of the 'Apostolic Letter of Pope Leo XIII. to the English people' appears. Without attempting to gainsay the genuine love and care of the present Roman Pontiff for England, I would respectfully point out that the assertion regarding such a feeling towards England of the Roman Pontiffs, from the time of 'Gregory the Great,' is incorrect. Protestantism was first thoroughly established in England in the reign of Elizabeth, during whose reign the 'holy war' against England took place. This was undertaken to execute the Pope's wishes, and the enterprise blessed by him. The result of the Armada (holy war) is well known, while the effect broke the Romanist despotism over Europe, and gave free scope to the progressive intelligence of Protestantism. So much for the Pope's love and care for England. Regarding that portion of the 'Apostolic Letter' in reference to the strict observance of the Sabbath-day (Sunday) and the general respect for the Holy Scriptures, England had better remain Protestant, owing to the plain fact that no Roman Catholic country observes the Sabbath as a holy day, whereas the British do, nationally, and, as a rule, individually also. As to the Bible, no one can believe it without respecting it, and since it is an incontrovertible fact that the British people disseminate that book throughout the world in numbers incomparably greater than all the other peoples of the world put together, and not, bear in mind, by way of a commercial undertaking. His Holiness is not singular in his belief that unity among those holding the Christian faith is needed as a means of defence against the inroad of modern errors. Unity can only be expected, errors abolished, and infidelity disarmed when the churches generally fall back on what is taught in the Bible, and instead of spiritualising one verse and granting a literal meaning to the next, they take the Word of God as they find it, for 'No prophecy of the Scripture is of any private interpretation' (2 Peter i. 20). The promises and prophecies respecting our Saviour and the Jews, have each come to pass, and are taken in a literal sense, while other promises and prophecies made at the same time are twisted and turned and spiritualised by 'Shepherds that cannot understand' (Isa. lvi. 11). These must be read literally also, and as they are, in these latter days, fast being fulfilled, the way is open to break the keystone of infidelity by establishing the truth of the Bible, which very many ministers of the various churches are unable to do. Reverting to the Pope's letter, I venture to assert that it is very unlikely that the espousal will come off, as the British nation has had the following very remarkable experiences since the time of the Armada. In short, as follows: Elizabeth (Protestant). England's greatness started; the nation being left dilapidated by her predecessor, Mary, (Roman Catholic). James I. (Protestant). The Gunpowder Plot and a Popish Government were nipped in the bud in a most memorable manner. Charles I. Ascended a prosperous throne, but afterwards betrayed the sacred trust of Protes-

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tantism. Intrigued with French Minister, his first fleet was against the Huguenots. Ill fortune gathered round him. Civil bloodshed, &c. Cromwell (Protestant). His was the sceptre of a broken kingdom, but he lifted England to her feet as by a miracle. France and Spain bowed before her. Adventures all conquests. Foundation laid of colonial empire, &c. Charles II. (a concealed Roman Catholic). Ascended an eminently prosperous throne. Attempted to introduce his religion. England instantly darkened. James II. (Roman Catholic). The Stuart line of kings were cast out, they and their dynasty for ever. He withered down to a monk, living on alms. William (Protestant). Found the throne as it was always found at the close of a Popish reign. The kingdom in a ferment, and in the scale of nations, England nothing. He defended Protestantism throughout Europe and drove the enemy to his palace gates. Broke the power of France for 100 years. The Brunswick line were called to the throne by Protestantism. The country rose under each of these Protestant kings to a still higher rank, until she is now the greatest, wealthiest, and freest kingdom the world ever saw. "Yours, &c.,

"MATTHEW XI. 25.

"Brisbane, June 7."

## OUR FOREIGN POLICY.

THE *Edinburgh Evening News* is, we suppose, a "Liberal" paper, which supports the policy of the Opposition, but is opposed to that of the Government of the day, in respect especially to the foreign affairs of the country. In an article of August 22nd last, the editorial deals with the foreign policy of the present, as contrasted with that of the late Government, and expresses the conviction that we ought to give way to Russia, so as to have a powerful counter-power to the designs of the French. Russia ought to be allowed its way into the Mediterranean, as it has long desired to have that access. With Russia on our side we can afford to abandon all fear of France; for with Russia to help us France would not dare to attack us. These considerations, which take no account at all of Our Identity with Israel, are expressed thus:—

"A good deal is said about the continuity of our foreign policy. When Lord Rosebery is in office he conciliates the Opposition by following in the footsteps of Lord Salisbury, and when the Tory leader is at the Foreign Office he says ditto to the Liberal leader. Thus in the debate on Egypt the present Government shelter themselves from attack by the declaration that they are carrying out the policy of the Liberals. What is this foreign policy about the continuity of which so much is said? So far as can be seen, there is no definite policy at the Foreign Office. Circumstances have wedged us into an anomalous position, and there we remain. This is not as it should be. We should make our choice. At present in a wavering way we stick to the old view that the mission of this country is to thwart Russia, and in order to do that we mix ourselves up with continental alliances. This was the policy of Lord Palmerston, and it has at least the merit of intelligibility. The echo of this policy is still heard, but we do not give it hearty support. We are still using Turkey as a breakwater to Russian aggression, while by our conduct in Egypt we throw France into the arms of Russia. Palmerston would not have made that blunder. In order to make his position against Russia invulnerable he would have secured the friendship of France. Clearly, then, the determining factor in our foreign policy is our attitude towards Russia. If we really mean to follow the traditional policy we must come to terms with France; we must settle our differences, and bring her back to the old Crimean War position. If, on the other hand, that line is impossible, then we must take the other. We must come to an understanding with Russia. The policy of having no intelligible policy will prove disastrous. As matters stand, we are isolated. A difficulty in the East with India would bring France on our head, and in consequence of the smallness of our forces a terrible blow to our prestige might be given any moment. The time is opportune for coming to an understanding with Russia. The 'sick man,' Turkey, cannot be bolstered up much longer. Why should not we allow Russia her legitimate aspirations to the sea, in return for which Russia would leave us unmolested in India? Civilisation has nothing to gain by the preservation of the Turk in Europe. British interests have more to gain by the extension of Russia in Europe. Looked at diplomatically, it would release us of the incubus of France if we secured the friendship of Russia. Moreover, such a change in our foreign policy would place the peace of Europe on a durable footing. Without Russia, France is powerless. She cannot move one step without the permission of Germany. Unhappily, while Lord Salisbury has no definite policy, he has a hankering after the Triple Alliance. The Triple Alliance is a good thing for Germany and Austria, but it has no relation to our necessities. The effect of the Triple Alliance would be to draw upon us the combined opposition of Russia and France in the furtherance of the interests of Powers with which we have no concern. On the other hand, a Russian understanding at one stroke lifts us out of the Continental complications, and places on a firm basis our Eastern possessions."

The writer of the above knows nothing of the Identity of the British with Israel, nor of God's purposes in respect to Russian Gog, and His people, their enemies. "As matters stand," he admits, "we are isolated;" which is just the result God means to bring about prior to the restoration of Israel and the destruction of their foes, the Russians. God tells His people in Isa. xxvi. 20, 21, R.V., what their attitude must be while His indignation is being poured out upon His enemies. He says, in pursuance of the policy of isolation which He prescribes for them before their restoration to their land, "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh forth out of His place, to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

So far from proving disastrous, "our policy of having no policy," regarding France and Russia, is directly leading us to that condition of isolation, which is exactly what God requires us to assume; not to injure us thereby, but to prevent our becoming sharers with the nations in their punishment at the hands of God for their iniquity. The editorial fears our small army will lead to our severe chastisement at the hands of France, if any difficulties should take place in India. But God being on our side, what have we to fear? Big battalions are of no avail against those whom the Lord defends. The *Evening News* would make a present of the "Gate," Constantinople, to Israel's hereditary enemies; forgetting that the Gates are Israel's by God's free gift "to Abraham and His seed for ever"; and man may not oppose the purposes and determinations of the Lord, with impunity! To trust Russia to leave us alone in India if we allow her

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free entry into the Mediterranean, assumes, without reason or adequate grounds, that Russia is ever bound by her agreements and promises, when it suits her purposes to ignore them! She has arrived at her present position of close neighbourhood of the frontiers of British India by a series of breaches of her engagements, that she had no intention to advance, and would not advance towards her goal, from each spot where she halted and made good her position. Were she permitted to make Constantinople and the Bosphorus Russian possessions, it is certain that her efforts to secure portions of British territory at the North-western frontier of India, with a view to the ultimate conquest of the Peninsula, would be forthwith renewed.

Meanwhile the Lord is guiding our nation, being Israel, and will never forsake her till He has destroyed her enemies, of whom the chief is Russian Gog (Isa. xlii. 16, R.V.). He has Russia in hand also, and is guiding her step by step to her doom, which is clearly portrayed for us in Ezek. xxxviii. and xxxix. There she is designated by her name of "Rosh," and her annihilation as a usurping Power is distinctly prophesied for the benefit and blessing of the world. With all her advantages, and all her powerful allies in the coming complications, Russia has before her only failure; because her interests are opposed to those of Israel, who are destined by the word and promises of God to acquire all those material and all the spiritual gifts which God, the God of Israel, has bestowed upon His nation, to their exceeding comfort and joy! To Him let Israel give all the praise!

## NOTES BY S. A. M.

THE "Random Shaft" by the BANNER issued to-day, Aug. 14, 1895, has struck me with the quotation from Mr. Laing's "Modern Origins" that "Beltane was almost a national institution in the days of his boyhood," and I can vouch that it still survives among us, bel-fires being even now annually lighted at Marazion on Midsummer night; the quaint old "Market-jew-street" was formerly the stronghold of the Phœnicians, who trafficked for the tin so abundantly supplied to them from the rich mines of "the everlasting hills" which then, as now, run through and stretch under the long peninsular to Cape Cornwall (our only cape), where mining operations are carried on and on, even 70 fathoms under the sea, the roaring of the waves above striking the ear of the adventurous excursionist with awe.

Now, as these mighty operations have continued incessantly for thousands of years, ever since, and even prior to, the days of Solomon, whose ships brought his idolatrous servants among us, what wonder that some outward signs of the religious rites to their Sun-god Baal should still remain, though their signification has, happily, long passed away.

And the marking, even to this day, at Marazion, of the Summer solstice, by the blowing of long tin-tubes (called horns) on the 1st of May, the bel-fires, and the procession, with flaming torches carried round the venerable fortress of St. Michael's Mount on Midsummer night, may serve to keep in memory how our forefathers fell into idolatry, and may warn us from similar perversion of our Christian evidences.

ARTICLES, CORRESPONDENCE, &C., FOR THE "BANNER OF ISRAEL."—The Editor will be glad to receive the help of those friends who are able to contribute Articles, Correspondence, &c., for the pages of this Journal. All Editorial communications should be sent to PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

## ANGLO-ISRAEL 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).

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M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, August 17th, 1895.

I am desirous of bringing into consideration at the present time some thought of the great awakening that must come sooner or later to the minds of the clergy, the ministers and stewards of spiritual things for Israel, to the fact that a vast amount of God's Word has been a sealed book to them, and to the "flock" they are appointed to tend, on account of one special reason—*i.e.*, their ignorance of the present existence and the destiny of the House of Israel, as distinct from Judah. What the awakening will be to the clergy individually, in joy and thankfulness for the new revelation concerning Israel, those who have already experienced it can well realize. But there is more than this. What will be the collective power resulting?

It can scarcely be doubted that when the clergy generally receive the greater light on the Scriptures that may now be possessed, *and make full use of it*, proving to their people, by this new light, the convincing truth of the Word of God, and His faithfulness, at the same time shewing them our utter unworthiness of His choice, and how terribly we have sinned and do sin against His righteous will and laws, they will be enabled to influence the people for good far more powerfully than the majority can do at the present, because they will have additional cause, upon new grounds, to realize these things themselves.

If the need for the greater influence for good be doubted, I would ask those who doubt to consider what is now, morally and spiritually, the condition of society at large. High and low, rich and poor, men and women reared in luxury and ease, and the toiling millions of many degrees. Think of

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them. Is it the *majority* who faithfully honour the Will of God and diligently try to observe His laws? The *heathen* of British-Israel increase. I do not refer now to the heathen outside Israel whom we are to evangelize. What can I say, but that we all come short of service for the glory of God? Yet the Gospel of salvation is rung out, but constantly to deaf ears, and alas! the people, designated by the Almighty, "My people," seem to love it to be so.

Is there no new power needed? Aye, indeed! And our God has given it for us to add to the sweet old story of His love (John iii. 16), of which so many think so little, going on their way in careless indifference until the thought of the inevitable break from this life, that must come, brings fear and trembling at the expectation of what appears as appalling darkness beyond.

But Israel is to be raised, not merely the few but the many, *to turn unto the Lord* and to receive the blessing of a full outpouring of His Spirit. By Him we are drawn, but do we respond? Do we cry, "Turn Thou us unto Thee, O Lord, and we shall be turned."? Who shall rouse the people? Is it not truly the work of the clergy, who have dedicated their lives to the service of God, and who rightly teach from Scripture that the Almighty works through human agents? There are some who are "interested" in British-Israel truth, there are some also who carefully, and doubtless prayerfully, study it, but how few there are who are making full use of it!

I would ask all who read these words to be earnest in bringing the truths concerning Israel before the clergy, and in setting forth to them the prospective power of it. Here is an instance, for encouragement, of how it may be received. I quote from the letter of a Rector of the Anglican Church outside the British Isles.

"I am greatly obliged to you for sending me the books and papers dealing with the Anglo-Israel question. I can assure you that I have read them with much pleasure. Before receiving these books I knew nothing of this important subject except the name. Now that I have read the grounds upon which the advocates of the Anglo-Israel theory base their reasoning, it seems to me a difficult thing not to believe the claim that in the English nation and her Colonies are found again the Lost Ten Tribes."

Now again I intimate that something more is required, and there may be those who will ask, "Will the people *care* to know of the new mine of wealth opened out for us in the Bible, if our ministers will make themselves acquainted with it and bring it forth openly for the benefit of the people? The answer must be certainly, "Yes."

Before this is in print it may be that there will be some account in the BANNER of the lectures given by Mr. H. A. Marchant in the London parks last month, to people probably not to be reckoned as being the greatest of Bible lovers and students. But I venture, nevertheless, to quote from a private letter of Mr. Marchant's, written on the morning after the last meeting, and without idea of publication, I feel sure. I have not asked for permission to print it, but trust for that. This letter shows naturally and forcibly what reception may be expected for the great truths we teach, if they be put earnestly and faithfully before the people by those who desire to make known the Gospel of the kingdom (including the Gospel of salvation), not for any human praise and advancement, but that God may be glorified by His people Israel. Mr. Marchant wrote:—"Yesterday was a field day. We had lovely weather and hundreds of people in Hyde-park, and such a good feeling in all the discussion with opponents. The people were with us, and rejoiced as argument after argument was floored by British-Israel facts. We began soon after 3 p.m., and it was 6 o'clock when we left Hyde-park, and, bless God, nearly all the people were sorry we were to be there no more for the present. Let self-righteous ones say what they will of this *people*, if you could have seen all classes, rough and smooth, stand with reverential awe as I finished up with Ephraim's repentance seen and foretold by God, you would have blessed the God of Israel, who call them His people. All classes thanked and blessed us, and, as was said aforetime, 'We never saw (heard) it on this fashion.' Praise God we won their hearts. Piles of literature were anxiously received by all classes."

May we not say truly there is need that the people be taught afresh, and is there not a ready willingness to listen surely to be counted on? Let us pray that many may arise to speak boldly the new truths, with the old, in churches and out of them, all being well armed at all points to meet the objections that may be made. Again I would also ask that our Fund may be kept well supplied, that we may furnish such supplies of good literature that may be called for upon all occasions to help to proclaim the truths of God's Word.

## SOWING THE SEED.

In the past month 15 large and 92 small packets of literature have been sent, with 259 copies of the BANNER OF ISRAEL weekly (fortnightly mail to W. Indies), and 200 of the *Covenant People*, to the undermentioned places at home and abroad:—

ENGLAND:—Aldershot, Alvaston, Andover, Attercliffe, Barnsley Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birkenhead, Bishopstrow, Bournemouth, Bow, E., Bradford, Brighton, Canterbury, Carlisle, Catford, Chatham, Chelmsford, Cheetham, Chester, Chingford, Chippenham, Chiswick, Cowes, Crewe, Derby, Devonport, Dover, Eastbourne, East Grinstead, East Twickenham, Exmouth, Faversham, Hampton Hill, Harpurhey, Heaton-Chapel, Highgate, Horsforth, Hull, Kingsbridge, Kirton-Lindsay, Lee, S.E., Leicester, Lewisham, Leytonstone, Liskeard, London, Ludlow, Newcastle-on-Tyne, Norwood, S.E., Old Trimdon, Perranaworthal, Plympton, Poole, Poplar, E., Portsmouth, Quernerford, Richmond, St. Just, Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Southsea, Southwold, Sowerby Bridge, Teddington, Tulse Hill, S.W., Tunbridge Wells, Uxbridge, Walthamstow, Wellingborough, Wilsden (Yorks.), Wimbledon, Woking, Woolwich. WALES: Llandrindod Wells, Maesteg. SCOTLAND: Broughton Ferry, Burnbank, Cockburnspath, Edinburgh, Hamilton, Leith, Northroe, Stirling. IRELAND: Dublin, Fermoy. FRANCE: Paris. SWITZERLAND: Darligen, Montana. MALTA. MAURITIUS. AFRICA: Hanover Road, Ograbeis, Port Nolloth, Vryburgh. INDIA: Bangalore, Poona, Secunderabad. CEYLON: Baddegama, Colombo, Kandy. BURMAH: Pegu, Rangoon. CHINA: Hankow. AUSTRALASIA: (N.S.W.) Narrandea, South Kurrajong, Sydney; (Victoria) Broughton, Castlemaine; (Queensland) Brisbane; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Famahere, Gisborne, Kirikiriroa, Mackay-Street, Purekiriki, Taranaki, Te-Aroha, Whangana. HAWAIIAN ISLANDS: Honolulu. B. GUIANA: George Town. JAMAICA. BARBADOES. NEVIS. UNITED STATES: Albion, Anacostia, Charleston, Detroit, Philadelphia. CANADA: Toronto, Port Arthur. NOVA SCOTIA: Halifax, Yarmouth.

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

4, Westgate-road, Westgate-on-Sea, August 17, 1895.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, 4, Westgate-road, Westgate-on-Sea; and by the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, the London and County Banking Company, Margate.

## ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last report two more members have been added, making the total 1,548.

The Secretary would be pleased to receive the names of any Identity believers who are searching the Bible, and are willing to join us in prayer to God.

A donation of 10s. was kindly given by Mr. T. R., of Hull.

Subject for special prayer on last Sunday in September: "That our people may be guided in dealing with China, and that China may allow Israel's missionaries to go among them."

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 six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 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. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott 74, Saltram-crescent, St. Peter's-park, London, W.

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# Correspondence.

## WORTHING BEACH.

*To the Editor of the "Banner of Israel"*

DEAR SIR,—We have had a good time in Regent's and Hyde Parks, but as Mr. Mackworth has sent you all the news of our doings there, I am only writing to say I shall lecture on Worthing Beach, D.V., fine Monday nights during September; if Mondays are wet or windy, I shall appear some other nights. Local friends keep watch, and publish time, 7 p.m., and kindly oblige by helping to get a good attendance. I shall be glad to hear from any helper.

Yours faithfully, H. A. MARCHANT.

60, Upper Lewes-road, Brighton.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—I send you a short contribution for the BANNER. It adds to its interest, and helps on the cause, to hear from all parts of the field. It strengthens the hands of its friends to know that "the melody of our song extendeth through all the earth, and to the end of the world our words." The time has come for us to be aggressive. Let us not be afraid, but strike home. Next to salvation through Christ, no subject is so important in our day as the fate and destiny of God's chosen people. Those who ignore them, ignore the people to whom the Scriptures largely relate, and to whom the promises pertain. God bless you for what you have done for the cause. May He help us all, and give us the victory.

Yours in the hope of Israel,

THOMAS ROSLING HOWLETT.

16, South Front-street, Philadelphia, Pa., U.S.A., June 15, 1895.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—I have great pleasure in forwarding to you a P.O. for 10s., to help Mr. Joseph Tucker's work in Sydney in our beloved Identity's cause. I wish I could help more liberally, but my income is very limited, and I have helped the grand old BANNER many, many years, in fact, from the very first; and greatly have I, and always do, appreciated its high tone and excellence. Long may you be spared to bless and instruct its readers.

Please accept kindest regards from yours faithfully,

E. J. A. S.

Hull, August 7, 1895.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—It has long been my intention to write you. We organised a British-Israel Association last year, which is doing good work. Meetings were held on the second Tuesday of each month, in room 3, Young Men's Christian Association building, but have been discontinued during the summer months, and meetings in the meantime are being held on the second and fourth Tuesdays in private houses in the east and western sections of the city. Outside of the society, and since it has been organised, I, personally, have been the means of interesting at least a dozen or more persons in British-Israel truth.

For years I was awaiting some movement on the part of friends of the subject, but seeing none last year, I could restrain myself no longer, and at once started out with a view to finding out and bringing together in the form of an association those interested in the truth. I first introduced myself to Mr. Nelson, and was pleased to find in him an advocate of the cause. He told me of a friend of his in the West-end who was filled with enthusiasm—Mr. Reeve by name—and advised me to visit him. I did so, but he was at a church meeting. There were two in the neighbourhood, and, not knowing which he was attending, I awaited at the door of one of them till the close of the meeting; the first person I asked knew nothing of Mr. Reeve, but the second was that gentleman himself. He then introduced me to some others. We held a few consultations, and decided to form an association, which is now an accomplished fact. I wrote to Miss E. M. Rush, stating our position, and soon received from that lady an encouraging reply, accompanied with a packet of literature for careful distribution. I am sure all the members and friends of our association are grateful for her kindness and very friendly interest manifested.

The enclosed was written at the request of a young Englishman about to depart to Chicago. He wanted me to write something on the Englishman, and I agreed to do so. He thought my suggestion that the title should be, "The Englishman: Who is he?" was good. I wrote about fifteen verses before he left. At a meeting of our association I read them, and they advised me to send them to the editor of the BANNER; so, about a week ago, I added a few more, but found it difficult to close. I could have extended it much longer, but felt it was already quite long enough. I shall be very much pleased if you consider it worthy of a place in the BANNER. As an association, we feel the Lord has led us in taking the action we have for His glory.

Yours sincerely, A. TURRIFF.

16, St. Paul-street, Toronto, Ontario, Canada, July 18, 1895.

## THE ENGLISHMAN: WHO IS HE?

BY A. TURRIFF.

I.

"The Englishman;" by that, you know,
We mean the men in whose veins flow
Pure Anglo-Saxon blood;
Belonging to that noble race
Whose early wand'rings we can trace
Beyond Euphrates' flood.

II.

Where, from a captive servile state,
They rose to pow'r and glory great
On ancient hist'ry's page.
As "Khumri-Saka" they were known;
Their name descried on ancient stone
Hath been this present age.

III.

And all who with unbiassed mind
And honest heart would seek to find
The truths these stones unfold,
May soon have glorious light received
A plan—by God alone conceived—
Before their vision rolled.

IV.

The writings tell how Israel's lands
Invaded were by Asher's bands,
Who Israel captive led;
How Asher changed their ancient name
To Khumri. Thenceforth they became
As Israel, lost and dead.

V.

Now, Khumri these inscriptions claim,
And Saka signify the same,
One people only mean.
The Englishman, then, Who is he?
Can they this Khumri-Saka be?
'Tis plainly to be seen.

VI.

For where poor Israel fades from view
The Saxon race springs up anew;
So hist'ry doth relate.
And, thus, the mystery long concealed
Stands in these latter days revealed
The truth of Israel's fate.

VII.

When God's right hand, with vengeance fraught,
Brought proud Assyria's pow'r to naught
And laid her armies low,

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No longer then did Israel sigh
And 'neath that hard oppressor lie
Their prostrate, stricken foe.

VIII.

But, with the dawn of freedom's hour,
They soon arose in might, and pow'r,
And fame and glory won.
With heav'n-inspired desire for rest,
They sought the far lands of the west
Where sank the glowing sun.

IX.

Impelled by this divine-born aim,
Across Euphrates' flood they came
And into Europe passed.
Where'er they went their arms prevailed,
Imperial Rome before them quailed,
All Europe stood aghast!

X.

From the Euxine, horde by horde,
North and westward on they poured,
Towards the hazy main.
They then were known, these men of old,
As Cymry, Jute, and Angle bold,
As Saxon, Norman, Dane.

XI.

Then, o'er the foaming billow's crest
To Britain's rugged shores they pressed,
Their heav'n-appointed goal.
That sea-girt isle, God, in His grace,
Appointed Israel's resting-place,
As seen from sacred scroll.

XII.

For, lo! He saith: "Go, David, tell
A place where Israel safe may dwell
I have appointed sure.
Should foe e'er seek that land to spoil,
His plans shall on himself recoil,
But they shall dwell secure."

XIII.

So, when the armoured fleet of Spain
A crushing vict'ry thought to gain
And there was none to aid,
He then that doth the winds command
And holds the waters in His hand,
His mighty pow'r displayed.

XIV.

Before His tempest fierce and wild
Their pow'ful fleet, weak as a child,
Was hurried to its doom;
The surging waves o'erswept the deck,
Their monstrous fleet became a wreck—
A scene of deepest gloom.

XV.

Napoleon, too, with matchless skill,
Gigantic intellect and will,
His prowess tried in vain.
For none can penetrate the wall
Of God's protecting pow'r. O'er all
Supreme the Lord doth reign.

XVI.

Ensconced securely in that isle,
The ages rolling on meanwhile
Proclaimed their end sublime.
Betrothed again, and blessed of God,
They were increased and spread abroad
To ev'ry land and clime.

XVII.

Ends of the earth, where waters gleam,
Their countless throbbing millions teem
In mountain, vale, and plain.
Gates of the nations own their sway,
The roaring billows, ocean spray,
They rule as their domain.

XVIII.

West, east, north, south in wondrous guise,
Their loyal daughter nations rise,
The envy of their foes:
The wilderness for them is glad,
And desert wastes no longer sad,
All blossom as the rose.

XIX.

Their ensign floats on ev'ry breeze,
Their ships of commerce sweep the seas
And countless riches bear.
Earth's boundless stores, her fruitful fields,
Her min'ral wealth to them she yields,
And gems superb and rare.

XX.

And, as the sun's refulgent blaze
Transcends yon starlet's feeble rays
And bathes the world in light,
So Britain stands, by Heav'n's decree,
Chief of the nations, great and free,
Defender of the Right.

XXI.

'Tis theirs the needy ones to save,
Theirs to emancipate the slave,
The hungry souls to fill;
The nation's darkness to dispel,
And sweet redemption's story tell
O'er ev'ry vale and hill.

XXII.

So bless'd are they, no longer few,
But 'mong the nations are as dew
Sent from the Lord above.
Thus is made plain Jehovah's plan,
The means whereby poor sinful man
May know a Saviour's love.

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[From the *Echo*, Aug. 3, 1894.]

**A NEW and interesting discovery has just been made with respect to ancient measurements. In the Louvre, at Paris, is a large statue of Gudea, an early Chaldean king. On the lap of this statue is the plan of a temple, of which this Gudea was supposed to have been the architect, and at the side of the plan is a rule divided into scales, according to which the plan has been drawn up. On examining the measurements of this rule, we find that, instead of giving us, as would be supposed, the Babylonian cubit, it gives us the Egyptian cubit, the unit of measurement adopted by the pyramid builders, and which probably came to the Babylonians by very early contact with Egyptians in the quarries of the Wady Maghara, in the Sinaitic Peninsula. What, however, will be of special interest to architects of to-day is the fact that the edge of the above-named rule is bevelled, showing that the bevelled-edge scale was in use as early as B.C. 2500, which is the date of the statue.**

**DEAR SIR,—The question is, Did the Egyptians use this bevelled-edge rule? is it not more likely it belonged to the Hebrews? We seem to be getting some remarkable discoveries just now; it is a pity Tara is not opened up, for no doubt there are some remarkable things to be brought to light in that most interesting place.**

**G. WELLS, JUN.**

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

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

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

# THE BANNER OF ISRAEL.

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

VOL. XIX., No. 976. Entered at Stationer's Hall.] WEDNESDAY, SEPTEMBER 11, 1895. [PRICE ONE PENNY.

*EDITED BY PHILO-ISRAEL.*

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## THE UGANDA RAILWAY.

THE new Government has inaugurated its term of power by taking into its consideration, without delay, the ways and means whereby the British Protectorates connected with Uganda may best be brought into communication with the ocean at Mombasa. The report of the Committee appointed to consider these questions was published in the London papers on Aug. 16. They recommend that the railway be constructed as speedily as possible from Mombasa, our East African Gate, to the north-western shores of the Victoria Nyanza Lake. The question of an alternative line, to terminate for the present at Kikuyu, with an improved road thence to the Lake, was also considered; but the advantages of this plan are doubtful, as the conveyance of grain and other produce from the Lake to the coast would be prevented by the excessive cost of the road-transport from the Lake to the terminus of the railway at Kikuyu. The line to the Lake, which is the only practicable scheme, will be 657 miles in length, and, with a three-foot gauge, will cost £1,865,000 in all. With one train running each way per week the cost of working expenses will be £40,000, and, with interest on the borrowed capital at three per cent., £96,000. The traffic is expected to yield £60,000 a year according to Major Macdonald's estimate, and the balance of expenses over income (including £33,500, the saving over the present expenses of transport) may be put down as an initial loss of only £2,500 a year, which, looking at the matter in another way, may give a profit instead of a loss of the same amount.

The remarks of the *Times* on the results so far attained are important, and we give them as a fair *résumé* of the case. They will be found in one of the articles of the issue of Aug. 17:—

On the importance of this railway there can be no reasonable doubt. Since we are to keep Uganda, we must have a way to it from the coast and to the upper waters of the Nile. The traffic between Uganda and the outside world is not important as yet, but with the help of a cheapened and improved transport service it may be expected to increase very rapidly, while without such help from us it must either remain insignificant or must pass into German hands. The project has been long talked of. It is two years since Major Macdonald's survey was made and his report presented. It will be remembered, too, that last Session the late Government announced that a railway was to be constructed to Uganda, but that no public money was to be found for it. The estimated cost, as shown in the Committee's report, will be slight in any case; and if, as Sir M. F. Ommaney thinks, it may be turned into a positive profit, even Sir William Harcourt might have been persuaded to give his sanction to the initial outlay. We look with confidence to the present Government to take the matter in hand effectively and at once, and not, like the late Government, to spend three years in coming to a resolve about it, and then imposing conditions which gave no prospect that their resolve would ever be acted upon. There is no time to be lost. If we do not make the railway, Germany will make one to the lower waters of the Lake, and will thus tap the Uganda traffic and enjoy the trade advantage which our occupation of the country ought to secure to ourselves. We have long and persistently put forward the demand, and shown to what quarter we must look for the supply. The careful and well-considered report of the Committee is in substantial agreement with the view which we have always taken, and we trust that it will commend itself to the new Government, and will be carried out with the least practicable delay.

We believe that the proposal thus sketched out by the Committee will speedily be carried into effect, and that we shall thus make our position secure in Uganda and the country leading to it, besides making sure of the region of the head waters of the Nile, which is the object of French ambition there, in order to defeat the growing power of Great Britain south of Egypt. The French, we believe, however, have some suspicion that their efforts to secure an African Empire in the basin of the Nile, so as to counteract the virtual protectorate of Egypt by the British, is leading them to failure; and therefore their object is to attempt a fresh development of French power in the Indian Ocean, by

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converting Madagascar into a new French dominion and Gate, to serve as a menace to British India and British East Africa, beside acting as a check on British commerce in both those regions. How these objects will be attained by the French while the British fleets command the sea, and while British Gates throughout the Indian Ocean and Red Sea are in the possession of and held by British military and naval forces, we cannot clearly see. But there is no doubt that the aim of the French is to strike a blow at British supremacy in the East by creating a French fortress in Madagascar of overpowering strength.

We doubt the success of the plot. The British are Israel; the Gates are theirs; and God Himself, the God of Israel, is their Guide, support, and protection. Having given us India, and large portions of Africa to the south, east, and north; having permitted the growth of a vast British Empire in Australasia and in South Africa; and having handed to our keeping the locks of the two Gates of entry into the Indian Ocean at the Suez Canal, Perim, and Aden, also at Singapore—we doubt our God's willingness to permit the French (whose naval power in the East is not extensive) to command the route to the Indian Empire, or to interfere with our trade with the South and the East, where vast British possessions have grown up with His blessing. We regard the steps already taken, and those about to be taken, to secure our hold on Uganda and the head waters of the Nile, as part of the Lord's designs for the increase of the dominion of His people, in view eventually to the establishment of the universal kingdom of Christ, and His return to earth to reign.

It may be objected, as it has been in regard to our notice of the recent elections, and the change of government lately effected, that such matters as these with which we are constantly dealing, in this and previous articles, are not properly within our province to discuss in the BANNER. It is urged that Christ's disciples "did not thus spread the knowledge of the truth? They neither lauded nor reproved any government, nor sided with or against the Opposition, nor bespattered past rulers, nor even attacked national enemies." "We have," we are told, "to win those who are blind to see." We have, it seems, condemned local optionists, Nonconformists, and "faddists," "hitting them first in the eye and then bidding them look"! Such rebukes as these we have at intervals received from one of our constant friends. But we deem it as part of our duty to notice all public events which bear upon Our Identity with Israel; and we present them to our readers, whether they be friends or foes, that they may see as we do, that political events of all kinds, whether changes of governments, progress in Uganda (the question of the railway included), Home Rule, local option without compensation, and general elections, are all spokes in the great wheel which is revolving in the hand of God, and bringing us nearer and nearer with each revolution to the glorious consummation,—the coming of the kingdom of Christ. Our mentor, being in favour of much that we cannot regard favourably, would have us abandon all reference to politics, and so render the BANNER a colourless, insipid, uninteresting publication, which suppresses half of the truth to please a few. If we strove to please, rather than to convince, we should, to please the clergy, close the BANNER with the current number; and, to satisfy the scientific opponents, consent to their wondrous objection that "the British are not Israel, because they are of Japhetic but not Semitic origin." We note facts in these pages, not politics; and when we point to results even from the change of government and the recent elections, we do so in the interests of Israel, God's people, but not at all to favour party. We thought our friends had given us credit to that extent? But in one quarter we regret to find unreasonable objections are still cherished, and rebuke accordingly administered. We thank God for the progress which the Uganda railway scheme has made, and, connecting it with the change of government, point to it with gratitude to Him.

We note that such matters as Irish Home Rule, Welsh Church Disestablishment, and the like, which tended to the ruin of God's people Israel, are now no longer held in menace and terror over us; and, seeing these happy results, we connect them with the recent general elections, and are thankful! We hope the majority at least of our friends will sympathise with us; or, at any rate, putting aside any signs of improper political bias in our editorial work, will yet concur with our conclusions as matters of Identity truth.

## ABOVE ONLY AND NOT BENEATH.

"HISTORICAL PARALLELS—SAYERS, WEBB, GRACE.

"IF we were asked to state what quality in an Englishman would most readily meet with recognition and immediate reward, we should answer—athleticism; and proceed to illustrate it thus. Somewhere in the later '50's there was a contest in the prize ring between Tom Sayers, the champion pugilist of England, and John Heenan, the champion pugilist of America. It was the flower of the New World, a splendid Hercules, pitting himself against the matured fruit of the old—and the Old World won, and won gloriously. Then went up such a shout of exultation as has rarely been heard; the heart of the nation, which had throbbed nearly to bursting while the fate of nations, it might be thought, hung in the balance, had vent; a storm of wild acclaim heralded the victor on his return from the foughten field in which he had so upheld the honour and glory of his race and country against odds that might well have been thought overwhelming. The populace, and not only the populace, but the men of all ranks from the superior downwards, literally let themselves go in their frantic delight, and Sayers was the hero of the hour. But this exultant mood did not die down in mere frothy acclamation; a large and honourable reward in solid coin bore testimony to the valour of the man, who had fought so bravely and come off victorious—this was a spontaneous offering from all classes, prince and peer and peasant. His bones lie a-mouldering in the cemetery at Highgate, but his valorous and indomitable soul is an inheritance which cannot be alienated. Twenty years later and we are again excited by a feat not less illustrative of the qualities we claim—pluck, energy, perseverance—which have borne us again and again to victory. Webb comes forward and declares that he will swim across the Channel, from Dover to France. This is an exploit hitherto unattempted. To this the Hellespont is a ditch and Leander but a puny apprentice. Is it possible—can he do it? Webb calmly replies "I will"; goes into training at Dover, stays day by day longer and longer in the water, and on a day appointed makes essay of his long-studied performance. With none but the powers with which nature has fortified him, he crosses the capricious Straits and sets his feet upon the sand which fringe the coast of France. Nothing but his indomitable will and the meagre refreshment he took from the accompanying boat sustained him in this tremendous trial. But he has suc-

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ceeded, and done what no man had ever done before—or since. Then for him, too, broke loose that rage and thunder of applause which is ever the stronger for its habitual suppression, and England rejoiced over the matchless swimmer. Nor was she slow to reward. It was his due. Unaided and almost friendless, he, too, had dared and done. The fame of it went abroad, flashed instantly to all the ends of the earth, and the recognition was as instantaneous—a collection which placed him beyond the reach of want for life. A short life, indeed, and recklessly cast away in search of more extended fame. The record of the career of Grace, twenty times told, is present with us all. Not less marvellous, not less to be admired and rewarded, are his exploits in our national game. The same qualities which gave Sayers and Webb the mastery, have distinguished him and placed him on an eminence from which nothing can dislodge him. To him, also, his jubilant countrymen are offering not merely empty and costless compliments, but will give of their wealth, aye, and of their poverty, what will hold him secure against the storms of fate, and ensure him an honourable competance for the years which, happy and many, we trust, may remain to him. May the lines which for him ran parallel with those of Sayers and Webb, so long as they led him on and up to the highest point of distinction, now part, and be produced to a far distant period! D. B."

The above appeared in the *Times and Mirror* of Bristol, on June 13, last. The writer omitted to mention that the qualities which caused Sayers, Webb, and Grace to become distinguished among their fellow-countrymen are constantly at work in our race and are forcing it to distinguish itself among those nations which are always competing with it in all the national branches of its existence. The indomitable love of adventure, travel, commerce, and of pre-eminence of all kinds, drives our people to all lands, and all waters, in quest of discovery, amusement, fortune, pleasure, ambition, or well-doing. This has led to the acquisition of their vast colonies in the four quarters of the globe. It has been said somewhere that if the British were stripped to-morrow of all their colonies and possessions beyond sea, they would begin, the day after, to discover new lands and proceed at once to found new colonies in the most likely and promising positions they could find. Our outland empire is not a chance acquisition by any means, but the plain result of our national character, which impels us to seek for new habitations and fresh enterprises in temperate climates, where wealth and commerce may be found, and empire established. The blessing which God bestowed on "the afterseed" of Abraham anticipated just such a character for Israel, "the great and mighty nation" he was to develop into. They were to be blessed of God, to begin with; to be infinitely numerous, even as the sand on the seashore for multitude; imperial in dominion, therefore, since "population is empire"; supreme at sea, because holding "the Gates of their enemies"; zealous for the conversion of souls in the heathen world, since they were to "bless all nations," "all families," and "all kindreds of the earth" (Gen. xxii. 17, 18). As the nation was to be in bulk, so the majority of the individuals who compose it would be also.

We see, therefore, that in all walks of life in commerce, travel, discovery, science, manufacture, education, missionary enterprise, and in everything that distinguishes men and nations, Israel—that is, the British—were bound to exhibit supremacy, above other races, according to the prophecies and also according to the current literature and history of the day. The increase of the nation's population, with the vast addition to the national wealth would alone give an impetus to this nation's ascendancy among the rest. But when to these is added "the expansion of England," its successful colonies, its wonderful commercial navy, and its operations as the leading mercantile nation of the earth, we see why the British-Israelites, being "Israel obedient," must be the leading nation, and how certain it is that the British are Israel. We know, of course, why we inherit these blessings. They come to us, not because we deserve them, but because God unconditionally rewarded Abraham's obedience, and promised to the great and mighty nation to come of him, that it should be just such an one as the British are, redeemed by the Precious Blood, and destined yet to be blessed as Jer. xxxi. 33, 34, and Heb. viii. 10—12 declare shall be the case. To the Lord be all the praise!

## THE WITHDRAWAL OF THE IRISH MEMBERS FROM THE HOUSE OF COMMONS.

We fear the news is too good to be true, and that the Irish members will not do us the favour to withdraw altogether from Parliament, and leave us to govern them without attempting to paralyse our good intentions. At the same time the following, from *St. James's Gazette* of July 27th, 1895, is rather important, since the idea is started by the *Irish Catholic and Nation*, Mr. Tim Healy's organ. The matter is thus treated by *St. James's Gazette*:—

"The Radical Rout.

"What will the Irish members do?

"Proposed withdrawal.

"The *Irish Catholic and Nation*, Mr. Tim Healy's organ, says:—A distinguished Irish ecclesiastic, whose opinion would carry weight in any assembly of his countrymen, writes us as follows:—

"'The Tory majority in the new Parliament will be overwhelming. The Liberals are nearly wiped out in Great Britain, and what can our Irish party do for us in face of a tyrannical Tory Government with so great a majority at their back? Would it not be wise to consider carefully the policy of withdrawing our representatives altogether from the Imperial Parliament? Their taking part in Parliament for a long time to come would be little better than a mockery, and it would be only keeping up the pretence of the Union. Under such circumstances we should be treated as a Crown Colony, the only alternative to Home Rule. We might as well, in my judgment, bring matters to a crisis at once. Ireland will never change her determination to have Home Rule, for without it she is ruined; but clearly our most urgent need now is a great National Convention to mark out the policy to be pursued by the Irish members. The decision of the majority would, I am sure, be loyally obeyed in this great crisis."

"The policy of withdrawal from Parliament (continues the *Irish Catholic*), when put in practice by Grattan and afterwards by O'Connell, ended disastrously for Ireland. We therefore print our reverend correspondent's letter, as evidencing the thoughts which are passing through men's minds at the present crisis, without committing ourselves to actual approval of a suggestion which he rightly points out could only be properly dealt with in a great National Convention."

Such is the idea thrown out by the Irish paper. One who has read the above, points to Zech. xiv. 21 and asks if

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the prophet alluded to such a state of things when he said, "In that day there shall be no more the Canaanite in the House of the Lord of Hosts." We are unable to reply to that question, since this is a matter of the far future, and there are no prophets now to divulge the details. We cannot use prophecy to prophesy! But inasmuch as the prophecy relates to "the House of the Lord of Hosts," we fear there can be no allusion to the Commons House of the British Parliament in the matter. However that may be, it is clear there can be no peace in Parliament till the Irish members are reduced in numbers, to the limit provided by law for the due representation of the disloyal South and West, according to population. That change will come at last, and when it does the political importance of the Irish members who desire separation will be nil, and then we suppose they will, in disgust and despair, refuse to attend an assembly where they will count for nothing, and no hope will remain that Irish independence can be achieved. We hope this change will be early taken in hand, leaving it to be practically carried into effect at the next General Election. The Irish question has been the thorn in our nation's side and pricks in its eyes for years past. Now we begin to see some hope of relief from the recurrence of the eternal Irish question, and some prospect of peaceful advance in legislative usefulness in our House of Commons. It has come about, further, in a wonderful way! Who could have seen so decisive a response from the sovereign people as we have just now had! Who could have anticipated the utter collapse of the Irish members? or the despair which already suggests the abandonment by the Irish "party of rebellion" of their position in the House? When, by-and-bye, the Irish representation is taken in hand as well, and the number of Irish members has been reduced by 27 or so, in obedience to the existing law, then indeed we shall find Ireland occupying its proper place in the United Kingdom, and sharing with Scotland and Wales in the glories of Empire, while holding its due position in the kingdom; no longer disunited and contentious, like Ireland of the past, but united and peaceful, as she is to be according to the prophecies.

The events in the midst of which our own lot is cast to-day, should teach us that nothing is impossible with our God; but that the nation's extremity is the Lord's opportunity, and that His promised blessings must and will surely be bestowed on Israel, His people, according to the Scriptures. To Him be all the praise.

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THE NUMBER "NINE" IN THE QUEEN'S HISTORY.—Those who can spy a divinity in odd numbers, and know how number nine figures in Etruscan religion, or clings to muses, planets, orders of angels, worthies, and so forth, besides having peculiar properties of its own inexplicable to all but mathematicians—all such may be interested in finding how closely interwoven is this number with the fortunes of Queen Victoria. The Duke of Kent, her father, was one of *nine* sons, her Majesty is the *ninth* sovereign since the revolution of 1688. Born in the *nineteenth* century in *1819*, she came to the throne in *1837* in her *nineteenth* year. Her husband was born in *1819*; she has had *nine* children; her eldest son, born on the *ninth* of November, married the daughter of Christian *IX.* of Denmark, who was then in her *nineteenth* year.—From the Ashton-under-Lyne *Herald*, Aug. 10, 1895.

D. B. L., HARROW-ROAD.—Yours received, and glad to learn that you find the BANNER OF ISRAEL so helpful to you at your advanced age.

H. T., VENTNOR, I. OF W.—Thanks for your offer; will make use of same, when required.

## SOME THOUGHTS ON ISAIAH XXVIII.

BY H. E. OLIVE.

ONE of the most powerful influences to which we are subject, when we read the Old Testament, is our sense of sympathy with the characters recorded in it. No histories appeal more forcibly to our knowledge of ourselves and of others, to our experience of human nature. This fact is one of the testimonies to the truth of the Bible, and its divine origin—*i.e.*, that it is fresh and applicable to every generation, because it treats of man as he is by nature through all time with a superhuman veracity. But, perhaps, the consciousness of this, and the sense of true sympathy with the characters described, are felt most keenly by the English-speaking races, who, as nations, have cherished and guarded the Bible—the English and the Americans. How natural we feel are the failings of Jacob! a man full of religious faith and loving good things, yet soiling his character by selfishness and cupidity, and lacking generosity. How we sympathise with Moses, borne down with responsibility, and yielding to impatience. How from time to time great women arise, and have arisen among us, inspired as Deborah, and we speak of them as "mothers in Israel"! How Joshua and Gideon live again in our own heroes, and the battle-cry of the hosts of Israel and our national anthem are the same, "Hurrah," and "God save the King."

The mistake made by Joshua in the treaty with the children of Gideon has been repeated by us in a career of conquest, notably our dealing with tribes in India, entailing by uncompleted victories, small, harassing wars in the future. We feel the same loyalty as Israel did to our reigning sovereign. We desire a king to reign over us, and is there not a Biblical origin for such expressions as "high treason" and "the divine rights of kings"? Goliath, through all ages, has been the type of the nursery terror, and the young David of the hero who slays by valour and skill. David himself—how generous, how affectionate, how brave, yet how failing he is! Despite his great sin, his character wins our love. Who can read the return of the king to Jerusalem, the old, sad story of Absalom and his father's love and sorrow, of the incident of the old Barzillai, without feeling how all might, and indeed does, happen among us now? Nehemiah, again, Mordecai and Esther, are characters of to-day and among ourselves.

English history reads very like the history of the kings of Israel. What power and loyalty in the nation, what failure in the individual! The attempted tyranny of Rehoboam caused rebellion in Israel, as that of King John among his barons. Immorality, and the being ruled by bad women, wrought ruin for Solomon and Ahab, as for the House of Stuart. This sense of national resemblance, this natural sympathy, this appeal to our own feelings, is, I think, one sign, and a very obvious one, of Our Identity with Israel. And this is an argument which does not hold in a comparison between them and other nations. Like Israel, we profess a national religion, we observe a day nationally, we are a conquering people. We are also, alas! like them in our sins, and this brings me to the subject of this paper.

In Isaiah xxviii., from verses 1—9, we are given a description of one of the commonest sins of Israel, and we come face to face with one of our own great national failings—the sin of drunkenness, the curse of our legislation, the disgrace of the English, as familiar and far-reaching in the world as is that national flag of which we are so justly proud. It is curiously interesting and impressive to notice

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the peculiar sins to which men, in their racial aspect, are prone. The first record of a fall through drink, recorded in the Bible, is that of Noah (Gen. ix. 20). We know that drunkenness was one of the sins of the Sodomites, into which Lot fell (chap. xix.). The constant mention of vineyards in the historical and prophetical books show to what an extent the vine was cultivated. The law of the Nazarite in Numb. vi. proves that abstinence from strong drink was an essential of a consecrated life, and we find this rule carried out in the training of Samson, as later on in that of St. John the Baptist. Eli's ready accusation of Hannah (1 Sam. i. 14), and the drunkenness of Nabal, proves the sad familiarity of the people with the sin (1 Sam. xxv. 36). The praise awarded to the Rechabites, in Jer. xxxvi. treat of abstinence from wine as an exceptional virtue. All these references are proof of the liability to this sin, and its common recognition in Israel. The feasts of the people are also constantly noticed. They were the national expression of rejoicing, as in England, we are said to "dine" on every great occasion. Some of the most beautiful illustrations in Canticles are those of the "banqueting-house," the "vineyard," the "tender grape," the "spiced wines," and the "song of the vineyard" in Isaiah v. 1—10, and terrible warning to drunkards in verses 11, 12, prove how sin can debase such things. Now the sin of drunkenness, and loss of self-control in the use of permitted things, are noticeably the sins of a privileged and civilised people, such as Israel was under her kings, and we most certainly are.

The savage races approaching man nearly to the condition of animals are, to a great extent, ruled in their appetites by instinct. Their national condition is, as a rule, simple and healthy, physically. They will eat at times to repletion, but until intoxicants have been brought to them by English-speaking traders, they have been free from drunkenness. Since then, indeed, in places, they have been demoralised to a fearful extent. Drunkenness is not a failing of other European countries to the extent it is in England. The drinks of France, Italy, and Spain, are not so infected with alcohol as are ours; and while drinking to exhilaration and perhaps also to stupidity for a time, the people do not fall into the tragical degradation of our poorer classes. It is also a remarkable fact that the degrading and criminal effect of drink has developed within the last century. It is the sorrowful stain of our highest period of civilisation. Perhaps it is that, as moral lapses seem the most grievous in priests and women, so it is that the horrible contrast of a physical degradation, combined with a high condition of intellect, shakes us most keenly.

Drink has become a recognised disease amongst us. Most wisely the medical faculty is taking it in hand, and treating it as mental and physical sickness, and studying its causes and means of cure. We are told of some of its causes. Such as adulterated drinks, heredity, over population, lax morals, bringing about a low standard of life, overstrain of mind and body, "they have erred in judgment," and the abnormal pressure of the times; but the fact remains the same and has to be reckoned with. The 28th of Isaiah is prophetical of the sin, the judgment, and the cure. Ver. 7: "The priest and the prophet have erred through strong drink, they are overpowered with wine"—the tongues of the teachers is "stammering"—*but* "judgment also will I lay to the line." Ver. 17: "And they shall be tried and proved as bread-corn is bruised: they shall be tried, trodden down, punished even with the result of their sin; and *then* the Son of righteousness shall arise with healing in His wings." This, and this alone, can be the influence that will cure this great evil, will wash away this stain from our midst, "the blood of Jesus." Ver. 16: "Behold, I lay in Zion a chief corner-stone for a sure foundation;" and then the beauty, the right judgment, the courage of the race, shall be restored. This hope of the nation is also, meanwhile, the certain hope and restoration of the individual.

It is well to compare the drunkenness, with which we are sadly familiar, with that of the antients, and note the difference. The Greeks and Romans, in their religious and social festivals, often drank immoderately. In the odes of Horace, the exhilaration of the wine-cup was one of the chief subjects of song, and the worship of Bacchus produced a school of poets and literature of its own. The joy of feasting, the praise of the cup with song, and the exquisite beauty and taste of the vine and grape, have lent themselves as subjects of inspiration and imagery to the songs of the Hebrews, the odes of the classic writers, and the sagas of the northmen. Horace sings:—

> "Our wives and children share one joy
> With Bacchus' jovial blessings gay.
> Thus we the festal hours employ,
> Thus grateful hail the busy day.
> But first, with solemn rites, the gods adore,
> And like our sins their grateful aid implore."

And in the ode to Bacchus:—

> "Whither in sacred ecstasy,
> Bacchus, when full of thy divinity,
> Dost thou transport me"?

And,

> "But warmed by thee, the thought of danger charms"
> When vine-crowned Bacchus lead the way,
> What can his daring votaries dismay?"—Ode xxv., Book iii.

All is joyous, courageous exhilaration. He speaks of "the sacred ecstasy" of wine. In many of the religious mysteries of Greeks, the priests and priestesses officiating were brought brought into a frenzied condition, really intoxicated, as is the case still among some of the fanatics in India and the East, and in that condition their utterances were considered as inspired. They were looked on as being in a right condition to receive the message of the gods. Revolting as this is in idea, the motive for their being so shocks us less than the maddened helplessness of the poor man or woman who drinks to excess to drown care, as from a miserable, physical craving. The drinking of the Greeks was of a different kind and from a different motive to ours. It is true, there was the other side. In the ode to Varus xviii., Book i., Horace says:—

> "Yet that no one may pass
> The freedom and mirth of a temperate glass,
> Let us think on the Lupithaen quarrels so dire
> And the Thracians whom wine can to madness inspire,
> Insatiate of liquors when glow their full veins,
> No distinction of vice or of virtue remains."

But somehow we think differently of the effect of "the rich Fœnician or Falernian wine," "the Carcohian vintage" and "wine of Cyprus." We read, too, of the amythist being thrown into the bowls of wine to check intoxication, and of the office of the mixers to qualify the strength of the wine with water. In the religious feasts, excitement from wine was considered as a state of illumination, in which the officient was able to reveal the oracles and sing the sacred song.

Drunkenness was not a national sin of the antients; their religious evidences and their royal court were sometimes demoralized by it, but the mass of the people were not addicted to it, nor degraded by it. It was the vice of the temple and the palace, but not of the masses. Rob the old

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sagas and songs of their heroic feasts, the passing of the wine cup, the joy of the procession, the pledging of the guests, the refreshment of the bard, and you take half their poetry from them. What was brought back from Canaan as a proof of its abundance and attraction? A bunch of grapes! What in Hebrew poetry is the highest type of joy? The sitting under the vine of our own culture. What the guest of the Sangreal, and the type of closest union with our Lord? Our abiding pledge of Christ? The chalice and the cup in our highest sacrament. What an awful defilement of one of God's greatest blessings has come to us in these latter days? So sorrowfully has the degradation of drink spread amongst us, so fatally has it stained our reputation that more and more is total abstinence from wine becoming an advantage, more and more is the duty of the promotion of temperance becoming the duty of every good man and woman. And surely we, who rejoice in identifying ourselves with the chosen people, should be foremost in this, by influence, by self-denial, by "precept on precept," that we may aid in "restoring the old paths," that "the people shall find rest for their soul." As with the Corinthians, our feasts need purifying, our people need to be elevated and brought out of this snare. But as the children of Israel could only be recovered from the bite of the scorpions by a look at the brazen serpent, so only by the cross can men be saved from this worse affliction. "And I, if I be lifted up, will draw all men to Me." Christ, faith, religion, call it as you may, only will restore and convert men, and bring again such a dream of the past, as we find in the *Palga tario* described by Virgil and Statius.

"The poets twain unto the tree drew near,
And from among the foliage a voice
Cried: 'Of this food ye shall have scarcity.'
Then said 'more thoughtful Mary was of making
The marriage feast complete and honourable,
Than of her mouth which now for you respond;
And for their chients the antient Roman women
With water were content; and Daniel
Disparaged food and understanding not,
Perennial age was beautiful as gold,
Acorns, if made with hunger savours,
And nectar every rivulet with thirst.
Honey and locusts were the aliments
That fed the Baptist in the wilderness;
Whence he is glorious and so magnified
As by the Evangel is revealed to you."

—*Ping. Canto* xxii. 140—150.

## M. DELONCLE AND THE EXPULSION OF THE BRITISH FROM EGYPT.

As the British will not go voluntarily from Egypt when France and M. Deloncle, a French Anglophobe, demand it, he is moving heaven and earth to persuade continental authorities and governments that it is their duty to help France to turn the British out, and place in their stead, in the post of power there, the eagles of France. He has not succeeded in doing this yet, nor will he do so, till he can hit on some better reasons than those he assigns at present for his demand. He tried his best when in Egypt lately to raise a feeling against the British "occupation," but the Egyptians did not respond. They know they are better off than they would be under France. They, therefore, "cold-shouldered" him, as the *Glasgow Herald* puts it. Even the French Colony in Egypt could not be got to help him. They are aware that they are doing better under the British flag than they would under the French. The Khedive could not be got to stir again. For he finds that the French will not use force to expel the hated English, and the young Khedive has had painful experience lately that it wont do to incur the penalty of removal from his exalted position, to please M. Deloncle or the supine French Government behind him.

The French firebrand tried to move the correspondent of a German paper by telling him "that the British promised to evacuate Egypt when order was restored there; and that though that has been the case for thirteen years, they have not gone yet, and ought to be made to go by Germany, assisted by France." Now, the British never gave this promise, but undertook to depart only when Egypt was strong enough to manage her own affairs, and to defend her own rule from other powers who might wish to assume the protectorate. This was a very different engagement, and one which has not yet become ripe for fulfilment by reason of Egypt's inability to defend herself against, say, the rapacity of the French. For the French nation and government, be it remembered, are trying their best to get hold of the basin of the Nile from Uganda northwards, and to push their claims on the west coast, eastwards, so as to bar British progress in the Soudan, and cut off the former possessions of Egypt so as to include them in those protected by France. M. Deloncle wants Europe to move in order to turn Britain out of Egypt because that country "ought to remain open to the commerce of all countries;" forgetting that it is when France obtains hold of any territory, her first business is to shut out of it all foreign commerce, and to keep it only for her own. But M. Deloncle knows that wherever the British flag flies there foreign commerce is as free as her own, and free trade rules.

In India all nations trade with rights equal to our own, and wherever there is a British possession, or colony, there no monopoly is aimed at for British commerce, but all nations are welcome alike to trade with the people of the land. As the *Glasgow Herald* well says, "It is France which, wherever she adds another slice to her 'Colonial Empire,' immediately sets to work to exclude from the newly-acquired territory all commerce but her own, and thereby demonstrates her radical incapacity for colonial enterprise, or the civilising development of barbarous countries." M. Deloncle has petitioned the German Emperor to call a European Congress in order to oblige Britain to evacuate Egypt; but he is not likely to succeed, as Germany knows that that country is in safe hands —hands which all Europe trusts, but would never exchange for those of France.

Finally, M. Deloncle declares that we want to take all Africa into our own keeping to the damage and detriment of the nations of Europe. We believe that in the end the British flag will fly over the greater part of Africa. But no one can say we desire as a nation now to increase our responsibilities, or unjustly encroach upon the rights of other nations in the "dark continent." We are content to deal with what we have. But if the opportunity lawfully occurs, as in the case of Egypt, Uganda, the Niger, Zanzibar, the country of the Matabele, and Lobengula, their king, and India, then it will be found that we are ready to assume the protectorate of countries where our commerce can find lucrative markets, and our sorely pressed population at home be provided with room to dwell, in healthy temperate places, to act as markets in "the desolate heritages" of the earth (Isa. xlix. 8, R.V.). No doubt M. Deloncle has his work to do, and is commissioned from on high to point to the exceptional position of Israel in Egypt and in the East. By such efforts as his, we can see at once that Egypt is now placed under Israel's benign rule to prove to the world that

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they are a blessing to the nations, and that, whether with or without man's help, their empire will gradually increase till it fills the earth. M. Deloncle does not know or believe all this, and he naturally resents the unwelcome fact that the French, without reasonable cause, gave up their rights in 1882, and that we alone have since been responsible for the good government of the land. We have succeeded wonderfully, by the grace of God; and it is not likely that we shall give up our position there while Egypt is what she is, seeing that the country is the very Gate of our Indian and Colonial Empires, in Hindostan, and the Australasian and South African Colonies. While our navies control the seas, and the Gates are ours, we cannot allow a half-civilized land like Egypt, which is utterly unable to defend herself, to lie open to the encroachments of France, and so ruin our Colonies and India, and confess thereby that France is mistress of the seas, and our own supremacy a thing of the past. Our Identity gives us the joyous assurances that these trials cannot happen to us, and enables us to anticipate that M. Deloncle is destined to be disappointed, and will not live to see the British Power hunted from Egypt, and the French Government in its place, triumphant there. To the Lord, who is guiding us, be all the praise from His chosen ones (Isa. xlii. 16, R.V.).

## HER MAJESTY'S JEWISH DESCENT.

In *Modern Society* of July 20th last, some paragraphs relating to the Jewish origin of the present Royal Family are remarkable, as showing that others besides the Anglo-Israelites are of opinion that Her Majesty is of Jewish descent. Not that we agree with the grounds for the belief which the writer in *Modern Socitey* propounds, or with his reasons for that proposition. We have little faith in the grounds for the opinion as expressed, and the idea of "the marked Jewish type," as conferring on the Jews everywhere an exceedingly pronounced look, we believe to be entirely an error. We reprint the paragraphs, however, because the fact is true. Our Queen is indeed of the House of Judah, and it is a satisfactory thing to know that one of the secular papers, and a very popular one too, publicly proclaims its belief that the present Royal Family are Israelitish by blood, the Queen among the number. "A Hittite" writes from Vienna:—

"Some time ago much hubbub was made in your most valuable and highly interesting paper, *Modern Society*, about some drops of Jewish blood said to have crept into the Royal Family, while a stream of it has entered and permeated without anybody making the slightest observation about it. It is very like swallowing a camel while straining at a gnat. Did the very pronounced Jewish type of the Coburg family never strike that gentleman who wrote about the few drops of Jewish blood? It is beyond my ken how that Jewish type of the Coburg family originated, because such things are never brought about in public; but anybody conversant with types and races and racial traits, and especially those of the Jews, who are such an easily recognisable race all the world over, must say, looking at any of the Coburgs, they are Jews.

"The late Prince Consort bore these traits in a singularly conspicuous way. As a boy, he was a fine Jewish boy; as a youth, a good looking young Polish Jew; the caftan and the ringlets at the temples would have made the transformation so perfect, that you could not have distinguished him from other good-looking young Polish Jews, and down to his grave he preserved the Jewish look to perfection. I had the pleasure of seeing the Prince of Wales both in England and here in Vienna, but had I met him here in the Vienna streets without knowing that he is the Prince of Wales, I should have taken him for one of the wealthy Jewish bankers, of whom there is a nice sprinkling in the capital of this empire. As a fact, I was very much struck by his exceedingly pronounced look—by his marked Jewish type.

"I know members of the Coburg family who settled here in Austria and are now dead, and I know still living members of that family, and whenever I saw any of them I was always struck with their unmistakable Jewish looks, looks with which you get so well acquainted in this Jew-ridden empire. As for character and its peculiar traits, that, too, corresponds to perfection with their looks. They are all of them money-grasping. Also, their leanings are in accordance with their looks; they feel themselves irresistibly drawn toward Jews. Take, for instance, the thick friendship between the Prince of Wales and Baron Hirsch; but there exist also similar friendships between other members of that family and Hebrew bankers, and quite natural, because blood is an infinitely older and thicker fluid than baptismal water.

"Like to like and same to same is the most natural law, and holds good with all races, but quite particularly with the Jewish race, which fancies to be chosen, and which, possessing not a square inch of ground on the whole globe which it might call nationally its own, but merely squatting as parasites on the shoulders of all other races, has only the racial tie to fall back upon. Therefore, the attraction and cohesion is with the Jewish race stronger than with any other race, and, in spite of its vast numbers and social strength or scattered condition, is truly and thoroughly clannish. The gentleman who was so indignant over a few drops of Jewish blood which crept into the Royal Family of England from the quarter indicated by him will perhaps kindly excuse me for having heartily laughed at his indignation, because he quite overlooked the fact that that illustrious family is quite deluged with the same blood through the Prince Consort having become the husband of Queen Victoria."

We claim Israelitish descent for Her Majesty, because we have proved that her subjects, the British people, are the Ten Tribes of the House of Israel, and because the Scriptures foretell (with conditions) that "David shall never want a man (or woman), in God's sight, to sit upon the throne of Israel." (Compare 2 Sam. vii. 12, 13.) A pedigree of the Queen has also, as we all know, been published, showing how Her Majesty's lineage comes down to our times, from David the King of Israel and Judah, through the Tribe of Judah. It is some consolation to us to find that, while we are accounted "crazy" for this and other views which go to make up what is called Our Identity belief, such a paper as *Modern Society*, on quite independent grounds, takes up our opinions, and publishes them as its own!

ARTICLES, CORRESPONDENCE, &c., FOR THE "BANNER OF ISRAEL."—The Editor will be glad to receive the help of those friends who are able to contribute Articles, Correspondence, &c., for the pages of this Journal. All Editorial communications should be sent to PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

**GEORGE RUTTER, BRANTFORD.—Yours of August 16th received, and shall have our attention.**

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## RANDOM SHAFTS.

It is peculiar that there should be so many different derivations for the term "Britain," and perhaps it is even more peculiar that nearly all of them have some significance when looked at in our light. Wilford states that in old Indian manuscripts the name for Britain is Britashtan, signifying "Land of bright-burning fires"—a reference to the idolatrous fires for which the country was notorious ("Asiatic Researches," vol. iii.). This takes us back to the heathen enormities of Samaria; and as the decree against Ephraim was, "Let him alone," they would certainly carry their Baal fires with them. Then we have the circumstance that "Brit" is Hebrew for "Covenant," and "am," or "an," for "people," pointing to the covenant entered into with Israel, and enjoyed exclusively by ourselves. Again, Collier, in his "British Empire," quotes Whitaker that Britain is a plural word denoting "separated," and was applied by the Gauls to their island neighbours. This reminds us immediately of the separated race which had to "dwell alone," and for whom God promised to provide "a place of their own."

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Messrs. Murray and Smith have written a life of Sir Samuel Baker which is somewhat worthy of the man. As Sir Samuel's name is associated with the subjugation of the Soudan, the book naturally touches on Egypt and its present prosperity. The biographers do not fail to notice that this favourable condition of affairs on the banks of the Nile is largely owing to the efforts and impulse of Baker, but admit that principally it is due to "the Pax Britannica, which," they assert, "passes all understanding." Confessions of entire incompetence to account for British power and influence are evidently the order of the day; but along with this helplessness there is an unwillingness to be helped. Poverty is often proud, and the men whose philosophic researches do not enable them to discover the vital spring of the empire prefer to sit hungering after the secret rather than accept a little charity from Anglo-Israelites. This may seem a strange policy, but it is old enough. The Athenians had an altar to the unknown God; but when Paul declared the unknown God to them they still chose to have their unknown God—and ridiculed the Known. The message did not agree with their tastes; and the same spirit is abroad to-day, in the Church and out of it.

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Do spiritualizers comprehend what is the true aim of prophecy? The future was not laid open to Jeremiah for the benefit of Jeremiah, or for the benefit of his hearers. Occasionally, those who received the revelation might find it a source of comfort, but it as frequently threw them into a fit of grief. Nor was prophecy given to exercise the inventiveness of theologians, or for the sake of teaching spiritual lessons. It was intended to prove the existence and faithfulness of God, as He Himself has told us (Isa. xli., xliii., xliv., xlvi.). In what way this end is to be gained by spiritual interpretations is a perfect mystery. I alluded last month to Dr. Dale's exposition of Isa. xix. 23—25, and would like to be informed whether any atheists were led by it to a belief in the divinity of Scripture? What possible advantage could result from the contention that Egypt did not mean Egypt, and that Assyria did not mean Assyria? The audience might disperse exclaiming, "What a clever man—what a deep sermon!" But prophecy would appear more of a riddle, and more useless for practical objects, than ever before. As a contrast to this, take the literal fulfilment, and see how exactly it serves the purpose for which it was designed.

***

A few years since there was a lengthy discussion on the Identity in a newspaper of importance, when one of its opponents asked what would be the good of it even if it was proved? Strange to say, the answer came from an infidel, who wrote to put the Christian right; and it so happens that he employed these very verses in Isaiah for his illustration. He requested the public to read from Isa. xix. 18, and continued, "looking at recent events in Egypt, and the Anglo-Israel theory, they must confess that the prophecies are most remarkable. Those events have never taken place; and as to spiritualizing the meaning, I think the most advanced Swedenborgian would fail in this. Ver. 24 is most remarkable, 'In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land.' Suppose England annexes Egypt, establishes a good government for the people, and admit that we are the lost tribes, we should then be a blessing in the midst of the land. I frankly confess that the Anglo-Israel theory has made me think very differently of the Bible." This testimony is at once a vindication of the literal method, and a terrible condemnation of the so-called spiritual process.

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I am afraid that the gentlemen who represented the Prophecy Investigation Society in May, at Exeter Hall, have still a great deal of investigation to do. A perusal of their replies does not leave the impression that their studies have been *very* thorough, and even their arithmetic is not up to the mark. The Rev. C. S. Painter, for instance, maintained that the Ten Tribes returned with Judah; not nationally, "but there is no doubt that, *in proportion*, they returned as much as did the Jews." And to support this, he argues that, "in the list given of the returning exiles under Ezra, the number of males is reckoned as 42,000, yet add together the numbers given of Judah, Levi, and Benjamin, and you will find then 12,000 not accounted for. The total number, including servants, is 49,942; the genealogies amount to 31,089; leaving a balance of 12,000 *not* belonging to the kingdom of Judah." From which imposing array of figures we learn the interesting fact that as 31,000 divided by 3 equals over 10,000; 12,000 divided by 10 also equals over 10,000. The juvenile witticism that "twice one are three" is nothing at all to this.

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The Rev. Joseph Tanner, B.A., earned the unique distinction of forging an original objection. The feat deserves to be recorded; and let us remember the ancient admonition. that it is rude to laugh. Mr. Tanner was careful to explain that the "covenant or promise" embraced the Messiah, possession of Palestine, multitudinousness, and pre-eminence in the earth; and then he launched his bolt: "Now I must ask you to refer to Stephen's speech in Acts vii. 17. Stephen is briefly tracing the history of his people, and says, 'But as the time of the promise drew nigh, which God vouchsafed unto Abraham, the people grew and multiplied in Egypt' (R.V.). Stephen's words show that the time for the Abrahamic promise to begin to be fulfilled was when the Hebrews had come out of Egypt to Palestine." But did Mr. Tanner never read the whole of the chapter? Because

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Stephen had already mentioned the promise of which he spoke (ver. 5), and verses 3—7 indicate that he was dealing expressly with the deliverance from bondage and settlement in Canaan.

***

Twenty-five or thirty centuries ago Israel wrought wickedness. The Rev. J. Gossett-Tanner recollected this—all our adversaries recollect that—and demanded why, therefore, the Ten Tribes should be granted such a marvellous blessing, especially as they had been divorced? Mr. Gossett-Tanner ought really to "investigate" prophecy, or sever his connection with the society,—the thing is too much of a farce. But the most sensational feature of the conference was that the poor creatures who are supposed to be unconscious envoys of Satan produced a mass of Scripture on behalf of their views, while the opposite side—whom we must perforce regard as the champions of Christendom, warring against the dragon Dan—were reduced to the extremity of taking refuge in, "I totally demur," "I do not think," "It appears to me," "There is every reason to believe," &c. And when they did venture to rely on the Bible, it was generally to make the blunders and utter the crudities of which the foregoing are but samples. JOHN SHOOTINGHAM.

## BRITISH INVESTMENTS IN THE STATES.—THE WEDDING-RING OF THE EMPIRE AND THE REPUBLIC.

MR. ERASTUS WIMAN, in the *North American Review* for February, contributes a very solid article concerning the investment of British capital in American industries, which is saved from being a merely financial treatise by the bearing which such a practical union of material interests will have on the ultimate union of the two great English-speaking nations of the world. British investments in American securities are now taking a new shape; instead of being merely a fixed interest charged on Government loans, it is now a huge international partnership, in which individuals on both sides equally profit. Mr. Wiman thinks that in 1900 the amount subscribed towards floating new companies will reach £600,000 sterling per business day in the year. He passes in array the enormous extent of contributary tribute paid by the nations of the world to John Bull in his capacity of money-lender to the universe, and points out the obvious conclusion that as John Bull will every year have more money to invest he will be driven irresistibly to seek fields for investment in the American Republic, where only the elements of safety and profit are assured. In the last two years we have been investing in industrial enterprises in the United States at the rate of £200,000 a week. These investments are made on the following three great principles:—

First, that the greatest possible pains are exercised to secure the most exhaustive investigation of the properties to be taken over; second, that the control of the organisation is irrevocably placed in the hands of the English parties who represent the new money put into the business; third, that the utmost precaution is taken to secure the continuance of the services of the vendor and his staff for the perpetuation of the success of the business, by not only insisting upon a contract for their continuous employment, but by their retention of a large proportionate interest. These three most important elements are as essential to success in floating a property in London as the sun is to daylight.

One result of this continual growing investment of British capital in American enterprises is to enormously stimulate the formation of trade combinations or trusts by the elimination of the personal element, which often stands in the way of the union of interests. Indeed, it would seem as if the very facilities which the Englishmen require to have put in motion for their information and safety are the very first elements essential to combination among competing establishments.

He expects that the pressure will go on increasing until it reaches an investment of £200,000 a day. In twenty years this will place Great Britain in control of one-half of the industrial enterprises of the United States. Already the amount of interest remitted by the United States to Europe amounts to twenty million sterling per annum. If the amount invested should increase threefold in the next two decades, twenty years hence would witness the increase of the New World's tribute to the Old to sixty million sterling per annum, at the rate of £200,000 per day.

Mr. Wiman thinks, "It is not difficult to estimate the ultimate influences set in motion by such a practical union of material interests between the two great English-speaking nations of the world." He quotes Mr. Gladstone's words when he, alluding to the United States and Great Britain, says that "there was no cause upon earth that should now or hereafter divide one from the other," and declares in concluding that, "Nothing will contribute more certainly to the harmony between the mutuality of interest which is certain to be created by the investment of British capital in American industrial enterprises."—*Review of Reviews.*

## WILL ROME LOSE AMERICA? PROBABLY.

By MR. HENRY CHARLES LEA.

MR. LEA, in the *Forum* for February, in an article entitled, "Key-Notes from Rome," discusses the question of the relations between the Church of Rome and the Republic of America, from a non-Catholic point of view. The trouble lies, he says, in the fact that the Catholic Church is not American or independent; it looks abroad, not at home, for its guidance. Thus in such a trivial matter as the introduction of electric light in the Catholic Churches the question had to be referred for decision to the Propaganda, on which no American has a seat. The Americans think that as the State under its constitution resigns all control over religion, religion, out of reciprocity, should make no attempt to control the State. This doctrine the Pope has always repudiated. It is an article of faith with Rome that the duty to obey the Pope is absolute over the duty to obey the laws.

Between Ultramontanism and American ideas there can be nothing but war, and Mr. Lea calls attention to the following cases in which the Pope has directly interfered in the internal affairs of modern States:—

When, in May, 1851, New Granada proclaimed religious toleration and subjected the clergy to the Secular Courts, Pius IX., in the allocution, "Acerbissimum," of Sept. 27, 1852, pronounced the laws to be null and void, and threatened heavy ecclesiastical penalties on all who should dare to enforce them, a declaration which he repeated in the allocution, "Incredibili," of Sept. 17, 1863. When, in 1855, Mexico adopted a Constitution embodying the same principle, Pius, in the allocution, "Nunquam fore," Dec. 15, 1856, annulled the Constitution and forbade obedience to it.

When, about the same time, Spain made an effort in the same direction, the allocution "Nemo Vestrum," of July 24, 1855, similarly abrogated the obnoxious provisions.

Even a powerful Empire like that of Austria fared no better when, in December, 1867, it decreed liberty of conscience and of the press, and in May, 1868, adopted a law of civil marriage; for the allocution, "Nunquam certe," of June 22, 1868, denounced all these as atrocious laws, and declared them to be void and of no effect.

He dreads the influence that may be wielded in American politics by prelates who have behind them a population of ten millions, from whom they raise a compact and disciplined body who are ready to vote for whichever side will give the

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Church the best terms. Rome, says Mr. Lea, is making persistent efforts at Washington to induce the Government to accredit a minister at the Vatican, a step which he strongly opposes on the ground that it would be a recognition of the authority of the Pope over the Catholics, which is contrary to the American theory of the Constitution. So serious does Mr. Lea think the situation that he concludes his article with a suggestion that the only solution of the conflicting claims of Roman authority and American ideas is by a new declaration of independence and a fresh revolt of the New World against the Old.

The triumph of Ultramontanism in the Church has been too thorough, the national Churches have been too completely crushed out, and papal autocracy has been established too unreservedly. All this is so repugnant to the American habit of thought that already there are occasional symptoms of unconscious rebellion which in time may ripen to overt revolution, resulting in the organisation of a national American Catholic Church, faithful to all the dogmas of Catholicism save the central one of the supremacy of the so-called successor of St. Peter. Because old Catholicism has not prevailed in Europe, it does not follow that it might not succeed in the less conservative and freer atmosphere of America.—*Review of Reviews.*

## Correspondence.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—It seems to be admitted on all sides that Identity periodicals do not penetrate very far beyond our own circle, and that Identity books are practically unknown in the villages and towns of the land, excepting certain districts where able advocates have devoted themselves to the task of enlightening their neighbours. On the other hand, society is flooded with serials which are eagerly bought by the people, and which never refer to that momentous and national subject called Anglo-Israelism, unless it is to indulge a sneer, or raise a laugh.

To counteract this injurious state of affairs in some degree, and as an additional means of gaining the public ear, the North of England Council has decided to start a penny monthly magazine of instructive and entertaining literature, each issue of which will also contain an article or two bearing on Identity points. It will be got up on popular lines, consisting of 16 pages, the size of the BANNER, in coloured wrapper; and we should like to have it liberally illustrated, but that will depend on the amount of support it receives. One satisfactory feature of this undertaking is, that it will not conflict with existing Identity periodicals, but on the contrary will be of substantial assistance to them. For, if it succeeds, there can be no doubt whatever that it will bring numbers over to our views, and few or none of such converts will be content with what they find in this publication, but will want a specialist magazine to finish their education. Consequently the new paper is not to be looked on as a competitor with the BANNER OF ISRAEL, or *Covenant People*, but as an auxiliary; and I think it will not be denied that an organ of this description, disseminating among the masses a knowledge of our great truth, and exposing the errors which hinder its progress, would be a valuable auxiliary, indeed. As no effort will be spared to make it attractive, we fully expect that it will win its way into general favour by its own merits; but, for a year at least, we shall have to rely largely on the help of believers, and there are various ways in which they can contribute to its prosperity. Perhaps they could advertise in it, or secure advertisements; or they could furnish articles for its columns,—not necessarily on the Identity, but anything interesting, selected or original. The price being moderate, everybody could certainly take it in, while most of us could buy several copies; and those who are actively engaged in the work, or are willing to engage in it, would be supplied with quantities at so low a rate that they could dispose of them at a profit. We, in the North, intend to sell them from house to house by paid agents, and even this can be done without loss. All associations could do the same.

An advertisement will appear in the BANNER later on, but this is written with the object of giving the friends an early opportunity of considering how they can best co-operate. At first the magazine will not be on sale in many shops, so that orders must be sent direct, and a single copy will thus cost eighteen pence per annum, but a dozen copies will be forwarded post free for ninepence per month. I may add, that it is proposed to name it the *Northern Independent*, although, when circumstances allow, the word "Northern" will be dropped.

Literary matter should be addressed to the Editor, 7, St. Stephen's-street, Hull; and business communications to Mr. Joseph Hayden, 2, Grant-street, Commercial-road, Halifax. Yours faithfully,

J. G. TAYLOR.

Newcastle, August 19th, 1895.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—If Great Britain is the wealthiest country in the world, the enclosed will show, according to the Duke of Fife, that it is the most benevolent.

Yours faithfully,

P. C. G.

"GARDENERS' ROYAL BENEVOLENT INSTITUTION.

"Under the presidency of the Duke of Fife, the 56th yearly dinner in aid of the funds of the Gardeners' Royal Benevolent Institution was held last evening in the Whitehall Rooms of the Hotel Métropole. The company included Sir Trevor Lawrence, Mr. E. Stern, Mr. George A. Dickson, the Rev. W. Wicks, Mr. George F. Wilson, Mr. W. L. Corry, Mr. N. L. Cohen, Mr. Charles Sharpe, Mr. J. G. Braikenridge, and Mr. George J. Ingram, the secretary. The chairman, in proposing the toast of the evening, remarked that in these times, in spite of commercial depression, enormous sums were given in charity. During last year, for example, over five millions sterling had been spent in this way, to say nothing of what had been done by private benevolence. In fact, this country did more for charity than any other in the world. In some cases there might be waste, but this could not be said of the Gardeners' Benevolent Institution, the only charity of its kind in Great Britain. Its principal object was to assist the aged and the infirm by means of pensions, and to inculcate the admirable principle of self-help by giving preference to those who had subscribed to its funds. England boasted of a spirit of individualism and sturdy independence, and the existence of this society was a proof of it. Nowadays it seemed as though all parties in the State had agreed to do that which was regarded as thoroughly unsound by the old Whig school in which he had been brought up. Amongst other things it was proposed to establish a system of State-aided pensions. If such views were realized, all were to be provided at the age of 65 with a comfortable income; but until this happy millennium was reached they would have to possess their souls in patience and support the Gardeners' Benevolent Institution. Gifts to the amount of about £1,900 were announced.—*Times*, June 29, 1895.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—Some time ago you inserted a letter by which I obtained a copy and offers of nearly a dozen more of Bishop Titcomb's book. I want now to purchase, or loan, a copy of Canon Lyson's book, "Our British Ancestors: Who and What were they?" If any of your readers can help me I shall be deeply grateful, and will, of course, pay all expenses. Before sending the book, it will be better to write first, as I had several to return on the former occasion. Thanking you in anticipation, Yours truly,

A. K. ROBINSON.

9, Vernon-road, Leeds, August 21, 1895.

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

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

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

# THE BANNER OF ISRAEL.

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

VOL. XIX., No. 977. Entered at Stationer's Hall.] WEDNESDAY, SEPTEMBER 18, 1895. [PRICE ONE PENNY.

*EDITED BY PHILO-ISRAEL.*

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## THE GROWTH OF OUR POPULATION.

THE following address of the Dean of Norwich on the rapid growth of our population is remarkable, and has a certain bearing on the subject of Our Identity. The wonderful enlargement of the British population and the fact that it is outgrowing the power of the Church and of our other religious machinery to cope with its growing heathenism, are striking testimonies to the truth of Our Identity, since they prove that the Scriptural remedy proposed in Jer. xxxi. 33, 34, is the only possible one for our nation's disease, and is the one God declares He will apply to cure Israel's miseries caused by national sin. Our churchless and increasing millions are looking to the nation to come to their aid; but they look in vain! Neither men nor Churches can help them, but the Lord can! He will give them the New Covenant and the change of heart promised to Israel first and to Judah afterwards, and will be the death of all their evil ways by reason of His Spirit which He will cause to dwell in them, in their hearts and in their minds, continually.

The Dean's words were these, as given in *The News*, of Feb. 1, 1895:—

### THE DEAN OF NORWICH ON THE GROWTH OF OUR POPULATION.

In the able and eloquent address of the Dean of Norwich at the Islington Clerical Meeting, some startling statistics were given as to the increase of population, and the resulting irreligion which so widely prevails.

"The growth of the population of this country is doubtless one cause of the heathenism which is our peril and our reproach. It is finally the secret of the prevalence of spiritual destitution. The evangelistic spirit of the Church has not kept pace with the numerical increase of the nation. This numerical increase, in the present century, stands in startling contrast to the slow growth of England and Wales after the Norman Conquest, during the pre-Reformation and post-Reformation centuries, indeed up to the rise of the great industrial epoch which has reached its climax in the closing decade of the Victorian era. Science, invention, liberty, and the subtle but certain aid which each received from the Reformation have wrought out the contrast which the England of Victoria presents to the England of William I. The population of England and Wales in 1066 was nearly two millions. During the reign of the House of Normandy, up to 1135, and during the reign of the House of Plantaganet, up to the accession of Richard II., in 1377, the population was but 2,500,000. In more than three centuries the increase was but 500,000, or about 170,000 a century—*i.e.*, 1,700 a year. Two hundred years later, 1570, the population was over 4,000,000. In 1700 it reached 6,000,000; in 1801, it was 8,872,710; in 1841, it reached 15,906,741; ten years later it rose to 17,905,831. Thus in 1851, the population of England and Wales was double what it was at the beginning of the century, while in 1891 it was 29,002,525.

"No such century has passed over the tenantry of this planet. No such era has been given to mankind since the birth of Christ as the Victorian era. Science has enlarged and corrected our views as to creation, humanity, life, and revelation. It has suggested Divine purposes respecting the world and man, to whose dominion it was originally entrusted, which lent profound importance to the Word of God and inconceivable dignity to the nature of man. It has called into existence powers which have revolutionised society, and which are prophetic of still larger possibilities. The application of science to mechanics, and the extended and extending application of both to nearly every department of life and of labour have resulted in that industrialism which is at once the most impressive and the most important social characteristic of our age. It underlies the massing of our people in huge labour centres, and the comparative desertion of the rural districts. Machinery overground, underground, in air, in earth, and sea, are causing old things to pass away, and all things are becoming new.

"Up to nearly the middle of this century every part of the world was as inaccessible to every other part as each was in the dawn of the Christian era. Now the world is a whole, each part of which is brought near by steam, by electricity, everywhere applied to communication, and in many places to speech. There are five million miles of telegraph wires, and

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a system of railway and ocean steamships which have altered our houses, our food, our literature, our dress, our trade, our wages, our wants, our villages, towns, cities, and even laws. And amid the social phenomena of the period there is hardly any feature so grave as that which is discernible in America, Australia, Germany, France and England. I mean the swollen tide of human life that throbs and swells in industrial centres, civilised, congested and varied. The population of England is 27,500,000. Of these, 13,500,000 are in five districts. Durham has 1,024,369; Lancashire, 3,957,906; London, 4,211,743; Stafford, 1,103,452; and York, 3,218,882. Subtract these figures from the total population of England, and the remainder will represent about half the whole population, unequally dispersed in thirty-six counties other than the five centres which are named, while one-seventh of the entire population is in London alone."

After surveying the religious condition of the nation generally, the Dean concluded the dark picture thus: "There is a moral darkness beclouding the firmament of our Church and nation. An old voice rings in our ears, 'Watchman, what of the night?' The churchless millions are looking us full in the face, and wondering what we have to say about our responsibility for their heathenism."

The increase of population in the British Isles has been the means under God of the remarkable expansion of the empire and of the growth of our wealth. The increase of the nation's infidelity and ungodliness is an incident in the history of our country which we might regard with great alarm for the nation's stability, were it not for the promises of God to the House of Israel, and the certainty that the British are that House. God means to cure Israel of her abominable wickedness and infidelity by the means He is about to use, as we have already said. Our increase of population is God's good gift to our nation for the purpose of carrying out His further designs of blessing towards the nations of the world. To increase the efficiency of the agent He employs He proposes to qualify her by converting her sons and her daughters, giving them repentance towards God and faith towards their Lord Jesus Christ, so that they will love His service and become His willing messengers to the nations, proclaiming the redemption of the world by the precious blood of Christ, and the speedy coming of the kingdom of God to bless the earth.

In spite of the many signs which we have presented to our attention in these days to prove to us that lost Israel has been "detected" and discovered, we have the *Morning Star*, of July 15, publishing a question and answer thus:—

"Question IX.—'A Wayfarer' asks, Whether there is any satisfactory proof in Holy Writ that the English are the descendants of the Lost Ten Tribes?"

"Answer.—We do not at all think so. The Ten Tribes are not lost—only scattered."

If this be the fact, that the Ten Tribes are improperly described as "lost," when they are only scattered, Dr. McKilliam should explain to us why the Scriptures speak of them as "lost" in Isa. xxvii. 13 (R.V.), "They shall come who were 'lost' in the land of Assyria" (margin). Also, when "God's people" were "lost sheep," as described in Jer. l. 6, except when they were wandering sheep—"scattered sheep"? (*ibid.* ver. 17). The proof that "the English" are the Lost Ten Tribes, or House of Joseph, is derived from the fact that they possess to-day all the blessings God promised Israel should enjoy in these last days; and that being so, it cannot fail that we have Israel "lost" or "scattered" before us, since God cannot give to a Gentile non-Israelite nation what He promised by oath to grant to Israel exclusively. The editor of the *Morning Star* cannot deny that we possess all the blessings in question. That being so, we must needs be the Ten Tribes, unless it can be shown that when God made oath to Abraham, in Gen. xxii. 17, 18, He contemplated deceiving His friend, by giving those identical blessings to an alien nation, the British? We reply to this suggestion, God forbid!

## BRITISH-ISRAEL "GOING THROUGH" TO CHITRAL.

WE think the letter from the young British Engineer officer which is going the round of the papers, in regard to the march to Chitral, and the doings of the detachment *en route*, is too good to be lost. We propose to republish it below. We see here how almost superhuman difficulties disappeared when a resolute son of Israel was resolved to "go through" to Chitral, and how God smoothed all difficulties, and enabled the force to "go through." Thereby the enemy were discouraged and dispersed; the gallant British garrison of Chitral was saved as by a miracle; and the fact established, once for all, that when God encourages and blesses His people, there can be no successful opposition, but Israel "treadeth down and teareth in pieces, and there is none to deliver" (Micah v. 8, R.V.). Among the mountain passes, on the borders of Kashmir and Afghanistan, the British-Israelite force was exactly in the position predicted by the prophet—"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." They "went through," treading down, and tearing (the rocks) in pieces, and there were no rebels courageous enough to deliver. "Let Thine hand be lifted up above Thine adversaries, and let all Thine adversaries be cut off" (Micah v. 9, R.V.). The quotation is as follows:—

"THE CHITRAL CAMPAIGN.—INTERESTING LETTER FROM AN OFFICER.

"The *Daily Telegraph* prints a letter from a young officer who was a member of the force under General Gatacre which reached Chitral. The writer shared not only in the fighting which drove back and overthrew the levies of Umra Khan, but in the still more arduous undertaking of constructing roads and bridges over the mountain passes and rivers of that difficult region. He says:—

"'At last, after six weeks of the roughest work that ever troops were put to, we have reached Chitral Fort. Such cheering there was this morning. Colonel Kelly, Robertson, Borredaile, Harley, Townsend, and Whitchurch all received their due. We first looked at the fort, then at the men who had held it, and after that everyone shouted his loudest. It is really wonderful how they held out. Harley, the man who led the sorties, showed me over it. Even now the smell of the place is awful. You can imagine what the consequences are of having 600 natives shut up in a small space for forty days, and without sanitary arrangements of any sort. They killed their ponies and mules for food, and boiled up the moss off the walls for fresh vegetables to keep off scurvy. Only 80 of the garrison were regulars—the Sikhs. The rest were all Cashmir troops. They never even took their belts off for 40 days. The enemy tried to mine them, but that splendid fellow Harley and his Sikhs made repeated sorties and blew them in. We may well be proud of our race, and the more so when one thinks that these are by no means picked men, only a few officers taken at hap-hazard to do frontier work.'

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"THE WORK OF THE ENGINEERS.

"Out of the large force that started, only the Buffs, Derajat Mountain Battery, and one company of sappers, one company of Gurkhas, and one company of Seaforths have got here:—

"'This is what is known in India as the Engineers' Campaign, from the physical features of the earth's surface that we have had to contend with. Sometimes we have sweated in hot valleys, and at other times frozen in cutting a road through the snow on the top of a pass. We have bridged rivers and chasms, carved out roads along precipices and through forests. Everybody to-day is fairly done up, even those who have only had to march; so you can imagine the state of the men who have made the road. We are short of everything. I have one pipe of baccy a day, my shirt and jacket are in holes, and my boots ditto. However, I had a pair of breeks given me that had been bought out of a deceased man's kit, so I am fairly well off. The general is a man of extraordinary energy and of iron constitution, and seems impervious to fatigue. He finds plenty of work for his staff. I am often out a whole night getting up a broken bridge or mending a piece of precipitous road. The worse off we get the more ready fellows are to help each other, only unluckily very few have the requisite knowledge to help the engineer. One's wits get sharpened by having continually to face new tasks. However, the 200 miles are done now, and we have made a road that can never be effaced, and the work is being held up as an example of what determined British soldiers can do.'

"THE QUEEN AND THE SIKHS.

"The Queen's message arrived on the day upon which the letter was written:—

"'The brave Sikhs in the fort were astonished to hear that her Majesty had inquired after their wounded by name, for they never can understand how it is that the great Queen can know so much about them as to know their names, or to think about inquiring after the welfare of such unworthy people as themselves. They are sitting in knots now discussing the matter. A native officer asked me about it, and I told him that her Majesty took good care to know all about her soldiers, black or white, and when they needed it, saw that they were looked after. That old hero is now stroking his beard, and is beginning to think that the credit of his race must be looking up if the name of Sapuran Singh is known to her Majesty in the land of the white Sahibs. He thinks that cut on the head is well worth having, and is ready to go and get another.'

"The writer concludes his letter thus:—'Kindly excuse writing, for my pen is only a nib tied to a toothbrush.' The *Daily Telegraph* adds that the writer of this letter obtained promotion for his services as an engineer, which during one emergency included, among other duties, the blasting of a road for a mile along the face of a precipice."

The engineer declares that he and his party "have made a road that can never be effaced." The road, therefore, that exposes India to Russia's advance by the route through Chitral, is open to our enemies to traverse whenever they are so disposed. And a fresh reason is thus presented to us to prove the necessity for our keeping Chitral, and the road we have made to it from British territories. While we hold the Gates of India we are, humanly speaking, safe. We are secure, no doubt, because God is our nation's Guardian and Guide. But He acts by human means, and has told us that He has given us the Gates as a mark of His favour and blessing towards His people Israel, because our forefather Abraham obeyed His commandments, and by his obedience, earned for us all those splendid gifts we so thankfully should enjoy.

The writer of the above interesting account of the march is a true hero; but, as he himself allows, he and those he mentions "are by no means picked men," but merely "a few officers taken at hap-hazard to do frontier work." The others are as good as those who finished the work, for God is with this whole nation, and with the men of this our race, no matter who are the selected ones to carry it out, according to His settled plan. So Colonel Kelly, too, as we lately saw, was an ordinary officer employed on the north-western frontier, who, when the opportunity came, showed that he was also a man of extraordinary ability, and "going through" to Chitral from another direction, did wonders in the strength of the God of Israel, and to serve their cause.

These views enable us to feel a double interest in the history of our country; they teach us to read our Bibles as we never read them before; and they enable us to realise the faithfulness of the God of Israel, who is our God, who promised long since that "He would never leave us, nor forsake us," but would raise up help for us in the time of need (Josh. i. 5—9; Deut. xxxi. 6—8; Heb. xiii. 5; Isa. xlii. 16; Matt. xxviii. 19, 20). To Him be all the praise!

## THE WHITE, BLACK, AND YELLOW RACES.

We have noticed before Dr. Pearson's suggestion, that the time is coming when the black races of Africa will outnumber the whites and drive them into corners. That seems to be his view also respecting the Yellow Chinese race. The *Edinburgh Evening News*, of August 2nd last, adopts his ideas and gives us its editorial opinion, in this fashion:—

"What is to be the effect on the future of the race by the proposed white colonisation and settlement of Africa? No certain forecast can be made of a coming condition of things altogether new and strange. We can only reason from the known to the unknown. Contact of the whites with the Red Indians of America and the Maories of Australia has resulted, not in the improvement or assimilation, but in the decay of the weaker race. It is likely to be something different in Africa. As shown in the United States the negro, in certain hot latitudes, not only survives alongside the white, but, like the Israelites in Egypt, bids fair to multiply more rapidly than his rival. As Dr. Pearson very suggestively pointed out in his book, it is not easy to foresee the ultimate issue in the struggle for existence between the white, black, and yellow races as the earth gets gradually filled up. Granted that the blacks in Africa are to be hewers of wood and drawers of water to the whites for centuries to come. That time is but as a drop in the bucket in the life of the races. It is evident that unless the physical constitution of the whites undergoes a great change they can never colonise and multiply in the greater part of Africa. The white African States, then, will be the smaller States; the black States the larger and more populous. As was pointed out in London on Wednesday, there is great scope in many parts of Africa for white men in settlements to rule and guide and oversee and train the blacks in civilisation. That is perfectly true. But it must be remembered that while the black in Africa is at present a docile child, he may prove troublesome when he learns the

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tricks of civilisation. Whichever European race takes the part of ruler and teacher, whether France on the north, Germany on the east and west, or Britian on the south, one of the first results of white rule will be a rapid increase of the blacks. Whether they treat the black man harshly or kindly they will bring a better and more settled government than that to which he has been accustomed. Life and property will be more secure, and some sort of settled government will succeed to the period of 'kites and crows' which for thousands of years has prevailed in Africa. Within the next century in all probability the sons of Ham will multiply more than they have done in the last three. If we look ahead another century or two further we can realise the possibility of a swarm of dusky nations, trained by their white masters, working out a civilisation of their own, grafted on a decayed western civilisation, as ours is on that of Greece and Rome, pressing the white men into comparatively small portions of the earth's surface, and swaying the destinies of the human race. Such an idea may be strange and humbling to the pride of men of our colour; it may be set down as wildly improbable; but it is not by any means impossible; and in thinking of the future of Africa it is well to look ahead of the petty squabbles of to-day to the far-away future and the dim centuries that are to be."

Such is the new idea started by Dr. Pearson and taken up by the *Edinburgh Evening News*. It is easy to invent new theories to have effect many centuries hence, and to say "they are not impossible," and may therefore come to pass. If we ignore the Bible and prophecy, and God's purposes and plans for the future, as revealed to us in the Word, we shall be able, of course, to declare without hesitation that the editorial theory is quite possible. But it is contrary to God's designs as plainly revealed for all that; and therefore it cannot be. But the Bible tells us of the Lord's selection of His people Israel, of His education of that race that they might shew forth His praise. It certifies to us that the race so chosen shall, as regards the larger portion of it, develop finally into "a nation and company of nations," and shall become "the head and not the tail," "above only and not beneath" the other non-Israelite races; being set high above them all because of the Lord's favour towards them. This Israelite race, called the House of Joseph, or Israel, is to have committed to its keeping "the kingdom and dominion, and greatness of the kingdom under the whole heaven," as the gift of God, to whom all races, nations, and dominions belong. To that highly-favoured race belongs as by right "the heirship of the world" (Deut. xxviii. 1 and 13; Dan. vii. 27; Rom. iv. 13, R.V.). And finally the dominion and ascendency being thus conferred on the Hebrew race, so distinguished, being also "the sons of the living God," and their kingdom that of the Son of God, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Hosea i. 10; Dan. vii. 27, R.V.), it follows that their position of supremacy can never be set aside, and no yellow or black races can overwhelm and subdue this thrice favoured white, Caucassian family of men, known as the Hebrew House of Joseph.

The black and yellow races may increase as do those of India and China, but there is a bar placed against their increase so as thereby to conquer and supplant the heir of the world. The work of these inferior, "cheaper" races, seems to be defined by Isa. lxi. 5, R.V., in the following words, "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers," while Israel's more noble duties and privileges are described in the next verse in these phrases: "But ye shall be named the priests of the Lord; men shall call you the ministers of our God: ye shall eat the wealth of the Gentiles (or nations), and in their glory shall ye boast yourselves." In Isa. liv. 2, 3, R.V., we have corroborative testimony, showing that the future of Israel is dominion over the nations, but by no means that of the latter over Israel. "Enlarge the place of thy tents, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left: and thy seed shall possess the nations, and make the desolate cities to be inhabited."

These promises are inconsistent with Dr. Pearson's doleful surmises as to the future of the white races, and our own in particular. We do well to trust in the prophecies and promises of the living God rather than put any confidence in the unpatriotic surmises of one who foretells without knowing, and whose forecasts are directly in the teeth of the blessings promised to God's chosen ones, the British people. The evidence that we are the modern remnant of Israel is complete; and that fact assured, we have a right to claim all Israel's blessings with joy and great thankfulness. To the black and yellow races we have a debt to pay as the servants of the Lord Jesus Christ. We have to bring them to Him as His willing servants and enlist them to become His faithful soldiers, servants, and messengers. He died also for them, and he deigns to employ us as His honoured messengers, to benefit them bodily and spiritually. They will, like ourselves, be welcome subjects of the great King, our Jesus the Lord; and it is not likely that the Divine King of Israel will allow these yellow and black races, whom He loves indeed, to exercise lordship over His people, and banish them to the holes and corners, while they themselves occupy the chief places of the earth. *Absit omen.* To the Lord let Israel give all the praise!

## "JEHOVAH" AND "ADONAI."

By J. S. Barton.

In the June number of the *Expository Times* a writer (Rev. R. C. Ford, M.A., Grimsby) of a sermonette on the words, "The Lord is risen indeed," says under a third heading: "The resurrection acknowledged, Christ becomes Lord. The disciples transferred to Jesus the familiar equivalent of the sacred name 'Jehovah.' They called Him Lord. It was often 'Master' at first, but after the crucifixion and resurrection only 'Lord.' He thus becomes 'the risen Lord,'" &c.

To this designation a correspondent (Mr. R. Hughes) objects in the August number, saying, "Is not this a mistake?" and claiming that *Kyrios* should be rendered by Adonai, acknowledging thereby Christ's Lordship and dominion, but nothing further, and adducing for his argument such passages as "God hath made that same Jesus, whom ye have crucified, both Lord and Christ," and "That every tongue should confess that Jesus Christ is Lord," also "The faith of our Lord Jesus Christ."

Upon this question I took upon myself to write a paper to the editor, the substance of which is as follows:—

It is difficult to understand what can have been R. Hughes' reason for objecting to the Rev. R. C. Ford's dictum that "The disciples transferred to Jesus the familiar equivalent of the sacred name Jehovah. They called Him Lord." R. Hughes prefers to take the title "Adonai" as the name

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meant by the apostles, and cites amongst other passages of the New Testament, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." As bearing upon this question, I would ask: Is not this quotation parallel to the commencement of Psa. cx.—"Jehovah saith unto Adonai," &c.? That Jesus was "the Christ" goes without saying; but it is not always observed that, whilst Jesus is the human name of our Lord, Christ is the divine name by which He should be recognized. It is this, I think, which gives point to that glorious passage in Phil. ii. 9—11: "And every tongue confess that Jesus Christ is Lord (Adonai or Jehovah—which?) to the glory of God the Father." In Zech. ix. 10 it was promised that Messiah's dominion should extend "from sea to sea, and from the river to the ends of the earth"; and in several other passages—*e.g.*, 1 Cor. xv. 24, "When He shall deliver up the kingdom to God, even the Father"; Eph. i. 21, "Far above all rule, and authority, and power, and dominion," &c.; Col. i. 13, "And hath translated us into the kingdom of the Son of His love"; 1 Pet. iv. 11, "That in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever"; 2 Pet. i. 11, "For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ"; also in Rev. i. 9, xi. 15, xii. 10, both the kingdom and the dominion are said to be Christ's. The Rev. E. W. Bullinger, D.D., in his very excellent pamphlet written for Sunday-school teachers, on "The necessity of accuracy in the study of Holy Scripture, says: "Whenever we meet with the word 'Jesus' alone, it bids us think of the Man of Sorrows; . . . of 'Christ,' as the risen and glorified One, . . . of 'Lord,' as one having power and authority; and when we have the combination 'Jesus Christ,' our thoughts are conveyed from what He *was* to what He *is*, whilst 'Christ Jesus' conveys just the opposite thought." But the apostle John tells us that when Isaiah wrote, "Lord, who hath believed our report? and to whom is the arm of Jehovah revealed?" it was "because He saw His (Christ's) glory, and He spake of Him," referring to the sixth chapter of his prophecy, wherein Isaiah speaks of Him as Adonai, Jehovah of Hosts, and Jehovah indiscriminately, showing that all these titles are held by the same Being. But if anything further is needed to identify the Lord Jesus Christ as Adonai and Jehovah, we need only to refer to Psa. xc., which opens: "Adonai, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth or the world, even from everlasting to everlasting Thou art God"; and in ver. 13 Moses identifies this Adonai with Jehovah, saying, "Return, O Jehovah, how long?" &c., and the same in ver. 17; so it is obvious that no separation can be made between the persons of Jehovah and Adonai.

Yet as to office perhaps there may be. I take the name Jehovah to be derived from the root *havah* rather than from *hayah*, as is usually done. That, as derived from the latter, it denotes the eternal existence of Jehovah, is undeniable, but that eternal existence alone exhausts the meaning I distinctly refuse to admit. Gesenius gives us the meaning of *havah* as a verb: (1) to breathe, hence to live; (2) to breathe after anything, to desire, to long; and (3) to rush headlong, to fall headlong, to perish; and quotes as an illustration Job xxxvii. 6—"For He saith to the snow, Fall down upon the earth." Then its derivatives: *havvah*—(1) desire, cupidity; (2) ruin, fall, hence calamity, destruction; and *hovah*, misfortune, calamity: as in Isa. xlvii. 11, "And mischief shall fall upon thee," and Ezek. vii. 26, "Mischief shall come upon mischief." From all of which it must, I think, be allowed that the name Jehovah at the least includes the meaning, "He shall come down," and refers distinctly to Him whom St. Paul speaks of in 1 Cor. xv. 47 as "The second man is (the Lord? Jehovah) out of heaven." That this redemptive character of the name Jehovah was understood by our first parents as fulfilling the promise in Gen. iii. 15, I think is evident from the exclamation of Eve at the birth of Cain: "I have gotten a man *the* Jehovah," as Luther translates it. Many years ago I bought from a Jew an old Hebrew Lexicon (Julius Bate's), in which, in the margin of *havah*, was written in Hebrew, "Jehovah = Jah hoveh," *i.e.*, Jah suffers; hence I conceive that Jehovah is also identical with *Elohah*, *i.e.*, "the devoted One" = "the Lamb slain from the foundation of the world" (Rev. xiii. 8); devoted under the curse pronounced in Deut. xxi. 23, "He that is hanged is the curse of God" (margin), and from which St. Paul tells us that "Christ hath redeemed us, having become a curse for us" (Gal. iii. 13). Thus I trust I have vindicated Mr. Ford (if he needed vindication) in saying that "the disciples transferred to Jesus (*i.e.*, Christ, the risen One) the sacred name of Jehovah," when they said, "He is risen indeed."

## DR. GEFFCKEN'S VIEWS AS REFLECTED BY AN OTAGO PAPER.

In the BANNER of last year, vol. xviii., p. 628, we gave a general summary of the German professor, Dr. Geffcken's views on the stability of the British Empire, as they appeared in the American magazine, *The Forum*, for October last. We refer to the same article again as reproduced by a New Zealand editor in the *Otago Daily Times* of January 18, 1895, because many new facts and reflections of the learned doctor are brought out by the New Zealand journal, which will bear repetition in the BANNER, and are sure to interest our friends here. The leader of the issue in question was to the following purport:—

"It is interesting to nations, as well as to individuals, to know how they appear to others. It may be worth while, therefore, to summarise an article entitled 'Is the British Empire Stable? which is written by Dr. F. H. Geffcken, and which appears in the American magazine, *The Forum*, for October last. After referring to the facts that 'there is scarcely a product' which some portion of the Empire 'does not bring forth in excellent quality,' that 'not less various are the degrees of civilisation of its inhabitants from the Kaffirs of the Cape to the highly cultivated citizens of Toronto or Sydney,' that it contains 'with Christians, of all confessions, 200,000,000 Hindus, about 70,000,000 Mohammedans, and 8,000,000 Buddists,' that the Bible is printed in 130 languages and dialects within the Empire, that India and the Crown colonies are under an absolute government, while Canada and the Australian States have democratic Constitutions, that Quebec is a French-speaking province, and that Dutch nationality prevails at the Cape, the writer says that 'notwithstanding such promiscuously tessellated elements, the Government, with rare exceptions, maintains order, and no sign of dissolution is visible.' 'It is evident,' he goes on to say, 'that such an empire must be pre-eminently colonial: of its total area the mother country occupies scarcely one-eighteenth, and counts about one-ninth of the whole population.' What is still more remarkable is that this empire should be a comparatively young one. It took

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the Romans nearly a thousand years to build up a State which, at the time of its highest development, was small compared to the present English commonwealth, while the beginnings of Great Britain are scarcely two hundred years old.' Reference is then made to the fact that while it was religious persecution in Britain which caused the Pilgrim Fathers to settle in America and to found the United States, the emigration since that date and the founding of the British colonies have been the result of overcrowding in the mother country.

"The writer mentions some of the 'well-nigh inexhaustible resources' of Australasia, Canada, and Cape Colony, and says that 'these great provinces will speedily become powerful nations, which in future times may outweigh in importance many of the present European States.' After referring to the fact that India holds 291,000,000 people over whom Britain rules, and between the various divisions of whom the British power is the only connecting link, the writer says: 'The English are the ruling caste, but a caste consisting of an infinitely small minority of scarcely 200,000. If, nevertheless, they are implicitly obeyed by this population of different races and creeds, so that a sole resident administers districts of 2,000,000 inhabitants without ever encountering resistance, the reason is to be found in the masterly organisation of the Government. By its nature it is autocratic, but the autocracy of an intelligent absolutism resting upon a bureaucracy carefully trained for its task. It secures order and liberty to all creeds, but suppresses energetically all aggressive manifestations of one against another, and at the same time has done away with some of the most offensive excrescences of religious fanaticism. By skilful irrigation and a railway network of 17,283 miles, and by promoting industry and trade, the wealth of the country has been greatly developed. While formerly whole regions were decimated by famine, India has now become one of the foremost wheat exporting States; its total commerce is £195,500,000. The Government has established an efficient system of education; every village has its school managed according to race and creed, and every district a higher school; there are 82 colleges with 9,000 students directed by three universities.'

"Referring to the Empire as a whole, the writer says: 'Leaving aside the minor colonies, even this bird's-eye view shows what a mighty edifice is this constantly expanding British Empire. Yet, as it is not a compact mass like the United States or Russia, but by its dissemination over all parts of the world forms a highly complicated and artificial structure, it is eminently vulnerable and exposed to special dangers.'

"After stating his opinion that it is very doubtful whether the prolonged tension between certain of the Powers of Europe and the oppressive economical strain of this military preparedness will not result in an outbreak of war which under existing circumstances would assume such tremendous proportions that Britain could scarcely remain neutral, the writer points out that circumstances have totally changed since the times in which Britain obtained her position as a great world-power. 'Then armies were comparatively small, and the English, strengthened by paid foreign auxiliaries, could play a prominent part; but now, in the face of the enormous Continental armies raised by universal service, the English army, which adheres to the principal of free enlistment, dwindles into next to nothing. This was seen in the Crimean war, when, with all her exertions, England could put into the field little more than 50,000 men, who fought with gallantry, but could have achieved nothing without their allies.'

"The writer then refers to the paramount importance to Britain of maintaining her supremacy at sea, and gives lists of the numbers of various kinds of warships which are possessed by Britain, France, and Russia. He afterwards says: 'The House of Commons, indeed, has by the Naval Defence Act of 1888 increased the fleet by 70 ships, which will be finished now, and has unanimously voted (April 11, 1894) £30,000,000 for an extraordinary addition to the navy in order to make it strong enough to face the coalition of any two Powers. Mr. Goschen declared that then alone England would be equal to any emergency; but whether that would be the case remains to be seen, for if the British fleet is the strongest, it has also to fulfil an exceptional task of exceptional magnitude. Captain Mahan insists on the necessity of concentration of effort, and he is certainly right, as the command of the sea can be secured only by victory in great pitched battles. But such a concentration is particularly difficult for England, having her fleet scattered in 10 stations for protecting her colonies and commercial interests, and if these are to be defended against hostile expeditions they can only partially be drawn upon to strengthen the central force. The distances of some of these squadrons would render it difficult to bring them on the spot in the right time, whereas France has the greatest part of her navy concentrated at Toulon and Brest.'

"The article concludes with some reflections and advice. 'The British Empire has been built up under the leadership of an intelligent aristocracy—a form of government which, as the example of Venice and Holland shows, is eminently fit for such a task. . . . Gradually England has passed down to a crowned democracy. But it cannot be said that the experiment, first to give power to the masses and then to 'educate our masters,' has particularly well succeeded.' The English democracy 'is swayed by sudden changes; one parliamentary election can overthrow a whole policy: and this is the reason why foreign Powers are little inclined to conclude alliances with England. In former wars England, to make up for the insufficiency of her army, gave subsidies to her allies; but what British Minister would now have the courage to demand such grants from Parliament? Will the English democracy, in the face of the dangers of the present situation have the intelligence to see that in a war not only England's greatness, but the very existence of her empire would be at stake? Will, in that emergency the old fighting spirit of John Bull revive in the masses and make them ready to bear the necessary sacrifices? That is the question which will ultimately be decisive for the future of the British Empire."

If God be put out of the arrangement altogether, of course the future for our nation is full of uncertainty and doubt. But the comfort of the situation is this, that the British are the people regarding whom Psa. xxxiii. 12, R.V., declares, "Blessed is the nation whose God is Jehovah; the people whom He hath chosen for His own inheritance." A people who have the Lord Jehovah for their God are under the best protection. They need fear no vicissitudes and no dangers. He is pledged to preserve and prosper them in all events that may happen to them, for He has chosen them in His almighty sovereignty "to be His own inheritance," and such election can never be thwarted or made of none effect by any other power existing in heaven, or earth, or hell! God the Lord is on our side, as the covenant-keeping Jehovah, and who can be against us? Our future pitched battles at sea, if we are to have any more of them, will be in

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His hands to arrange as those of the Nile and Trafalgar were, and as He gave us victory then, so He can and will again when the occasion may arrive. At the present moment we are, humanly speaking, pretty safe. But being Israel, and as the "Lord's inheritance," "His chosen ones," are "blessed" above all nations, because we have for our God Shem's God, the Lord Jehovah; and we may rest in safety and security, when trusting implicitly to Him.

These arguments, of course, are foolishness to such an one as Dr. Geffcken, who argues only on the basis of human experience, and puts God's will and purposes entirely outside all his calculations. But that we cannot, and dare not, as God-fearing Israelites, consent to do! "There is none other that fighteth for us, but only Thou, O Lord!" Believing that, we take every human precaution in our power, but for the issue and result, and as respects the termination of all these earthly, national struggles, we commit all our matters to the hands of the Lord of Hosts, who is Jesus Christ the Son of God, our King, and are thankful. To Him let Israel give all the praise.

## Correspondence.

### MR. MARCHANT AT EASTBOURNE.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—It may interest your readers to hear something of Mr. Marchant's lectures here at Eastbourne, and I purpose week by week, while they are taking place, to send you a short note of any incidents that occur, so that a record of the matter may be preserved. To me the lectures and their surroundings are especially important, as manifesting the progress of the truth of our views, and indicating the wish of many to know more of the subject.

We have been faced at our commencement with a slight difficulty. Since last year local regulations have been made here, necessitating an application to the Watch Committee to fix a site for the addresses to be delivered on the foreshore. I made this application, with the result that Mr. Marchant is not nearly so well placed as last year, and some who then heard him looked for him again in the same spot in vain.

Punctual to time, our lecturer arrived from Brighton on Aug. 30th, at three o'clock, on the Esplanade, being there joined by Miss James (who, with her sister, had journeyed all the way from St. Leonards in order to be present) and a few other sympathisers. At half-past three the lecture was given to an interested but somewhat thin audience. Some there were who said they knew something of the subject, and were glad to see the lecturer again, while others eagerly enquired for the evening address and our location on the Royal Parade. Thanks to Mr. Banks, who kindly aided us with some four hundred BANNERS for free distribution, a good deal of literature was dispersed, and at five o'clock we sought home for an interval of rest.

The evening campaign opened on the Royal Parade at half-past six. The evening was chilly, a cold and high wind blowing; but a good many attended, and, though compelled to move from time to time, returned again to listen. The remark of one present was, "He wants to make us out all Jews. He does not know what he is talking about." "No such thing," said another; "if you wait and listen, you will understand what you know nothing about as yet. He is very good on this subject. I have heard him before." A young man was present at the evening lecture who had attended the one given in the afternoon. It appeared he had come to gather up the gist of what was said for an invalid friend, and he received copies of the leaflets, &c., distributed, with unusual eagerness.

On our march along the more crowded front subsequently, Mr. Marchant raised his voice in calling out the free distribution of the BANNER OF ISRAEL. Several met us who had been seeking us, but had not gone so far to look as the Royal Parade. An Irish gentleman and his wife stopped us to say they had been looking for the Identity truth for the last ten years. They had obtained an inkling of the subject from *Flashes of Light*, which had made a great impression on them. They purchased the handbook, and stated they would probably subscribe to this journal. He said it was not he alone who was interested, but he had told many friends of what he had learnt, and all were awake and ready for the good tidings to fall. This was a matter of great encouragement, as you may imagine, and there were many other signs, too numerous to touch upon, that our doctrines were having effect. Some have written about the meeting of next Friday, when I trust other evidences of the growth of our cause may be forthcoming.

Yours very truly,
JOHN R. REEP.

Bay View, Lewes-road, Eastbourne,
Sept. 2, 1895.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—In the BANNER of Aug. 14, p. 341, I find the following passage:—"Israel is a title applied to Jacob, to the Ten Tribes, the Two Tribes, and the Twelve. The context alone can decide how the name is to be understood. The words 'House of Israel' are applied as their name to the 'House of Judah,' almost everywhere (with exceptions) in the prophecy of Ezekiel, but it is the name given to the House of Joseph on the Ten Tribes almost always in the prophecies of Isaiah and Jeremiah. This definition has always been accepted by our 'British-Israel people,' and we have fully admitted that a rigid distinction between the terms cannot be maintained."

May I be allowed space in the BANNER to shew why I cannot accept this view? It strikes me as being unscriptural and destructive of Anglo-Israelism, and as cutting away the very foundation of our claim to be the "House of Israel," for according to this view there is really no distinction to be drawn between the House of Israel and the House of Judah, so that we might as well call ourselves Jews as Israelites. Now, I believe that the title of "Israel" is not to be lightly assumed. It was very solemnly bestowed on Jacob (Gen. xxxii. 28). It was very solemnly passed on by Jacob to his two grandchildren—Ephraim and Manasseh, but chiefly on Ephraim, by the importance the old patriarch attached to Ephraim's having the right hand blessing (Gen. xlviii. 14—20). It was never bestowed on one of Jacob's sons (see also 2 Kings xvii. 34). It was given (apparently by courtesy) to all such tribes as were in companionship with Ephraim (Ezek. xxxvii. 16), and consequently when the Twelve Tribes were united (as before Jeroboam's rebellion), but it was "rent" from Judah when the Ten Tribes with Ephraim revolted, and the kingdom was rent from Judah, and all Israel separated from Judah, taking the kingdom with them (1 Kings xii. 15—24; also 2 Kings xvii. 16—24).

It is expressly declared that this division of the Hebrew people into two nations was "from the Lord," and the distinctive names were then given them of the "House of Israel," and the "House of Judah." Is it likely that God, having caused the separation of "All Israel," the "House of Israel" from Judah so definitely as He announced to His prophet Ahijah (1 Kings xi. 31), would sanction His prophets to confuse their names and to speak of Judah as the House of Israel, or would any rational historian speak sometimes of England as France, and sometimes as Germany, or call either of them occasionally Great Britain?

With regard to the interpretation of Ezekiel. We read in chap. iv. 3—7, that the punishment carried out in Jerusalem was to be regarded as a sign and a warning to the House of Israel. The distinction between the House of Judah and the House of Israel is most clearly stated in vers. 4—6, so that there can be no excuse for confounding the two nations in the succeeding chapter, and stating that the name of one is used to describe the other!

In Ezek. iii., a Jewish priest is appointed a watchman to watch over the Ten-tribed nation, and he is reminded in ver.

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5 that he is not sent to a strange people using a strange speech, but to those who spoke the same Hebrew—to a people known to Him. I think chaps. iii. and iv. contain the key to the prophecies of Ezekiel. Judah is warned against the idolatry of Israel, and Israel against the sins of Judah, but surely the prophet does not confuse the one people with the other. It seems to me a most serious evil to throw doubt on the clearness of the distinction given by God to the two nations, and to be a most serious hindrance to the acceptance of Anglo-Israel views. Yours faithfully,

CAROLINE PEARSE.

Launceston, Cornwall, Aug. 30, 1895.

NOTE BY THE EDITOR.

The writer of the above, a friend of the BANNER of long-standing, is much concerned at what we wrote on p. 341 of the 14th August last, respecting the names by which the prophet Ezekiel, under inspiration of God, designated the Ten Tribes, and the "House of Judah" respectively. We fully admitted that the prophet, when comparing the two houses directly, called the Ten Tribes "the House of Israel," but the two "the House of Judah."

Our error, according to our correspondent is that we added that the same prophet in other parts of his prophecy described the House of Judah as "the House of Israel."

We cannot venture to say why the Lord should have done this or that. It is ours merely to point to the fact, and leave explanations for each reader to supply for himself or herself. We would state, in the first place, that our views on this point are not new. They are as old as "The Inquiry," by Philo-Israel, published first in February, 1875, over 20 years ago, where on p. 14, chap. iii., the following sentences occur respecting "the Scriptural designations of the Lost Ten Tribes :—

"IX.—THE HOUSE OF ISRAEL.

"In some passages in the prophecy of Ezekiel, the House of Judah is alluded to as 'the House of Israel.'

"Son of man, I send thee to the children of Israel, to a rebellious House" (Judah). (Ezek. ii. 3).

"Son of man, hath not the House of Israel (*i.e.*, Judah), the rebellious House, said to thee . . ." (Ezek. xii. 9).

Judah was, indeed, of Israel; and, therefore, properly called "Israel," "Children of Israel," "Elders of Israel," and "the House of Israel."

"Art thou a Master of Israel (Judah) and knowest not these things?" (John iii. 10).

"Whom they of the children of Israel did value . . ." (Matt. xxvii. 9; Zech. xi. 12, 13).

"Men of Israel (Judah) help." (Acts xxi. 28), and many other like passages in the New Testament."

It appears thus we have not changed our opinions for 20 years, have openly published them till now, with four editions before the public; and yet not a soul has hitherto objected to the so-called error, pointed out for the first time by our friend, who with "The Inquiry" before her has never breathed a word against what we stated in 1875 on this subject. We have now only to furnish the grounds on which we made our statements in 1875, and leave the matter with the reader.

Mr. E. Hine, in his "Oxford Wrong," p. 187, made the following remarks on this matter:—"The prophets Isaiah and Jeremiah," he said, "most carefully observe the distinction of Israel from Judah in their books, almost invariably calling Judah by the name of Judah, and Israel by the name of Israel. But the prophet Ezekiel does not. He many times observes the distinctive names, yet he more generally speaks of Judah as "the children of Israel." Yet even Ezekiel, who was purely a prophet of Judah, when speaking to Judah under the term of "Children of Israel," and wishing to allude to the Ten Tribes of Israel, always employs another term to distinguish them. Thus he says, "All the House of Israel wholly," which is equivalent to "All-Israel." . . . In chapter xii. the prophet refers "to the House of Israel, the rebellious House," *i.e.*, Judah, and then refers to "all the House of Israel, that are among them" (ver. 10).

In corroboration of the above, we beg to point to other passages in Ezekiel (they are many and to the point, but we can deal with only a few). In Ezek. xvii. we have the famous riddle put forth by God Himself. It was propounded to "the House of Israel" (ver. 2). Which House was that—Israel or Judah? It was to "the rebellious House." The House of Judah, of Jerusalem, whose prince, Zedekiah, rebelled against Nebuchadnezzar and against God Himself. The passage relates to the Jews or Judah only, and that under the title of "the House of Israel." Will Miss Pearse deny that?

Again, in Ezek. xxxvi. 21, we have a solemn appeal made by God Himself to the House of Israel. Was it addressed to the Ten Tribes or the two? We say to the two, not the Ten. For this reason. In ver. 25, after the description of God's dealings with them, He promises them restoration to their own land, and when there, after restoration, the outpouring of His Spirit; whereas in chap. xxxvii. the Ten Tribes are addressed as "the whole House of Israel." He promises to baptize them with the Spirit before restoration to the land; facts which agree with Jer. xxxi. 33, 34, but show that Ezekiel addressed Judah in chap. xxxvi. as "the House of Israel." Again, in Ezek. xxiv. 15, *et. seq.*, we have a message to "the House of Israel" enacted by the death of the prophet's wife. The people asked him what his conduct meant. What people were these? The Ten Tribes or the two? Not the Ten Tribes but the two! Ver. 21 proves it, we think. "Speak unto the House of Israel, Thus saith the Lord God: Behold, I will profane My sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword." The sanctuary of the Lord was at Jerusalem, as chap. vii. 22 shows, and the "rebellious House" of chap. xxiv. 3 was connected with that city, destroyed by the King of Babylon (ver. 2).

In all these instances, and others, might be quoted if it were not tedious, it is shown that Ezekiel does often describe "the House of Judah" by the name "House of Israel," but that there are notable exceptions such as that described by our correspondent in Ezek. iv. 3, 4, 6.

Why there should be this apparent confusion in the nomenclature of the same prophet as regards the two Houses, we do not venture to explain. We have the fact to deal with and to submit to, knowing it is from the Lord.

Our friend's illustration respecting England, France, and Germany, would be more cogent and to the point, if these three nations had had one origin, and were all of them racially Israelites. Then historians might possibly call England "France," or "Germany." As it is, there is no application of the two cases to the one under discussion.

In the New Testament it is obvious that the Jews are described as "Israel," as they are to this hour by the world at large. Our Lord, who must have known what was according to His own and His Father's will, allowed Nicodemus "a ruler of the Jews" (John iii. 1), to be described by that title. But in ver. 10, He Himself called him "a master in Israel." St. Paul in Rom. ix., x., and xi., said repeatedly that the Jews were "Israelites;" also "Israel;" and quoted Isa. lxv. 2 as applicable to them (Rom. x. 21), showing also that the Jews, or House of Judah, were "the rebellious House" of Ezek. xii. 9.

We conclude by quoting Dr. Aldersmith's reply to the Rev. Mr. Coles, on p. 92 of the *Covenant People*, for September, 1895, as very apropos to our present discussion. It shows that Miss Pearse, has in this case, adopted the arguments of our avowed opponents; and this, we feel convinced. will not be a pleasant but a painful reflection for her. Dr. Aldersmith said:—

"Mr. Coles quoted Ezek. xxii. 18, and said that the melting in the midst of Jerusalem is still future, and that it refers to Joseph's House, as the House of Israel is spoken of, and that this fact upsets our view that that House can be in covenant now. We never said the term 'House of Israel,' as employed in the Bible, always refers to the Ten-tribed House, any more than we have said Israel is never used for the Jews, or Judah. We only say that the two Houses were and are distinct. Mr. Coles knows very well that the term 'House of Israel' is con-

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stantly used in Ezekiel of Judah, who were at that time the only House in covenant with God, as the Ten-tribed House had been divorced, and taken far away. This point can be absolutely proved by studying chapters viii. and ix., when it will be clearly seen that it was the elders of Judah and Jerusalem that were spoken about. In verse 6 those very people of Judah are called 'the House of Israel. This is also seen in verses 10 and 11, and then in verse 17 the same people are properly called 'the House of Judah.' This troubled me very much some years ago, and kept me from seeing the truth, till I realised that the term 'Israel' belongs equally to Judah as to Ten-tribed Israel, and that Judah is often called by Ezekiel 'the House of Israel'—for they were part of Israel. Ezekiel refers to the Ten-tribed House as 'the whole House of Israel,' 'all the House of Israel' (see xi. 16 and xxxvii. 16). 'The rebellious house' was undoubtedly the 'House of Judah,' and yet it is called the 'House of Israel' in chap. xii. 25 and 27. If Ezekiel refers to Judah as the 'House of Israel,' Mr. Coles' argument is worthless."

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*To the Editor of the "Banner of Israel."*

MY DEAR SIR,—I am afraid that I am trespassing on your kindness in asking you again kindly to acknowledge in the BANNER OF ISRAEL the kind gifts which have come to me from friends towards helping me to give to our brethren of the House of Judah the Bible in the language they can best understand. Some of the gifts are accompanied with most kind expressions and very interesting information. One friend, writing from Cornwall, says:—

"Believing myself to be an Anglo-Israelite, I, of course, take the deepest interest in everything connected with my brethren, the Jews. I was therefore delighted to read of the grand work you are engaged in, in translating God's precious Word into a language they can understand easily. I have only a very small income, and am living in a miner's cottage amongst the Cornish tin mines, and have not, therefore, much to send to help you in so great a work for the dear Lord; but I hope you will not refuse this trifle I enclose, as I consider it a great privilege to be allowed to help, even in a small way. The country I am living in is a most interesting one, for all who know they are Israelites. Not far from St. Just is the oldest tin mine in England, called Ding-Dong, where the tin required by Solomon was dug. I am also only a few miles from St. Michael's Mount, where the tin was stored in readiness for his ships when they arrived. I see your derivation of the word 'Britain' is not quite the same as others who say it comes from two words, meaning hill and tin, but I like your explanation the best."

This kind friend, though poor, has not only given herself what she could, but has set herself the blessed task of collecting from her poor neighbours in pennies for the blessed work of giving the precious Word of God to our brethren of the House of Judah. I do trust others may do the same to aid us in a similar manner.

The following are the gifts sent since last publication:—

| | £ | s. | d. |
|---|---|---|---|
| Miss E. B., Cornwall ... ... ... | 0 | 3 | 0 |
| Mrs. A. J. H. B., Philadelphia (per Messrs. Banks) ... ... ... ... | 0 | 6 | 6 |
| "L. P." (no address) ... ... ... | 2 | 0 | 0 |
| P. C., Cowes, I.W. ... .. ... | 0 | 5 | 0 |
| J. J., Sidcup (a British-Israel inquirer) ... | 0 | 10 | 6 |
| Miss A. M. B., Worthing ... ... | 0 | 2 | 6 |
| "B. I.," Stirling ("a thank-offering for partial recovery") ... ... ... | 3 | 0 | 0 |
| Miss E. D. and Two Friends, Stockport ... | 0 | 7 | 6 |
| Lady W., London, S.W. ... ... | 0 | 5 | 0 |
| | £7 | 0 | 0 |

I had this week a visit from a Jewish gentleman (not a Christian) from Edinburgh who had obtained some time ago a copy of my translated Pentateuch, and is now wishing for the rest of the Old Testament. He was sorely disappointed when I told him that it will be some time before the whole Bible will be ready. He bought the Psalms, which a British-Israelite enabled me to print. This gentleman takes a deep interest in the subject of the Identity, and is not ashamed to display the British-Israel badge with the Hebrew inscriptions.

There are many Jews who take a special interest in the Identity, and I find that through this subject I am able to lead them on to the subject of Christianity. I feel sure that when our Jewish brethren can read the Bible in their own Yiddish tongue they will be able to see that this nation, though Christian, is none other than the Ten-tribed House of Israel.

I pray earnestly that the time may soon come when the prophecy (Jer. xxxi. 34) shall have its fulfilment. British-Israelites can help to hasten it.

I am, dear sir,
Yours faithfully in Jesus and Hope of Israel,
MARCUS S. BERGMANN.

Upton House, 222, Burdett-road, Bow, London, E.
August 17th, 1895.

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*To the Editor of the "Banner of Israel."*

[WE publish the following for the same reason that we inserted the communication from our correspondent "J. W. R."—that is, for the sake of being impartial. It would be useless for us to discuss the details of Mr. Hannay's letter, because they involve many matters on which even the highest authorities cannot speak positively. With regard to his broad contention, we are aware that some Christians hold to the belief that the negroes and Chinese are not Noachians, nor yet of the Adamic stock, but these are subjects on which we must agree to differ.—ED.]

SIR,—In your issue of July 3rd, 1895, there appears, over the signature "J. W. R.," a letter dated June 12th, 1895, exhibiting, anent the subject of Canaan, as referred to in Gen. ix. 25, an ignorance and looseness of thought so remarkable that I wonder you inserted the letter without comment. Surely, sir, you who advocate, as I presume you do, the descent of the ancient Kelts from the still more ancient Canaanites and Phœno-Canaanites, do not endorse J. W. R.'s view that Canaan, the son of Ham, is ethnically represented by the swarthy denizens of the great continent of Africa—a view which assumes that Canaan was the prototype of the negro race, and which necessarily infers that the Canaanites, ancestors of the Kelts, were of similar hue and cast of countenance.

Nowhere in the Bible will J. W. R. find authority for connecting the Africans with Canaan. Not only are the descendants of that progenitor enumerated in Gen. x. 15—18, but in ver. 19 their territorial boundaries, up to the date of their spreading abroad, are expressly defined.

Many years ago it was indeed commonly believed, upon the supposed authority of Genesis, that the human race comprised three grand divisions—fair, yellow, and black—popularly styled the Shemites, the Japhetites, and the Hamites. But, with the lapse of time, has come enlightenment, and we now know that Scripture warrants no such classification. From Gen. x. 32—where, concerning the Noachians, it is written, "And by these were the nations divided in the earth after the flood"—it is clear that not only at the time of the flood, or rather after it, were there races of men in the earth other than the Noachians (races, moreover, which had even then attained the dignity of nations), but that the genealogical record contained in Gen. v. had reference only to one division of the human race—viz., the fair Adamic division; the division which, save only for the Noachians, had been destroyed; the division to which the Hebrews and certain other peoples in whom they were interested, and with whom their history had been connected, belonged; and that that record took no account whatsoever of the other divisions of the race—namely, the dark or Negritic and Dravidian division, and the yellow or Turanian division. At the same time, the existence of these other divisions was expressly recognised in chap. x. 32. This being so, it may be taken for granted that, as regards physique, complexion, and countenance, the fair

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Shemites, Japhetites, and Hamites were all very much alike, there probably being among each subdivision as much variety of facial form and colouring of countenance as is now to be seen in the British race. Whatever peculiarities there might have been, differentiating the one subdivision from the other two were probably peculiarities of mental and moral character and disposition.

At the time of the dispersion of the Noachians from Shinar, recorded in Gen. xi. 9, the regions in their more immediate vicinity to the north and east were inhabited by aboriginal peoples of Turanian descent, the broad, flat style of whose countenances is well known. They constituted, as it were, the southern outposts in Central Asia of that great and multitudinous division by whom the length and breadth of northern Asia have ever been populated. Naturally, as being nearest their northern headquarters, it was in the northern territories of the country, now known as Persia, that these Turanians dwelt in greatest force, while in southern Persia and the valleys of the Tigris and Euphrates they were not so strongly represented.

Now, the distribution of the more important of the sons of Shem, Japhet, and Ham was as follows:—

1. Of the Japhetites, *Madai* settled in the northern regions of the country now called Persia—*i.e.*, in the territories which were most densely peopled by the Turanians. Here they maintained their character as the dominant race, but with the lapse of time race-amalgamation set in, and from the fusion arose the early Medes, who called themselves the Aryans, and their country Irán, or Airán. Their modern descendants in the west are the Sarmatian peoples of Europe—*i.e.*, the Slávs. *Javan*, represented by his sons Elishah, Tarshish, Kittim, and Dodanim, settled in the North-eastern coasts of the Mediterranean, and there became known as the Pelasgians.

2. Of the Shemites, *Elam* settled in the country immediately to the South of the Medes—*i.e.*, in territories also thickly peopled with Turanians, but not quite so thickly as in Media. There, after a similar process of amalgamation, they became known as the people of Anshan over whom Cyrus first ruled, afterwards celebrated under the more familiar name of the Persians. These are now represented by the Germans proper, excluding the Prussians or Teutons, and the ancient Goths.

*Asshur* settled in a region where the Turanians were very sparsely, if indeed at all, represented, and became known as the Assyrians or Atúráns. There is some reason to believe that the Ottoman Turks are their modern descendants. *Lud* founded Lydia, and *Aram* gave his name to Aram-Naharaim or Syria; while from *Arphaxad* were descended, through Abraham, the Hebrews, the Ishmaelites (Prussians or Teutons), the Edomites (merged in the Jews), and the Shuahites or Chua-ites of Phœnicia.

3. Of the Hamites, *Cush* remained in the neighbourhood of Shinar, where the Turanian element was perhaps about as strongly represented as it was in Elam, if not more strongly, and there, after amalgamation, they became known as the Babylonians, who are believed by some to have migrated into China.

*Mazr* was progenitor of the Mizraim, who were eventually deported to Babylonia by Nebuchadnezzar, and were afterwards known in Transcaspia as the wanderers of Mas or Mazr—*i.e.*, Mas-sagétai, and finally as the Gétai or Goths.

*Canaan* was progenitor of the Canaanites only, and through them of the Keltic race.

So far, therefore, as anyone can say at present, the application of Noah's prediction that Canaan should be a servant of servants unto his brethren has yet to be discovered, not in connection with the poor aborigines of Africa, but in the career of the ancient Canaanites, the less ancient Kelts, and their modern descendants—*i.e.*, in connection with some *fair* race.

I am, sir, yours faithfully,

H. B. HANNAY.

30, Bedford-place, Russell-square, London, W.C.
August 15th, 1895.

## NORTH OF ENGLAND COUNCIL.

A CONFERENCE of the above Union was held at Sheffield on Monday, Aug. 5th. The meeting opened at two o'clock, those present being Mr. J. G. Taylor (Newcastle-on-Tyne), Mr. J. Paylor (Leeds), Mr. R. Wilson, Mr. H. G. Robinson, Mr. G. H. Chapman, Mr. S. J. W. Sherwood (Hull), Mr. Thos. Ogden, Mr. R. Croft, Mr. J. Dickens, Miss Slowden, Mr. McCleery, Mr. H. Oldfield, Mr. Chas. Wardlow, Mrs. C. H. Smith, Mr. J. Surgey, Mr. G. W. Surgey, Mr. W. Maltby (Sheffield), Mr. Gnanamutthu Joseph Israel (of the Madras Tamil Mission), Mr. S. Dean, Mr. T. W. Wilkinson, Mr. J. Cawthorne (Bradford), Mr. and Mrs. Thickett (Attercliffe), Mr. and Mrs. E. Jones, Mrs. Wrigglesworth (Norton Woodseats), Mr. and Mrs. J. F. Wood (Barnsley), Mr. D. Parker (Sowerby Bridge), and Mr. J. Hayden (Halifax).

Mr. G. J. Taylor (the president) was elected to the chair. The following were elected new members of the Council, viz.:—Mr. J. Tinsdale (Gateshead-on-Tyne), Mr. C. F. Cooke, Mr. O. Glanville (Annfield Plain), Mr. J. Surgey, Mr. G. W. Surgey, Mr. J. Ogden, Mr. J. Dickens, Mr. R. Croft, Mr. H. Oldfield, Mr. Maltby (Sheffield), Mr. W. S. Cavill (Norton Woodseats), Mr. T. W. Wilkinson (Bradford), Mr. T. K. Butler, Mr. T. Smith (Halifax), Mr. and Mrs. J. Barnes, Mr. W. Hill, Mr. J. W. Staves, Mr. S. Senior, Mr. G. Bruning, Mrs. Ingham, Mrs. Malis (Sowerby Bridge), and Mr. Austin (Todmorden).

The principal subject for consideration was the question of a magazine adapted for general reading (with Identity leanings); but, as a letter has already appeared in the BANNER explaining this matter, nothing more need be said thereon.

The following officers were elected for the next twelve months:—Presidents, Mr. J. G. Taylor, re-elected; vice-presidents, Rev. T. J. Leslie, Mr. R. Wilson (Hull), Mr. T. E. Ashley, Mr. S. Dean (Bradford), Mr. J. Paylor, Mr. R. Wordsworth (Leeds), Rev. J. A. Watt (Newcastle-on-Tyne) Mr. D. Parker (Sowerby Bridge), Mr. Butler (Halifax), Mr J. Ogden, Mr. W. S. Cavill (Sheffield), Mr. J. F. Wood (Barnsley); secretary, Mr. J. Hayden (Halifax); treasurer, Mr. J. Paylor (Leeds).

It was decided to hold the next Conference at Halifax on Saturday, Jan. 4, 1896. The local Israelites who wish to be present should communicate with the hon. secretary, Mr. J. Hayden, 2, Grant-street, Commercial-road, Halifax.

A. K. Robinson, Esq., of Leeds, author of "Predestination," is to deliver three lectures (D.V.) at Sowerby Bridge, near Halifax, at the Free Methodist School on Oct. 28th; Church Institute, Nov. 1st; and Congregational School, Nov. 12th. Mr. Robinson's ability is well known, and the results of this course of lectures may be looked forward to with satisfaction.

## BELTANE.

WITH reference to the note by S. A. M. in the BANNER of Sept. 4th, quoting a statement of Mr. Laing, that Beltane was almost a national festival in the days of his boyhood at Marazion, I can inform him that the St. John's Eve bonfires are invariably kindled throughout the south of Ireland. I can see a dozen of them from my house, and for weeks afterwards the ashes are to be seen at cross roads. The young people jump through the blaze. The cattle are often driven through, and an herb called mugwort is scorched and kept for use throughout the year. The cry of "O Baal" used to be shouted, but it is seldom heard now. The ceremonies are supposed to bring good luck, but they are chiefly regarded as a summer night's merrymaking. St. John's Day and Midsummer Day are the same, June 24th. On this day the Druids used to rekindle the sacred fire. D. H.

ERRATA.—Page 382, col. 2, line 61, for "curse" read "cr x"; page 383, col. 2, line 55, for "Carcohian" read "Cæcubian"; page 383, col. 2, line 61, for "officient" read "officiant"; page 384, col. 1, for "*Palga tario*" read "*Purgatorio*"; line 48, read "shocks"; col. 2, line 24, for "sins" read "sires."

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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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## JUSTICE FOR AMERICAN MANASSEH.

Two American friends—one hailing from Boston, Mass., and the other from Oliver's Mills, Pa.—write to us complaining in some degree that while many Americans are reading the BANNER, we do not notice sufficiently the identifications of our brethren by which we may know them also to be Israelites. They claim to rank as the elder son of Joseph, who, though they do not possess the crown, were not deprived of it for any national sin. They believe also, says one of these friends, that the American form of government was that which the Lord originally designed as the best for His chosen, who are peculiarly blessed as "the firstborn." He quotes, in reference to the comparative wealth of the British and American nations, the words of Mr. Mulhall, the statistical authority, as recorded in the *North American Review*, to show that we were in error in our article on "British Wealth," published on page 239, June 5th, in respect to the greater wealth of the British people as compared with that of the American Republic.

Mulhall shows, says our correspondent, that the last Census of the States reported "American wealth to be 35 per cent. greater than that of Great Britain." The gold discoveries in California in 1849, and since that in Colerado and on the northern boundaries of Alaska, are claimed to have contributed to this result. Besides Mulhall's declaration is that the productive power of the United States is almost equal to that of Great Britain, Germany, and France combined. In the matter of national savings, our correspondent states that in 1880 American savings exceeded those of Great Britain, or the United Kingdom, by 56 millions sterling, and to-day must be much greater still. In regard to these statements, which we have no desire to deny, we remember that the United States, being of the House of Joseph, would of course participate in the blessing conferred on Israel generally in Deut. viii. 18, by having "the power to get wealth," sanctified to sacred uses. That some of the wealth of the American people is devoted to the work of the evangelization of the world is perfectly true, and it is a fact that the American people are increasing by immigration from Europe and natural generation by leaps and bounds. Manasseh has an enormous continent to fill, and until he has filled it with sons of Israel, and adopted sons and daughters from other races, to be assimilated and taken into the body politic, his work will not be done. With 65 millions of energetic inhabitants, his trade, income, and savings ought to be, at present, greater than those of the British Islands, whose population in round numbers cannot be more than 40 to 45 millions.

The superiority of Ephraim over Manasseh at the present time consists, we suppose, of two particulars. Their form of government (*pace* our American correspondent) is the monarchy of God's own selection, with the throne of David, and she was to be, and will be, nay she is already, "greater" than Manasseh because of her "fulness," or "multitude," or "company of nations," such being her "nation colonies," whose territories bid fair, when filled with inhabitants, to exceed in number, wealth, power, and greatness those of the States, by tenfold. At present the American brethren are exceeding Ephraim's numbers, but to the States there is a limit as to numbers, for her vast continent can be filled till it can hold no more, and then we shall have a Canadian Dominion to fill which is three times the size of the States; an Australasia to occupy which is as large as the States; an Africa to fill up which is many times larger than the States, with a corresponding trade, national wealth, income, and savings which we suppose must then be larger than those of the States. Whatever the future may bring forth, one thing is certain—namely, that the wealth of the British and American peoples is already bewildering in its volume, and that together it exceeds that of all the world besides. Manasseh no doubt was the eldest son of Joseph, but his birthright has been transferred by God Himself to his younger brother Ephraim, as Jer. xxxi. 9 testifies, and the birthright therefore is his too, for Ephraim was God's first-

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born, and the kingdom, and dominion, and greatness of the kingdom under the whole heaven will be his too till Manasseh and Judah are joined once more to Ephraim-Israel in the land, and then under one sceptre, the one appointed by the Lord Jesus Christ, the tribes will all share and share alike, and in union rule the world for the Son of God, their heavenly King, He in whose name they will govern upon earth.

Our American friends desire that the following, published in an American paper, may find a place in the BANNER, and we gladly give it space accordingly:—

POINTS OF AMERICAN SUPERIORITY.

It is always pleasant to have an unprejudiced foreign verdict on our national greatness. When this takes the form of an array of figures, which it is well known cannot lie, it becomes all the more impressive. Mr. Michael G. Mulhall is one of the best known statisticians in the world, and the array of comparative tables by which he sets forth, in the *North American Review*, the power and wealth of the United States derives importance no less from his name than from the interest of the story which they tell. By a comparison of the working power of the chief nations of the civilized world, he finds that the United States possess almost as much energy as Great Britain, Germany, and France collectively, and that the ratio of effective energy falling to each American is more than what two Frenchmen or Germans have at their disposal. An ordinary farm hand in the United States raises as much grain as three in England, four in France, five in Germany, or six in Austria. This shows, according to Mr. Mulhall, what an enormous waste of labour occurs in Europe, because farmers are not possessed of the same mechanical appliances as in the United States, but it also indicates the folly of trying to settle cost of production by sole reference to wages. In the United States the labour of one man can produce enough wheat flour, including all the processes, from the farm to delivery at the baker's, to feed 250 persons, while in Europe the similarly employed labour of one man feeds only 30 persons.

As a nation we are unique in the history of the human race, in possessing 41,000,000 instructed citizens. We spend, in the aggregate, on popular education, more than three times as much as Great Britain, and nearly twice as much per inhabitant, and Great Britain represents the highest European standard of expenditure. We send through the Post Office 110 letters per head of the population per annum, against 74 in Switzerland, 60 in Great Britain, and 53 in Germany. Since 1820 the sum of national wealth represented in dollars per inhabitant has quintupled, as has also the rate of increase for each decennial period, ending with 1890. There are three countries in Europe—Great Britain, France, and Holland—whose wealth, measured by population, is slightly in excess of ours, but none of them can at all match the rate at which the United States is growing richer. The accumulation here during the last decennial period averaged eleven cents daily per inhabitant, which is equivalent to a daily increment of 7,000,000 dols. At this rate the next census would show the wealth of the Union to be 90,000,000,000 dols., or more than double its amount in 1880.

The average of wages has risen 60 per cent. since 1870, and at the same time the accumulation of wealth in the hands of the urban population has been 76 per cent. more than during the twenty years preceding 1870. It is therefore apparent that the rise in wealth and the increase of wages go almost hand-in-hand. Dividing the national wealth into its various components, it is found that the rate of annual increase during the last twenty years has been most remarkable under the head of railways. Between 1850 and 1870 the value of these increased at the rate of 80,000,000 dols. a year, while from 1870 to 1890 the rate of increase was 340,000,000 dols. a year. During these last twenty years the construction of new lines cost, apparently, 1,000,000 dols. a day. The benefit which the country at large has received from this expenditure is perhaps more tangible than that derived by most of the holders of railway securities. The freight charge on American railroads averaged, in 1890, ninety-three cents per ton per one hundred miles, being less than half the customary charge in Europe. This, as Mr. Mulhall shows, implies a saving in this respect alone of 845,000,000 dols. yearly to the American people, or ten per cent. on the original cost of constructing the lines.

There is one point which seems important in considering this subject of alleged American superiority. The Lord Jesus Christ, when He deposed the Jews from their position as the favoured nation in His sight, said, "Therefore the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." One nation only was to succeed the Jews in respect to spiritual privileges. Ephraim, "the fruitful one," must have been the selected nation (Gen. xlii. 51; Matt. xxi. 43). It could not be Manasseh, the "forgetful," because, when the Jews were deposed from the charge of the kingdom of God, Manasseh had no independent national existence outside Ephraim, and it is a fact that immediately after the Jews were destroyed as a people by the Romans, history finds that the British folk received Jesus Christ as their Lord and Saviour, and a Christian Church was established in these islands soon after A.D. 61. Separated from Ephraim-Israel, Manasseh has but an inferior greatness, but when the union takes place the united tribes will rule the globe, and "all that see them shall acknowledge them that they are the seed which the Lord hath blessed" (Isa. lxi. 9, R.V.).

If the American Republic be as wealthy as alleged, how is it that they are so heavily indebted to Europe? Why is the carrying trade of the world in our hands, not theirs? and what do they do with their surplus wealth?

## THE EXETER HALL CONFERENCE.

(*Continued from page* 366.)

DR. ALDERSMITH made a successful fight at the Conference, as reported in the September number of *The Covenant People*, in respect to our view of "the fulness of the nations" of Gen. xlviii. 19, and Rom. xi. 25, R.V. The Rev. James Neil, during the discussion, came to Dr. Aldersmith's help, though he is a pronounced opponent, by making an important admission in respect to the words *melo-hagoyim* in Gen. xlviii. 19. He admitted that the expression was definite. It was "the fulness of nations" which was referred to—not some one or "a" fulness which was not of much note. It was a definite "fulness," one well-known which was indicated. Mr. Neil's words were these:—

"I think, in fairness, I must now make an admission about the expression in Gen. xlviii. 19—*melo-hagoyim*. This is evidently definite and means, literally, 'the fulness of nations,' not 'a fulness of nations,' as some opponents of the opener have stated. Every Hebrew grammarian knows that a noun in the state of construction as *melo*—'fulness' certainly is here—is held to be so clearly defined by its position that it cannot possibly admit of a definite article before it. In such a case the definite article, belonging probably to the noun in the state of construction, is placed, if placed at all, before the noun with which it is construed. This rule may be said to admit of only a very few exceptions in the whole of the Hebrew Scriptures, and these are not really exceptions at all, for they are probably instances of that essentially eastern figure of ellipsis which is all over the originals of both the Old and New Testaments. One of the first and most striking of these

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exceptions is in Gen. vi. 17, where the flood is called *eth-hamabool mayeem*, literally 'the flood of waters.' This, as able Hebrew grammarians have well pointed out, evidently stands for *eth-hamabool* [*mabool*] *mayeem*, the flood [a flood] of waters. The literal translation, therefore, of *melo-hagoyim* is without doubt 'the fulness of nations.' It is, I contend, those two exceedingly pregnant figures in the Old Testament, 'the genitive of character,' and the 'plural of majesty' for 'the great national fulness,' that is, Ephraim rather than Manasseh should contribute to fill or swell out the nation into which Joseph's tribe was to grow."

In regard to the above admission, "Oxonian," in his leading remarks, notes it with satisfaction. "The expression—*melo-hagoyim*," he says, "is evidently definite. According to the rules of Hebrew grammar it means not one of a class, but something special of itself. There could not be more than one phenomenon so described. Similarly the Greek of St. Paul's prophecy in Rom. xi. 25 is definite—doubly definite—*to plêroma tôn ethnôn*. Evidently something without parallel. The Septuagint translators of Gen. xlviii. 19 render the definite phrase of the Hebrew by an absolutely indefinite expression—*plethos ethnôn*—'a number of nations,' being thereby guilty of a grammatical error; while the Christian translators of St. Paul's words into Hebrew employ for his 'fulness of Gentiles' the very phrase of Genesis. As far as grammar is concerned (adds Oxonian) 'the balance of argument is on our side.'"

It comes, then, to this, that St. Paul told us that hardness in respect to a part of Israel (the Jews), had befallen Israel, until "the fulness of the nations" be come in; and that when that event shall have occurred, by "the (predicted) fulness of the Gentile nations," coming in, "so All-Israel shall be saved" (*Pas Israel*, the proper name of the Ten Tribes according to the Old Testament).

Mr. Neil seems to have made a point when he opposed our argument that the word "*goyim*" (peoples), in the plural is never applied in the Scripture to the Israelites, while in their own land. He produced Ezek. ii. 3, and declared that the original Hebrew showed that on that occasion the Israelites were described as *el-goyim hammooredeem*, "to rebellious nations." The passage he declared was wrongly rendered in the Authorised and Revised Versions, and should be as he suggested. This, it seems, is the only text in the whole Bible supporting the opponent's view, that the word *goyim* is applicable to the tribes of Israel in their land.

In reply, we state that at the date when these words were addressed to Ezekiel, the House of Joseph had been in captivity about 130 years, and were even then mingled with the *goyim*, and were *goyim* themselves. Ezekiel was sent not only to the ostensible House of Israel, the Jews, his kinsmen abroad, and at home, but also to the House of Joseph in banishment abroad; and delivered his message to both Houses, as such passages as Ezek. xi. 11—25 show. Both were in degree "rebellious Houses," and addressed together, were *goyim* outside Palestine, according to our definition. As Dr. Hanan wrote on p. 89 of *The Covenant People*: "Uncircumcised Israel were then without Christ. Being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but, being sought by the Lord, they who sometimes were afar off, were made nigh by the blood of Christ."

The Ten Tribes, in fact, then were among and of, the *goyim*, and were then properly designated *goyim*, outside Palestine. The Rev. J. J. B. Coles' idea that Hosea i. 11 indicates a curse instead of a blessing, when the two Houses "appoint themselves one head," because Ezek. xxi. 25 depicts the fate of Zedekiah the profane, wicked prince of Judah, is absurd. Well may Dr. Aldersmith designate the idea as "awful," as well as "absurd." It is both! The Conference has drawn out one fact—namely, that our opponents have no case; that they are in desperate straits to oppose us, and that they advance wild and foolish arguments which hold no water, in their endeavour to prove that there is no House of Joseph in existence and none to appear in future, apart from the Jews.

The Exeter Hall Conference has done good, and this is the testimony of a clergyman, a member of the Prophecy Investigation Society; he said "he was ashamed to say the society showed considerable ignorance of the Scriptures, and came off quite second best in the late discussion with Dr. Aldersmith and his supporters." This is strong, but the verdict is one with which we fully concur.

*(To be continued.)*

## EMIGRATION AND IMMIGRATION IN 1894.

"THE Board of Trade has issued the report on the emigration and immigration from and into the United Kingdom in the year 1894. The number of emigrants to places out of Europe, including foreigners, was 226,827, compared with 307,633 in 1893, and 321,397 in 1892. British and Irish emigrants were fewer than in 1893 by 52,784, or 25 per cent., while foreigners emigrating from these shores (including those emigrants whose nationality was not distinguished) were fewer by 28,022, or 28 per cent. Scotch emigration fell off in 1894 relatively somewhat more, and Irish emigration somewhat less than the English element, with the result that while English emigrants were, as in 1893, 64 per cent. of the total native emigration, Scotch contributed 9 per cent., against 11 in 1893, and Irish 27 per cent., against 25 in 1893. Of the total number of emigrants, 159,431 sailed in 1894 for the United States, a smaller number than in 1893 by 53,781, while 23,633 went to British North America, less than half the number so booking in 1893, when 50,381 such passengers were recorded. The British and Irish emigration to these two countries fell off in about equal proportions, as compared with 1893; but the foreign emigrants to British North America, who numbered 25,649 in 1893, were only 6,102 last year, although foreign emigration from this country to the United States in the same period was only reduced from 64,263 to 55,350. The number of foreign emigrants from the United Kingdom to Canada was exceptionally large in 1893; but, as it is not improbable that some of the emigrants sailing for Canada are in fact going on to the United States, the distinction between these places of destination in any year cannot be pressed. The amount of emigration to Australia, South Africa, and other places shows no changes between 1893 and 1894 calling for comment.

"The number of immigrants, including foreigners, from countries out of Europe was 185,799 in 1894, as compared with 141,054 in 1893 and 143,747 in 1892. The total number entered on the alien lists in 1894 was 74,015 (against 120,334 in 1893). Of these 35,512 were stated to be *en route* to other countries (all but 378 being bound for America), and these passengers simply crossed the United Kingdom to re-embark at once. The number not recorded as *en route* to other countries was (excluding seamen) 28,682, as against 31,056 in 1893. Comparing the figures for the last four years we have recorded 28,270 alien immigrants in 1891 not described in the Alien Lists as having held through tickets

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for other countries, 22,137 in 1892, 23,599 in 1893, and 22,066 in 1894, showing a reduction last year of 1,500 as compared with 1893, and of more than 6,000 as compared with 1891! With regard to the 'destitute alien immigration,' the number of Russian and Polish immigrants was smaller by some hundreds than in 1893 and 1892, and more than 5,000 less than in 1891. Many of these immigrants were assisted to proceed to other countries, or in some cases to return to their own land. The report concludes:—'It may be said that the information derived from Consular reports furnished from abroad and from police reports obtained at home, as well as from the statements of the work of Jewish charitable bodies in dealing with new cases, corroborates the conclusions already drawn from our statistical accounts of the emigration and immigration from and to this country in 1894. These conclusions are, shortly, that as to the whole movement of foreigners into and out of the United Kingdom the result was to leave the foreign population of the kingdom unchanged, or with slightly reduced numbers; and that as regards new comers of the 'destitute alien' class who were not known to have left the country within the year the numbers would seem to have been about the same as in 1893—viz., somewhat less than 2,500 for London, and about 5,000 for the whole of the United Kingdom (including London).'"

The above appeared in the *Bristol Times and Mirror* of May 21, and is quoted from the Board of Trade reports on the subject, for 1894. We conclude from the return that the alleged vast influx of the Jewish immigrants into this country is after all not well founded. The arrival from abroad of immigrants of the "destitute alien class," amounted to only 5,000 for London and the United Kingdom together, and is trivial in amount and not at all on a scale to represent "the House of Judah walking to the House of Israel," preparatory to the restoration of the Twelve Tribes of Israel to their own land. We are probably not so near that event as some of us suppose; but we have seen enough of the Jewish immigration to understand what the movement will be like when it really takes place.

## THE "LOST TRIBES" QUESTION SETTLED. BY AN AMERICAN.

An American writer, by name M. Krattli, of Keytesville, Mo., has written a pamphlet, which has been forwarded to us from that town, entitled, "The Restoration of the Ten Lost Tribes of Israel." The friend who forwards it from Toronto, Canada, tells us that, being a reader of the Banner himself, he had some comments to make on the work, but preferred to send it to the Banner for notice. We hardly feel inclined to treat the matter gravely, since the pamphlet is the work of one who seems to know little of the subject—who roundly asserts his peculiar views, and leaves them without the smallest amount of real support, and with little or no Scriptural proof.

Mr. Krattli's idea is that the Ten Tribes are the Red Indians of the North American continent, who are "tent dwellers," like Abraham and Lot! They believe in "the Great Spirit," and, as all the other Indians are idolaters and sun-worshippers, this distinction is quite sufficient to mark them as Israelites! The writer of this treatise seems to have an idea that he is a sort of inspired being in regard to the subject of the Red Indians. He says on page 14: "Be also assured that all those that I write to are Israelites; God has given me enough knowledge of that; so that I will not make a mistake, but will write to the right ones." If one enquires by what process of reasoning this new authority declares that the Red Indians "who dwell in tents, like Abraham and Lot," are the Lost Tribes, we discover that he follows the Scriptures accurately, and also Esdras' account of the escape of the Ten Tribes, and their arrival at "the country of Arsareth." The point is, where was this land? The writer had no difficulty in determining that point. The land of Arsareth was no other than the land of North America! In regard to that matter he writes thus:—

"Now before Tobit died he told them of great wars that were coming on in that and surrounding countries. Tobit died, but his words were remembered. Nineveh was overthrown before his death. Now when the time came that the Ten Tribes of Israel saw that the wars of which Tobit spoke were coming on, the question was brought up among themselves as to whether they would stay there any longer or not. They saw that still greater troubles were coming on. But now, where to go to in order to secure them peace and prosperity for the future, was an important matter for them to consider. If they looked back into their own native land in Israel, they saw it would not do for them to go there, because that country was filled up by Gentiles; and they could not get the land from them unless God would give it to them, and they had no assurance of that, and to go to live among the Gentiles in that land they could easily see that they were no better off than they were in the land of Assyria; their children and their descendants would again fall into the same way of worshipping the gods of the Gentiles as their forefathers did and were brought into captivity for it; they also saw it would not do for them to remain in the land of Assyria, for there their descendants would sooner or later take up the ways of the Gentiles in all things, and so go out from the gods of Israel to worship the gods of the Gentiles. America, or 'the land of Arsareth,' had been discovered shortly before that, and the Ten Tribes in the land of Assyria had heard of it. They knew it was at the uttermost parts of the earth, and its discoverers, the Phœnicians, saw no other people in that land, consequently mankind had never dwelt there before. The Ten Tribes had heard of all that, and they saw themselves in great trouble as to what to do and where to go to in order to keep up the true religion of the God of Israel for themselves and their descendants. An angel told Ezra what these Ten Tribes did next. Ezra or Esdras is the same man; Ezra is his name in the Hebrew language, while Esdras is in the Greek language. Read 2 Esdras xiii. 12, 13, 39—47. In ver. 41 the angel tells Ezra that 'they took this counsel among themselves, that they would leave the multitudes of the heathens, and go forth into a further country, where never mankind dwelt.' The German Bible of the words, 'Go forth into a further country,' read thus: 'Go forth into the uttermost parts of the earth'; it is translated a little different from the English. The Ten Tribes took this counsel among themselves, to go to this new country that was at the uttermost part of the earth, which the Phœnicians called Arsareth, or which we now call America; for there were no people living there, and they could be alone to themselves, and they and their descendants could keep up the religion of the God of Israel until the gathering of all the Israelites, for the building of the third temple would take place as their renowned man Tobit has said. They also saw, by reading Deut. xxx. 1—5, that God would some day gather all the Israelites again from all parts of the earth, after being scattered on account of their own disobedience. Through Tobit's saying, however, they saw that it would be a long time yet until they would be gathered

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and brought back to their own land of Israel. So they concluded to go to America, where they would be alone, and so could serve the God of Abraham, Isaac, and Jacob, enjoy His blessings while in His service, and when the time was fulfilled for this gathering they could return as pure Israelites that remained true to their God. They say in ver. 42: 'That they might there keep the statutes, which they never kept in their own land.' All the preparations were now made for the journey to the land of Arsareth; they took cattle, sheep, and goats along for their domestic use and also for their sacrifices, for they now intended to 'keep the statutes' when they got into that new country. To do that, they also had to have a vessel to burn incense, which they also took along. Read ver. 43, where the angel says that when they came to the river of Euphrates, for they were now on the east side of it and were journeying westward, God 'showed signs for them, and held still the flood till they were passed over.' God separated the water as He did the water in Jordan when the children of Israel crossed it to go into the land of Canaan. As they came to the river Nile, God fulfilled what He had spoken before through the prophet Isaiah (xi. 16): 'And there shall be a highway for the remnant of His people which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.' Also the river Nile was separated for them to walk across upon dry ground. Now since the two great rivers, Euphrates and Nile, were separated so that they could cross upon dry ground, they saw that it was the will of God that they should go into this new country called Arsareth, which was a very extensive island across the Atlantic Ocean, which had very large rivers and forests. They now saw that God was with them, and they were greatly encouraged. Even if the Atlantic Ocean was yet between them and the land of Arsareth, they trusted that the God of Israel would also assist them in crossing the ocean, as He did in crossing the two great rivers. Only rude vessels were built on the sea-coast of North-west Africa in which to cross the Atlantic. And so it was: God gave them a favourable wind to push their vessels along over the smooth water until they came into the land, as we read in ver. 45, 'is called Arsareth.' In the same verse we read that it took them just a year and a half from the time they left Assyria until they got into the land of Arsareth, or America as we call it now. But I guess most of that time was spent in making their vessels to cross the Atlantic Ocean, while the crossing of the ocean required only a short time, since God always gave them a smooth ocean and a favourable wind to go across. Now go to the Holy Land of Israel, and from there on point to the 'uttermost part of the earth,' and see if you would not have to point to America to find it, because it is right on the opposite side of the globe, and the angel says to Ezra that there is where they went to."

Such is the ingenious device by which the Red Indians are represented to be Lost Israel. No Scriptural identifications are adduced to prove the alleged fact. There is nothing about the Abrahamic promises to Israel, nothing about the birthright of Israel, or "the great and mighty nation," "the Gates," the evangelizing function! No explanation is afforded of the facts that the Red Indians are not any sort of blessing to the world; are not Christians,—do nothing, therefore, to Christianize the nations; have no wealth or colonies, no military possessions, no supremacy on land or sea, and nothing whatever that God promised to Israel on oath. Of course, regarding such a work as this, we have no word of commendation to bestow. It is beneath contempt, and quite unworthy of further comment.

## MR. VILLIERS STUART ON BRITISH MANAGEMENT IN EGYPT.

We have often had occasion to revert to this subject, because the French are perpetually calling upon us to retire from the Delta of Egypt and leave it to themselves, in order, we suppose, that they may, at some critical moment, close the road of access to India and Australasia, and so seriously cripple British power and wealth. We have now a most excellent witness to tell us the exact truth in regard to the condition of the country, and how our British officials have managed matters for us. Our witness is Mr. Villiers Stuart, an Irish gentleman of Dromaria, who, soon after the battle of Tel-el-Kebir in 1882 and 1883, made an inspection of Upper and Lower Egypt, on his own account, and submitted his report to Lord Dufferin. The document was so highly approved that it was published as a Parliamentary paper.

In the winter of 1894, Mr. Villiers Stuart revisited Egypt, and went over the same ground he did before. His reports, submitted to the British authorities in Cairo, have again been approved (now by Lord Cromer), and are published once more as a Blue Book. As "an impartial and independent observer," his testimony is of the greatest value. We are glad to see that the *Times* and the *Scotsman* have recognised the fact, and give special notice to the reports which have so opportunely appeared. The story is well told in these papers thus: —

"In his report Mr. Villiers Stuart explains that it has been his aim throughout to depend as far as possible on native sources for information, and to render his report a reflection of the sentiments and views of the native population, verifying them, however, by personal observation. The general conclusion at which he has arrived from his inquiries in Upper Egypt is that, though much has been done, the condition of the people greatly ameliorated, and their worst grievances to a considerable extent redressed, yet much remains to be done. The effect of centuries of misgovernment cannot be effaced in a dozen years. A couple of generations would be needed to enable the reforms already effected to take root and acquire permanence; were the country left to itself now, it would quickly relapse, the old grievances would be revived, the old abuses would be restored, the new lessons forgotten, and its last state might well be worse than its first. Egypt would, in that case, become a standing reproach to us—a monument of failure. We should be placed in the unenviable position of the man in the parable who began to build but was not able to finish. It is wonderful that so much has been accomplished within the short space of twelve years, especially in view of the political difficulties and the artificial obstacles which have been placed in our way. Our hands have been tied by international compacts, designed, perhaps, partly for the benefit of Egypt, but which have proved her grievous misfortune. We have had to work in manacles and fetters. How much more would have been accomplished if we had had a *free hand*. He adduces, in illustration, the case of that work so all-important to Upper Egypt—its irrigation. It is comparatively poor, and will continue to be poor, because, for want of irrigation, its cultivators can only extract one crop a year from the soil instead of two or three, as in portions of Middle Egypt and throughout the Delta; and that one crop is not the most profitable. But we are hampered in our efforts to rescue Upper Egypt from the poverty referred to by the necessity of obtaining the sanction of other European Powers before we can either avail ourselves of the surplus of £3,500,000 accumulated by

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the able financial management of the existing British advisers of the Egyptian Government, or resort to the alternative expedient of a loan, which, for such a praiseworthy and reproductive object, would be most favourably received on the Bourses of Europe, and could be obtained at a low rate of interest. The compensation for falling prices, which the villagers suggest themselves, is the restoration of the privilege of growing tobacco. But it must be borne in mind that it was the establishment of the tobacco monopoly that rendered it possible to reduce the land tax in these very provinces by 30 per cent. It is possible that the College of Agriculture may discover some means of improving its quality and rendering it marketable; for instance, the scarcity of phosphates in the soil, which is one cause of the inferiority, might be remedied by artificial manures. The present tobacco monopoly produces a revenue of £900,000; great caution therefore would be necessary in interfering with it. There is another expedient for relieving the peasantry of Upper Egypt from taxation—excessive under present circumstances—and that is the equalisation of the land tax and the abolition of the immunities enjoyed by the wealthy classes. He is aware that this reform is surrounded by great political difficulties owing to the influential position of the classes who enjoy these exemptions. Nevertheless, there have been some reforms in this direction—for instance, Europeans now pay house tax, which they did not do a few years ago. Mr. Villiers Stuart visited Egypt repeatedly before the dual control and during the dual control, and can state that the grievances which have been reformed by us all continued to exist under the dual control. Unjust taxation, the levying of which bristled with wrongs and oppression. The horrors of the prisons, the corrupt administration of justice, the abuses and cruelties connected with the corvée, the application of forced labour to the sugar factories and to the private purposes of the wealthy and influential. These evils, and many more which he could quote, continued to thrive and flourish until we undertook the work of reform; since then the worse of them have been remedied. Taxes are collected honestly and with a humane consideration for the convenience of the people. The prisons are managed well and on sound principals. Justice is administered with much greater impartiality than before, and is no longer at the service of the highest bidder. The corvée is limited to its legitimate purposes, but still needs some reform. The finances are managed skilfully, and their condition to-day presents a striking contrast to that which prevailed twelve years ago. This is attested by the splendid surplus in hand and by the low rate of interest which the Egyptian debt now pays. Who would have believed during the last decade that Egyptian Unified stock would ever come to be quoted above par! In June 1882 they stood at 52."

The testimony borne by Mr. Villiers Stuart is in every way satisfactory to our race, and "we may be proud of it," says the *Times*. Our French opponent, M. Deloncle, is reduced to declare that our conduct is to be condemned, because of "the enormities which we must be seriously suspected of being likely to commit at some future time"! A charge which is indefinite, unanswerable, and absurd. In regard to our continued stay in Egypt, Mr. Villiers Stuart gives us two generations, or 60 years from this time, to teach Egyptians to govern themselves, and hold their own, against their foreign enemies. But as the French refuse to allow us to spend the handsome sum of $3\frac{1}{2}$ millions sterling, we have saved out of the Egyptian revenues, or to raise a loan to help and benefit the Egyptians (according to a fatal clause in a treaty we have made with them), the time when we shall be able to retire from Egypt is thus indefinitely prolonged, and may probably last till France will no longer care what becomes of Egypt, in the midst of the terrible events which will devastate, "yonder ill-consolidated Europe." What we have done for Egypt during our protectorate appears in the *Scotsman* quoted above. But there are other ways in which we have benefited the country as stated in the *Times* thus:—

"The resurvey of lands and the readjustment of the land tax bid fair to remove the worst remaining grievances of the peasants. In the Delta improvements are not less marked than in Middle and Upper Egypt. The population has increased, and flocks and herds are more numerous than they were twelve years ago. The people are better clad and they have better furniture in their houses. New roads enable them to bring their produce more easily to market, and, in fact, they have for the most part nothing to complain of but the all-prevailing agricultural depression. There exists, of course, hostility to the presence of the British in Egypt, but that hostility, as Mr. Villiers Stuart emphatically affirms, is confined to one class only—the old oppressors of the people who lived and throve on the abuses which have ended with our advent. 'In all the provinces I visited,' says Mr. Villiers Stuart in the first of his present reports, 'the villagers were unanimous in expressing their gratitude to us for having emancipated them from the oppression and misgovernment of former days, for having put an end to the plundering of the inhabitants by dishonest and unscrupulous tax-gatherers, for having brought justice within reach of the poor, and having put an end to the system of bribery and corruption in the native Courts.' The temper of the people in the Delta does not differ from that of the people of the rest of the country, and the Coptic Bishop at Minieh bore testimony to the blessings which the British occupation has brought to the interesting community of Oriental Christians, to which he belongs. A spokesman in the French Chamber lately referred to the 'liberation' of Egypt. Egypt is indeed being liberated—liberated from the inveterate abuses of centuries of misrule. But her liberation depends on our presence and not on our departure from her shores. She may rest assured that we shall not leave our work half done. We have set our hand to the plough and we shall not turn back."

We have it affirmed now, by every sort of evidence, that our nation has blessed Egypt, after smiting her, and that we have brought peace and contentment to the inhabitants of the land by the blessing of God on our efforts (Isa. xix. 21—25). We believe no struggles on the part of the French will succeed in dislodging us; for in truth the British occupation of Egypt (a land which represents the Suez Canal) is vital to our existence and to our hold of India and the Colonies, South-east and South of the strategic land of Egypt. The French lost the country by their own fault, and by their failure, under the hand of God, to put down Arabi Pasha's rebellion. They left the task to our unaided arms, and as we succeeded by the help of God, they have no cause now to complain. "We are not going to turn back," as the *Times* says, and the fact should be highly satisfactory to our readers! It will be highly displeasing to the French no doubt; but we cannot please every one! As a nation we must look to our own safety, and, in doing so, we have the God of Israel with us, who is guiding us in our national career. To Him be all the praise!

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## "OUR IDENTITY" AS OUR OPPONENTS DESCRIBE IT.

IT is wonderful how persistent our opponents are in misrepresenting our views, and what pains they take to throw ridicule on our evidence. A specimen of this kind of detraction appears in Cassell & Co.'s "Dictionary of Religion," edited by the Rev. W. Benham, B.D., F.S.A. In the article on "Anglo-Israelites," the following appears as the proper definition of the believers in our views regarding Lost Israel, and the Identity of the British people with them. A friend, who drew our attention to the matter, asks very pertinently whether "we thought this subject ought to be allowed to pass without rebuke?" We think "decidedly not," and proceed accordingly to furnish such replies as the notice calls for. The rev. editor wrote thus:—

*Anglo-Israelites.*—The name given to a society founded upon the belief that the English nation is descended from the ten northern tribes who formed the kingdom of Israel, and were carried captives by Shalmaneser. This belief rests upon forced interpretations of certain texts of the Old Testament, and upon a mythical story of the prophet Jeremiah having carried Jacob's pillow to Ireland, whence it was passed on to Scotland, to become the Coronation Stone, and to be finally transferred to Westminster Abbey. As an example of interpretation, we need only mention that "Saxon" is derived from "Isaac son." The question will be found amply discussed in a debate between Messrs. Hine and Roberts, published in 1879 by Pitman, Paternoster-row.

The objections are—(1) "Forced interpretations of certain texts of the Old Testament." Which these are is not stated, and how these texts are subjected to "forced interpretations" is not explained. We cannot, of course, reply to such vague statements, made as valid objections.

(2) The mythical story of Jeremiah the prophet and Jacob's pillow. This story, as far as the BANNER is concerned, is never relied upon as "evidence" in our case. It has to do with it. But we do not produce it as valid proof. All we ask in reference to it is, that those who doubt its being "Jacob's pillow" will tell us whence it comes, and what it is, if it be not that. The burden of proof is not on us, but on those who deny our Hebrew origin, and the history of the Stone, even as Dean Stanley described it.

(3) The interpretation of the name "Saxon." We do not rely upon the allegation that "Isaac son" is the true derivation. It has been merely suggested on our side. Let those who object show us where the error lies?

Such are the fallacies advanced when the "Dictionary of Religion" deals with the views of "Anglo-Israelites"! Dr. Benham is unfair and prejudiced, and has not even approached the subject or the evidence on which it rests. Our case rests not on a few doubtful texts of the Old Testament, but on a mass of testimony taken from the whole Bible, proving the existence to-day of two bodies of Israelites in the world—the "House of Judah," or the Jews, and the "House of Israel," or the lost tribes of the House of Joseph. They were scattered through the world after the Assyrian captivity, in the eighth century B.C., and now, in the latter end of the Christian dispensation, Scriptural prophecy informs us these tribes will be detected, taken back to God's favour, and restored to their land, with the Jews and the tribe of Manasseh, in great glory. The question where these lost tribes are now is answered by the Anglo-Israelites. They say that the British Empire is the abode of the Ten Lost Tribes, and that the United States of America are the "remnant" of the tribe of Manasseh. The proof of these facts is detailed at length in the "Handbook," or "British-Israel Truth," the authorized volume of the British-Israel Association in London.

The case depends on the fact that, whereas God promised, in such texts as Gen. xxii. 17, 18, xxviii. 14, and xxxv. 11, that He would cause Abraham to become "a great and mighty nation" in the Christian dispensation,—one which would be excessively populous, mighty on land and sea, holding "the Gate of its enemies," besides being wealthy to a degree, "the head and not the tail," and "set high above all the nations of the earth," the British nation is the only one answering the description in all points, while no other nation responds to them even in one!

In spiritual gifts, as in earthly and temporal blessings, our race alone answers to the Scriptural tests. We argue therefore that, as God is true, the British must be "the House of Joseph," while the Anglo-Saxons of the American States must be, for similar reasons, the tribe of Manasseh. Our evidence is of the kind called "cumulative." It is the combination of a multitude of facts, all pointing to the British nation as the one which fulfils the prophecies, that gives such strength to our views. God gave Israel, by oath, certain splendid and magnificent blessings, exclusively among the nations, to be enjoyed by the chosen people in the Christian dispensation, while located in the Isles of the West; and lo! the British nation, so situated in the Isles of the West, enjoy to-day, exclusively among the nations, those very blessings, neither more nor less, at the time in question. We conclude, therefore, that the British are the Israel, or House of Joseph, of the prophecies!

If our logic be faulty, and our conclusions therefore wrong, we ask Dr. Benham to put us right, and tell us where we err. But we take leave to tell him that scoffs will not persuade us, nor ridicule move us in the least degree. We trust that, in the next edition of his "Dictionary of Religion," he will make some change in his definition of the Anglo-Israelite belief, and master the facts before he proceeds to condemn us as he has done.

## THE PEOPLE ON WHOM THE LORD HATH SET HIS LOVE.

THE only people on whom the Lord has "set His love" is Israel. In Deut. vii. it is clearly stated that they were a "holy" or separated people unto the Lord their God. God chose them to be "a special" or "peculiar" people unto Himself, above all people that are on the face of the earth. Because the Lord "loveth" Israel, and because He would keep His oath which He sware unto their fathers, the Lord brought them out with a mighty hand, and redeemed them out of the house of bondage (in Egypt), from the hand of Pharaoh, king of Egypt" (Deut. vii. 7, 8, R.V.). "The Lord changeth not." Therefore Israel are not consumed, being the sons of Jacob (Mal. iii. 6), and they are for the same reason, beloved of the Lord still, to-day; and He shows His lovingkindness to them as His chosen people to the present hour, because of His lovingkindness and faithfulness, and righteousness and judgments. The matter is very clearly set forth in Psa. xxxvi. 1—6 (R.V.). The Psalm begins with God's denunciation of the wicked who fear not God, are self-deceivers, and wilful opponents of what is good, and hate not evil (ver. 4). The contrast as regards them is with those to whom the lovingkindness of God is "excellent" or "precious" (ver. 7). In ver. 5 the com-

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parison is between the lovingkindness of the Lord and the heavens; the faithfulness of the Lord and the skies; the righteousness of the Lord in Christ Jesus, and the mountains of God which are so great and so stupendous, and the judgments of God and the great deep, so extensive and so universal. Those who are interested in the righteousness, and judgments, and faithfulness, and lovingkindness of the Lord Jehovah are Israel, and that people exclusively, regarded nationally. His righteousness is theirs (Isa. liv. 17). His judgments and statutes are taught them by God Himself exclusively (Psa. cxlvii. 19, 20). "The nations" know them not at all! His lovingkindness, as we have proved, is Israel's only (Amos iii. 2, R.V.). To Israel only has the Lord given assurance that He will not forsake them. This appears in 1 Sam. xii. 22, where after flagrant wickedness on their part against the Lord in rejecting Him and demanding a king of their own, Samuel told them not to fear! "For the Lord will not forsake His people for His great name's sake, because it hath pleased the Lord to make you His people!" (ver. 20, &c.). "Consider," urged the prophet to his people, "consider how great things He hath done for you." "Only fear the Lord and serve Him in truth" (ver. 24). In Isa. xlii. 16, we have the often repeated and quite unconditional promise made by the Lord Jehovah to His blind ones, that He will not forsake them, but guide them and make their national life safe, and light, and easy, and finally prosperous.

In the New Testament the same concern is apparent on the part of the Lord for His people Israel, whom He came to redeem, to bless, to exalt, and to commission as His messengers to the world, to convey to them the Gospel of His grace. His name was called Jesus that "He might save His people from their sins"; and His people were Israel (Matt. i. 21). He came, a Governor out of Judah, that He might rule (or feed) "My people Israel" (Matt. ii. 6). He was "born King of the Jews" (Matt. ii. 2), and He was the Son of God, also the King of Israel (John i. 49). The Lord was not sent but unto the lost sheep of the House of Israel," meaning that He was sent especially to them (Matt. xv. 24). To His Israelite infant Church He promised His constant presence, and bade them "go to all nations and preach the Gospel to every creature" (Mark xvi. 15; Matt. xxviii. 19, 20). To Israel and Judah alone He promised the new covenant, whereby His law would be written in their hearts and in their minds, and their sins and their iniquities He would remember no more (Heb. viii. 10—12; Jer. xxxi. 33, 34). Finally, the Lord came to this earth as "a Minister of the circumcision for the truth of God, to confirm the promises made to the fathers" (Rom. xv. 8).

We all know well what the Lord, who so loved Israel, promised them. The Bible is full of His promises to them, whether we open the Old or the New Testament. The question that should interest us is, whether there is any nation now existing which is in enjoyment of the blessings which were promised exclusively to Israel in the latter days. The British enjoy them all. There is not one of them lacking. The empire, the population, the Gates, the sea power, the wealth; the colonial and heathen empires, the unchangeable monarchy and royal dynasty—these constitute the Hebrew birthright—are all in the exclusively enjoyment of the British, and they were God's promises "to Abraham and his seed for ever," exclusively. These were the temporalities. The spiritual blessings follow the same rule. They were given to the seed of Abraham (who are the Israelites) exclusively, and for ever. They are now in the exclusive enjoyment of the British, we trust for ever. They consist of the custody of the Word of God, of His Sabbaths, and of His laws; of the Gospel, and the salvation of Christ, received into the hearts of the race and proclaimed by their missionary operations among all nations, all families, and all kindreds of the earth. Not men only, but women too, belonging to this wonderful race, are zealous for the propagation of the Gospel throughout the earth. Nowhere else is it true that "the Lord giveth the Word. The women that publish the tidings are a great host" (Psa. lxviii. 11, R.V.). That these words relate to the people of Israel, even to God's people, is patent from the context, and the whole Psalm bears testimony that it concerns "the Israel of God," God's people: to whom He that is called "the God of Israel" giveth strength and power. "Blessed be God" (ver. 35).

## A CALL TO PRAYER.*

By Marcus S. Bergmann.

This month is one of peculiar interest and great solemnity in the Jewish year. Thirty days preceding the New Year are set apart by the pious Jews as days of humiliation, during which they rise (in Jewish towns on the continent especially) before daybreak, resort to their synagogues, and pray for forgiveness of sins. These thirty days are called by them "Selichoth's days," or days of forgiveness.

On September 18th will be the New Year, and will be celebrated in a most solemn manner; the services in the synagogues are long and various. It is called in Scripture the feast of trumpets (Lev. xxiii. 24, and Numb. xxix. 1—6). The ram's horn is blown† in memory of the ram substituted for Isaac on Mount Moriah. The Rabbis say that *this is* the day on which Abraham offered up Isaac, and their prayers contain numerous references to that event. Ten days later occurs the Day of Atonement. The ceremonies observed on this day are minutely described in Lev. xvi. The most remarkable of them was the entrance of the High Priest into the holy of holies, a thing not allowed on any other day of the year.

How forcibly were the people of Israel reminded, by these various sacrifices and ceremonies, of their condition as sinners before God, and of their need of some substitutionary offering, whose blood might be shed for the remission of their sins! For it is plain that these observances must have been typical. How could the blood of bulls and goats take away sin. How could moral guilt be transferred to an irrational animal and be removed by the sending of that animal away into the wilderness? It could not be. A mere ceremonial of this kind could not satisfy the disturbed conscience of a transgressor of the law of God. Was that holy and pure law, proclaimed from amongst the fire and smoke of Mount Sinai, thus to have its penalties sanctioned and its honour vindicated?

* Occasional paper (September, 1895) of the Prayer Union for Israel. President: J. E. Mathieson, Esq., 58, Ladbroke-grove, Notting-hill, W. Hon. Secretary: W. K. Campbell, Esq., 7, St. Mark's-square, Dalston, N.E.

† Whilst the ram's horn is blown, the following most remarkable prayer is offered up:—

"May it please Thee, O Lord God, and the God of our fathers, that the blowing of the Shofar (ram's horn) may come before Thee, . . . and that Thou mayest accept it as the Mediation through Elijah and Jeshua, the Prince of the Presence, the Prince Metatron (Messiah), and that Thou mayest be filled with mercy towards us: blessed art Thou, O Lord, who art the Merciful."

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Where, then, shall the substitutionary offering be found, through whose blood the sin of transgressors may be purged away? We need not look far. It is He who says, "Lo, I come, in the volume of the Book it is written of Me." It is He of whom Isaiah prophesied, "Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath *met* upon Him the iniquity of us all."

Now, as members of a "Prayer Union for Israel," you are the Lord's remembrancers, and one of your greatest privileges is to put God in mind of His gracious promises to His people Israel. For many years past it has been customary for several Hebrew Christians to congregate and have a special meeting for prayer and meditation on the eve of the Day of Atonement. Will you therefore allow me, as a Hebrew Christian, to suggest that you consecrate not only the *eve* but also the Day of Atonement (which will be, this year, Saturday, September 28th) to special prayer on behalf of God's chosen people—the Jews.

Whilst our Jewish brethren all over the world are clad in their grave-clothes, standing bare-footed, fasting and weeping in their synagogues on account of their sins, without a sacrifice and without a Mediator, standing afar off indulging in fruitless lamentations, will not all members of the Prayer Union for Israel, the disciples of the Lord Jesus Christ, who, having boldness to enter into the holy of holies by the precious blood of the Lord Jesus Christ, draw nigh with one accord and plead for these abject ones at the throne of grace? Whilst they are weeping for themselves, will not the tears of Christian pity and love be shed for them? Whilst they ignorantly seek for pardon without reference to the Saviour, the Lamb of God, shall not we plead His precious name and merits on their behalf?

I cannot attempt to convey anything like an adequate idea of the various prayers which are repeated (parrot-like) in the synagogue on this occasion in this short paper. Many of them are most beautiful, and touching expressions of sorrow for sin and hope in God's mercy. But I cannot refrain from giving one short extract which has special reference to Isa. liii., and it runs thus:—

"Messiah, our Righteousness, is departed from us; horror hath seized us, and we have no one to justify us. He hath borne the yoke of our iniquities and is wounded because of our transgressions. He beareth our sins upon His shoulder that we may find pardon for our iniquities. We shall be healed by His wounds at the time when (the Eternal) will create Him a new creature. Oh, bring Him up from the circle of the earth, raise Him up from Seir, that we may hear Him the second time,* on Mount Lebanon, through Yinon."

I trust that from many a closet, and from many a family altar, as well as from the special meetings, will ascend, on this their Day of Atonement, the incense of prayer and intercession for my benighted Jewish brethren. Christians, remember the words of your Lord and Master, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven" (Matt. xviii. 19). Remember the encouragement afforded you by the God of Jacob, "Before they call I will answer, and while they are yet speaking I will hear" (Isa. lxv. 24).

Remember also the precious and glorious promises, yet unfulfilled, which are waiting to be borne by you before the mercy-seat: "Israel shall cry unto Me, My God, we know Thee" (Hos. viii. 2); "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6); "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! For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead" (Rom. xi. 12, 15); "In that day shall there be one Lord, and His name one" (Zech. xiv. 9). And may the united pleadings be the means of hastening that day when "They shall no more teach 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" (Jer. xxxi. 34).

* Heb. ix. 28.

## BRITISH AFRICA.

When the Conservative Government left office in 1880, there was no European Power except ourselves and Portugal established in Africa south of the Equator. The Germans and Italians were nowhere; the French practically confined to the north of Cape Coast Castle and the Gaboon. The Transvaal was British. British influence was supreme at Zanzibar. This was totally changed when Mr. Gladstone was in power from 1880 to 1885. The Transvaal was surrendered after Majuba Hill; we were "too late" at Khartoum when Gordon fell. Our fleet was "too late" by five days when the German flag was hoisted at the Cameroons, owing to the hesitation of the Government, which had been discussing the matter for six months. We were too late again when the Germans annexed Angra Pequena and the country on the West Coast to the north of Cape Colony. There was at one time serious danger that a belt of hostile territory, German and Boer, would be drawn right across the Continent, barring the extension of our Colonies to the north. A German Protectorate was allowed to be proclaimed on the East Coast over the mainland territories under the sway of the Sultan of Zanzibar. In every direction British interests were suffering, new competitors entering the field, and causes of future conflict multiplying.

When Lord Salisbury and the Conservatives came into office all was soon changed again for the better, and much greater things have been done.

By firm conduct where needed, and conciliatory diplomacy with all, arrangements have been made with Germans, French, Italians, and Portuguese, by which the possessions and spheres of influence of all the Powers have been marked out. The map shows how well Great Britain's interests have been looked after.

We have secured the central districts of South Africa being developed by the South African Company, the richest part of the Niger basin administered by the Royal Niger Company, the country of the British East African Company, north of Zanzibar, with a sphere of influence from the great Lakes to Egypt, and the Protectorate of Zanzibar, the centre of East African trade.

We have obtained not only the largest but the best share of the Continent, and the possession of four of the best river and trade routes:—(1) From the Red Sea to the Nile; (2) from the East Coast to the Upper Nile and Lakes; (3) three-fourths of the Zambesi; (4) from Cape Colony northwards; and (5) the Lower Niger, giving best access to the

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Western Soudan. A line can be drawn from the Cape to Alexandria all the way through the British sphere, except where Lake Tanganyika (of which the navigation is free) divides the Congo State from German East Africa, and a small part of the latter intervenes to the north of it, over which a "right of way" has been secured.

During 1890, our trade with the East African Native States has increased by nearly half a million pounds, having declined between 1886 and 1888 by one-fourth, when it was only £159,000. Our iron workers, cotton spinners, and miners have mainly benefited.

## Correspondence.

### "GREAT BRITAIN" (THE TREE OF PEACE).

*To the Editor of the "Banner of Israel."*

DEAR SIR,—There are some noble ideas in the following figurative language. If you think them worth reproducing in the BANNER to the notice of your readers, you may kindly insert them as a contribution from yours most sincerely,

J. W. RIGBY.

148, Bolton Old-road, Atherton, Manchester.
March 25, 1895.

The five nations of Canada, when entering on a treaty of peace with us, expressed themselves, by their chiefs, in the following language:—

"We are happy in having buried under ground the red axe that has so often been dyed with the blood of our brethren. Now in this fort we inter the axe and plant the tree of peace. We plant a tree whose top will reach the sun, and its branches spread abroad, so that it shall be seen afar off. May its growth never be stifled and choked; but may it shade both your country and ours with its leaves! Let us make fast its roots and extend them to the utmost of your colonies. If the French should come to shake this tree we would know it by the motion of its roots reaching into our country. May the Great Spirit allow us to rest in tranquillity upon our mats, and never again dig up the axe to cut down the tree of peace. Let the earth be trod hard over it where it lies buried. Let a strong stream run under the pit to wash the evil away out of our sight and remembrance. The fire that had long burned in Albany is extinguished. The bloody bed is washed clean, and the tears are wiped from our eyes. We now renew the covenant chain of friendship. Let it be kept bright and clean as silver, and not suffered to contract any rust. Let not anyone pull away his arm from it."

These passages are extracted from Cadwallader Colden's "History of the Five Indian Nations."

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—I see in the BANNER OF ISRAEL of Sept. 11 that you have found it necessary to notice objections made by some of your readers to the way in which you are conducting its management, by the introduction of topics which, it is alleged, have no reference to the Identity. On reading your article, I must confess that I was somewhat surprised that such objections could be made, but I was at the same time well pleased to see what appeared to me the satisfactory way in which you disposed of them. Surely it is most right and desirable that the advocate of the Identity should press into its defence everything which gives logical support to it. It can serve no purpose to be always harping upon one string. The most powerful advocacy of any subject, if limited to one class of topics, will at length weary readers, and induce them by degrees to become indifferent to it. Under such a condition arguments become stale, and therefore unprofitable; and so a wise advocate will introduce whatever bears even indirectly on his theme, if by so doing his writing be relieved of the defect of monotony, and be kept perennially interesting. It by no means follows that because you refer to Home Rule, the effect likely to follow from the late General Election, or to any similar or kindred subject, you are therefore degenerating and falling into political partizanship. On the contrary, these subjects have, if only an indirect bearing on Anglo-Israelism, yet very often a very powerful one. We Israelites are carefully scanning the political horizon—we cannot help ourselves, we must do so—to see if we can discern in the passing events of the day a glimpse of anything pointing to the fulfilment of prophecy affecting the accomplishment of those things that prophecy bids us expect will ere long come to pass; and so, for one, I cannot but think you do well to look closely into such subjects, to turn them inside out, for the purpose of discovering, if possible, whether they are indicating anything that can throw light upon the probable course events will run to lead on to the re-union of Israel and Judah, and the return of God's people to the land of their inheritance. I contend that such action on your part is not to be regarded as meddling with subjects that have no connection with the Identity cause, or that in consequence of such action you are descending into the arena of mere party politics. Take, for instance, the Armenian atrocities, and Lord Salisbury's solemn warning to the Sultan of Turkey. This is unquestionably a political subject, one that is engaging the attention of all Europe and America, and may very gravely affect our position in India; but can any believer in the Identity refrain from asking himself the question, Are we to see in it, or not, the beginning of the end? the end being the expulsion of the Turk from Palestine, and the termination of the treading down of Jerusalem by the Gentiles. It may be; it may not be; we cannot tell, because it is not till prophecy has been fulfilled that we can be certain that the interpretation of it has been rightly made. Is a writer on the Identity, then, to be debarred from inquiring into this question, lest he should be accused of introducing irrelevant topics into his advocacy of the Identity? I trow not; and if he cannot be justly accused of doing so in this case, why is he to be called to account if he looks carefully into other matters—Home Rule, for instance—which have an indirect bearing on his subject, since they may influence the action of England—that is, Israel, very disastrously amid the political complications that must arise during the evolution of events that will ultimately lead to the glorious end we are all faithfully looking forward to.

I must pray you to forgive my intrusion upon your especial domain in the management of the BANNER; but I could not but see with regret that what has appeared to me to be well and judiciously done by you should be called in question.

I am, dear sir, yours faithfully,

A. A. BRIDGMAN.

Lezayre Vicarage, Isle of Man, Sept. 12, 1895.

### ARE RACIAL CHARACTERISTICS CONSTANT?

*To the Editor of the "Banner of Israel."*

DEAR SIR,—In confirmation of the article by E. Reep contained in the BANNER of August 1st, 1895, I should like to quote from "The World's Inhabitants," p. 221, by G. I. Bettany (Ward and Lock):—"Jews are nowadays the shortest and narrowest of Europeans, and round-headed like the Aryans. They have no absolute characteristic feature, despite the prevalent impression to the contrary. They have 21 per cent. blue eyes, about 30 per cent. grey eyes, and 49 per cent. brown eyes; 20 per cent. are fair-haired, 50 per cent. brown, and 16 black-haired. The curved aquiline nose is possessed but by 31 per cent., while 60 per cent. are straight-nosed, 3 per cent. flat-nosed, and 6 per cent. *retrousse*.

Yours faithfully,

H. A. MARCHANT.

60, Upper Lewes-road, Brighton, Aug. 27, 1895.

THE Monthly Part (for October) of the BANNER OF ISRAEL contains a Coloured Map of Africa by Geo. Phillips, brought up to a recent date. Price 6d., by post 7d., or of any Bookseller.

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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 QUESTION WHICH SEPARATES RUSSIA AND ISRAEL IS—FOOD.

WHY should Russia be the secret enemy of our country, and why is it so certain (the Scriptures apart) that the question must one day be decided, "Which shall rule the world?" This query has been quaintly answered by one of the Bristol papers on Sept. 2, in reference to an article in the London *Spectator* of the week before. It illustrates the matter by the following rather amusing reasoning. "Every one," says the *Spectator*, "who has kept a cat and a dog together, in the same house, knows that the animals may become friendly up to a certain point. The cat will be civil to the dog, and the dog will be polite to the cat. This usually lasts until the question of victuals comes in. The dog seems to have got over its natural and hereditary enmity to the cat, and the cat seems to reciprocate. But the dog will not let the cat have anything to eat if he can help it. He will even develop a taste for milk, in order that the cat may have none. He evidently thinks there is not food enough in the house for two animals. He will exhibit infinite patience in lying in wait for food intended for the cat. He will even eat and drink when he is not hungry, out of sheer perverse jealousy! The cat does not exhibit any of this sentiment, whatever its inward feelings may be. Two dogs will agree with each other very well, until they quarrel over a bone. Then one might think that there was only one bone in the world, so fierce is the conflict,—or, at any rate, the snarling."

This amusing illustration is applied to the cases of the Russian and British nations in this wise. These nations could get on very well and amiably if it were not for one consideration. They have each set their hearts on being the rulers of the world. The British, from the necessities of their home, which is a couple of small islands in the West, must get food from abroad, place for their surplus population, and a vast trade to support them throughout the world. They are perpetually, therefore, searching for new countries wherein to settle, or wherewith to trade. They must, to do this, command the sea; and cannot, therefore, permit any nation to take that from them, as a pure matter of life and death. But unfortunately the Russians are consumed with a similar desire to rule the world, to escape out of their inclement northern home, and to spread abroad into the Mediterranean, and elsewhere in the warmer climates of the world. But in all directions they see the British are before them, and growing richer and stronger every day. This they cannot bear, and, like the dog, their one idea is everywhere to interrupt whatever goes to feed the British, or makes them rich. They find India very vulnerable from the north, and consequently they have for years past been creeping up towards our northern frontier there, till our boundaries are now contiguous in parts, and they wait therefore for the time and opportunity they have so patiently been expecting. She threatens India ostensibly, to draw our attention away from the great Gate Constantinople, wishing to acquire that spot, to enable her ships to issue out into the Levant, and bar our road to India by the Canal. But there is more than this. There is the power of Britain in the North Pacific, and there is her commerce there, which is valuable indeed. Russia means to break that power there some day, and to wrest that commerce from us. To that end she has the great ocean fortress Vladivostock, which, however, is inconvenient, because during some months every year it is blockaded by ice. To obviate this, she has at great expense built a railway, which is intended to reach from Moscow to Vladivostock when complete. This railway is useless at present, and will be so even when it reaches that North Pacific port. But Russia's object is to conquer territory further south, in Chinese limits, and to push on the railway till it reaches a port free from ice, whence she will be free to carry out her object (if she can) of breaking British power in the Pacific, and acquiring her trade. There are not wanting Russian advocates in the British newspaper press. The *Spectator* deplores this lurking enmity between the two powers, and considers that "the dog and cat"

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existence between these otherwise friendly people would soon come to an end if we frankly approached Russia and made her this offer. Let her war ships go in and out of the Black Sea and into the Levant freely. She does not want to injure us! Let her have her way in the Pacific, and conquer as much of China as she can. If we only did that Russia would gladly agree to let us alone in India, and promise never to molest us there any more!

No doubt! That is, we should give Russia the Gate of the world, by which she could conquer it; give up our defence also in the Pacific; and hold India by Russian sufferance, just as long as it suited her to allow us to stay! But this, says the Bristol paper, is a question of victuals. We have to live; and we require, not only all the markets that we have, but as many more as we can get. As Russia wants the very same things, and both the nations are resolved to get them (the British being driven by imperious necessity), the prospect of peace between them is hopeless in the long run. Their national life is that of the dog and the cat of the illustration we have quoted; and national existence will impel the British at least to maintain their position, in spite of Russia's persistent effort to take their place, both in the West and in the East.

These, however, are the facts which meet our view. How does the Identity enable us to explain them all? Thus. The British are Israel, and the Russians are Gog Magog, —the enemy of God and of His people, the Amalek with whom He has sworn that He "will have war from generation to generation" (Exod. xvii. 14—16, R.V.). He purposes to bring them up against His land and His people settled thereon, that He may destroy them for ever. Ezek. xxxviii. and xxxix. tells us how He purposes to do it, and the natural causes which are destined to lead up to the catastrophe are those which we have described, taking our facts and the arguments founded thereon from a Bristol paper! No doubt Russia is destined first to be the scourge and destroyer of Europe; but after that, that Power will demand of Britain the surrender of the Gate, of the Holy Land, of India, and of the commerce of the whole world, to meet at last at the hands of the Lord, in the valley of Esdraelon or Jezreel, her own final annihilation. To the God of Israel be all the praise!

## A RACE FOR A KINGDOM.

UNDER the above title the *North British Daily*, of some weeks back, published an article, quoting from Captain Lugard's paper in the *Nineteenth Century*, regarding his race with the French for possession of the West African kingdom of Borgu on the west bank of the Niger. The article illustrates the British fact that our empire is for ever growing; and that in Africa it seems to be expanding faster than it has done anywhere else. The paper is thus expressed:—

"The story of the European scramble for African territory contains some curious chapters. Captain Lugard writes one of them in the *Nineteenth Century*, under the title of 'The Race for Borgu.' The kingdom or country of Borgu is on the right or west bank of the Niger. It is claimed by the British Royal Niger Company as being within their territory. By the Anglo-French treaty of August, 1890, the boundary between the two Powers was fixed at a line drawn from Say, on the Upper Niger, to Barrua, on Lake Chad. This left the whole of the Upper Niger to France, together with sole control over all the territory on both its banks, while securing to Great Britain a similar control on the Lower Niger, south of Say. But since then the French have taken it into their heads to dispute the validity of Great Britain's exclusive claim to the right bank of the Niger, and especially to Borgu, which debouches for a few miles on the river. The Royal Niger Company made sure of this territory even before the treaty with France was concluded. In January, 1890, they entered into a treaty with the Borgu chief who owned sway over the riverine territory, having his capital at Boussa, south of Say, and who claimed to be the titular King of all Borgu. Last year the French plan for contesting the British suzerainty of Borgu took shape. The French declared that Nikki, far up in the interior, was the capital of all Borgu, and its king the ruler of the whole country. 'Convinced,' says Captain Lugard, 'that the powerful expedition which had suddenly left France for Dahomey on the 24th of July, 1894, under Captain Decœur would reach Nikki long before any other could possibly arrive there, they were loud in their protestations that whoever first concluded a treaty with the King of Nikki would be the real European suzerain of Borgu.' But the Royal Niger Company, though maintaining that the treaties with the King of Boussa were effective over the whole of Borgu, resolved to make an effort to anticipate the French expedition to Nikki. They gave the command to Captain Lugard. He left London on the 28th of July last, and on the 10th of November he concluded a treaty with the King of Nikki in his capital. That journey was no mean exploit. With only forty armed men, and a band of carriers, Captain Lugard pushed his way up through the unexplored country of Borgu in the rainy season, and won the race for a kingdom by sixteen days. The French expedition under Captain Decœur arrived at Nikki five days after Captain Lugard had left on his way back, and it was closely followed by a second under M. Alby, the Administrator of Dahomey. So the French were beaten. Yet, ignoring the treaty made by Captain Lugard, they concluded one with the King on the 26th November. Captain Decœur had a force of five hundred men, armed with magazine rifles; and Captain Lugard remarks that 'in the face of such a force the Nikki King would sign anything, for he was apparently taken wholly by surprise.' Be that as it may, the British treaty preceded the French treaty by sixteen days, and consequently the French cannot on any ground whatever justify the continuance of their expeditions in Borgu territory. One would like to know what value is to be attached to the treaty which Lord Salisbury concluded with France in 1890, and why he handed over Madagascar to the tender mercies of the French, if the French can march armed expeditions through the treaty, and rove at their pleasure throughout the sphere of British suzerainty. Captain Lugard believes that France has in view the extension of her African Empire from the Atlantic to the Red Sea, and the embarrassment of Great Britain in Egypt by the acquisition of the Upper Nile valley and the control of the river. Well, we do not think much of this childish racing between great nations for the possession of African swamps, though it may be well that those who start the running in defiance of treaty obligations should be outstripped."

Captain Lugard's letter to the *Times* of August 22nd last, in reference to the above, argues strongly in favour of the validity of his own earlier treaty with the King of Borgu, and against the claims of the French, that their treaty was, though not of prior date, yet of superior binding force.

We see by the above how incessant are the efforts of our

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people to cause the Empire to expand, and how they almost invariably succeed. We conclude that the possession of Borgu will be commercially an advantage, and, therefore, God, who gives Israel the power to get wealth, will favour Captain Lugard's splendid efforts, and will cause his treaty to prevail. To the Lord be all the praise!

## THE MELBOURNE *AGE* NEWSPAPER ON INDIA AND THE BANKS OF THE NILE.

THE following very excellent article appeared in the Melbourne *Age*, of April 9, 1895, and deserves a place in the BANNER OF ISRAEL, as bearing strongly on our contention that the British are Israel:—

"Surely the spirit of prophecy was upon Kinglake when, half a century ago, he wrote:—'The Englishman, straining far over to hold his beloved India, will plant a firm foot on the banks of the Nile and sit in the seat of the faithful." And since then the affection of the Englishman for India, his pride of ownership in that mighty Empire, has not lessened. Indeed, the determination to hold India is to-day stronger than ever. For the re-conquest of Hindostan and the heroic deeds of those terrible days of the Great Mutiny have made our Indian Empire a sacred trust handed down to us. And with that practical spirit which seldom deserts the Englishman, he does not talk over much of the glories of that Empire, but proceeds to quietly develop its resources, till at the present time so great is the amount of British capital invested in India, and so needful has the Indian market become for Lancashire, that any severance would be attended with wide-spread misery to the cotton industry of England, perhaps even with disaster to the Empire at large. Hence the Englishman has planted a firm foot on the banks of the Nile, nor can he recede. This is the whole ground of misunderstanding, temporary we sincerely trust, with our neighbours of France. We admit, the more readily as we won the game, that it is galling to have missed the establishment of a French Empire in India, But that is an accomplished fact; nor, if the rule of England shall cease, will France be her successor on the throne of the Great Mogul.

"No one possessed of common sense and not blinded by sentiment or passion will deny that England has every right to preserve her line of communication with her colonies and dependencies. England owes that duty, not only to herself, but to those dependencies and colonies; and the people of India would have just cause of complaint if while she asserted her Empire there England should fail to provide for its security, which would be the case if the line of communication were allowed to be endangered. Nor is it India alone that is concerned with the Egyption question. We in Australia have the deepest interest in the question of the security of that country. The Suez Canal is our main road to England, the greatest consumer of our produce; and if that market is made more difficult or more distant, the loss which such an event would entail upon our trade would be felt immediately and disastrously.

"It cannot be made too clear that the chief, if not the whole cause, of the present unfortunate tension between England and France is the British occupation of the valley of the Nile. There has been much talk about French 'right' in Egypt. But what do they amount to? Upon examination they vanish into the thinnest of thin air. The claims of France amount to this: Under Mehemet Ali sundry French adventurers found employment at his court, much to their private benefit. Their countrymen claim that they developed the country. But did they? An eminent French engineer undertook to conserve the flood waters of the Nile, and spent millions, hardly wrung from the unfortunate fellaheen, in constructing that gigantic failure, the Barrage, which remained a monument of ineptitude till taken in hand by British irrigation engineers from India, who have, at a small cost, converted that gigantic failure into an equal success. The cutting of the Suez Canal? True, every credit must be given to the late M. de Lesseps for his prevision and his tenacity of purpose, for if it had not been for his powers of persuasion that now world-highway would not be in existence. But when all credit is given to French diplomacy and French financial ability there remains the fact that M. de Lesseps and his engineers were totally unable to cope with the engineering difficulties of the situation, and were obliged to call in the assistance of a firm of Scotch contractors, whose engineers from the Clyde soon made a success of what promised at the time to be another Panama Canal. After all it was due to British mechanical genius that the Suez Canal was converted from a scratch in the sand to a great commercial success; and French shareholders, when pocketing their 25 per cent. on the canal shares, should bear this in mind with gratitude. And if we go back to what may almost be considered prehistoric times, before the great resettlement of 1814-15, what shall we find? That Bonaparte made a piratical descent upon a province of the Turkish empire and coolly proceeded to rob the Turk of his territory, an attempt frustrated and brought to nought by help from that very India which it had been once hoped would have become a glory and a source of strength to France, for Baird as well as Nelson and Abercromby had no mean share in the expulsion of the French from where forty centuries looked down upon their feats of arms. In the poverty of French claims, the fact that Champollion did grea and good work in deciphering the hieroglyphics of Ancien Egypt has been advanced as a reason why France should be seated on the Nile. But it is admitted by all unprejudiced people that Champollion's labours would not have been possible had it not been for the previous labours of the Englishman, Young.

"France is taking, indeed, a high tone in her latest utterances upon this vital question. Her Minister for Foreign Affairs, M. Hanotaux, now puts forward the plea that France is desirous 'to maintain the rights of the Sultan of Turkey and of the Khedive.' If the matter were not of such moment, such a plea would raise a smile. Bonaparte, we presume, invaded Egypt and slaughtered the Mamelukes under the shadow of the Pyramids to 'maintain the rights of the Sultan of Turkey'; although, if we mistake not, he explicitly states that the reason he wished to obtain a foothold in Egypt was that he might injure the British in India. Probably M. Hanotaux knows the mind of Bonaparte better than the great conqueror himself.

"But to come to modern times. It was the timidity of France herself that compelled England to act alone to restore order in Egypt in 1882—to restore the order which had been overthrown not a little through French intrigues. From the official correspondence that passed after Tel-el-Kebir, it is clear that M. Freycinet and the late M. Gambetta half hoped that the dual control would be restored. To put it bluntly, they expected England to pull the chestnuts out of the fire for them, and were bitterly disappointed when they found how self-deceived they had been. Is it not an acknowledged principle of law that war clears all scores? If so, who has the right to control Egyptian affairs? Certainly not the

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party that calmly looked on. Nor was any protest made to the despatch of the late Earl of Granville, dated 3rd November, 1882 :—'The success of the 'military operations undertaken by Her Majesty's Government to suppress the late rebellion in Egypt has placed them in a position of authority and of corresponding responsibility in regard to the future of that country." The Government of MM. Gambetta and Freycinet acquiesced in this position. The rights of the Khedive forsooth! Where would his Highness Abbas Pasha be if British arms had not held his father on the throne of the Nile? Surely Abbas would now be a *roi en exil*, one of the many throneless who haunt the Boulevards of Paris. He may yet have that privilege if he listens too long to the whispers of unwise and self-seeking friends. It is far from the wish of any Englishman to hurt French susceptibilities, but it is perfectly fair to compare the occupation of Tunis with that of Egypt. Granted that an occupation has been made, and that such a step was a necessity, did not France announce to Europe, and more especially to Italy and to England, that her occupation of Tunis would cease when order had been restored and the Regency could stand alone? We are ready to admit that France has done good work there, in raising the prosperity of that country. But England has not been idle in Egypt; and, however reluctant to do so, fair minded Frenchmen have admitted that England has done a great work in Egypt, notwithstanding the opposition, both open and secret, that has ever endeavoured to obstruct her in her efforts to benefit the country and the people. Like France, England is ready to quit when the protégé can stand alone.

"M. Hanotaux wants to know where 'Egypt' ends. It is to be feared that he will not find the information in the standard French geography, which is authorised for use at St. Cyr and at the Ecole Polytechnique—a work which contains such a statement as that the natural boundaries of France are the Rhine and the Tyrolese mountains. Egypt ends at Oswari, but Egyptian arms have extended her boundaries to Khartoum and to the equator. Did anyone ever deny that Egypt did rule, and ruled effectively, at Khartoum, or that it was not the Khedive's commission whereby the late Emin Pasha held power at Lado, in Equatoria? If so, how can that territory be a No Man's Land? Egypt is not the only country that has had to retire temporarily from its possessions. If such a retirement were held to deprive her of her rights in the Soudan and in Equatoria, a new code of public law would have to obtain. As for the occupation of the Bahr al Ghazal province by England being 'on paper,' the same can be said of nearly every inch of territory France claims in the Sahara and the western half of Africa. But unfortunately for this contention the British flag has been unfurled by British commissioned officers both in Equatoria and in the Bahr al Ghazal, and this act of effective occupation has been acknowledged by Germany, Italy, and the Congo State, the parties most directly interested. We repeat it is sentiment, and ill-advised sentiment, that is the cause of all difficulties with France. As a practical people, the French should be prepared to face accomplished facts. Her great historians are fond of the theory of Destiny, by which things are because they have become so. Let the people of France learn from her philosophers; or rather, let her politicians manfully face facts, and rely upon the common sense and justice of the vast majority of Frenchmen, and close their ears to the screams of the self-seeking and reckless adventurers of the Boulevards, who hope to gain a something if they can succeed in embroiling their country with England. It is greed of gain, not love of country, that moves them. Such are not France; such do not represent true French sentiment. It is the sturdy peasantry which has furnished both blood and treasure times without number and without stint that is France; and this France is both generous and just, and makes for peace."

## "A CORRUPT JUDGE IS NOT POSSIBLE IN ENGLAND."

In the *Christian Age* of June 19th, 1895, we had a biographical notice of the late Sir James Bacon, who, having retired from the Bench, died recently at the ripe age of 97. Of him it is said that he was "a quiet, unostentatious, consistent, Christian gentleman. His was a long and laboriously useful existence. Of such judges England may well be proud." In introducing the subject of this biography, the editorial of the little journal commences in this fashion. It is almost after the manner of the Banner:—

"SIR JAMES BACON.

"Every careful reader of the Old Testament Scriptures must have observed the great importance attached to the office of judge amongst the Hebrew people. The judge was reckoned a sacred person, and secured even from verbal injury. Seeking a decision at law is called 'inquiring of God' (Exod. xviii. 15). The term 'gods' is actually applied to judges (Exod. xxi. 6; compare Psa. lxxxii. 6). Those who believe in the Israelitish origin of the Anglo-Saxon race might find an argument in favour of their theory from the fact that in no other nation on the earth is the office of judge so much respected and trusted as in Great Britain, and justly so, for in no other nation is the office guarded with such solemn sanctions, and the appointment to the office made a matter of so much care for the welfare of society. 'A corrupt judge' is not possible in England. To-day we present our readers with a portrait of a judge, who at the time of his retirement nine years ago, in November, was the oldest judge on the Bench, and the last of the vice-chancellors. He was then eighty-eight years of age, so that, adding the nine years spent in honourable retirement, it will be seen that he lived to the venerable age of ninety-seven. On that November morning when he took his leave of the High Court of Justice all the judges adjourned to be present in the Vice-Chancellor's Court, a mark of respect which greatly touched and gratified Sir James Bacon, who had thought to take leave of his own court quietly and unostentatiously as his predecessors had done. Sir Richard Webster was then attorney-general. In his speech on that occasion is embodied a touching account of the reputation the venerable judge enjoyed. It acknowledges the dignity with which for sixteen years he had filled the office of vice-chancellor, and describes his judgments as models of the English language, and monuments of his power in grasping and arraying facts. It alludes to the affection he had inspired in the profession by his courtesy and friendliness. It takes note of his assistance in carrying out the reforms of the Judicature Acts—it is not always that the aged can be thus complimented on assisting in departures from ways to which they have been accustomed—and it congratulated him upon his love of literary pursuits to which he could devote his well-earned leisure. Although Sir Richard Webster spoke specifically of sixteen years' service as vice-chancellor, Sir James Bacon himself in his interesting

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retrospect on that occasion carried his memory back to more than half a century's work in the profession of the law."

We are all glad to know that the British judge at home is universally respected for unswerving rectitude of conduct, ability, learning, and laborious devotion to duty. Why such could not possibly be corrupt in England we can only explain by saying that the British are Israel, blessed of God, and "all who see us acknowledge us that we are the seed which the Lord hath blessed" (Isa. lxi. 9). That there is corruption and fraud among our people is a fact which, alas! is indisputable. But it is also a fact, for which we cannot be too thankful, that our official classes throughout the Empire are noted for their uprightness, truth, and honour. It is a matter of public notoriety that British Custom houses throughout the world are in the hands of honourable upright officers, whose word may be trusted, and who are, like the judges of the land, uncorrupt. There is no race of people who, left to themselves, are more corrupt and tyrannical than the Hindus of India. Yet, under British teaching and supervision, they have so vastly improved, that corruption among the native public servants of the superior grade, in the judicial department especially, is becoming exceedingly rare. They are sharing with us in the Abrahamic blessing, and the God of truth and justice is giving them, for His people's sake, a portion of the spirit He has bestowed upon His chosen nation.

It is strange, however, that the writer in the *Christian Age* should have alluded to the Israelitish origin of the Anglo-Saxon race in reference to this subject of the purity of the British Bench. It is a sign of a fact which is daily becoming more evident—namely, that knowledge of Our Identity is really spreading, and that larger and larger circles are becoming acquainted with the facts. The evidence is cumulative, and press it in whichever way we please, it will be found to point always in the same direction, and to demonstrate that the British are Israel of the lost "House of Joseph." The latest instance of the fact that our race is distinguished among, and set high above all the other nations, was furnished to us by one of our "blind witnesses" who narrated the events of the late demonstrations at the opening of the Ocean Canal at Kiel. The testimony of Mr. Laird Clowes was quoted by the editor of the *Morning Advertiser* of June 29th last, in the following way:—

"But, after all, as Thucydides said long ago, it is not ships alone, but the men who man them, that constitute a great Power. Mr. Laird Clowes, who has had ample means of comparison, believes that of the men whom he saw at Kiel the Americans, next to our own tars, are the best. Their neatness, self-reliance, and diligence he praises highly. The Italians struck him as being ignorant and superstitious—qualities which might be disastrous in the event of a panic during action. The Russians, though well disciplined, lacked initiative, and the Spaniards were badly officered. It speaks much for the skill of our own seamen that the British was the only contingent which did not require a pilot in threading the mazes of the Baltic shoals and sandbanks. British seamanship has evidently not degenerated from what it was in the olden time, and countless instances have proved that British pluck flourishes in the navy as in the army. Mr. Clowes thinks, however, that we have something to learn from the French in the matter of armoured cruisers. We may feel perfectly certain that these and similar considerations will not be neglected by the incoming Government. National defence is too serious a matter to be trifled with at a time when all the great Powers are armed to the teeth as they have never been armed before. Kiel, it is clear, has taught our officers who were there some useful lessons, besides increasing the good fellowship of nations. Kiel will be uppermost in their minds for some time to come. We all hope that the strategic effects of the new canal will not be demonstrated by actual experience, but it is obvious that its opening has marked a new era in the history of the German navy."

In the face of all these many tokens of superiority which our race exhibits in all directions, by the grace of God, we wonder how the great mass of our countrymen, but especially the clergy, who have the Bible in their hands, and are aware of the current history of their country, can treat our subject with neglect, and even with contempt, seeing how vast are the issues depending upon it. It is a consolation to know that the Lord has our matters in hand, and that they in nowise depend upon the approval or the contempt of our great ones. The British, being Israel, are in enjoyment of the birthright of the latter; and no one can, by neglect or ignorance, interfere with that enjoyment, or prevent their possession of it. To the Lord be all the praise!

## AN AMERICAN VIEW OF BRITISH-ISRAEL.

THE following is a transcript of chap. xxvi. of a work on "The Lost Tribes of Israel; or, Europe and America in History and Prophecy." By C. L. McCartha, A.M., of Alabama State Normal College. The volume can be obtained of the J.B. Lippencott Company, Philadelphia, U.S.A., or from the author. We are unable to agree with the latter, as his views assign the several tribes of Israel to the modern nations of Europe, and so differ entirely from our own, which we believe to be correct. Thus, he believes France to be Reuben; Zebulun, Sweden and Denmark; Issachar, Holland with Belgium; Dan, Spain; Gad, Germany; Joseph, England; Asher, Russia; Napthali, Austria; Judah with Benjamin, the Jews; Simeon and Levy are supposed to be merged with the other tribes. With these ideas we have no sympathy. But the chapter on "Joseph—England" is worth attention:—

"JOSEPH.—ENGLAND.

"'Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

"'The archers have sorely grieved him, and shot at him, and hated him:

"'But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob:

"'Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

"'The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.'—Jacob, Gen. xlix. 22—26.

"'And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

"'And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

"'And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

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"'And for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

"'His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.'—Deut. xxxiii. 13—17.

"Joseph was Jacob's well-beloved son, especially endeared to him by various considerations. He was the son of his true wife, Rachel. Leah, imposed upon him by the duplicity of her designing father, could never be more to him than an object of indifference, and her children, perhaps, were never nearer the father's affection than were those of the concubine maid-servants, Bilhah and Zilpah. Towards these children of a loveless concubinage there was the callous feeling of indifferent parentage. But towards Rachel all the deepest springs of affection were stirred. 'And Jacob served seven years for Rachel; and they seemed unto him but a few days for the love he had to her.' And when disappointed and thwarted in the bright hope which had lightened seven years of labour, he cheerfully undertook and performed seven years more of toil that he might possess her. Their union was no mercenary matter of convenience, no mad rush of base, lustful passion, but marriage, high and pure and holy. But the issue of this marriage was long deferred. Five or six years passed, and no pledge of mutual love deepened the flush on Rachel's cheek or brightened the lustre of her eye. That heaviest and most keenly-felt curse of the womanhood of her day, barrenness, rested on her. And when at the last little Joseph lay pillowed on her arm, the quick, glad thrills of true paternity surged for the first time through Jacob's heart. While he was yet a tender infant, the family set out on the return to the father's home-land, Rachel bearing the promise of further joy. They came to Mahanaim and passed over the brook Peniel; Jacob, after a night of wrestling, had power with God and prevailed, and Jacob, the supplanter, became Israel, the prince. He passed on to Bethel, and with a heart warmed by newly-quickened sensibilities reviewed that strange ladder dream and glimpsed a new and wondrous meaning in it, and then passed to Ephratah, already home, on the old boyhood hills. There his first great grief came on him with crushing force and the light of his life grew dim. There, under an oak, he laid his beloved Rachel away out of his sight. The infant Benjamin stirred his tenderness by his sheer helplessness, but the little Joseph, now two or three years old, became the solace of his bereaved heart. The other older sons went forth to their rude sports and the occupations of their opening manhood, but Joseph grew up by his father's side, his confidant and companion, on whom he leaned more heavily with each declining year. Then came that saddest day of all, when the bloody coat was brought him, and in bitterness of grief he cried, 'Joseph is without doubt rent in pieces.' For fifteen years he nursed his great grief, and then hope revived, and he went down to Egypt and embraced once more the son of his love, caring nothing for the arbiter of the proud realm, but rejoicing to see Joseph again before he died. No wonder, then, that his fond heart laboured under the burden of prophetic vision and poured itself forth in abundance of blessing upon 'the head of him that was separate from his brethren.'

"And Joseph well deserved this wealth of love and blessing. In all the varied scenes of a wonderfully checkered life: as boy by his father's side, as youth subjected to fierce temptation in Potiphar's house, as prisoner unjustly confined in Egyptian dungeon, as second ruler of the imperial land, in all he stands forth a lovely, self-controlled character. Abraham prevaricated, Isaac lied, Jacob defrauded, David murdered, Solomon backslid, Peter denied, Paul persecuted, but no blot rests on the name of Joseph. Moses is as profuse in the number and variety of blessings pronounced on this favoured son as was the fond and doting father. Both assign excellence of position, fruitfulness, enlargement, and dominion, and both attribute these advantages to the direct favour of Jacob's God, and both agree in pronouncing them upon him in virtue of his separation from his brethren. Let it be distinctly understood and constantly kept in mind that these dying utterances were prophetic, not historic; they pointed forward over a long space of time to what *should befall them in the last days.* In the case of none of them, except Judah, Benjamin, and Levi, were any of these descriptions answered or these prophecies fulfilled in their Palestinian history. In all of them, thus far traced, the likeness holds with photographic fidelity; but we will find the features of Joseph clearly limned on the prophetic scroll, startlingly reproduced on the historic canvas. The term 'bough' denotes a living branch of the parental trunk. Though transferred to another land and cut off from all connection with his father's house, Joseph remained a true son of Israel, and by marriage into the noble priestly rank, which was purely Semitic, maintained for his children the purity of his own blood. And England is Teutonic as Joseph was Israelitish. Its isolation was prefigured under the symbol of a *well,* and the combination, 'bough by a well,' denotes connection maintained in separation. The insular position of England, together with its proximity to the neighbouring nations of the same race, secures these conditions. And on no other island of the world, and on no other position than an island, could these conditions have been met. Her geographical position has in all periods of her history been not only an important factor in the great English product, but the very essence of her peculiar vitality. Separation and contiguity have been essentially necessary to make her what she is, and to enable her to fulfil her destiny. This position is no more an accident than this nation is an accident. He who for geologic ages was taxing the resources of Omniscience and Omnipotence to prepare a home for His noble creature, man, prepared it for His work, and assigned to each community its workroom and its destiny. These startling fitnesses which we denominate coincidences are but revelations of the identity of His purpose and the unity of His plan. Not only is 'the undevout astronomer mad,' but the undevout historian and the undevout reader of history as well.

"The family of Joseph was twofold, and his tribal destiny is involved in a co-ordinate duality. The grand peroration of Moses's prophecy is a summary of blessing on 'the ten thousands of Ephraim and the thousands of Manasseh.' When the declining Jacob had these two sons of Joseph brought before him for patriarchal recognition and official adoption into his family, that no imputation of foreign birth might deprive them of an inheritance among their brethren, in his semi-blindness he 'guided his hands wittingly,' and with crossed arms laid the right hand of transmissive superiority upon the head of the younger, and regardless of the anxious father's protest, pronounced upon him the richer blessing and assigned to him superior rank in this superior nation. Julius Cæsar having conquered Gaul, passed over to the island, where he found and partially sub-

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jected an aboriginal Celtic people, who were known at Rome as Britanni. The island itself bore various names at different times and among different nations. To the Phœnicians, who visited it for tin, it was Cassiterides; to the early Roman explorers, who probably sighted its stormy northern sea-walls from afar, it was Ultima Thule; to the later voyagers, as they beheld its white chalk cliffs glittering in the sun, it was Albion; to the Roman conquerors and lords it was Britannia. But on the decline of Roman power these people, whom they had reduced from manly liberty to dependent servitude, were left a helpless prey to their rough, unconquered neighbours of the northern fastnesses. In their distress, having vainly addressed 'the Groans of the Britons' to Rome, they invited over for their protection members of the strong and fearless Germanic tribes. These came as Angles and Saxons, and the former as elder gave a new and permanent name and a fixed position to the floating island, and henceforth it was known at Rome and thence throughout the world as Angle land, or England. But this elder brother, having stamped his name indelibly on the soil, gave place of government and influence to the younger, and called his districts by their names, Essex, Wessex, Sussex,—*i.e.*, East, West, and South Saxony,—acknowledged his superiority of rank, and the compound Anglo-Saxon nation entered on its significant career. And now, in the ideals of that nation, whatever is rugged and imperious is known as British; whatever is civilized and cultivated is English; whatever is world-refining and everywhere characteristic is Anglo-Saxon. At home, Manasseh claims his birthright, at least in name, but abroad they roam the world as brothers,—Anglo-Saxon, Manasseh-Ephraim.

*(To be continued.)*

## GLEANINGS.

By L. P.

In Stanley's life of Dr. Arnold, he says: "The range of classical reading, in itself confined, and with no admixture of other information, had been subject to vehement attacks from the Liberal party, generally on the ground of its alleged narrowness and inutility. . . . But of the classical lessons generally his [Dr. Arnold's] enjoyment was complete. . . . His scholars have long afterwards recalled to their minds the delight with which, when a fine passage occurred in the lesson, he would hang over it, reading it over and over again; the value which he set on both the public and private orations of Demosthenes, and the burst of enthusiasm in which he would sometimes indulge in the midst of them"—with more to the same effect.

How is it that classical education has such a hold over us, in spite of murmurings and opposition from many, especially from those interested in the education of youth, and notwithstanding the plain, sturdy, matter-of-fact utilitarianism of our British nature? Is it so in other European countries—in France, Spain, Germany, &c.—where many deeply learned are to be found? I ask, for I do not know. If it is not so, can it be that we, and not they, have an unknown—at any rate, unacknowledged—tie linking us to classical times and peoples?

Writing in 1834, Dr. Arnold says: "I hear, both from India and the Mediterranean, the most delightful accounts of the zeal and resources of the American missionaries,—that none are doing so much in the cause of Christ as they are. They will take our place in the world, I think not unworthily, though with far less advantages in many respects, than those which we have so fatally wasted. It is a contrast most deeply humiliating to compare what we might have been with what we are, with almost Israel's privileges, and with all Israel's abuse of them."

Dr. Arnold, in 1835, says: "All history, properly so called, belongs to an age of at least partial civilization; and the poetical or mythical traditions which refer to the origin of this civilization cannot be made use of to prove anything till their character has undergone a more complete analysis. I believe, with you, that *savages* could never civilize themselves, but *barbarians* I think might; and there are some races—*e.g.*, the Keltic, the Teutonic, and the Hellenic—that we cannot trace back to a savage state, nor does it appear that they ever were savages. With regard to such races as have been found in a savage state, if it be admitted that all mankind are originally one race, then I should say that they must have degenerated, but if the physiological question be not settled yet, and there is any reason to suppose that the New Hollander and the Greek never had one common ancestor, then you would have the races of mankind divided into those improvable by themselves and those improvable by others; . . . and this would be sufficiently analogous to the course of Providence in other cases, *e.g.*, the communicating all religious knowledge to mankind through the Jewish people [All-Israel], and all intellectual civilization through the Greeks [may we not say the latter people are included in the former, or *vice versa*?], no people having ever yet possessed that activity of mind, and that power of reflection and questioning of things, which are the marks of intellectual advancement, without having derived them mediately or immediately from Greece."

It is curious to note how, in Dr. Arnold's remarks concerning the Jews, at the time when the question of their admission to Parliament was being discussed, he shows plainly he did not in the least distinguish the sons of Judah from those of the other tribes, nor perceive from the promises and prophecies of the Old Testament what a part the latter were destined to play in the world. As we read his observations, I inwardly exclaim, "Ah! had he but known!"

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I extracted the following from the *Christian* of Aug. 15. It struck me as being a curious proof of the difficulty of answering an opponent in an argument about the Jews by a Bible student who does not know, or at any rate does not believe in, Israel's foretold destiny:—

"Seats, please!" shouted the guard. The door of my carriage opened, and in stepped a distinguished-looking man [he proved to be a nobleman who ten years previously had become a Roman Catholic].

After a few moments he suddenly exclaimed, "Shameful!" and then, looking at me, said, "Would you please read the telegrams in that paper from Madrid to Paris?" I did so. "Now," said he, "listen to this," and he read the telegrams from Madrid to London, which gave exactly the opposite intelligence. "Can you explain that?" "No."

"Well, I can. It's the Jews. They are getting more power every day. They control the wires, and send opposite news to London and Paris, so as to affect stocks. They brought about the revolution in Italy, and did a lot of damage there."

"And you think they have Europe by the throat?"

"I do."

"That is very interesting, for their sacred books predict that they will govern all nations."

"Oh, no. They will become Christians."

After that the conversation, I think, branched off.

Aug. 26.

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## THE JEWS OF MALABAR IN SOUTH WEST INDIA.

In the *Indian Church Quarterly Review*, of April, 1895, the second article, by Mr. A. De Costa, has for its subject "The White and Black Jews of Malabar." With the general subject of the article we have no concern. But a statement at the outset of the paper has attracted our attention, and we present our readers with a few thoughts on the subject, offered with much research and ability no doubt, by Mr. De Costa. To begin with. If there are "white," "brown," and "black" Jews in Malabar, as appears to be the case at the present time, we may see from the fact of the difference of colour, how great the effect of climate is on a race which at one time was, we know, uniform in complexion. The point to which we desire to draw attention now is that Mr. De Costa, in sketching out the original history of the Jews who are now a part of the settled population of Malabar, makes the following astonishing remarks, showing that neither he nor the Malabar Jews seem to be very clear as to the distinction between the Israelites of the Assyrian captivity and the Jews of the Babylonian exile. He wrote thus:—

"The belief of the Malabar Jews as to the time and causes of their arrival in India is as follows:—

"When Shalmaneser, King of Assyria, had driven away most of the Jews out of the land of Israel, thirteen years before the destruction of their first Temple built by Solomon, a number of these exiles, consisting of men and women, emigrated in a body to Calicut, and subsequently they went and settled down permanently in Cranganore, when Cheraman Perumal granted to them privileges of nobility and a site for the erection of a Synagogue; and these Jews of Cranganore did not return to Jerusalem when the second Temple was built.

"On the destruction of the second Temple by Titus in A.D. 70, some 7,000 more Jews emigrated to Cranganore, and they were granted by the then Perumal rights and privileges similar to those given to their brethren at Cranganore." (See *Charitra Samptshabhom*, chap. ii., p. 11.)

In the above account it would appear that the *Land of Israel* was occupied by *Jews* when Shalmaneser, King of Assyria, drove away most of the inhabitants thereof. This happened, it was alleged, "thirteen years before the destruction of the Jews' first temple, built by Solomon, was destroyed." The first temple was destroyed by Nebuchadnezzar, B.C. 588, and thirteen years before that date, therefore, was B.C. 601. It is clear the writer was confounding the case of the Israelitish captivity to Assyria, which took place in B.C. 721, with that of the Jews to Babylon, over a century later.

The Malabar Jews were somewhat "mixed" on the subject too, according to Mr. De Costa. We need not wonder much, therefore, that Jews and British Christians of the present time also fall into errors as remarkable, and cannot distinguish between the Scriptural history of the House of Israel and that of the House of Judah. The following, in another portion of Mr. De Costa's treatise, corroborates what we have stated above.

The question was addressed to the Jews, and the reply was theirs:—

"*Question.*—After which destruction is it that the Jews emigrated to India?

"*Answer.*—After the destruction of Jerusalem by Shalmaneser, King of Asore (Assyria), in the Hebrew year 3205 (it being 5653 years, according to the Hebrew reckoning, till A.D. 1893), and brought them to Nahar-gozan (the river of Gozan), and placed them in Halah and Habor (2 Kings xviii. 11.) These particulars may be found treated of in the book entitled *Maggid Hhadashoth*, 'Teller of New Things,' which is taken from the records of the *Meyookasim* or genuine Jews."

## REPORT OF THE BRITISH-ISRAEL ASSOCIATION, VICTORIAN BRANCH, SOUTH YARRA.

A FULL committee meeting was held at No. 1, Garden-street, South Yarra, Victoria, Australia, with the object of receiving a report and balance-sheet, as it stands, in connection with the British-Israel Association, and purporting to be an annual report. The balance-sheet represented a balance in hand of £2 0s. 7d., and liabilities of 10s. After giving away a quantity of literature, the assets, consisting of books, cash, and sundries, amounted to £11 6s. 4d. The members present were unanimous in adopting the report, &c., with a large amount of pleasure and thankfulness, inasmuch that the financial affairs of the association showed a balance on the right side of the ledger. Latterly there has been an increasing demand for the BANNER OF ISRAEL and other works published in England, and imported by this society. An ardent desire is expressed by our people that more subscribers will come forward with the object of procuring such works as referred to above. It has been decided to write for a supply of the books, "New Songs and Hymns," by J. G. Taylor, and if possible to procure one or two copies of the Music Book containing tunes prepared for the songs alluded to. It is worth noting that Mrs. Oatley, a lady enthusiastic in our cause, has delivered stirring addresses, and well-read pieces from our popular writers. Invitations had been received, proposing that assistance should be rendered in holding cottage meetings at South Melbourne, and also at Kew. It is now understood that our light is producing illuminated results, and as we are not inclined to put our candle under a bushel we expect to be able at some future time to give an account of satisfactory advance in the dissemination of our principles.

Mr. Stock, by the outgoing mail, is writing for the song-books, "The Latter Days of the Great Pyramid," by F. E. H., "Predestination," by A. K. Robinson, "Harmony of Prophecy," "New Testament Truths," "Israel in the New Testament"; he has on hand for sale "Thesis," by Dr. Hanan, D.D., "Talk for the Times," "British-Israel Truth," pamphlets, leaflets, &c.

HENRY STEPHENS, *President.*
ROBERT ROBINSON, *Secretary.*

South Yarra, Victoria, 19th August, 1895.

Since writing the above, the report and balance was explained at a meeting of members, and an announcement made of a fatal accident in a mining shaft by which Mr. W. J. Baldry lost his life, leaving a wife and large family disconsolate from this sad bereavement. Our friends knew him as a stirling worker in our cause, and one whose addresses always received marked and earnest attention. A letter of condolence is to be forwarded to his widow.

Our first cottage meeting was held on Friday evening, 9th August, at the residence of Mr. Edmonds, 6, Post Office-place, South Melbourne, on which occasion a deputation from the South Yarra Association was present. Mr. Stephens, the president, occupied the chair. Stirring addresses were delivered by Mrs. Oatley, who also read with effect the article

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published in the BANNER, "Literal *versus* Spiritual," as previously delivered by the Rev. J. C. Ryle, Lord Bishop of Liverpool. After which, addresses were delivered by Messrs. R. Robinson, secretary, Stock, librarian, and the president. Questions were asked and answered satisfactorily to the questioners. The meeting was closed with singing, prayer being offered to the Lord God of Israel by Mr. Edmonds.

It has been arranged to hold a second meeting on Friday, 6th September next. JOSEPH STOCK, *Librarian.*

## ANGLO-ISRAEL 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).

OBJECT:—To assist in making known, by special means, the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 100 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid, as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South Africa, &c.

ONE HUNDRED AND FORTY-SECOND MONTHLY REPORT.

THE following subscriptions and donations, received from Aug. 17th to Sept 14th, are very gratefully acknowledged:—

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Total, £8 3s. 10d.

M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, Sept. 14th, 1895.

## SOWING THE SEED.

The last four weeks have witnessed another steady flow, throughout, and beyond our Empire, of publications bearing news of the British people's Identity with Israel of the Ten Tribes. One hundred and ten small packets of literature and seven large having been despatched, the 200 copies of the *Covenant People* for September being included.

Of the BANNER OF ISRAEL, 259 copies have been sent out *weekly*, with the necessary exception of those that go by fortnightly mail to the West Indies.

The following is the list of places where our Seed-packets are to be deposited, and where, as usual, we may be confident they will receive a warm welcome:—

ENGLAND:—Aldershot, Alvaston, Andover, Attercliffe, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birstall, Bishopstrow, Bournemouth, Bow, E., Bradford, Brighton, Canterbury, Carlisle, Catford, Chatham, Cheetham, Cheltenham, Chelmsford, Chelsea, Chester, Chingford, Chippenham, Cowes, Crewe, Derby, Devonport, Dover, Eastbourne, East Grinstead, East Twickenham, Exmouth, Faversham, Fulham, Hampton Hill, Harpurhey, Heaton-Chapel, Highgate, Horsforth, Hull, Kingsbridge, Kirton-Lindsay, Lee, S.E., Leicester, Lewisham, Leytonstone, Liskeard, Liverpool, London, Ludlow, Newcastle-on-Tyne, Norwood, Perranarworthal, Plympton, Portsmouth, Poole, Quernerford, Richmond, St. Just, Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Teddington, Tulse Hill, S.W., Tunbridge Wells, Uxbridge, Wandsworth, Walthamstow, Wellingborough, Willesden Green, Wimbledon, Woking, Woodbridge, Woolwich. WALES: Maesteg. SCOTLAND: Burnbank, Cockburnspath, Dundee, Edinburgh, Hamilton, Leith, Northroe, Stirling. IRELAND: Dublin, Fermoy. FRANCE: Paris. SWITZERLAND: Darligen. MALTA. MAURITIUS. AFRICA: Hanover Road, Ograbeis, Port Nolloth, Wynberg, Vryburgh. INDIA: Bangalore, Bolarum, Poona, Secunderabad. BURMAH: Pegu, Rangoon. CEYLON: Baddegama, Colombo, Kandy. AUSTRALASIA: (N.S.W.) Narrandea, South Kurrajong; (QUEENSLAND) Brisbane; (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Gisborne, Kirikiriroa, Mackay Street, Purekiriki, Taranaki, Te-Aroha. HAWAIIAN ISLANDS: Honolulu. WEST INDIES. B. GUIANA: George Town. BARBADOES. JAMAICA. NEVIS. UNITED STATES: Albion, Anacostia, Charleston, Detroit, Philadelphia. CANADA: Toronto, Port Arthur. NOVA SCOTIA: Halifax, Yarmouth.

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

4, Westgate-road, Westgate-on-Sea, September 14th, 1895.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, 4, Westgate-road, Westgate-on-Sea; and by the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, the London and County Banking Company, Margate.

## ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is 1,548.

The Secretary would be pleased to receive the names of any Identity believers who are searching the Bible, and are willing to join us in prayer to God.

A donation of 2s. 6d. was kindly sent by Miss K., Wandsworth.

Errata (issue of September 4), a donation of 1s. was sent by Mr. T. R., Hull, not 10s.

Subject for special prayer on last Sunday in October: "For God's help and blessing on all lectures and meetings to further the spread of the knowledge of Israel during the coming winter."

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 six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 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. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

# Correspondence.

## MR. MARCHANT AT EASTBOURNE.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—In my last to you on this subject I proposed to keep your readers informed of the progress of Mr. Marchant's campaign here, so proceed to give you an outline of our second day's proceedings on the beach.

At 3.30 punctually, on Friday last (September 6th), we found our lecturer on the sea front distributing literature, and announcing his lecture that afternoon. Profiting by experience we counselled that the lecture should be postponed somewhat; the consequence being that, although we had had a good audience on the former occasion, we had a better one on this, as in point of numbers at no period was it less than sixty.

Several clergymen were among the listeners, and they stayed throughout, though not venturing to respond in any way or to make a remark. Several BANNER readers were present. One lady advanced in life told my wife she used to hold a reading class for the propagation of our truths, but through years had been compelled to relinquish it, though she had personally lost none of her interest in the subject. Another listener to whom I spoke said he had taken in the BANNER for years, but his love had grown cold through his not being able to find anything new in that journal. I could

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only remember the "Old, old story," and wonder if his love had grown cold towards Christ because he could find nothing new in the sacred writings about Him and His doings while on earth. A bright side was that shewn by a remark: "What a wonderful subject! what a memory the speaker has! I could listen to him for hours."

Towards the close of the lecture, Mr. Marchant announced the time and place of the evening meeting. Great was the demand made for copies of the BANNER, leaflets, &c., and as these were taken, the recipients said, "I shall be sure to find him out on the beach to-night."

At 7 o'clock we were again *en route* to the Royal Parade, where we found several of our friends and BANNER readers. Just, however, as an audience was forming up the sky became overcast, and a heavy shower dispersed us all; some thinking that the lecturer would be dispirited and go home. They little knew the veteran of whom they were speaking. No sooner had the rain passed than he emerged from a sheltering bathing machine, nothing daunted, but in fact strengthened and refreshed. His voice always powerful, on this occasion, reached many of the neighbouring boarding houses, where the guests were sitting over their dessert, and many of these came out, some with hats and others minus head-gear, anxious to learn what was going on. Some men said, "Oh, it is only an Atheist," but afterwards added, "This is all right, it is very good." Two clergymen sat to listen on a seat. One remarked to the other, "This subject is very interesting as one gets more into it. I shall certainly come to next Friday's lecture."

Several men heard the lecture, which lasted two hours, without, for a long time, making any remark, but then came up to me, and said in a whisper, "But what good is it, as he says it does not effect salvation?" I was indeed glad to find I was provided with some of the *Cui bono?* papers. These were gratefully accepted as the listeners returned to their places in the crowd, which at times numbered at least 100. A more successful meeting I have rarely been present at. One young man was especially interested in the speaker's allusions to the "wild olive tree." He told us afterwards he was making a study of "Romans," and that what had been said would most likely make many passages plain to him. Another gentleman told me he had purposely attended that evening to hear about a subject on which his partner was always conversing, but of which he knew very little. He asked to be furnished with copies of any leaflets we could spare, and our interview ended by his buying a "Handbook," and stating that he should attend the two next lectures on the following Friday.

The policeman on the beach (himself a British Israelite) had to twice warn us that time was up before the address was concluded.

An enquirer asked, "If *we* are Israel, where are the so-called Gentiles?" a query that was very well answered by Mr. Marchant pointing out the millions of peoples afar off who were not, and never could be, of the House of Israel, unless by adoption through God's Word.

As in the afternoon so in the evening, the literature was specially enquired for, and all the supplies taken with us, as well as our supply of "Handbooks" (the last named being sold, not given away), quickly vanished.

There were some other matters to which I wished to refer but space tells me I must conclude, so with kind regards remain,

Sincerely yours,

JOHN R. REEP.

Bay View, Lewes-road, Eastbourne,
Sept. 7, 1895.

## A PATRIOT'S RHYME, NEARLY SIXTY YEARS AGO.

ALL things caught in the net, have their value to the Anglo-Israelite. Illustrations of the truth which he advocates turn up unexpectedly sometimes, but are none the less pointed for all that. Some such estimate may be attached to the subjoined lines of the song, or poem, or whatever it may be called, written some fifty-eight years, or so, ago. We can excuse the poet's halting rhymes, and his refrain; for we are certain that had he lived till now he would have acknowledged that we have again "seen the like" of those he enumerated as belonging to his own day. There is a sentiment of patriotism running through the song which inclines us to overlook all faults that may be pointed out by keen criticism; while we may give it as our opinion that we shall ever see in our history the fit man raised up by God to do His own particular work, whether of statesmanship, national defence, or sovereign ruler; of which last we still have the most excellent example in our noble, and deservedly honoured Queen.

### WE SHALL NEVER SEE HER LIKE AGAIN.

The following song was composed by the late Mr. Benjamin Oldfield, who formerly kept the White Bear Hotel, Manchester, on the accession of Her Most Gracious Majesty to the British Throne:—

"Old England is the land we love,
None with it can compare
For heroes brave and statesmen wise,
For commerce and the fair.
'Tis Britain's pride no land beside
Such influence does maintain;
Go where you will, Old England still
We shall never see her like again.

What nation ever yet produced
A statesman half so fit
To guide the helm, 'midst storms of state,
As great immortal Pitt?
When dangers rose, 'midst threatening foes
Pitt undaunted did remain—
Firm to the end, Britain's best friend—
We shall never see his like again.

For ages past our admirals brave
Pre-eminent have stood,
And spite of all the world, have kept
The mastery of the flood.
Howe, Duncan, and Hood, with brave Collingwood,
Long triumphed o'er the main,
But Nelson's fame stands matchless in fame—
We shall never see his like again.

Brave heroes in the field we've had—
Remember Marlborough's name,
With Abercromby, Wolffe, and Moore,
Who died to live in fame.
We've heroes still—Combermere and Hill,
With Wellington do remain;
Famed Waterloo laurelled his brow,
We shall never see his like again.

Great George the Third, whose glorious reign
Each Briton still reveres,
Unequalled as a monarch reigned
Through long, eventful years.
But now he's dead—we've Victoria in his stead,
God grant her long to reign;
May heaven still shield her from all ill,
We shall never see her like again."

## "THE *ROCK* ON OUR IDENTITY."

THE attention of the editor of the *Rock* might be called to a work lately published, "The Holy Land and the Bible," by Rev. Cunningham Geikie, D.D., a special edition of which has just been brought out by the *Christian World*, as a specimen where the distinction between the Ten Tribes and the Jews is not consistently carried out, but where one has a right to expect such (simple) correct exegesis. On page 712, the mistake is shown in full in a sentence that runs thus: "Not that the Samaritans are pure Jews; they are descended from Jews of the Ten Tribes who escaped," &c. R. E. C.

WORTHING.—Mr. Marchant will lecture near the band stand on Wednesday, October 2nd, at 7 p.m., if fine. Believers, come, and make an audience for the work's sake.

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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 NAVAL QUESTION.

THE opinion of the *Daily Telegraph* on the naval question as it affects the British Empire is this:—"We must be, we ought to be, we may be, and we will be, so strong on the ocean that no enemy, or double junction with enemies, nor even any triple or quadruple combination of enemies, shall be able to keep the sea against the British flag, or to emerge from their ports to ravage our maritime commerce, or to land troops on our coasts. This is not an arrogant or fanciful ideal; it is a common-sense and practical view of the situation for England; the one best guarantee of peace, the only wise and secure insurance of our vast wealth and trade." This is indeed the only wise and practical view of our country's condition.

Our life as a nation depends on our being able to command the sea, by such a powerful navy as will make it impossible for any two powerful maritime states to combine to take our naval supremacy from us. Our riches and our ocean trade are so enormous, our many colonies and foreign possessions so many, and so wealthy, that unless we are able to defend them and powerful enough to repel the attacks of our many enemies abroad, who desire to rob us, we shall certainly succumb to our foes, and lose our national supremacy at sea. This is not a question of jingoism or of national conceit and presumption. We have been too successful in the past, and too prosperous in the present time, to fail to make our resolute and envious opponents determined to destroy our defence and to take our wealth, with "the power to get it," from us. Such is the worldly aspect of this question. But as God acts by means, and He is resolved that we shall be "the head and not the tail," also "set high above all the nations of the earth," because we are His servants the House of Joseph, we may rest assured that by the means He suggests, and which are humanly speaking the only ones to take to work out His designs, our safety in the coming times of peril will be assured, and our naval supremacy as the cause of it, be granted to us because we are His people Israel.

In regard to the possibilities of the case, we can all see, if we give the matter thought, that it is only a question of money and means. We do not grudge the insurance we pay in respect to our houses and property. Why should we do so in regard to our national assets, and the income we derive from our wealth and commerce? Given a sea-borne trade of the value of 2,000 millions sterling a year, the insurance to be paid to safeguard it ought to be deemed a trifle even if it reached 50 millions a year for a few years in succession. The money is forthcoming to build the ships, the men can be found to man them, and there is an unlimited number of men-of-war to be had if we are ready to pay for them. The nation no doubt has been, and is still, alarmed at the condition of things in respect to our navy; but we may be sure that as the time approaches for the continental "war-woe" to break out, our rulers, taught of God, will make all needful preparation by increasing our navy, and by perfecting the defences of our colonies, of our home island, and of our other possessions.

The knowledge of Our Identity with Israel makes all the difference in our position and feelings in the times in which we are living. As a Gentile non-Israelite nation we have nothing to hope for and nothing to console us as to the future. As God's people Israel of the House of Joseph, we have absolutely nothing to fear, and may contemplate our nation's future with satisfaction and composure. The Scriptures are full of the comfort we want. We have only to refer to them to know this. The following passages in the Old and New Testaments plainly indicate how different the position of Israel will be from that of the other nations in the time of the coming troubles. In Luke xxi. 25, R.V., *et seq.*, for instance, our Lord said that the times shall come when there shall be upon earth "distress of nations" in perplexity for the roaring of the sea and the billows, men fainting for fear, and for expectation of the things which are coming on the world, for the powers of heaven shall be shaken. "But when these things come to pass," He said,

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"look up, and lift up your heads, because your redemption draweth nigh."

In Isa. xxvi. 20, 21, R.V., we have the prophetic attitude of Israel described in the time when the Lord's indignation will be shown forth in respect to the provocations of "the inhabitants of the earth." At that time Israel, God's people, are directed to come and enter into her chambers, and shut her doors about her, and hide herself for a little moment till 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." To the same effect is Zeph. iii. 8—10, R.V., where the Lord's anger against "the nations" is contrasted with His mercy and love towards Israel, His chosen, who minister to Him and do His will. The Scriptures are full of these contrasts, all in favour of the people of God, and as the British are proved to be they, we may take the consolation to our hearts, and while we use the means, such as the increase and strengthening of the navy indicate, we may humbly trust the Lord our God to guide us in the way and bring us safely to the end of our troubles as a nation, to the praise of His faithfulness and grace.

## "EVER LEARNING, BUT NEVER ABLE," &c.

By H. A. Marchant.

In the August and September numbers of *The King's Own* there are two articles by the Rev. John Wilkinson, entitled, "The Israel of God." In reading the first of these articles, I thought, Surely the Rev. John Wilkinson is learning some important truths which we British-Israelites have been trying to teach for many years past. He begins well, and shows that "the term Israel is never applied in Old or New Testament to any Gentiles, saved or unsaved." He also acknowledges that all Israelites are not Jews, and one begins to hope for the best, especially when they find that the rev. gentleman makes copious extracts from Bishop Ryle's scathing denunciation of allegorizing and spiritualizing, and quotes copiously from Dr. McCaul, who splendidly demolished "spiritual Israel" in his tract on "New Testament Evidence to Prove that the Jews are to be Restored to the Land of Israel." The quotations from these works are very valuable, and Mr. Wilkinson is very anxious to impress upon his readers that God means Israel to receive the blessings which He promised to their fathers. But when one comes to the second part, they see that the rev. gentleman has made a most wonderful discovery. We are often told there is neither Jew nor Greek, and I have heard of an Irishman who went up to a man and said, "Well! Mike—why I thought you were your brother, but after all I see your neither one nor the other!" and Mr. Wilkinson has actually made the discovery that Abraham was neither a Jew nor a Gentile before he was circumcised. He says: "The very reason why a Gentile believer is a child of Abraham by faith is the very reason why he is not a spiritual Israelite. Why is Abraham the father of all believers—even of those who are of Gentile origin? Simply because, being linked to Christ by faith, the Gentile is linked to Abraham by a covenant of faith made with him when uncircumcised, *i.e.*, when he was as much a Gentile as a Jew, or more indeed, strictly speaking, when he was neither one nor the other."

"Abraham became the father of the Jewish nation in the covenant of circumcision. . . . A spiritual child of Abraham is therefore, indifferently, a converted Jew, or a converted Gentile; whilst a spiritual Israelite is exclusively a converted Jew. A spiritual Israelite can be made out of a natural Israelite, just as a cooked potato, carrot, or turnip can only be got respectively out of a raw one."

Verily, it is hard for those who have overlaid the Word of God with their traditions to embrace even the truth without mangling it, which was evidently the reason why our Saviour found it best that the new wine should be put into new bottles, and we, who seek to teach the glorious truths connected with British-Israelism, have discovered, over and over again, how hard it is to remove the effect of bad teaching, which closes the eyes and dwarfs the intelligence of some of the most acceptable teachers of religious thought.

## AN AMERICAN VIEW OF BRITISH-ISRAEL.

### PART II.

(*Concluded from page* 415.)

"'Whose branches run over the wall.' While the ocean roars around, protecting the narrow limits of the British Isles, it has not proved a barrier to the wide expansion of Anglo-Saxon influence. This has been and is the great colonizing nation of the world. The branches of this bough have run to every part of the earth. Colombia, Manitoba, Canada, Nova Scotia, Newfoundland, Labrador, in North America; Honduras, Balize, Jamaica, and the Bahamas, of Central America; Guiana, of South America; Hindostan, Burmah, and the Straits, in Asia; Australia, Tasmania, and New Zealand, with various stations and lesser colonies, in the Pacific; these are some of the branches which have run over the wall. It has long been England's boast that the 'sun never sets upon her possessions.' Besides these, which belong to her domain, she has powerfully stamped these United States with her impress, and all North America bears upon its civilization her sign-manual.

"The language of this nation is rapidly becoming the language of civilization. Based broadly on the terse, monosyllabic Anglo-Saxon, whose purity is well-nigh preserved in the translation of the Bible, it has laid under contribution every classic and plastic tongue of ancient and modern times, taking from each, borrowing from none, Anglicising all. By means of this strong, fluent, flexible tongue, her poets sing in noblest strains, her orators declaim with cogent power, her scientists investigate with searching force, her *literati* strike the world of mind with resistless might, her preachers tell the story of the cross with winning and soul-saving effect. It is the language of the home, the shop, the mart, the school, the bench, the stump, the church. Her tourist sons of leisure, her travelling daughters of pleasure, her mariners as they traverse the ocean and touch at a thousand ports, her colonists of push and pluck, carry this language wherever they go, and plant it wherever they find a home.

"'Blessed of the Lord be His land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.' England lies between the parallels of 50 deg. and 58 deg. north latitude. Elsewhere between the same lines lie Labrador with its bleak, inhospitable shores, the Hudson Bay region, uninhabitable save by the few roaming savages that hunt and trap in its wilds, and Siberia with its desolate tundras whose frozen depth of soil is never thawed by the summer sun; whereas, England enjoys a climate equable, mild, salubrious. Off the coast of Africa sets westward the great Atlantic current warmed for three thousand miles of

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flow by the vertical rays of the tropical sun. Cape St. Roque by its projection deflects it northward, and the sloping shores of Guiana and Venezuela conduct it straight into the great Western Mediterranean Sea. There, whirled about as in a seething cauldron, it finds its egress through the Florida Strait, and, obedient to the momentum it has acquired, flows that great ocean river known as the Gulf Stream, whose channel banks and bed are water of the sea. Off Newfoundland it passes the polar current from the north, by whose chill and icy breath all seed and germ of pestilential poison gathered from Florida's reedy brakes and Cuba's fever-haunted bays are rendered powerless and inert. On England's coast it breaks, and, circling round the heaven-blessed isle, sends balmy breezes inland and rolls its vapour-laden breath over field and meadow, watering its growing crops and refreshing its grand old baronial forests with abundant dew by night beneath the brightly-shining moon. And so the land is blessed with 'the precious fruits brought forth by the sun and the precious things put forth by the moon, for the dew, and the precious things of' the upper air.

"Not only does the deep which coucheth beneath bear England's proud navy and goodly array of merchantmen upon its bosom, carrying her wares to every land abroad, and bearing home her needs from every clime, but it carries her rich supplies freighted on its eddying wave and whirling current. She is at the same time mistress and debtor of the sea. What narrower sweep than prophetic vision could compass all this vast machinery of the restless deep and point with steady finger to the island spot on which its benefactions would be most richly poured?

"'And for the chief things of the ancient mountains, and for the precious things of the lasting hills.' The tin mines of England have been known and worked from very early times, and long before the introduction of its present Teutonic inhabitants it was highly valued on this account. This metal, on account of its lustre and comparative non-corrosiveness, was in great demand for mirrors when these were all made of metal. Gold and silver were used for this purpose by the rich of Tyre, Carthage, and Rome; but the amount of time and labour necessary to keep them polished, added to their cost, placed them out of reach of the middle and poorer classes. The art of silvering glass for this purpose had not yet been discovered, and so tin was in great demand and precious. These mines are still worked.

"The coal-fields of England cover or rather underlie twenty-five thousand square miles of her territory. From this was mined in 1882 one hundred and fifty-eight million tons of coal, much of which was used in smelting the eight million tons of iron taken from her mines. When we remember that this production has been going on for ages in increasing ratio for generations past, we see how richly blessed is Joseph in 'the chief things of the ancient mountains.'

"'And for the precious things of the earth and the fulness thereof.' The soil of England under a succession of hereditary generations has been under continuous cultivation for more than a thousand years. Although possessing no great alluvial plain like those of the Nile, the Rhine, or the Danube, still this soil contiues to feed its thirty-six millions of people with every variety of wholesome food. This good land grows brown every year under the maturing harvest of one hundred and five million bushels of wheat. Besides all this, much of this country is covered with manorial parks and historic forests which are the admiration of the world.

"'His glory is like the firstling of his bullock.' The English take especial pains in the rearing of cattle; not, like the Spaniards, for their fierceness, but for their size, weight, and flesh; not bulls of Bashan, wild, active, untamable, but bullocks of the meadow and the stall, whose flesh is toothsome and nutritious: Devon, Durham, Hereford. The fat-cattle shows of England are among the festal institutions of the land, and, wherever he goes, the beef-fed Englishman is known as 'John Bull.'

"'His horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth.' The unicorn is a myth of the fabulous age, but a myth with a meaning. The horn is the symbol of aggressive power, and the concentration of this power in a single frontal protuberance indicates irresistible effectiveness. It is remarkable that, of all the nations of the world, England should be the only one which has mounted this device upon its heraldic crest. The lion is found elsewhere engraved couchant, rampant; the eagle spreads or folds its wings above other standards; the serpent coils or rears its crest; the cross or crescent is upreared, but the unicorn holds place on England's crest alone, and with the horn of power he has pushed the people to the ends of the earth.

"The great conflict of religious liberty has been fought out victoriously on English soil. In the year 1500 the grasping temporal power of pontifical Rome held England in fiefdom and its king in vassalage. Soon there came to the throne that arbitrary, haughty monster of iniquity, Henry VIII., whose very waywardness and selfish lust, conjoined to native strength of purpose, constituted him a fit instrument for the work of the hour. Prompted by his own selfishness, he antagonized and set at defiance that despotic power which was holding nearly all Europe in thraldom. The contest was bitter and protracted, and England was fearfully afflicted. During the reigns of Henry, Edward, Mary, and Elizabeth, extending over nearly a hundred years, the country was distracted by religious factions, and many received the martyr's fire-crown. At length Protestantism was established, but it was Protestantism bigoted, oppressive, intolerant. Fifty years more, and out of the chaos and confusion were evolved Christian toleration and a good degree of religious liberty. Joseph was indeed sorely wounded of the archers, but his bow abode in strength because his arms were made strong by the mighty God of Jacob. From this nation has originated every organized movement of modern times for the propagation and diffusion of the saving Gospel. She has given us that translation from the Hebrew and Greek of the Sacred Scriptures which in its intelligible clearness and beautiful simplicity has brightened thousands of homes and blessed millions of souls. The Bible Society, for the distribution of the Word of Life, was born in England, and has been most fostered and extended by her sons at home and abroad. With her originated the movement by which the shackles of slavery have been broken from the limbs of men all round the world. There arose the Tract Society, by means of which uncounted myriads of leaves plucked from the tree of life have been scattered thick as the autumn foliage of Vallambrosa to catch the eye and reach the heart of miner at his dinner-pail, ostler in his stable, stoker begrimed with his calling, laundress at her mangle, coachman on his box, idler in his leisure; carrying God and life and conscience home to the hearts of the burdened, the dissolute, the wretched, and ruined.

"In England the great missionary movement was started which has engirdled and is rapidly embracing the world. With the extension of her colonies and the progressive triumph of her arms she has carried abroad the light of

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Bible truth. She gave her erring, crime-stained sons a home in the Southern zone, and their children worship the God of their fathers on the Australian plains. Her consecrated heroes of the cross have stood in the shade of the banyan, in the shadow of the palm, among the swarthy, and squalid, and naked savages and barbarians of all climes, and broken to them the bread of life. One of England's dying martyrs, mounting the heaven-bound fire-chariot, comforted another by his side with the prophetic utterance, 'Courage, my brother; we shall this day kindle a fire which the blood of all England shall not extinguish.' And that fire has caught as in stubble, and by English tongue, and heart, and means has spread among the nations. 'The good-will of him that dwelt in the bush' has been strikingly manifested to the posterity of Joseph. This expression in the mouth of Moses was pregnant with significance. To him, forty years before, God had appeared in the burning bush, under the new name, '*I am that I am*,' and under a new aspect, investing His servant with an apostolic commission. Never before had man been sent to bear a message from God to his fellow-man. It was the presentation of a new phase of the great providential plan. The order was to carry message of command, denunciation, and assurance; to Pharaoh, ruler and despot on the throne, command, 'Let My people go, that they may serve Me'; to the defiant, heart-hardened, and rebellious, denunciation; to His people, oppressed, down-trodden, and despised, assurance, 'I have surely visited you.' By all the means of her varied industries, by all the triumphs of her arms, by all the out-spread wings of her world-wide commerce, by all the institutions of her land, England has been receiving and transmitting the impelling command, and succeeding under the guidance of 'Him that dwelt in the bush.' Milton, Cowper, Young, among her poets; Shakespeare, Johnson, Goldsmith, among her painters of humanity; Doddridge, Wesley, Watts, among her hymnists; Wilberforce, Richmond, Howard, among her active philanthropists; Ridley, Latimer, More, among her martyrs; Baxter, Bunyan, Whitfield, among her heralds; these along their respective lines of thought, and speech, and work have led armies of co-labourers for the uplifting of man and the glory of the great I AM.

"England has made mistakes, but she has outlived them and prospers; she has committed errors, but even these have been overruled for good; great and vital questions confront and perplex her, but the 'good-will' will help her to a safe and profitable solution. She will still produce, not for herself alone, but for the world, her Farrars, and Stanleys, and Drummonds, and Argyles, and Gladstones, her champions of the truth, firm, strong, unyielding. The mighty God of Jacob is the God of the well-beloved Joseph, and the blessing shall prevail even to the utmost bound of the everlasting hills."

## THE RECENT ADVANCE OF THE INDIAN FRONTIER.

THE Chitral campaign, of course, gave the Indian Government an increase of territory, and an advanced frontier. That Government approved of the retention of Chitral, and of the road to it; but the late British Government, as we all know, disapproved of that step, and ordered the retreat of the forces, with the abandonment of the new territory. The Government of Lord Salisbury, on the other hand, saw reason to approve of the decision of the Indian Government, backed as it was by Lord Roberts, and many other specialists now on the spot. Orders were, therefore, given for the retention of the borderland, with the road to it from the British territories; and thus the matter was finally disposed of in a manner which we believe to have been the best and wisest possible under the circumstances. But we have not done with the affair yet. Men, irresponsible for the government and protection of the country, are still declaring that the movement was a calamitous one, and the retention of the district a grave mistake. A Colonel Hanna has issued a tract on "India's Scientific Frontier," which criticises the decision just carried out in trenchant language, and condemns it utterly. He writes regarding it as follows:—

"In our efforts after a scientific frontier we have occupied new territories 'containing 76,500 square miles, inhabited by tribes whose fighting strength is estimated by Lord Roberts to be little short of a quarter of a million of men'; and we are holding them by a strength which at present falls short of 30,000, and is largely made up of untrustworthy material. 'Our new territories are barren of resources, inhabited by races whom it is not in our power to conciliate, approached by roads and railways on which no certain reliance can be placed, and garrisoned by troops whom it is in part unwise to trust, and in part unwise to employ, supplemented by levies which are dangerous in exact proportion to their numbers and efficiency.' This is how the dream of a scientific frontier has been thus far realised. The consequence is, in Colonel Hanna's opinion, that, while a heavy financial burden is thrown upon India, we have laid ourselves open to the one danger which really menances us from the side of Russia. Russia cannot invade India, but Russian emissaries may at any time, when it suits her policy, set our whole scientific frontier in flames of insurrection, and inflict on us a blow which would do our Eastern Empire incalculable damage. The frontier is, according to Colonel Hanna, as unscientific as a frontier could be, and he sees no possibility of keeping to its present limits. The forward policy is bound to take us further forward, and to bring grave troubles upon us in the future."

The best answer to the doleful anticipations of Colonel Hanna is furnished by the *Scotsman* of September 2nd, which noticed his pamphlet. It answered his arguments thus:—

"It may be remarked that the massive strength of the arguments against a forward policy is the greatest evidence of the irresistible force of the tendencies that drive us forward. It seems to be our inevitable destiny to advance. Sometimes we are driven back, even occasionally with shame and disaster, but after a time we come again, and go a little further forward than before. We make mistakes; we do things we ought not to do; we sin and repent, and sin again; we suffer and sorrow, and go forward again; we demolish logic, and achieve the impossible; and thus the Empire grows, and somehow on the whole both we and the world are the better for its growth. If the force of argument could have kept us at the Indus we should never have gone beyond it; but it seems that no argument can make us sit still when there are adventure and danger and difficulty and acquisition ahead, even though it seems to be demonstrable that the acquisition will not pay. So it happens that after Colonel Hanna has convinced the reason, the counter-conviction springs up again that his argument is of no avail. He might as well address himself to the Atlantic."

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The *Scotsman* can see that Colonel Hanna is wrong, but does not appear to have the least notion why. It assigns as a reason why he is talking to the winds that it is our fate to advance everywhere, and though it is very foolish to do so, somehow, we do go on; the Empire advances, and yet every one is the better for it. The fact is, that the reasons for the success which grieves Colonel Hanna so much, are hidden from his eyes, as well as from those of the *Scotsman*. The British are Israel, having certain promises from God regarding the heirship of the world, and they are, under a necessity, to advance, to conquer the world, and finally to bless and benefit it. God has promised to Israel, and, therefore, to the British people, that their function will be the preparation of the kingdom of the Lord of Hosts, even of the Lord Jesus Christ, and to that end "the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; His kingdom shall be an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27, R.V.). With reason or without it, with prudence or without it, therefore, we see the "kingdom" of this God-favoured people growing incessantly. Whether they wish it or not; whether men may think it madness or not, all events, all policies, all governments, are conducing to the rapid advance of the Empire, and nothing can stay or retard it. Hence, India has rapidly become British throughout its length and breadth, and whatever may have been the policy of its various Governments and Viceroys, the end has been the same. Each and all have added immensely to the Indian Empire, and it grows still, without ceasing! Africa has grown also, by leaps and bounds; and the continental nations are somewhat alarmed because they believe we have designs on the Soudan, and that will end in our appropriation of Syria and Arabia—both Bible lands by the way. The *Morning Post* Paris correspondent, on August 23rd last, forwarded the following to the paper of the 24th, and his remarks illustrate what we have stated rather well. He wrote thus, quoting an Egyptian publication:—

"Under the title of 'Le Péril Anglo-Egyptien,' M. Moustafa Kamel, an Egyptian publicist, has issued a brochure in which he states the case for the evacuation of Egypt by the British from the purely Egyptian and Mohammedan point of view. His views are worth quoting, not so much on account of their novelty or intrinsic value, but from the probability of their forming the basis of future attacks against the British occupation in the French Press. Like a good Mohammedan, M. Moustafa Kamel is, above all things, anxious that the integrity of 'that admirable Ottoman Empire' should be maintained. He contends that if once England becomes absolute mistress of the Valley of the Nile, she becomes *ipso facto* the veritable sovereign of Africa, and will reign both over Syria and Jerusalem. Moreover, by possession of the ports of Suez, Suakin, and El Kosseir, she will also become uncontested mistress of the Red Sea, thus constituting a perpetual menace for the defenceless port of Jeddah, whence she could bombard Mecca. But it is above all upon the Soudan that England has cast covetous eyes, and one of her principal reasons for occupying Egypt is to secure a commercial monopoly in the Valley of the Nile. The Nile, being the best means of communication with the richest countries of Africa, ought to remain neutral. On the other hand, if Jeddah and Mecca come under British influence Constantinople will cease to be the capital of the Ottoman Empire, an event thought to be impossible so long as the Red Sea was looked upon as an Ottoman lake. If the loss of Jerusalem roused the Mohammedan world, what would happen if Mecca were lost? There are 300,000,000 Mohammedans in the world who have to be counted with. The possession of Egypt, with Cyprus, is calculated to render British influence in the Mediterranean insupportable to Turkey and Russia, and would constitute a *casus belli* which Turkey could never accept without response. From the point of view of Asia the occupation of Egypt places in the hands of the British the two most important lines of communication in the whole world—the sea route, which goes from Europe to the extreme East; and the land route which, when Ismailia and Jaffa are united by railway, as they shortly will be, will place Khartoum in communication with Constantinople and the Persian Gulf. Thus, the colonial possessions of France, Germany, Holland, and Spain would be placed in immediate jeopardy. But what M. Moustafa Kamel seems to have most at heart is the inevitable domination of Syria by the British if once Egypt definitely falls into their hands, and he draws a gloomy picture of the universal religious war that would result between Catholics and Protestants for the possession of Jerusalem—perhaps the Jews might send an Army Corps of observation during this campaign—and between Turk and Christian for the possession of Mecca. He points out that one of the principal causes of the Crimean War was the bitter antagonism which at that time divided the Orthodox believers and the Catholics of Palestine. 'What would happen, then,' he asked, 'if Protestant England were to plant her victorious standard upon the Holy Sepulchre? Admitting against all probability that the Pope and the Czar would accept the *fait accompli* by negligence, inactivity, or with some *arrière pensée*, what would the Mohammedans have to say, who, disunited as they are, nevertheless during the Crusades defended the Haram-el-Cherif against the whole of allied Christianity? Only a Mohammedan Power is capable of possessing Jerusalem. The Crusades are a proof of this among a thousand others. For only a Mohammedan Power is capable of maintaining the balance between the different sects and religions which dispute for the home of the Prophets of Israel and the Temple of Solomon.'"

In reply, it has merely to be stated, that the worst governments in the world are the Mohammedan, and that the British have a vast Moslem population under their government in India, who live quite contentedly and loyally under the British Raj. To the Lord be all the glory!

## THE OPINIONS OF THE RIGHT HON. THE SECRETARY OF STATE FOR THE COLONIES, MR. CHAMBERLAIN.

We propose to notice from time to time the opinions of Mr. Chamberlain, as expressed in reply to deputations, concerning the affairs of our nation's colonial possessions. These are very important portions of Israel's inheritance, promised to them in the Pentateuch; and it will be interesting to notice how a strong Liberal Unionist Government, with a strong Liberal Unionist like Mr. Chamberlain as Secretary of State for the Colonies, proposes to strengthen and encourage those nation-daughters of our Empire, and qualify them to fulfil their prophetic destiny. Israel was to become "a nation and a company of nations,"

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according to Gen. xxxv. 11, R.V., also "a fulness of nations" (Gen. xlviii. 19, R.V.). It is manifest that these daughter-nations are not to separate from the parent stem after the manner of Manasseh (Gen. xlviii. 19), and therefore it becomes a matter of serious import what is the best policy to be pursued by the statesmen of the day, to cause the colonies to loyally adhere to their old mother in the West. We have arrived nationally at a critical stage in the career of our vast, well-grown Empire, and therefore the policy of the Right Hon. Joseph Chamberlain becomes exceedingly interesting to us, as indicating the steps by which the God of Israel is working out His plans for the future destiny of His people.

The first matter to which we shall direct the attention of our friends is the deputation which waited on the Colonial Secretary to confer with him about the proposed "Railways for West Africa." The report was as follows:—

"RAILWAYS FOR WEST AFRICA.—DEPUTATION TO MR. CHAMBERLAIN.

"A deputation, composed of members of the London and several provincial Chambers of Commerce, waited upon Mr. Chamberlain (the Colonial Secretary), yesterday afternoon, at the Colonial Office, on the subject of State aid for developing the railways of West Africa, about Lagos, Cape Coast Castle, Sierra Leone, and elsewhere.

"Sir George Baden Powell, in introducing the deputation, said it represented traders who were engaged in opening up the West African portion of the Empire. The policy of opening up West Africa by railways would show that this country meant to maintain its hold on that part of the Empire, and would have a good effect on some of our neighbours there.

"Mr. Chamberlain asked what Chambers were represented, because he had had a communication from the Manchester Chamber, stating that they had not had sufficient notice, and asking that nothing should be done till they were heard.

"Sir George Baden Powell explained that both London and Liverpool were represented, and there was a gentleman present who was familiar with Lagos and the Manchester trade. They did not wish to anticipate any advice from the Manchester Chamber, and only wished they could have been there on that occasion.

"Mr. Charles McArthur, president of the Liverpool Chamber of Commerce, said the deputation had been arranged at rather a short notice, but they did not wish to represent any views different from those of the last deputation, when Manchester had five representatives. He entered into various details of West African trade, pointing out how its development was hindered by the lack of railways. They would also tend to stop the intertribal wars.

"Other speakers were Mr. A. L. Jones (Liverpool), Mr. J. Holt (Liverpool), Mr. Swanzy (London), Mr. T. Welsh (Lagos), Mr. C. McIver (Glasgow), and Mr. A. Elder (Elder, Dempster, and Co., Liverpool).

"Mr. Chamberlain said, in reply: Sir George Baden Powell and gentlemen,—I am obliged to you for coming to see me, and I am exceedingly glad that, in principle, we are in entire sympathy. I think it was Mr. Holt who explained that the object of the deputation was not so much to obtain assurances from me as it was to advertise the position and importance of this West African trade. As to the general principle, I go certainly as far as the farthest of you go, and I am very anxious that my fellow-countrymen should understand that under the policy of the Government we hope to develop the resources of such colonies as those of which you have been speaking to the fullest extent. It is only in such developments that I see any solution of those social problems by which we are surrounded. Plenty of employment and a contented people go together, and there is no way of securing plenty of employment except by creating new markets and developing the old ones. The only dominion which in any way compared with the British dominion was that of the Romans, and it was to the credit of the Romans that they left behind them wherever they went traces of their passage and their civilisation in the form of admirable public works. I am sorry to say that Great Britain had largely neglected its duty in that respect in the countries under her care. I admit to you, as I did to the House of Commons last night, that it is in a certain sense a new policy. It is a great policy. It is one, no doubt, open to criticism and to the fullest consideration. You cannot undertake a policy of this kind without a certain amount of risk; but if the people of this country, out of their superfluous wealth, are not willing to invest some of it in the development of what I have called their great estate, then I see no future for these countries, and I think it would probably have been better if they had never come under our rule. I hope that you, gentlemen, who have more than a mere general interest in these countries, will do what you can to popularise the subject. If that is the general policy the Government have in view, undoubtedly there is no more favourable instance on which to try it than the West African colonies. There was a time when there was a feeling adverse to these colonies, and when we would have been very well pleased to be rid of them for the benefit of any other Power, but that feeling has now, I believe, quite disappeared. There is no doubt that hardly any part of Her Majesty's dominions presents such opportunities for a rapidly increasing trade as these Gold Coast colonies. You may rest assured that every assistance that we can give will be given to promote and assist better communication with the interior. A great deal has been done, as you are aware. The Lagos Railway may be said to have almost commenced—that is, we have authorised the building of the bridges, and we shall authorise the building of the railways as soon as the surveys are completed, and push them on as rapidly as possible. The Gold Coast Railway has been surveyed, and will be begun as soon as the point of commencement has been arranged. In Sierra Leone the survey has been completed for 150 miles. We have, however, a suggestion from Colonel Cardew for some modification of the line of route, and these are details which will require some little consideration, but we will not waste time. The information I ask you for to-day does not perhaps immediately bear upon the question before us, although it was connected with it in the debate in the House of Commons. It concerns the traffic in liquor, and I should be obliged if you could give me any information on the subject. I take it that you will agree with me that the excessive consumption of liquor is harmful to the natives, and in the end will be injurious to the trade you are carrying on. Anything we can do to prevent that excessive consumption should be done, for it is rather a scandal on our Christianity and our civilisation, and—to put it on no higher grounds—is harmful to our trade. Therefore, if any suggestion could be made to check the trade, and keep it within certain reasonable limits, I shall be glad to have it.

"Sir George Baden Powell thanked the right hon. gentleman for his reply, and Mr. Chamberlain, in response, mentioned that he would be glad to have any suggestions

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from the West African merchants as to the liquor trade sent to him in writing.

"Several members of the deputation, however, spoke on the matter, Mr. Holt suggesting a Government monopoly, and complaints being made of the German traders.

"Mr. Chamberlain, at the close, said: I am going to try and deal with this in a practical spirit. We must not minimise the evil, for there is an evil. I shall follow as far as I can your advice in dealing with it. (Hear, hear.)

"The deputation then withdrew."

Such was Mr. Chamberlain's reply, conceived in a truly statesmanlike spirit. His object is to bless and benefit the colonies by increasing their prosperity and trade, and removing such obstacles to prosperity as the liquor traffic and all the other evils which follow in its wake. He believes that the railways projected will do great good to the trade of West Africa, and is prepared to help them as far as the Government can. He calls on our wealthy people to spare a portion of their wealth for investments to help their fellow-subjects occupying "Britain's great estate" throughout the earth. He would have them invest a part of their savings to develop these "desolate heritages," and to make them into "gardens of the Lord." Under such patronage who can doubt that the British colonies will ere long enjoy a period of prosperity such as we have not yet witnessed, and that the less favoured regions like West Africa will respond to the proposed treatment and grow in wealth, civilisation, and in prosperity as part of Israel's estate?

In regard to public works, which Mr. Chamberlain desires to see everywhere, we are satisfied that Africa, like India, will vastly benefit from the proposed railways. They have changed the very face of India, and given the people there "the power to get wealth," which is one of Israel's special blessings. West Africa, by means of railways, will certainly develop into a large and valuable market for our home masses, and so bless us in receiving our benefits. Thus will the Scriptures respecting Israel be fulfilled. "In thy seed shall all nations," "all families," and "all kindreds of the earth be blessed" (Gen. xxii. 18, xxviii. 14, and Acts iii. 25). West Africa can be no exception to this rule, and accordingly the newly constituted Government of our land has inaugurated a policy by which the "backward races," such as are those in Africa, will to "the utmost extent" be assisted by railways; while the Christian Protestant missionary will follow with the Gospel and the Word of God, the Sabbaths, and the laws of Christ. The protection of Israel's flag will accompany the missionaries' labours, and see that a fair hearing is given to their message. Without that protection we see from the terrible history of the recent outbreak against the Protestant Missions in China, that their operations are really precarious. Hence the necessity for the flag, and hence the policy of the British Government as expounded by Mr. Chamberlain, that our wants are "new markets, and the development of our old ones." May the Lord's blessing follow the efforts being made in these directions.

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MR. HENRY M. STANLEY, M.P., has further identified himself with the evangelisation of Africa by becoming the Associate Editor of Bishop William Taylor's monthly publication, *Illustrated Africa*, of New York. During his recent brief visit to New York, Mr. Stanley became closely associated with Bishop Taylor in the present work of Christianising Africa, and expressed his growing interest in the development of Africa and the Africans.

## PROF. TOTTEN AND "OUR RACE" SERIES.

THE following appeared in the *Prophetic Age*, a paper published in Ashland, Ohio, U.S.A., in September, 1893, speaking highly of Prof. Totten's works, and giving evidence that the subject of British and American Israelitish origin is well known in the States. The articles are to the following effect:—

"I have been wondering how many of the readers of the *Age* have availed themselves of the privilege of reading Prof. Totten's 'Our Race' series. Those who have failed to read them have surely missed a great treat. Those who are interested in knowing who we are, and where we are in chronology, should by all means read them. And this is not all. There is more good, instructive reading to be found in the professor's writings than anything that can be had for the same money, outside the Bible. They are right up to the times, and in short are just what those need who are listening for the midnight cry. You should read them, and be prepared for it.

"PALESTINE.

"When Israel went into Palestine under Joshua, they went into a land that 'flowed with milk and honey.' And I believe that all the time that Israel remained in Palestine there was great prosperity, but after Israel was driven out of the land it became a barren waste. God had said that 'the land should rest.' And so it did. It did not yield its fruits to the stranger, or Gentile, and thus it remained for centuries. But how different it is now. It is no more a desert. It is a vast flower garden. The rains are returned as of old. The land shows forth great signs of fertility. It is only awaiting cultivation in order to produce its abundance, and Judah is beginning to cultivate it. And ere long it will again flow with milk and honey. The fact that it yields once more is the best of evidence that the Gentile times are about if not quite done.

"ISRAEL.

"Every one knows who Judah is—the Jews. But who knows who or where Israel is? Everybody says Israel is lost. Israel is truly lost. She is lost to Bible history and to herself, but does that prove that she has no existence? Certainly not. Then where is Israel? There is an old theory that she is hid away in some remote corner of the earth that has not been explored as yet. But while this theory is no more tenable, from the fact that the world has been too well explored, it is not possible that any people so great as Israel reasonably would be could be hid away from the world, lost. The Jews number ten million. Israel, with a hundred and thirty years the start, and the greater blessings attending, should number considerably over one hundred millions—just about what the population of England, the United States, and Australia are. And who for one moment could think that such a vast multitude could be hid, lost, that they could not be found on the face of this earth. The world has been too well explored. As sure as they have an existence, just so sure they are a people well known to the world, but not known as Israel, of course, even to themselves.

"And now, then, if the Anglo-Saxons are not Israel, will some one please rise and tell who they are? Who are these English-speaking people that have so recently revolutionized the world—this people who have enlightened, and educated, and Christianized the world—this people who are absorbing the world, who already are dominating the world, who have

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surpassed all the older nations in the arts and sciences, discoveries and inventions, and by their untiring zeal are pushing other peoples and nations unto the corners, if not off the stage entirely, especially those who are not susceptible to the demands of the progress of the age? Again we ask, who are these people whom God has used to carry His Word to the whole world—who have brought or are bringing the nations from heathen enthralment to the marvellous light of Christianity? Can somebody tell? What is the peculiarity of this people, that they are so wonderfully blessed, and are the instruments by which the world is being blessed, if they are not Israel? They are Israel, Abraham's children, God's chosen people, to whom all the promises pertain. This is the solution of the whole matter, and those who refuse to believe cannot possibly give a reason for not believing it. —L."

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"Prof. Totten says: 'We earnestly conjure our countrymen to give us the benefit of an honest doubt, and to examine our works at first hand. The newspapers have almost unanimously condemned us without hearing, and in many cases have intentionally deceived their own constituency! Meanwhile, with honourable exceptions, the pulpit has stood by in silence, or has actually held the garments of those who have pelted us with ridicule. These are terrible sins, and cannot but react upon this very generation! We know whereof we testify, and, as before God, declare our solemn conviction that our chronological discoveries are of the most solemn import, and merit immediate examination and concern.

"'Very few appreciate the fundamental object of our work. It is to vindicate "Moses and the Prophets," and this aside from whatever conclusion our historico-chronological studies lead us to draw as to Israel and the nearness of the end of this dispensation. But we have no doubt whatever that we are already in Daniel's "time of the end," and that its brief duration has almost expired. All of the best writers upon prophecy agree with us in the main conclusions we have reached, and it is now the height of reckless folly to resist the impulse to investigate the matter. We are more concerned as to the fact than as to the manner: the former is chronologically certain; on the latter interpretations differ greatly, and none of them may be absolutely correct! In our opinion they all hit the target somewhere.'"

## RANDOM SHAFTS.

A PRINCIPAL reason why our subject moves forward so slowly is that nineteen-twentieths of the world do not think a matter out on their own behalf, but are "personally conducted," and naturally they prefer to be conducted by shining lights and ornamented sages. The mass of the public are led in flocks by sounding titles, so that if there were among us a sprinkling of first-rate astronomers, anthropologists, geologists, historians, and theologians, the "absurdities" of our Israelitish origin would in a twinkling become "probabilities," while the further adhesion of a popular zoologist would transform them into "certainties." As I was recently told, busy people cannot search scientific depths; they have to rely on *somebody*, and it is safer to rely on the learned than on the unlearned.

* * *

Now, learning is a valuable article, but it has its drawbacks, and no class of men have admitted that with greater candour than savants themselves—their admissions would fill a volume. Lord Rayleigh, the discoverer of Argon, observes that if Edison had received a thoroughly scientific education he would have known that it was quite impossible to devise such an instrument as the phonograph. This is a neat confession that a course of college instruction would have crippled Edison. It would have shortened his vision, endeared him to formularies, and kept his investigations on more conventional lines. Napoleon received the ordinary tuition of an army officer, but he won his victories by throwing away the model books on military tactics, compiled by the "highest authorities" though they were, and sacred literature to the soldier. What is called a "scholastic training" may increase our knowledge, but it generally narrows the judgment, and we cannot press this too strongly or too often on those who follow blindly in the footsteps of exalted personages.

* * *

History is supposed to be our weak point, and the absence of popular historians from our ranks is looked upon by the multitude as a fatal gap. But I should like to know which popular historian has studied the grounds of the Identity, because, if they are as ignorant of the premises as Hottentots, they have no more right to offer an opinion than Hottentots. The main qualification for an historian is a full acquaintance with the facts bearing on his theme: the writing of "popular" or "charming" histories is a mere incident. There are two sides to every question including historical questions, and those who have totally neglected one side of a problem are not entitled to criticise it, even if they have been exploring the other side for a century. But, granting that an historian has familiarized himself with all the necessary facts, it is only his duty to sort and arrange them. He may weave theories out of them if he pleases, but that is not his business; and, while accepting his facts, we are at liberty to reject his theories.

* * *

Froude, for instance, has given us a vast amount of information concerning Henry VIII., and in collecting this for us he has acted the part of a genuine historian. But he goes beyond that, and forms therefrom a rather rose-coloured estimate of Henry's character. His readers, however, with the evidence before them, are as competent as Froude is to weigh that heavy monarch, and they do not always agree with the talented chronicler. This applies with equal force to most historical works: they consist of facts and theories. Respecting the former, in these days the humblest mechanic may be as well furnished with them as a professor, and, respecting the latter, the same mechanic is in as good a position as the professor, or a better one, for arriving at unprejudiced conclusions. If, then, we have no "popular historians" among us, it is sufficient to feel that we have plenty who understand history and can repudiate the guesses of authors who pretend to be teaching truths when they are really retailing speculations. Freeman says that he is unable to argue with us, which is so, and we are therefore not surprised that he is able to abuse us. But if Freeman and his cult cannot argue with us, we can argue with them, which is a clear token that they are dealing in theories and we in facts.

* * *

When our opponents are excited—and they usually are—they have an unfortunate habit of venting notions which the "hammer of the Word" breaks into very small pieces. Once on a time they flew at the separation of Israel from

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Judah, denouncing it as a crime, rebellion against God, and a sign of apostasy. But they are not so sure of this to-day. We were likewise deluged with discourses upon the incurable wickedness of Ephraim and the comparative holiness of Judah, but they are less eloquent on this point than they used to be. At present, Dan is the victim selected for special attention, and, as we read the blood-curdling tale of his misdeeds, we cannot help thinking that their emotion is excusable. He was bad from the beginning—heinously bad. Can there be a doubt about it? The Danites were actually "not satisfied with the extent of the inheritance that had been allotted to them by Moses," but "forsook the territory appointed near the sanctuary of Jehovah, and despised the territorial arrangement of Moses" by "dividing their strength," and seeking out "a place called Laish or Leshem."

* * *

This horrible proceeding deserves the indignant censure which it gets. Coming from so saintly a quarter, none will dare to dispute the justice of the verdict. But, still, it is curious that the inspired writer who relates this episode in the career of Dan puts an entirely different face on the transaction, and does not display any choler whatever. He even seems to approve of the affair, declaring that "the tribe of the Danites sought them an inheritance to dwell in, for unto that day all their inheritance had not fallen unto them among the tribes of Israel" (Judges xviii. 1). Hence it appears that, instead of profanely despising their inheritance, they had not obtained it; or, as stated in Joshua, "the coast of the children of Dan went out too little for them, therefore the children of Dan went up to fight against Leshem. . . . This is the inheritance of the tribe of the children of Dan" (chap. xix. 47, 48). Dan was frail, but it is obvious that he was not so black as painted by the charitable Conventionists, and I would recommend them to increase their stock of virtues by obeying the command, "Thou shalt not bear false witness."

JOHN SHOOTINGHAM.

## Correspondence.

### MR. MARCHANT AT EASTBOURNE.

*To the Editor of the "Banner of Israel."*

DEAR PHILO,—Referring to the last day of Mr. Marchant's ministry here this season, I must premise that we found through the work of the previous two Fridays that many on this occasion came prepared for the Identity message, the literature so largely distributed having no doubt something to do with their knowledge as well as our lecturer's gifted and lucid manner of expatiating upon and explaining the subject. A friend once remarked of him, "How is it that he speaks so well?" "Because he knows his subject thoroughly, and what he is talking about," was the reply, and never was a truer word said of him than this. Those who heard him this year among our own sympathisers agreed they never knew him in better form: anecdote, lengthy quotations, and the verses of Scripture applicable were delivered by him with the greatest ease and with telling effect. It is with facts, however, we have to deal more than with Mr. Marchant, with whose merits and powers many of your readers are already acquainted, so to resume. The day was splendid, a light breeze blowing and the sun shining brightly as on the afternoon of Friday last (September 13th, 1895). At four o'clock Mr. Marchant opened the little meeting with but few listeners. The music and other attractions of the beach were in full swing, and the audience were of a somewhat unsteady and shifting nature, but many of those who had heard our doctrines on the previous Fridays were again to the fore, and, as all the "Handbooks" were subsequently sold, it is more than probable they attended through real interest awakened in the subject, and also, it may be, for the express purpose of obtaining copies of this much-coveted work. I may as well here remark, with reference to the "Handbooks," that not one of those brought over here were taken back to Brighton; in fact, my impression is that the demand on Friday last was three times greater than the supply. One lady, in the course of the afternoon address, came up to my wife and said, "It is very nice; I should like to believe in it, but are you sure it is true?" The reply was a reference to the Bible and to the leaflet, "Britons, Read This," which ably gives a reference to the texts we refer to. "Only search," said my wife, "with the help of this little paper looking out the passages for yourself, and you will probably see the truth." She was much interested, and gladly availed herself of the "Handbook" and other of our publications.

I could not help noticing on each occasion of the lectures being given how many clergymen, without putting themselves conspicuously forward, took places well within earshot, in some instances securing seats where the lecturer's voice fell. Nor could I hide from myself the fact that they made no remark either for or against our truths, contenting themselves with listening, but afterwards declining our pamphlets in a very marked—I will not add discourteous—manner. The reason of this behaviour I leave to others. It may be that the time has not arrived when the Lord shall cause the scales to drop from their eyes and to teach the Word more gladly than they now do and with more telling emphasis and effect. The afternoon lecture, which was interesting as touching on our principal indentifications, was brought to a close about five o'clock, and Mr. Marchant, in distributing leaflets, &c., on his homeward way, announced the meeting for the evening at 7 for 7.30 o'clock.

Accordingly that hour (7 p.m.) saw the little party prepared to commence proceedings on the Royal Parade. Our numbers were augmented by the few BANNER readers who reside here, and who on this occasion sought us out on the right spot. For some little time it appeared as though no lecture could be given; the crowd, as it passed along, was youthful and frivolous, but later on, about 7.30, we could distinguish some who took seats near, and who had purposely come for edification. The lecture was opened by Mr. Marchant drawing attention to our "Union Jack" and the "Stripes and Stars" of America, both flags being displayed on the beach; and as he warmed to his subject, the interest became intense. The visitors in the houses on the Parade filled the upper balconies (the better to hear) and a very large gathering covered the Parade where the lecture was given. At one period a gentleman in advanced years interposed a question, Mr. Marchant, ever ready, satisfactorily answered this, and was thanked by the questioner, and then ensued a most powerful oration, interrupted only from time to time by murmurs of applause. The greatness of the British nation, her superiority over other so-called colonising people, her colonies, Gates, commerce, her responsibilities, her mission—all these were dealt with, and then the authorities on the similarities of our language with the Hebrew tongue were quoted and examined. This led to a most interesting interview between an Oxford man and the lecturer; he explained that the subject was of particular moment to him, as he had taken his degree (among other things) as a Semitic scholar. He arranged to send Mr. Marchant some literature, as also to require some at his hands. When tired, and almost exhausted, after two hours' incessant speaking, Mr. Marchant got up from the level of the beach to that of the Parade; he was surrounded by people clamorous for the literature, all of which was speedily exhausted, our only regret being that we had not more to give away.

In the course of the evening some young men passed, saying one to another, "Come along, it is only a Jew," but some stayed notwithstanding, and soon the whole formed a group and continued to the end receiving copies of the BANNER eagerly. It is a curious thing to note in passing how the

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Jew never does anything to turn the Gentile (as he would call us) to his religion. The stranger may perish, but God is for the Jew alone, and not for anyone else. Israel, on the contrary, desires all should know Israel's God, and rejoice in her Scriptures and salvation, an additional proof, as our lecturer pointed out, of Our Identity.

May that Identity sink into our national heart, and may our little endeavours on the beach here form a small link in the chain that by-and-bye will be forged to draw all of us together in the household of Christ, is the wish and hope of

Yours very truly,

J. R. REEP.

Bay-view, Lewes-road, Eastbourne, Sept. 14, 1895.

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*To the Editor of the "Banner of Israel."*

SIR,—The following is an extract from the *English Mail* of Bombay, dated July 13, 1895:—"'Is the Englishman a Jew?' asks an amusing gentleman of Lyons named Louis Martin on the title-page of his new book. He 'does not claim to have solved the question definitely,' or to have done more than furnish a few arguments for the affirmative, but those are no doubt weighty. It is fairly obvious, he thinks, that the Jew and the Englishman are alike in their lack of reason. 'They live in a perpetual state of grotesque contradistinctions'—in their lack of conscience, in their inability to act for themselves; 'whence comes the need of living in the midst of other nations, as, for example, to the Jews; the need of meddling in other people's affairs, as with the English; the need of introducing individuals from the fully developed races among them, as with the Anglo-Americans'; and finally, in their want of will. He admits the existence of a few differences. The Jews are musical, while the English 'are detestable musicians'; and if the Jews are 'poor writers, the English have a fine literature.' But these points may be neglected, and 'it will at least be recognised that, if the Englishman is not a Jew, he is singularly like him in all essentials, and that there are strange and compromising resemblances between the two races.' He suggests that the Jews, who once deceived historians into calling them Carthaginians and Phœnicians, may have also eluded the vigilance of the historians—'few in numbers'—who lived about the year 447, when the Anglo-Saxon invasion of Britain took place, for the age was '*obscurantiste par excellence*'! They were probably fair-haired Jews, he argues, who had settled in Saxony and called themselves Angles. When they came over here, as far as can be gathered from M. Martin's somewhat subtle exposition, they 'accepted Protestantism as a sort of Catholicized Judaism.' Many of our Christian names are Jewish in origin, and the author would even accept in all seriousness an old jest that 'Saxon' is a manifest corruption of 'Isaacs' son.' But he is by no means content with reproducing the old argument of those who were searching for the 'Lost Ten Tribes.' He is consumed with a fierce hatred of Jews, Englishmen, and Freemasons, and he wants to show that his three enemies are in fact identical. He believes that the 'Order of Baphomet,' as he calls the Freemasons, with an allusion to the idol which the Templars were said to worship, was founded in England in 1717, with the express purpose of spreading English influence throughout the world. Having attributed all the misfortunes of France to this cause, including the Terror, the Napoleonic wars, and the surrender of Metz to the Prussians, he points out how the Masonic influence has caused all the political difficulties of the Third Republic. Perfidious Albion and the Jews, it seems, are now all-powerful in France, and the chief Parisian journals are entirely at our service. Though our commercial position is 'naturally bad,' yet we contrive to profit by French ignorance to make it 'artificially good.' We are suppressing French liberties, and are indeed trying to conquer Brittany piecemeal, beginning with St. Malo, which Englishmen, under the guise of peaceable tourists, visit in increasing numbers year by year. 'Let us at last begin,' cries M. Martin, in a frenzy of despair, 'to see these English as they really are.' This crass ignorance of English affairs and of the English mind is becoming insupportable in the French nation, which claims to be intelligent." It seems unkind to hint that he might be the first to study us a little more closely (page 9).

FRED. H. GRIFFITHS.

Pegu, July 20, 1895.

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## FOUND IN A SEALED CAVE.

[The following is from the *Echo*, Aug. 1st.]

IT is now beyond doubt that Mashonaland was at one time in the occupation of a different race of people from the Mashonas. A sealed cave has just been discovered and opened by a prospector. On proceeding to examine the structure he discovered no trace of skeletons, but came upon a large and curiously-carved bowl, which he brought away. Shortly after the prospector went to the war, and was killed.

Colonel Rhodes, hearing of the discovery, purchased the bowl. It is made of a peculiar hard wood, entirely unknown in Mashonaland, and is about a foot in diameter. The signs of the Zodiac, about which the natives know nothing, are beautifully carved around the brim. These signs have been carefully examined by experts, and are pronounced to be excellent reproductions of the symbols. One portion of the bowl has been eaten away, probably by white ants, otherwise it is in a perfect state of preservation. The centre of the bowl bears a representation of a crocodile.

DEAR SIR,—Is it possible that this bowl belonged to some of the tribes of Israel in their wanderings through Africa, for what nation but Israel knew anything about the Zodiac? and, mark you, it has a representation of a crocodile, which is a type of Egypt. This seems a valuable discovery, but it is a pity there is no date upon it.

G. WELLS, JUN.

38, Dudley-road, Tunbridge Wells,
August 3, 1894.

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"A JOURNEY over sea is a very different thing now to what it was when a voyage to Australia consumed more than six months, when emigrants were crowded by hundreds into sailing ships. The world has grown much smaller since the electric telegraph was discovered, and side by side with the shrinkage of this planet, under the influence of steam and electricity, there has come a sense of brotherhood, and a consciousness of community of interest and of nationality on the part of English-speaking people throughout the world. To change from Devon to Australia, is not such a change in many respects as merely to cross over from Dover to Normandy. In Australia, the emigrant finds himself among men and women of the same habits, the same language, in fact the same people. The reduction of postage between England and the colonies, a reduction which I hope will soon be followed by the establishment of the Universal Penny Post between English speaking lands, will further tend to lessen the sense of distance. The constant travelling of the colonists backwards and forwards to England makes it absurd to speak of the colonies as if they were a foreign land. They are simply pieces of Britain distributed about the world, enabling the Britisher to have access to the richest parts of the earth."—*Girl's Own Paper*, 1893, pages 143, 144.

THE ENGLISH LANGUAGE IN CENTRAL ASIA.—A Reuter's telegram from St. Petersburg yesterday states that an Imperial order has been issued authorising the German language to be replaced by English as a subject of instruction in the High School of Tashkent.—From *Daily Chronicle*, Aug. 15, 1895.

ALL MS., Correspondence, &c., should be addressed to PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol, England.

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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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## HOW EUROPE HAS APPROPRIATED AFRICA.

THE following, taken from a paper of June 8th, 1895, gives some particulars which appear authentic regarding the appropriation by European nations of the lands of Africa. Arguing from our reputation in respect to such matters, one expects to find that Great Britain is the largest European owner of African territory. But this seems to be an error. France comes out first in this competition, and out of nearly twelve millions of square miles contained in the vast continent has secured 3½ millions, being over a million square miles more than we have appropriated! The Congo Free State comes next, then Germany, Portugal, Spain, Italy, and the Boer Republic. Three-fourths of Africa are already taken up by these European Powers, leaving only one-fourth, which we suppose is hardly worth having! The details are these:—

Of the 11,621,530 square miles that Africa comprises, England now holds 2,194,880. France has 3,326,790 square miles, including Algeria, Tunis, and a large part of the Sahara; Germany 884,810; Portugal, which at one time had almost a monopoly of Africa, now owns only 826,730 square miles; Spain holds 153,834, chiefly on the Sahara coast, and Italy 548,880. The Congo Free State contains 905,090 square miles, and the Boer Republic 177,750. Europe, in fact, has already seized upon more than three-fourths of the continent.

The possessions of the French include, of course, Algeria, which she holds by force of arms, and a large part of the Sahara desert, which, though not dangerous in a military point of view to a foreign aggressor, is not, we suppose, very profitable as a sandy "possession" to our lively neighbours the French. Most of the French acquisitions are in unfavourable climates, and of course our own, including the Cape Colonies and Natal, are by far the most salubrious, wealthy, and important, with exception perhaps of Egypt, which, after all, we may almost include among "Her Majesty's Dominions."

It has often been said that had it not been for the rush made by the European nations some years ago for African lands, we should nationally have been well content with our South African possession, and would not have troubled ourselves with Central, Equatorial, and the other hot regions which our destiny has compelled us to occupy as part of the vast possessions which have fallen to our share. We have not been feverishly anxious to add to our African dominions, and hence while the French have been in haste to acquire over three millions of the twelve million square miles Africa comprises within its limits, ours has been the comparatively modest figure of less than 2¼ millions. The desire for the trade of the African races, of course, has prompted the anxiety to secure as large a share of the commerce of the continent as possible. The Continental nations, our rivals, being chiefly the French and Germans, have not the art of colonising, and therefore do not usually succeed well. The German emigrants refuse their own colonies, and swell the numbers of those who occupy our own. The French have a dwindling home population, and have not the men to spare to take up the huge portions of desert and torrid countries to add to their colonial empire. Their colonies, as it is, do not pay; because their foreign Eastern and African trade is inconsiderable and unprofitable. When the day of reckoning between the Germans and French arrives, then we believe the Foreign Colonial Empires of these two nations will collapse, and the heir may be found after all to be the British-Israelites, as has been the case in India, North America, and even in Egypt. Madagascar is at present falling helpless into the hands of the French. But the French, even if they subdue the natives early, will find it hard and expensive to hold the island as their own, and will, when the "war of revenge" in Europe begins, experience a good deal of perplexity how to meet their powerful enemy on their borders, with a vast island at a great distance from their own shores, calling for military power to retain it in subjection, while such power will be liable to interference by the enemy's squadrons at sea. All these, however, are matters of the future, with which it does not concern us to

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deal, seeing we do not know how they will turn out. At present the nations are busy consolidating their acquisitions, and trying to appropriate as much of the wealth to be obtained by commerce as they possibly can.

In one respect our own national position is peculiar among the nations. Ours, as far as we know, is the only one which, while it extends its limits, "lengthening its chords and strengthening its stakes," is striving to evangelise and civilise the native races where our conquests and settlements extend. As the British acquire a territory by arms or concessions, our missionaries, carrying with them the Word of God, His laws, His Sabbaths, and His Gospel, occupy the ground without delay, and begin their war with false religions, in view to bring the natives to the cross of Christ, with their country as a portion of His coming kingdom. Not after this fashion do the French, Germans, Spaniards, or Italians deal with their "spheres of influence" in the great Dark Continent. They occupy for themselves, and look to the trade of the subject races as the whole outcome of their interference. The kingdom of Christ and His interest in Africa they think not about. The Gospel and the Word of God they care not to publish among the African races. The Germans are the only other race besides ourselves which has a Protestant Christianity to make known; but we do not hear of their efforts to preach the Gospel, or to distribute the Word of God among the African tribes who have fallen to their sphere of influence. The fact is that "the kingdom of God," which includes all spiritual blessings and graces, has been taken from the Jews and given to a nation which brings forth the fruit thereof (Matt. xxi. 43). The consequence is that "their seed is known among the Gentiles, and their offspring among the peoples"; "all that see them acknowledge them, that they are the seed which the Lord hath blessed" (Isa. lxi. 9, R.V.). Let Israel therefore praise the Lord!

## RUSSIA, GERMANY, AND FRANCE.

By W. L. Blore.

From time to time there appear "tit-bits" in the public journals respecting the condition and aspirations of the above, which are worthy of observation, as indicative of the progress or otherwise of the three greatest military despotisms of the continent, each of which is armed *cap à pie*, and which place their populations, directly or indirectly, under compulsory military servitude for from one to three years of their life.

Let us refer first to Russia. In *Public Opinion*, 8th March, there is a review of a paper in *Good Words*, by Edith Sellers, from which it appears that "In a fairly good district in Russia there are professional beggars who, in winter, dwell in numbers of villages in Russia, in which begging is the staple industry; no one does anything else; and will clear thirty shillings a week during 'the season.' They go hundreds of miles from their homes sometimes, wandering on from village to village, town to town. They leave the begging to their assistants, and rest content with storing up the booty." Then we learn that thirty shillings a week is "a huge sum in Russia, where thousands of men earn less than sixpence a day, and women are paid for their work about a farthing an hour."

In another journal we find that, on investigation, it has been found that local authorities in Russia have administered the punishment of the "knout" very freely for minor offences, and that during a few years some "three thousand persons" have died under this cruel punishment. In future the administration of the "knout" is to be discontinued (?)

In another journal we find that the present "peace footing" of the Russian army, which consists of over 800,000 men, with 3,400 guns, is to be increased by the addition of four battalions of Liban Fortress Artillery.

Here we have organized beggardom, semi-serfdom, and military despotism in full operation, whilst the subjects of all three must quietly submit.

Next we turn to Germany. In the same number of *Public Opinion* there is reference by the *Norddeutsche Zeitung* to our Peace Society's operations, in which Germany claims that in "her competition with all civilized peoples in all departments of industry and commerce, in all quarters of the inhabited world, she may now claim to stand second to none in that competition." Now what is the fact? In turning to Whitaker, we find the following return of the Zollverein exports from all Germany:—

| | | |
|---|---|---|
| 1893—Exports | ... ... | £150,607,700 |
| 1883—Ten years back | ... | £166,754,873 |
| Decrease... | ... | £16,147,173 |

The British Empire returns may be considered as Zollverein returns, and are subject to fluctuation, and so are those of the German Zollverein. In Germany the imports have increased during the last ten years, notwithstanding protection, by twenty millions sterling, so that during these ten years not Germany but countries supplying Germany have advanced as to Germany in these supplies.

We read further that the agricultural produce, notwithstanding the large area, which is nearly double ours, no longer suffices to support the population, and in the hall of the Federal Council the German Emperor made the following statements: "The continued unfavourable condition of agriculture." "The question of warding off the distress in ever widening circles." The first subject on the Order of the Day was "Measures for the raising of the price of corn," &c. So additional taxation in the shape of the increased price in the workman's loaf is to be the remedy. In the meanwhile the "peace footing" of the army is maintained at 582,000 men, 97,000 horses, and 2,000 guns.

Then we have a telegram on "Sunday Rest in Germany," which states that during a debate on this subject the Postmaster General stated that the English custom of Sunday observance in its entirety would be opposed to German ideas, and would foster a pharisaical spirit. This clearly proves that the German respect for the Sabbath is not that which obtains in England.

Next let us turn to France. She ever seems to be upon the point of revolution, and evidently there are many there who denounce the influence of the army in the Republic. Anarchism is conducted in that country on scientific principles, and presidents, bankers, and the freedom of the press are uncertain quantities in the land professing equality, fraternity, and liberty.

The so-called colonial extensions carried on by Russia, Germany, and France are not productive of profit, and in no way advance the happiness of those upon whom they operate. The Madagascar picture, like those of Algeria, Tunis, Tonquin, Siam, and Western Africa, is repulsive, and most unpromising as to results.

Russia contemplates an enormous outlay on a canal from the Baltic to the Black Sea, which the *Standard* pronounces as more aggressive in its object than commercial in its

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design. And so with the proposed French canal from the Channel to the Mediterranean.

In fact, Russia, Germany, and France, like Assyria, Egypt, Babylon, Rome, and Greece, in all their colonial enterprise and extension movements ignore as a cipher the Holy One of Israel, and like these nations of antiquity the results will be disastrous to the actors. They say, "To-day or to-morrow we will go into such a city, and continue there, and buy and sell, and get gain: whereas they know not what shall be on the morrow. For that ye ought to say, If the Lord of hosts, the Holy One of Israel will, we shall live, and do this or that. But now ye rejoice in your boastings: all such rejoicing is vain, yea, evil." Be afflicted, and mourn, and weep: your laughter shall be turned into mourning, and your joy to heaviness, and your so-called colonial extensions into an additional burden to your already severe military and civil servitude. For Russia, Germany, and France are the subjects of military and civil slavery, despotically imposed by the first; in fear and anxiety directed by the second; and revengefully self-enacted by the third, and their colonial extension signifies the acquisition of area without prestige.

Hill House, Sandown, I.W., 6th Sept., 1895.

## THE KEY OF DAVID.

By the Rev. Denis Hanan, D.D.

In the epistle to the Church at Philadelphia, the Lord Jesus states that it is "He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth." This key is often understood by commentators to be the same as the keys of the kingdom of heaven, which the Lord committed to His apostles, and the epistle to Philadelphia has been used to prove that He has not so handed over the keys as to have retained no control Himself. Archbishop Trench writes thus: "It was in faith of this that Huss, when the greatest council which Christendom had seen for a thousand years delivered his soul unto Satan, did himself confidently commend it to the Lord Jesus Christ; and many a faithful confessor that at Rome or Madrid has walked to the stake, his yellow *san benito* all painted over with devils, in token of those with whom his portion should be, has never doubted that his lot should be indeed with Him who retains in His own hands the key of David, who then should open for him, though all who visibly represented here the Church had shut him out, with extreme malediction, at once from the Church militant here on earth and the Church triumphant in heaven."

While it is most true that our Lord no more appoints an absolute vicegerent to hold the keys of the kingdom of heaven than He has to hold the key of David, yet the remark of Sadler which distinguishes between the keys seems to me to be right, thus—"The key of David means authority over the House of David. Here is a reference to the removal of one of the king's ministers (Shebna), and the substitution of another (Eliakim) in his place, which we find in Isa. xxii. 20—24: "It shall come to pass in that day, that I will call My servant Eliakim. . . . And the key of the House of David will I lay upon his shoulder; and he shall open and none shall shut, and he shall shut and none shall open."

Now, if the key of David means authority over the household of David, and is used to admit or to re-admit, or to refuse admission to the citizenship of which the holder of the key was the guardian, it cannot mean that the use of this key would admit to the Church of Christ or the kingdom of heaven; but on the other hand admission to the kingdom of heaven, or the church, might be equivalent to admission to the citizenship of David or Israel, for those who were of the House of Israel, *Exempla gratia*, as a master key opens all doors, so the keys of the kingdom of heaven might open the Davidic lock, while the key of David might not open the kingdom of heaven. Let us see if this is so.

The earliest controversy in the Church arose in connection with the method of admission to its fellowship. Jewish Christians maintained that Gentiles ought first to be admitted to the circumcision covenant, and that then only they would be in a position to be admitted to the Christian covenant.

The Council of Jerusalem decreed that this was not so, but that Gentiles were to be admitted directly by baptism. We find that although the decree was accepted, the Judaising party continued to demand circumcision, and that the apostle Paul in his epistle to the Galatians (written five years after the Council of Jerusalem) never appeals to the decision. The reason was this. Not that the advocates of circumcision denied the authority of the council, but that while accepting its decree with respect to Gentiles, they denied that it bore upon the case of uncircumcised or Gentilised Hebrews, who, they maintained, ought to be first restored to the Hebrew citizenship and Levitical law, and then be admitted to the Church. This teaching St. Paul states, was equal to a denial of the faith, and for any who were led away by it, a falling from grace.

Thus also in the epistles to the seven churches we find references to the "Synagogue of Satan," and we can understand that their teaching was the same as that of those who troubled the neighbouring Galatian Hebrews, by the fact that the Lord claimed the key of David, and his own inherent right to admit to the citizenship of David's kingdom or the polity of Israel; and by His divine will this was to be effected under the new covenant by admission to the Church. Thus He who holds the key of David ruled that the keys of the kingdom of heaven admitted, or readmitted, or recovenanted those who hitherto were divorced from the law, and aliens from the commonwealth of Israel, and strangers to the covenants of promise. When such Gentilised Hebrews were admitted to baptism, they, by the fact of being made members of the Church, were confirmed in their national Abrahamic inheritance; while Gentiles were not thereby made partakers of the national Israelitish status and privileges. Thus when Ephraim-Israel, or any part thereof, became Christian, the master key of the kingdom of heaven reopened for them the door of the Davidic citizenship, by the will of Him who holds the key of David.

The application of this to our position is a matter of great importance. The British being Israel were and are established in their Davidic citizenship by the fact of their being Christian. While sharing to the full all the privileges of the Catholic Church with its Gentile children, there is superadded to us and to all Hebrew Christians, the temporal and spiritual advantages which belong to God's firstborn nation. That the status of Israel is not lost or merged in that of the Church is evidenced by our Lord's distinct mention of the key of David and His use of it. That the key is of no use is a notion which is rebuked by the value set upon it by the King of kings.

Again, the opening to us as a people of the Israelitish citizenship, which is evidenced by our exclusive possession of Israel's inheritance, has been the direct act of Him by whom we have received redemption. Though men little regarded, He held the key; He guarded it so that although sifted among

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the nations, His elect firstborn never lost its identity in His sight, and He, the Shepherd of the lost sheep, brought us into the bond of the covenant, and He it is who has given to us Abraham's earthly heritage. This is distinctly the Messiah work of Him who holds the key of David, and this work the Lord Jesus has performed, and thereby we become the national witness that He is GOD (Isa. xliii. 9, 10).

Again, this distinction between the keys of the kingdom of heaven and the key of David must correct those who make the mistake of saying that we teach that Our Identity with Israel is opposed to salvation through Christ. The keys given to the apostles opened the door first to the Jew and then to the Gentile, when professing belief in Jesus Christ they were baptized into His name; and there is no other name given under heaven whereby we must be saved. The key of David is subordinate to that of the kingdom of heaven, in so far that it opens only to those of the House of Israel who are recovenanted in Christ. The promises to the fathers are confirmed in Christ only to such Jews as are believers in Him, and to such other Hebrews as are recovenanted in Him. The key of David has its own use; it no more supersedes the keys of the kingdom of heaven than do those keys cause it to fall from the hand of David's Lord. And with respect to it, as is the case of the keys of His Church, He holds them; He it is who can shut and no man can open, and open and no man can shut. All the ministries of His delegated servants are held in His right hand, and although the Gentile wild olive graft may presume to take the keys out of His hand, or that she or any of the original branches of the tree may ignore the existence of the key of David, yet He works and none shall let Him, and to those who have eyes and will use them, it is as manifest that the citizenship of David—Israel's inheritance—has been opened to us, as that the kingdom of heaven has been opened to all.

## MR. JOSEPH COWEN'S SPEECH AT NEWCASTLE ON AUGUST 7TH.

MR. JOSEPH COWEN'S speeches were some years ago always welcome to the BANNER, but as he has not spoken in recent years, we have not been able to enrich our pages with his eloquent words. On the 7th of August, however, he spoke in Newcastle, at the Guildhall, on an interesting occasion, which he well explains in his address, and we need not repeat. Mr. Cowen's remarks had reference to the condition of the British nation as compared with that of the American Republic. His words are wise and cheering, and will, we are sure, be appreciated by our BANNER friends.

He spoke as follows :—

"MR. COWEN'S SPEECH.

"Mr. Jos. Cowen (who was received with cheers) said :—Mr. Mayor, ladies, and gentlemen,—It is unusual for business men to leave their offices during the busiest hour of the day to attend a congratulatory ceremonial. The occasion, however, is unusual, although its occurrence can be explained in a few sentences. It befell in this wise : A citizen of New York, when visiting Tyneside, was captivated by the public spirit which projected and administers our Volunteer Life Brigade, as well as with the spontaneous daring displayed in rescuing persons from death by drowning. When he reached home he gave practical effect to his admiration by having a fine medal of the Cliffs of Old Tynemouth struck, and sending one hundred silver replicas of it to Mr. Stanley Mitcalfe, with a request that that gentleman would present one to each intrepid Tynesider who risked his own life to save the life of another. (Hear, hear.) He suggested that Mr. Horatio Adamson, and the individual now addressing you, might be invited to act with Mr. Mitcalfe in allocating the medals, and he remitted ample funds for defraying all expenses attending such allocation. The only restriction he imposed on the Trustees was that his name should not be disclosed. We will respect his desire for anonymity. But his name will not be writ in water, although his beneficence will reward deeds done while the waters dash high on our stern and rock-bound coast. Leigh Hunt, in an exquisite poem, has told how Abou Ben Adhem one night 'saw within the moonlight of his room, making it rich and like a lily in bloom,' an angel, 'writing in a book of gold.' When asked what it was writing, the vision answered, 'The names of those who love the Lord.' 'Is mine amongst them?' enquired Abou. The angel replied, 'No.' 'Then write me,' said he 'as one who loves his fellow men.' (Hear, hear.)

"'The angel wrote and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God has blessed,
And lo! Ben Adhem's name led all the rest.'

(Cheers.) If the recipients of these medals cannot be told the patronymic of the donor, they can recognize in him 'one who loves his fellow-men.' (Hear, hear.) He needs no poet to sing his praises, or orator to pronounce his panegyric. His sympathies go wherever mankind and misery are to be found, and he will accept our thoughts for thanks. While his magnanimity will keep in grateful remembrance the deeds of those who, with hardy frames and hardier spirits, dare the strife of the elements in the work of mercy, it will help to draw still closer the bonds of amity between two nations whose objects and interests are intimately intertwined. (Cheers.) The American is the continuation of the English character, under new conditions. There is, however, much in the relationship of the two peoples which makes them ignorant of their mutual ignorance. They are near enough to set great store by each other's judgments, but not near enough always to form just judgments. One often wounds the other in some sensitive fibre, not from design or malevolence, but unconsciously, or from the absence of a like fibre in their own natures. English writers taunt Americans with their impatience and immaturity; they scold their innovations in one breath and their imitations in another. Americans resent this stepmotherly assumption of superiority — (laughter) — and naturally, although sometimes disdainfully, asseverate their independence. Both sides forget that although we have a common lineage, are benefited by the same science and enlightened by the same literature, we have been reared under different historical, traditional, and physical conditions. (Hear, hear.) England is old, concrete, and deliberate, and carries the infirmities and the trophies of one thousand years. She has inoculated mankind with her ideals, and her retrospect is calculated to fill the eye and fire the imagination. (Hear, hear.) America is young, multipartite, and eager, and is steadily enlarging the dominion of her arts and influence. She has an immense advantage in the waste of waters which are between us, and in the waste of wilderness at her back, which she is developing with an energy hitherto unknown and in directions hitherto unimagined. In her sea-wide and sky-skirted prairies, in her fertile Alleghany pastures, and her rich Colorado mines, she offers limitless outlets and opportunities for expansion. She provides an asylum for the bruised and burdened, the wan and wretched of every clime. (Hear, hear.) By a centripetal force, like nature,

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she is welding together these discordant materials and magnetizing the mass with the electric spark of national life. (Hear, hear.) We are engaged in concurrent undertakings, and we will both gain by a candid recognition of each other's merits and deficiencies. Let Americans overtake us in the path of civilization. We will not repine. (Hear, hear.) The road is not so narrow but that two can go abreast. Let them pass us, and we shall feel prouder of their progress than disappointed at being left behind. (Hear, hear.) They have laid deep in prosperous industry and political contentment the foundations of an empire greater and happier than that of the Cæsars, which was dark through ignorance and barbarous through poverty. It is a solid fabric of civic liberty and national grandeur, and deserves to be cherished in all their hearts and defended by all their hands. We honour their aspirations, their manliness, and their vigour. We rejoice at their success, although we sometimes do inadvertently stroke their backs the wrong way of the fur. (Laughter.) An old country is a study, and a new country is a problem. It is difficult to read the past, and more difficult to decipher the present and foretell the future. This, too, is not the time for attempting to cast an international horoscope. But we may feel assured that such fraternal liberality as we have assembled to acknowledge will help to dissipate the prejudices, allay the jealousies, and soften the asperities created by heated partizans and selfish demagogues — (hear, hear) — and strengthen the latent but ineffaceable ties of consanguinity that interpenetrate the two great Anglo-Saxon nations. By the friendly interchange of good offices, the lofty affinities of the race will get freer scope, and chords of a finer texture and a more indissoluble character will be woven between them than can be spun by the rivalry of politics and the competition of commerce. These medals are symbols of service and of victory—service to humanity and victory over danger. (Hear, hear.) They commemorate such deeds as win all men's honour. The audacity which sustains a man when rashly jeopardizing his life, depends on temperament and physique. But the courage which braves death from a sense of duty depends on reason and is inspired by sympathy. (Hear, hear.) It is the endowment of a chivalrous disposition, and impresses by its passionate impulse and visible inspiration. At one time it daunts like the voice of Achilles, and at another it is as gentle as the nameless Samaritan who forgot his national bias in the sight of suffering. (Hear, hear.) The conviction must be clear, and the heart must be warm before the brain will stir the muscles of the arm to dare and do. Courage in its noblest form was displayed by the heroic Swiss who gathered a sheaf of lances in his breast to make a lane for liberty—(hear, hear)—by the devoted Monk who leaped into the circus to part the gladiators; and by the gallant Spartan, who, when hit through his own shield, plucked the weapon from the wound, and with it slew his adversary. It was also shown by our unknown and unlettered neighbours here, who when the booming waters roared imperilled their lives to rescue their comrades. (Cheers.) In each case it was the same motive, the same spirit, and equal valour. No prospect of interest allured, no danger dismayed them. They did what they believed to be their duty without bluster or without boasting. (Cheers.) Theirs was heroism of the true Promethean stamp that sets in action the throbbing chord which holds us all to humanity, erases every class and racial distinction, and makes the whole world akin. (Hear, hear.) Englishmen have an in-born love of the sea. We inherit it from our Norse ancestors, who first had the sagacity to divine, and the intrepidity to explore its mysteries. These stalwart rovers poured the mettle of their strenuous natures into English veins. It runs there still, and has made us the first sailors and colonists of the globe. (Hear, hear.) The sea is the natural element of our power, and our ships are the moving ramparts of our territory. (Hear, hear.) Although pressed by dangers and beset by foes, England wears well—(laughter)—and is still aggressive and propagandist. In steam and iron we have kept the supremacy we held with wood and sails. The obligations of trade grow harder, its contests get keener, and its rewards more scanty: yet, England's trident is still unbroken. (Cheers.) Her argosies float on every billow, and her flag flies from a million masts. Now, as it was of old,

> " 'Her march is o'er the mountain waves,
> Her home is on the deep.'

(Cheers.) But the price of this pre-eminence is eternal vigilance. (Hear, hear.) The sea, at the same time that it serves us, menaces and besieges us. A wise man has warned us that the day England ceases to be its Queen, she may become its victim. The nation that owns ships owns, much more than ships. She can arm them, and then every shore is at her mercy. We can only maintain our maritime sceptre by a display of the prowess that won it. (Hear, hear.) The fundamental element of a nation's strength is the physical hardihood of its people. The force and energy which are the consequences of such hardihood, and the spirit of patriotism which is to the material power of a State what the soul is to the body are the determining influences of its authority. The geographical position and physical conformation of a country, the extent of its territory and the number of its population, all count for much; but the character of the people counts for more. (Hear, hear.) The personal equation is always found. In the end it is the man who conquers. The individual is the real basis of government. Coal and iron, ships and factories, tariffs and wages, are all essential elements in our corporeal civilization. They give quickened circulation of wealth, increased vent for industry, and a widened field for exertion. But it is to men, kindled by thoughts of independence, roused by the presence of danger, and animated by a sense of national honour, that a State is to look for the hand of support and the eye of intelligence. (Cheers.) Cowardice is the product of effeminacy; while fortitude, patience, and self-reliance are the products of hygienic simpleness, manly exertion, and hardy habits. There is much in our mental materialism that is equivocal and paradoxical, something in our shop-till politics that is peddling and parsimonious; but our puissant nationality has not lost its plenitude or elasticity. The virility of the Vikings is not extinct. They swam like fishes and fought like heroes, sailed and rode, traded and planted over all the then known world. Modern Englishmen have their progenitors' temperament and temerity. (Hear, hear.) They hunt and shoot through Asiatic jungles, over African deserts and American pampas, scale the trackless Himalayas, navigate Arctic oceans, and penetrate equatorial forests in pursuit of adventure or science, of recreation or trade. They assimilate, proselytize, subsidize, and rule alien races, grafting progress on to stereotyped forms and canonized stagnation. They requisition Pasha and Khan, Kurd and Bedouin to dig up interred cities; they prospect for minerals in every mountain defile, and conquer new markets along every water way. (Hear, hear.) The courage which defies all odds of numbers and circumstances, the resource which improvises defence, and converts accidents to advantage—true traits of imperial genius—have never had more magnifi-

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cent manifestation than in our modern military and Colonial annals. (Cheers.) We have been admonished by Americans that the course of empire is westward, that England will not be able long to compete with their vast natural advantages, and that, like other parents, she will some day have to be content to be strong only in her children. This may be. But the riddle of the ages has for each nation a special solution. Will is the measure of individual power, and personality is the token of our race. There are in it many signs of age, but none of decrepitude—(cheers)—and its recuperative capacity is unknown and incalculable. Whatever destiny the future may have in store for us, we must brace ourselves to face it and fight it, alike through Gethsemanes and Golgothas. There is nothing more calculated to avert the apprehended catalysis than fostering such inspiriting displays of soul and sinew, of valour and generosity, as we have met to honour. In them buds the promise of moral worth and national strength. They touch by sympathy while they elevate by admiration. (Loud cheers.) Mr. Mayor, I don't know whether I have now to perform —— (Cries of 'Go on.') Mr. Coast-guardsman Hoar, who is to receive the first medal has a special and suggestive connection with these proceedings. It was witnessing his courage in the boiling surge of a magnificent but remorseless sea that inspired the American gentleman to institute this new order of merit. (Cheers.) The wreck of the 'Peggy' will hereafter be associated with the wreck of the 'Forfarshire,' and the name of Hoar will be allied in popular regard with that of Grace Darling, the bravest, the gentlest, and best-loved of all our Northern heroines. (Cheers.)"

## THE "HOPE OF HISTORY."

### Introduction.

"Few Christians understand the 'signs' about us. That they are indicative of 'the time of the end,' all who are genuine in faith believe. Indeed, we are bold to make this the criterion of the saving faith in Jesus Christ; for such as believe are more or less conversant with His teachings: taken at first hand from the Bible itself, and unsieved by the higher critics, they proclaim His literal advent, with no uncertain sound, as to the chief end of our hope.

"In Adam we are condemned to death, and at the goal of individual existence we pass away and are no more seen. The dead know nothing at all, nor is there any recollection in the grave. What, then, is our hope, save Christ's return? His Second Advent to complete our redemption by our resurrection, and bring in everlasting righteousness, in that He then will give eternal life unto His own?

"It is in the spirit of this hope that we have undertaken to re-edit the Leslie articles, and such others as conform thereto. In sending them forth again upon their mission, we wish to disclaim any desire to dogmatize; they are only studies; they set forth our views to-day, and to-morrow some better teacher may reverse the bulk of our deductions. We think not, but he may. If so, we trust sufficient "grace" will be vouchsafed to us, and we will proclaim the same at once and still strive onward towards the new goal of a plainer truth.

"In the meanwhile, we believe as we have written, and, as the 'signs' are here, we must be very near the 'end.' 'The time of the end' is a period of 360 years; we believe it began in 'Luther's day.' Naturally, it has therefore almost run.

"The fact is, chronology speaks to us anew, and upon a basis to which it never before attained. In lunar time, at least, we are well beyond the 6,000th year, January, February, and March, 1892 A.D., being well into 6,072nd lunar year from 'the Mosaic creation.' We have discussed all this, in part, in previous studies.

"If, then, our Saviour was born in 3,996 A.M., and it is 1,894 years later, we are at the 5,890th year A.M., and on the solar scale there are manifestly 110 years yet before the 'end of the age'—*i.e.*, before the 6,000th solar year, if that, as some maintain, is the ultimate chronological margin of 'the world that now is.'

"The writer understands all this quite as well as the many earnest Christians who have written him upon the subject. Yet he unhesitatingly declares his belief and judgment that we shall not have to wait, by any means, throughout so long an era ere 'the Desire of all nations' come to rule this world aright. We hold rather that the lunar termination is of vaster significance and filled with far more gracious promise.

"Suppose, for instance, that full 6,000 years of solar length must elapse before the real end of present things, where, then, is the 'shortening'? And if there be no shortening, how shall any flesh be saved? But we are arguing after all for preparation chiefly, and with one consent the 'signs' encourage us.

"If, moreover, we are (as demonstrated by the true chronology) only in the year 5890 A.M., and if the 6,000th solar year must end before the Sabbatic and millennial rest comes in, then the 2,520 years, or 'seven times of the Gentiles,' began in 6000—2,520+3480 A.M., which was the 6th year of Cambyses, or four years after the captivity of Judah terminated, a condition that establishes its own absurdity, for we cannot date the commencement of 'Gentile times' later than Nebuchadnezzar himself, who in 3480 had been dead at least 37 years, nor can we terminate them later than the Advent.

"The fact is, the 'times' have been 'shortened' somewhere, and the application of the lunar scale at the proper origin reveals so many startling harmonies, new to the study of history as a realisation of inspired prophecy, that there remains to us naught but a wise conviction that our hope is rapidly nearing the date of its fruition.

"Let it then be understood (we write to our constituency alone) that we have no fear of failure in these calculations—that is, we do not share with some the dread of its consequences. If we made any pretensions to infallibility, we might share some of this mistaken concern, and perhaps it would estop even our efforts to solve the chronological knot.

"The friends of truth will never give this problem up until it has been solved, and, as we neither court the endorsement of the advocates of hesitation and error, nor intend to 'train' for their friendship under any circumstance, we are constrained to give our testimony with a sound not to be misunderstood. If we are right, the reward will be the sufficient satisfaction of duty; if we are wrong, our own conscience will at least acquit us, and we shall still have friends enough to satisfy us among those whose mansions are not made with hands. To have a gatekeeper's position in such a community is better than to dwell in a pulpit supported by the mammon of unrighteousness.

"Let us hear the conclusion of the whole matter. 'Behold, I come quickly—*i.e.*, suddenly—'and My reward is with Me; watch, therefore, for ye know not in what hour the Son of Man cometh.'"—*From "Our Race" Series, No. 7 (C. A. L. Totten, Editor).*

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## THE IGNORANCE REGARDING SPIRITUAL THINGS.

MEN who are as yet untaught by the Holy Spirit of God cannot in the least comprehend what we mean by the operations of the Spirit as regards the individual, or the nation of Israel. St. Paul also recognised the fact that there was this ignorance in 1 Cor. xii. 1, R.V., when he wrote thus: "Now, concerning spirituals, brethren, I would not have you ignorant." Men refuse to acknowledge in this matter what they cannot see, and feel, and touch. Yet in a thousand directions they take matters for granted which they cannot see, and they judge of the existence of powers and agencies which they cannot see nor understand. Thus, no one can see the wind, but men recognize its effects, and speak of it as if they saw and understood it. "The wind bloweth where it listeth," said the Lord in John iii. 8, R.V., "and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth: so is every one that is born of the Spirit." We can see the hands of a clock moving, and so recording time. But no one can see the mainspring which moves the hands, though all believe that it exists. A ship passing up the Bristol Channel, working its way into its destined harbour, is governed by a steersman at the wheel, who is invisible by reason of the distance; yet no one for a moment doubts that he is on board the vessel, directing the passage of the ship, and governing its movements. So is the Holy Spirit ruling those He influences, and governing the progress of those in whose heart He dwells. Apart from the power of the Spirit neither men nor nations can make material progress according to the will of God. Without Him things go wrong, and no advance towards the light can possibly be made. Just as in the case of a locomotive engine which will not go forward on the rails, men ignorant of the power needed to drive it will suggest various alterations in the wheels, or rods, or axles, or cylinders, by reason of the ignorance which is in them; but practical knowledge of the mechanism enables one to declare that the only thing needed is not repair, but the supply of power. Fire to boil the water and generate the steam is all that is wanted to make the engine run! Those who are ignorant of the power of the Holy Spirit of God know not that the body politic of their country needs not, as they fancy, the tinkering with the machinery of the State, which in their ignorance they believe to be the case, to cure it of its diseases; but that invisible power, the direction and government of the Holy Spirit, which, once in possession, remedies all that is wrong in the nation's constitution, and enables it to work healthily and smoothly and according to the will of God. So spake the prophet Zechariah in chap. iv. 6, R.V.: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." It is the secret working of the Holy Spirit in the nation which produces all its life and work for God; and without His influencies and energy nothing can be strong and nothing can be holy in the national life.

This is the great truth which we have always set before us in regard to Our Identity and all its teachings. This nation requires for its vital strength, and progress towards its final destiny, the power of the Holy Spirit, to cause it to live and bring forth fruit to the glory of God. That truth is taught everywhere in the Scriptures respecting Israel. In Joel ii. 28, 32, R.V., we have first the outpouring of the Spirit on Israel announced, to qualify them to call upon the name of the Lord, and so procure deliverance and salvation. In Ezek. xxxvii. 14, R.V., the gift of God's Spirit to Ten-tribed Israel precedes their restoration to their land, as in Judah's case the baptism of the Spirit succeeds it (chap. xxxvi. 24—28, R.V.). In Hos. i. 10, R.V., we have the children of Israel as distinguished from Judah in the land of their banishment, while yet called God's "Lo-ammi," or "Not a people," recognized as "the sons of the living God," which gives them the *status* of true Christians (John i. 12, R.V.), those begotten of God.

Those who are ignorant of the work of the Spirit in the nation of Israel cannot understand (like Nicodemus) how these things can be. And yet this is one of the plainly recorded truths of Scripture, that the House of Israel, whom the Lord loves, and has chosen "to show forth His praise" (Isa. xliii. 21, R.V.), must first be created, made, and formed by Him "to show it forth," and that "not by might, nor by power, but by My Spirit, saith the Lord of Hosts." The new covenant which the Lord has resolved to make, first with the House of Israel and then with the House of Judah, according to Jer. xxxi. 31—34, is clearly the work of the Holy Spirit, with which Israel is yet to be "filled" (Acts ii. 4). He will put His laws into their mind, and write them in their hearts. He will cause them to know Him, from the least to the greatest; to their unrighteousness He will be merciful, and their sins and iniquities He will remember no more. The national aspect of this glorious promise is realised by few; and ministers of religion are specially sceptical about it, as applicable to the nation of Israel in the latter days; and therefore, also, as to the British people, as the modern "Remnant" of the favoured chosen ones of God. Regarding this spiritual blessing they are "ignorant," and because they cannot understand why God should have any national preference for Israel in these modern times, they refuse to recognise the very existence of the latter, but appropriate all her blessings to the Cuurch of Christ, meaning thereby the Church of England or the Dissenting bodies of our land! With these views we have no sympathy, but prefer to read God's Word as it is written.

## WHAT SPIRITUAL TRUTHS DOES OUR IDENTITY TEACH?

ONE strong argument in the hands of our adversaries is, according to their views, that it teaches no spiritual truths to benefit those who embrace the idea, and that therefore the "*Cui bono?*" reproach is well deserved, nay, fatal to the doctrine. Those who use this argument have not studied the question, nor seen that it lies at the root of true affiance to Christ, the Saviour of the soul. For Our Identity points to the faithfulness of God, proving that what He promises He performs, however great and insuperable may be the difficulties which seem to bar the way to the performance of His promises. It points to the love of God, the Redeemer of Israel, who, in spite of all provocations on the part of His loved ones, never ceases to love His own people, and will at length save them and bless them, both as regards worldly prosperity and the conversion and salvation of the souls of those to whom nationally they may minister. It points to the holiness of God, who has punished His backsliding and rebellious people with the most appalling severity, but means at last, through the blood of Jesus Christ His Son, to cleanse and purify them by the power of His Holy Spirit. And it points lastly to the salvation of God as prepared for His people of Israel, showing that the Gospel of the grace of God is to be applied first to His own people, and then carried

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by them, as His messengers, to "all the nations" and "all the families of the earth," to prove to them that He so loved the world that He gave His only-begotten Son, that "whosoever believeth on Him should not perish, but have everlasting life."

In regard to His faithfulness, He promised unconditionally "to Abraham and His seed for ever" all those national and spiritual blessings which are enumerated in Gen. xxii. 17, 18, and those spiritual gifts which appear in Jer. xxxi. 33, 34. These all have been realised by His people the House of Ephraim-Israel, now known as the British nation, though there have interposed between promise and performance thousands of years of time, and the utter disgrace and corruption of the people to whom the promise was made by reason of their idolatry and sin. The Lord promised His people that they should become a great and mighty nation, blessed of God, the owners of the empires of the sea and of the land, and spiritually qualified to become a blessing "to all nations," to "all families," and to "all kindreds of the earth" (Gen. xxii. 18, xxviii. 14; Acts iii. 25). The fulfilment of these prophecies appears in the current history of the British people, who are literally a great and mighty, populous and powerful, imperial nation, owning the Gate of their enemies, yet being the messengers of the Gospel covenant to the inhabitants of the whole globe. In spite of all difficulties and unworthiness on the part of His degenerate people, our nation to-day, being Israel, responds to the portrait of the blessed House of Joseph, to the glory of the faithfulness of the Lord. This is a glorious "Bonum" connected with our subject, which touches the throne of the Lord, and gives Him all the glory.

But there is another aspect of our subject which points to the Redeemer of Israel, even to the Lord Jesus Christ. It is His love to His people which never ceases, "for He changeth not"! (Mal. iii. 6, R.V.). The never-ceasing character of God's love to Israel is the sure pledge that He will never fail nor forsake those who, believing on the name of the Lord Jesus Christ, are thereby saved as to their souls with a great and everlasting salvation. "The Lord (He says in Deut. vii. 7) did not set His love upon you, nor choose you, because you were more in number than any people; for you were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondsmen, from the hand of Pharaoh, king of Egypt. Know therefore (He adds) that the Lord thy God, He is God, the faithful God which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." We can trust His love to save us through the precious blood of Jesus, because we see by Our Identity how He has loved Israel His people, and in spite of all their provocations has brought them out at last to the position of ascendency and Gospel privilege which He swore to Abraham He would confer on them.

With the faithfulness and love of God we have, in Our Identity, much to remind us of the holiness of God; and that, though He loves His people, He has not suffered their sins to go unpunished. Israel and Judah have suffered justly for their iniquities, and the weight of God's wrath has been laid upon them for over twelve hundred years each. Verily our God is a consuming fire, as the history of His people plainly shows! How He has visited the sins of the whole world, and laid them all upon His well-beloved, only-begotten Son, the agonies of Calvary tell us. "Be ye holy," He says, "for I am holy." No one can study Our Identity without seeing that God is love, and yet that He visits for iniquity with a severity which is hardly realised by the sufferings of the Jews, and by the captivity of Israel, but is proved to be inconceivable by the suffering and passion of our blessed Lord, who endured the wrath of God for sin, and became indeed the hateful thing, sin itself, for us! (2 Cor. v. 21).

But the glory of Our Identity appears in grandeur when we reflect on the fact that it instrumentally brings our nation into the first rank of God's servants, to minister the Gospel to "the world lying in the wicked one." It brings salvation to the House of British-Israel to qualify them for this work as witnesses for God, that He exists, and as the fruit-bearing race, sent forth by the Lord Himself "to blossom and bud, and to fill the face of the world with fruit" (Matt. xxviii. 19, 20; Isa. xliii. 10—12, xxvii. 6, R.V.). The outpouring of the Spirit upon the masses of Israel will be theirs, as Joel ii. 28—32 and Acts ii. 17, 18, show; the new covenant will be Israel's first, and then the blessing will be bestowed on Judah also, as Jer. xxxi. 31—34, and Heb. viii. 8—12, declare. The prophecy of Zacharias shows that God "raised up an horn of salvation for Israel in the house of His servant David," "to save them from their enemies, and from the hand of all that hate them" (Luke i. 69—71). Their duty, when thus qualified, is "to be for salvation unto the ends of the earth" (Acts xiii. 47). To the Lord be all the praise!

## AN EVANGELIST'S EXPOSITION OF SCRIPTURE.

By J. Thomson.

Mr. Henry Thorne is an evangelist of some note in and about London, and some years ago he published a book entitled "Round the Bible." It comprised a series of "talks with young men and others upon Biblical subjects." The talks are all interesting, and occasionally very suggestive; showing great powers of delineation of character, and a fund of anecdote, the result of keen observation and extensive reading on the part of the writer. The series are divided into four sets, or classes, of subjects, comprising, (1) "Aspects of faith, as set forth in Heb. xi. (2) Bible doctrines in Bible language. (3) Some of the dangers, responsibilities, and privileges of young men. (4) The parables of our Lord as recorded in the gospel of St. Luke."

These varied subjects are well handled by the author, in a devout and evangelical spirit; and when given as Bible lessons (as we understand they were substantially), could not fail to arrest attention and convey much sound Biblical knowledge to the hearers. The old-fashioned doctrines of revelation are insisted upon, though too often politely bowed out of doors as obsolete and untenable by many of our teachers now-a-days. Man's fall in the person of our first ancestor; his consequent need of a Saviour, who was at once promised to come, and restore lost holiness; justification, regeneration, redemption, &c., and other scriptural truths, find their place in this little book, and are enforced in scriptural language backed up with scriptural authority. We should be glad to know that from all the pulpits of our land there was enunciated similar clear and unquestionable expositions of Divine truth. Then we should see a great change in our social life. Then it would be seen that "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. xiv. 34).

It is very singular, but a fact notwithstanding, that many

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devout Bible students who well know how to extract the honey, *i.e.*, spiritual truths concerning man and his destiny, very frequently stop short of another great discovery. They have got into a formal rut of exposition of Holy Writ, and do not try to get out, as they are assured of being in the right way, and treat all difficulties as so many holes, or mounds, in the rut which they must get over as well as they can, never thinking that if they would just get on a higher elevation they might both be able to see better, and be free from the mounds and holes in the rut. And this is what is always first achieved by the knowledge of Our Identity with the lineal descendants of the Lost Ten-tribed House of Israel. The mounds and pitfalls of the old road vanish, or largely so; faith in the Word of truth is confirmed; and the pilgrim to a better land steps along nimbly, for he is no longer haunted by alleged difficulties which render doubtful the truth of Scripture; for has not God fulfilled to the letter the promises made of old to Abraham His friend, and to be continued unto his seed for ever?

Our author furnishes us with an illustration of the difficulties and inconsistencies of those who interpret large portions of Scripture without the light of Our Identity. Thus, on p. 23, he writes of Abraham, "Before he left his father's house he received a promise in which no fewer than eight distinct blessings may be found. The Lord promised that He would (1) show him the land; (2) make of him a great nation; (3) bless him; (4) make his name great; (5) make him a blessing; (6) bless those that blessed him; (7) curse those who cursed him; and (8) bless, through him, all the families of the earth. "Here is an octave of heavenly harmony," ejaculates our evangelist; while he proceeds to remark, "Though Abraham never possessed the land, he sojourned in it, with the confidence that it should be possessed by his seed, and still later by himself (Gen. xii. 1—8). His faith looked forward to Christ's day (John viii. 56). That day has not yet fully come (Phil. ii. 16); but when it comes 'Jerusalem shall be inhabited again' (Zech. xii. 6), the Jewish (!) people will be restored to Canaan, the Lord will come to reign with His own, and Abraham will see the day in reality, which he once saw only with the eye of faith" (p. 23). It is evident here that our author knows little or nothing of the even until now, division of the Hebrew nation into two parts,—the experience, work, and destination of each as portrayed by the finger of prophecy being very different; and therefore he writes about the "Jewish" people only as destined to be restored to Canaan. To mention no other passage, the exposition of Ezek. xxxvii. as applicable to the Jewish people only, with Israel of the Ten Tribes left out of consideration, ends only in difficulty, failure, and hopeless spiritualizing of the prophecy as applicable to the Church composed of the faithful of all nations. We may reasonably ask our author, and those who think thus with him, Will only the descendants of Judah, *i.e.*, the Jews, or Israel of the Two Tribes, be restored to Canaan? This is what he says: and yet, when any of our opponents who take this view are thus cornered, they hum and ha; think this thing and the other; and finally admit the Ten Tribes must be somewhere; but will not hear of their being found in the British race, even though the portrait given of them in prophecy exactly describes Israel as being what we now see the British people actually are at the present time. The error of our author, and those who think with him, is in imagining that the Jews, as we know them, the descendants of Two Tribes, are the modern representatives of the whole Hebrew nation. But it is not so. The whole teaching of prophecy is against such an idea. Where, then, we ask, are the Ten? This question seems not to have presented itself to our author, and we may fairly leave it here for him, and all who think with him, for consideration, and an answer as soon as they can agree upon one that shall be consistent with their teaching.

On page 29 of his book our author rightly observes that "Ephraim became the chief of the Ten Tribes." But on p. 33, he says that Ephraim was only "half-and-half for God," "a cake not turned" (Hos. vii. 8), or one sided, at first, and at last wholly for the world, "joined to idols" (Hos. iv. 17). But the same Divine authority tells us that this was not to be the final fate of Ephraim; and yet our author has not referred to it; which to say the least appears somewhat strange.* We would refer all our readers to Hos. xi. 3, 4, 8—11; Jer. xxxi. 18—20, as a few passages out of many that may be quoted as showing that the final destiny for Ephraim is not utter ruin, spiritual and temporal; for "the iniquity of Ephraim is bound up," *i.e.*, as a sore it is healed; "his sin is hid," *i.e.*, covered up, by the Redeemer, the Holy One of Israel."

The last "Talk" of our author is on the parable of the husbandman (Matt. xxi. 33—46). His exposition, as far as it goes, is good; but it would have been much better, and more instructive, had he shown, if he could, that it referred to the Jews only, and the Church of the Gentiles; and how the general interpretation is to be reconciled with many prophecies, some of which he has referred to himself. "The kingdom is given to a nation bringing forth the fruits thereof." Where and which is that nation if Britain is not the one?

## Correspondence.

*To the Editor of the "Banner of Israel."*

MY DEAR PHILO-ISRAEL,—The last BANNER contained a letter from Miss Pearse, with some remarks by you, as to why in Ezekiel the House of Judah are addressed as "The House of Israel"? I have a paper in hand dealing not only with the distinction betwen the two Houses, but also between that of Judah and Benjamin after separation of the latter from the House to which it belonged. In this paper I go into this question; but as a blind man does not get along very quickly, some time may elapse before the paper is ready, and still more before it finds its way into your columns. The question is well worth looking into, but on the present occasion I shall limit myself to throwing out a few hints as a basis for further enquiry. It must be remembered that Benjamin, one of the Ten-tribed House of Israel, for about 400 years formed a part of the kingdom of Judah, but it was never incorporated with the House of Judah.

The first point for consideration is this: Are there no marks of distinction to be traced in Scripture between Judah and Benjamin? If not, what are we to understand by "Men of Judah and inhabitants of Jerusalem" (Jer. xvii. 20, 25, xviii. 11, xix. 7), and the portion of the Jebusites including Jebusi was assigned to Judah and Benjamin. The former occupied the hills of Sion and the upper part of the city, the latter the lower part of the city. The references I have given are not the only ones to be met with bearing on the same subject. The men of Judah means the House of Judah. This would not embrace Benjamin which did not belong to Judah. When coupled, however, with "the inhabitants of Jerusalem," that applies to Benjamin.

Secondly: What are we to understand by "The daughter of Sion and the daughter of Jerusalem"? (Isa. xxxvii. 22; Luke xxiii. 28). They cannot mean the same people. The first applies to Judah and the two latter to Benjamin.

* In this connection our readers may be referred to an article, "Ephraim is a Cake not Turned," in the BANNER OF ISRAEL, No. 419 Vol. IX., p. 7.

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Ezekiel was one of the prophets of Judah, and went into captivity to Babylon. The word of the Lord that came through the prophet, addressed to Judah, unless coupled with some such link as "the inhabitants of Jerusalem," would not apply to Benjamin. The same may be said of "the daughter of Sion" and "the daughter of Jerusalem." The former means Judah, and the latter Benjamin. This is very clear from the passage in St. Luke referred to above. Look again at the distinction made in the parable of the two baskets of figs in Jer. xxiv., the term "House of Israel" would embrace Benjamin and Judah both, being "children of Israel," which no other single term would do.

The subject is worthy of consideration, and I hope I have in this hurried letter given sufficient to form a basis for further enquiry. Yours truly, W. H. LARKINS, Lt.-Col.

Bromley, Kent, Sept. 23, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—I see, in the notice of Mr. Marchant's lectures at Eastbourne, the "*Cui bono?*" question was put forward. One reply, that I have not yet seen noticed, is, that where Identity awakens interest and earnest inquiry, it is a powerful weapon, though not especially claiming to be so, against Roman Catholicism, which is pressing forward and ensnaring many weak ones, while advanced Ritualism is opening up the way for it, and clearing off obstacles to its advance.

The careful study of the Identity sends the enquirer to the Bible, and that, if prayerfully examined and diligently searched, must cause the false assertions of Romanism and the pretensions of Ritualists to dwindle and perish. When the search light of God's Word is brought to bear upon the hay and the stubble, and the daubing of untempered mortar, the building will be pronounced rotten, and wholly an unsafe refuge.

The lordly pervert to Rome, spoken of at page 415 of BANNER, No. 979, was referred to the Bible on a question of faith, and advised to consult it. He replied he could not—his director would not allow him to do so. That an educated Englishman should voluntarily submit to such degrading slavery causes a feeling of pained astonishment.

It is grievous to note the budding forth of Mariolatry, by the erection of the images of the Mother and Child, set up at the entrance of Protestant churches such as Kensington and Westminster, leading up to distinct idol-worship under a veil of hypocritical reverence, and in defiance of our blessed Lord's words in Matt. xii. 50: "For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Yours faithfully, L. P.

Oct. 3.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—Forgive my extreme dulness, but I fail to see that you have justified the language to which I have objected. You state that you published the same views twenty years since, and that they are shared by Dr. Aldersmith and Mr. Hine; but I own that I am such a heretic that I must decline to acknowledge the infallibility of these gentlemen, much as I value their and your judgment generally, and grateful as I feel for the light they and you have thrown on the Anglo-Israel question. You say, "We cannot venture to say why the Lord should have done this or that. It is ours only to point to the fact, and leave explanations for each reader to supply for himself or herself." But it is exactly its being "a fact" that I deny.

I could not admit that God and His prophets were puzzled to know which people were Judah and which were Israel. It gives me a painful sense of absurdity to hear or read of such an idea, as it destroys the thought of inspiration. As to the views of opponents, I can only say I want simple truth, and am thankful to get it from friend or foe.

My illustration of the names of "England, France, and Germany," being muddled together may be weak, as you say. Take another: A mother has two sons christened Dick and Harry, but she never knows one from the other, and continually calls Harry, Dick, and Dick, Harry. Would she be thought a wise woman? "The dog knoweth his owner, and the ass his master's crib," but according to your views, God does not know the name of His own peculiar people, given them by Himself!

Of course, I do not deny that the Jews—"the House of Judah"—are the "children of Israel." They were the children of Jacob, therefore of Israel; Russels are children of Bedford, but that does not make them all Dukes of Bedford. The title of "Israel," I contend, was entailed on the after seed of Ephraim and Manasseh alone, and this fact is stated clearly enough in the Bible. It is a great fact, recognised by God as His own ordinance, and is it possible that He could confuse the names which He had Himself appointed to be the distinction between the two nations?

I admit, that to those who do not know, or do not accept the Anglo-Israel theory, there is much room for perplexity in many passages in Ezekiel; but Anglo-Israelites would surely remember that an important tribe of the House of Israel was united to the House of Judah for a long (but still for a limited) period. There are many warnings given against heathenism. Now, heathenism was more frequently the sin of Israel than of Judah, and it would be natural for the prophet to address himself sometimes to the House of Judah and sometimes to their companions (their temporary companions) the Benjamites.

For those passages in Ezekiel's prophecies, if any, which cannot be explained thus, I think we must wait for further light from the gradual fulfilment of prophecy, and be content to "tarry the Lord's leisure"; but I would plead that we should on no account charge the revealed Word with uttering uncertain sounds in muddle and confusion.

With every good wish for the progress of Anglo-Israel truth, I am, dear sir, yours faithfully,

CAROLINE PEARSE.

Castle-street, Launceston, Cornwall, Sept. 23, 1895.

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## DEATH OF THE REV. A. J. J. CACHEMAILLE, M.A.

WE greatly regret that we have been unable till now to obtain the following particulars regarding the death of one of the earliest friends of the BANNER OF ISRAEL, a friend who was always ready to aid us with his pen, and on the platform was an efficient speaker in regard to the subject. The notice we now republish appeared in *The Essex Times*, of May 22 last. Our friend died at the Vicarage of All Saints', Forest-gate, on May 12 last, in his 54th year. The local paper noticed the sad event thus:—

"DEATH OF THE REV. A. J. J. CACHEMAILLE.

"We deeply regret to announce the death of the Rev. A. J. J. Cachemaille, the vicar of All Saints'. The rev. gentleman has not been quite a year in Forest Gate, to which he came on May 28th last year. He and the Rev. H. Barber exchanged livings at that date, the latter taking the rectory of Cheriton and Tichborne in Hampshire. On both sides the exchange was dictated by considerations of health; it will be remembered that Mr. Barber had long been ill. Unhappily, Mr. Cachemaille had a severe attack of influenza, and lung troubles followed, defying all the skill of his medical attendants. For more than a week before the end came there was no hope of his recovery. He died on the 12th inst., in his 54th year, leaving a widow, two sons, and a daughter.

"The news caused great grief in Forest Gate and Manor Park, for the vicar—though he had been so short a time in the place—had obtained a strong hold upon the affection of his people.

"Mr. Cachemaille was educated at King's College, Cambridge, where he took his B.A. in 1864, and proceeded M.A. some years later. He was ordained deacon in 1865, and priest in 1866. His first curacy was at Stockwell; he then went to Mauritius as civil chaplain from 1867 to 1870. Returning to England, he was appointed in 1871 curate-in-charge of St. Mary's, Harrogate, and in 1876 was presented to the vicarage of Oldham. He held this important living for 16 years, but in 1892 he accepted the rectory of Cheriton and Tichborne in Hampshire, whence—as already stated—he came to Forest Gate."

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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'S THREEFOLD MISSION."

SOME of our friends consider the use of the words "England" when we mean to indicate "the British Empire," and "the English" when we want to speak of "the British people," as unpardonable offences. The fact is, the whole British world will insist on using the objectionable expression, and, if we quote "the world," we must quote what they say and report their very words. The *Echo*, for instance, on August 19th last meant to direct attention to the extraordinary position of our nation in reference to the world at large, but insists on describing her as "England." She has, according to the *Echo*, a threefold mission—first as regards the most mighty nations, then as to the cheaper races, and, lastly, in reference to the colonies of this Empire. The words were these:—

ENGLAND'S THREEFOLD MISSION.

We may well tremble when we reflect on the common interests of mankind which are perilled in the keeping of England. She stands as no other country stands, in a threefold relation to great families of men. She stands face to face with the most powerful Empires, as their peer, bound to guard her heritage and to commend to others by courage, by generosity, by self-control, the blessings which she has received. She stands face to face with the weakest tribes as their sovereign, bound to protect, to foster, to develop human forces which have not yet reached their full growth. She stands yet again face to face with daughter-peoples, jealous of their independence and loyal in their affection, through whom, as their parent, she is called to mould a new world to sober freedom, not by rigid control, but by spiritual quickening. Never has any nation received a charge of authority, so far-reaching and so complex. There is not a social problem of the future of which the elements are not included within its range.

In regard to the above, we may say, in the first place, that no other nation on the face of the earth has such a record as the above. Many have one or two of the "relations" described, but none all the three which appertain to the British folks. The French, Germans, and Russians, for instance, have to stand face to face with other powerful Empires as their "peer," and must guard their own heritage.

The French, Germans, and Russians have each relations with the cheaper races of the earth in Africa, New Guinea, and elsewhere, but no other nation is surrounded by a cluster of daughters, each a nation, loyal to their old mother in the North, yet jealous of their own independence. The British only have this experience. It is totally absent in respect to other great nations.

It is worthy of note that the *Echo* admits that the experience of our own race is peculiar. "Never has any nation received a charge of authority so far-reaching and so complex. There is not a social problem of the future of which the elements are not included within its range." Here we have words descriptive of our own nation, which are surely only a paraphrase of those used in Scripture to describe the future of Israel according to the promises to the patriarchs. The House of Israel, "obedient to the Lord," was to be "the head and not the tail, above only but not beneath," "set high above all the nations of the earth" (Deut. xxviii. 1, 13, R.V.).

The Lord has honoured and blessed us, as He declared He would honour and bless Israel, so that "all who see us must acknowledge us, that we are the seed which the Lord has blessed" (Isa. lxi. 9, R.V.). He has, besides, given us a duty to perform which He gave to Israel—namely, that we should "bless all nations," "families," and "kindreds of the earth," which in our imperfect way we certainly are doing.

The *Echo* admits that we have a heritage as a nation which we are bound to guard and commend to others. Israel was the Lord's inheritance and heritage, to whom He gave a glorious heritage to administer for Him to others. He gave them His laws, His Sabbaths, His Gospel, and His Word, besides a commission to all nations to bless and teach

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them. "Go ye," said the Lord Jesus Christ to the same people, "Go ye into all the world, and preach the Gospel to every creature, or the whole creation" (Mark xvi. 15, A. and R.V.). It was Israel's function to protect, foster, and develop other weaker races, as their sovereign. "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven," was given to them only that Israel might "bless" the nations according to the original promise to Abraham in Gen. xxii. 18 (R.V.). How well our race has done this, India, Africa, Egypt, and Australasia bear witness. So successfully is the duty performed that the weaker races living in the neighbourhood of India, of the South African possessions, and in the South Pacific are anxious that the British rule should extend over them also. This is the cry of Syria and of some of the Pacific Islands. Hearing of the fame of India, they long for British Government themselves, and say, "When will you give us the same benefits that others enjoy elsewhere?"

In regard to the colonial Empire of Great Britain, it is the wonder of the world, yet it is the very fulfilment and outcome of the promises and prophecies in Israel's favour. "A nation and a company of nations shall be of thee" was the promise to Jacob in Gen. xxxv. 11 (R.V.): "His seed (Ephraim's) shall become a fulness or multitude of nations [Goyim]" (Gen. xlviii. 19, R.V.); "Spread abroad to the West, and to the East, and to the North, and to the South," according to the promise to Israel in Gen. xxviii. 14 (R.V.); they have settled down in the four quarters of the world and consolidated into powerful British colonies, and, finally, nations, the living image of the old mother in the West. To the Lord be all the praise.

## THE REV. ARCHDEACON F. W. FARRAR, D.D., ON ENGLAND'S MISSIONS.

THE *Christian World Pulpit* gave us on July 10th last, the report of Archdeacon Farrar's sermon in Westminster Abbey, on the previous Sunday, the text being from Luke ix. 2: "He sent them forth to preach the kingdom of God." The Archdeacon did not define "the kingdom of God," or tell us how the preaching regarding it differed from that of the simple Gospel of Christ. The preacher, we suppose, deemed that the furtherance of the kingdom of Christ was effected by the preaching of the Gospel to all nations, and that there was nothing particular contemplated by the command that His disciples should "preach the kingdom of God." He looked on the British nation, very properly, as the "Mother of Empires." He recognised the wonderful way in which "the power of England" has spread. He saw that the English language bids fair to be the language of the greater part of the earth, being already that spoken by one third of the human race. He saw that "the primacy of the world will belong to the English people, to English thought, and to English institutions." He noted the stupendous growth of our wealth, and saw that the duty is laid upon our race to evangelise the inhabitants of the earth; but with all this he has not a suspicion, that, being such as he describes in his eloquent sermon, this nation must be Israel—stubborn, unfaithful Israel, not worthy of one of the blessings God promised to His people, but has given to our own nation. He had no idea that we are the heirs of glorious spiritual mercies, bought by the precious blood of the Lord Jesus Christ, which shall convert and change this nation, and make them worthy and efficient servants of their Redeemer! He saw not that, filled with zeal for Him, and burning with the grateful desire to go forth and convert the nations, they will yet bring them to the feet of Jesus, till the whole earth acknowledges and serves Him as the God, and divine King, of all the dominions and kingdoms of the world! That our readers may see how near Dr. Farrar came to the truths we hold, and missed them all, we proceed to republish the important portion of his eloquent discourse on the subject we have already sketched out. He said:—

"What, in a few words, is the history of the Christian propaganda? It began with one hundred and twenty poor Galileans secretly gathered in an upper room for fear of the Jews, and preaching a Messiah who had just been crucified between two robbers; it means to-day the faith of some three hundred millions of the greatest and noblest representatives of the race of man. In three centuries it had already conquered the lordly Roman; it had conquered the fierce barbarian; it had conquered almost all the civilised world. And the total result is that whereas at the beginning of the fourth century after Christ only one man in about one hundred and fifty was a Christian, now it is probable that were the whole human race to sweep past us in its long yet brief procession between the darkness of the two eternities, nearly one in every three would own the holy name by which we have been called.

### "THE MOTHER OF EMPIRES.

"That is the bright and encouraging side. The dark and serious side, the side which proves that it is part of God's Providence that men should do His work for men, and that men too commonly, too shamefully neglect it, is that instead of vast growth of Christianity throughout the world, from the bleak coasts of Hudson's Bay to the rain-swept desolation of Tierra del Fuego, in spite of the fact that the Victorian era has been the most splendid era in the reawakenment of missionary enterprise since the days of the apostles, yet from the natural growth of population the numbers of heathen are probably rather increasing than decreasing in the world. If then we feel any love for our brother man for whom Christ died, if we attach anything but a merely nominal value to the day-spring from on high which has dawned on us, if there be in our hearts the faintest pulse of pity for the benighted and the perishing, are we not bound by every consideration of duty, by every touch of compassion, by every impulse of generosity, to fulfil the plain and final behest of Him who died and rose again for us, "to go into all the world and preach the Gospel to every creature?" And only consider with what a weight of incumbence there rests on the people of Great Britain in particular the solemn duty of spreading the kingdom of God! That obligation arises first from the imperial position which God has bestowed upon us, and the illimitable prospects of the future which open before us. The command to evangelise the world was given to a handful of insignificant provincials, the most despised children of the most despised province of a conquered land. Their success in that mission is, I have no hesitation in saying, the most stupendous miracle of history. But if those Galilean fishermen and tax-gatherers alone and unaided could thus triumph over the most majestic of earthly sovereignties arrayed in the plenitude of its imperial power, what could not we achieve had we but one spark of their indomitable faith and their absolute self-sacrifice? If a Power proved itself thus mighty though it was so weak, are we to assume that it is paralysed when it has become so strong? If impotence armed with truth was

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irresistible, is Empire armed with truth to be so helpless? Never since time began was there ever any nation more splendidly equipped for the furtherance of Christ's kingdom than Great Britain is at the present moment.

"THE SPREAD OF ENGLAND'S POWER.

"Consider only the growth of her Empire, the spread of her language, the flood-tide of her wealth, the facts of her religious history, and you will see great is the silent, and the, so to speak, haphazard, spread of England's power.

"Is not the growth of our colonies, and the apparently chance manner in which they have sprung into power and grandeur, a fresh illustration of the silent workings of that 'Divine Providence which shapes our ends, rough hew them how we will'? 'Accident,' says our poet-bishop, 'is God's incognito.' Who would have ever dreamt that long after the colonies of France, Spain, Holland, and Portugal had sunk into comparative insignificance this island in the Northern seas, which the Romans regarded as the furthest limit of the habitable world, would become the mother of empires greater than Rome itself? The spread of the English race has been amongst the most immense factors in the history of mankind. In 1837 our Queen only reigned over some 130 millions of the human race, now she reigns over more than 350 millions. Her empire then extended over only two millions of square miles; now it extends over more than nine millions. Our colonies now cover one-sixth part of the land surface of the globe; and yet three centuries ago Calais was almost the only position which England owned outside her own soil. General Sabine, whom I have seen, the late President of the Royal Society, only died in the year 1883; and yet he was born on the very day that the first settler landed in Australia. And Australasia is already an Empire with a giant's youth. 'There is something very characteristic,' said Professor Seeley, 'in the indifference we show towards the mighty phenomenon of the diffusion of our race, and the expansion of our State. We seem, as it were, to have conquered half the world in a fit of absence of mind.' Yet the prodigious greatness to which the English race has attained makes the question of its future infinitely important, and at the same time full of infinite anxiety.

"Consider next the diffusion of England's language. Very soon it will probably be the language spoken by fully one-third of the human race. Every year, says Mr. J. R. Green, in his 'History of England,' proves more clearly that the spread of the English people all over the world is such that this people thus remaining before half a century is over will change the face of the world. As two hundred millions of Englishmen fill the valley of the Mississippi, as fifty millions of Englishmen assert their lordship over Australasia, this vast power will tell through Britain on the whole of Europe, whose nations will have shrunk into insignificance before it. What the issue of such a world-wide change may be, not even the wildest dreamer dares to dream; but one issue is inevitable in the centuries that lie before us. The primacy of the world will be that the English people, English institutions, English thought, will become the main features of the political, the social, and the intellectual life of mankind.

"Consider, thirdly, the swelling river of Britain's wealth. Growth is hardly a strong enough word for it; it is an advance by leaps and bounds. It has increased sevenfold in this single century, or, according to Mr. Gladstone some years ago, the income of Great Britain then was a thousand million of pounds a-year; it has increased more in this century than in all the centuries from the days of Julius Cæsar. Our annual hoardings amount, according to Mr. Giffen, to two hundred and forty millions of pounds in the year—more than one-fourth of the entire income of the population. How much of these savings does the English people give to the evangelisation of the world? About 190th fraction. And I ask you, Is this Pactolus of gold for ever to be only lost in the burning lake of drink, or in the scum and sludge of selfish accumulation?

"Consider, fourthly, the history of religion in the midst of us. One of the main factors in the fortunes of the English people is the free possession of our English Bible. At the coronation of our Sovereign the presentation of the Bible is one of the most solemn incidents. In the Order of the Coronation service of her present Majesty, we read that after the crown had been reverently put upon the Queen's head, then the Dean took the Holy Bible, which had been carried in the procession, from off the altar, delivered it to the Archbishop, who presented it to the Queen, first saying these words to Her Majesty, 'Our gracious Queen, we present you with this book, the most valuable thing which the world affords.'

"Up to the Reformation the jealous habitual tyrannies of a deeply-corrupted Church, scheming only to further her own aggrandisement, had kept the vernacular Bible from the people, and had burnt many a one who simply read it in his own tongue. After the Reformation the English, like the Jews, became more and more the people of a Book; to them, as to every people which has burst the usurping tyranny of priests, the Bible brought liberty and strength. Having, then, thus received these inestimable blessings from the knowledge of the Gospel, have we any right to keep them to ourselves? We have no more right to do so than we should to keep bread from starving populations. Why has God given to this bleak island in the Northern seas these enormous and ever-increasing possessions, this splendid history, this unceasing progress, this political freedom, this spiritual enlightenment, this mighty preponderance in the fortunes of the world? Tell me, why are the marks of our restless enterprise visible in every land? Why is the ocean dotted with the sails of our ships, and furrowed by their numberless white wakes—'the true avenue to our palace front'? Why have we been permitted to turn the gigantic force of expansive vapour into our giant yet all powerful slave; to seize the lightning by its wing of flame, and bid it obediently flash our humblest messages round the globe through tunnelled mountains and the bases of stormy seas? Let us not mistake our true strength and our true destiny. It is not to be the accumulators of the world's riches, or the carriers of its burdens, of the manufacturer of its goods. It is not to be the beasts of burden of the world; but it is to be the evangelists of Christ. Our greatness is not in our iron, or our gold, or our flaming furnaces, or our vast factories, or our all-conquering guns. It is our true manhood in Christ in the righteousness of our national character; it is in our faithfulness to that high mission which God by indication of His providence has so visibly imposed upon us. His voice has called this nation; His finger has beckoned to it; His hands by invisible consecration have been laid upon our heads. Christ bids us arise and win the world for Him; and if we neglect this high duty for meaner, baser, and more selfish aims; if we worship not God but gold, the day will come assuredly when the lamp of our Church will be fatally extinguished among the seven golden candlesticks, and our cities become like the seven churches of Asia, whose sites are ruins, whose marble is decay, and their inscriptions devastation. We have a glory

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infinitely greater than that of ancient Tyre; we have a commerce transcendently superior to that of mediæval Venice; but as that famous statesman said, whose statue is there, 'If we be not true to our duty, what is there to prevent our glory from fading like the Tyrian dyes, and crumbling like the Venetian palaces?' I know not—says an eloquent orator—I know not how far the commerce of a country might be affected by the loss of its Christianity; but this I know, that God's blessing could no longer rest upon its victories or accompany its trade; and therefore if its army triumphed, the triumph would be virtually defeat, and that if its ships were richly freighted it would be with freights which, like the fabled ones from the Dead Sea shores, turn to ashes in the mouth. Come anything rather than this: come barrenness into our soil, come discord into our councils, come treason into our camp, come wreck into our navies; but if we cease to be a righteous and God-fearing people, if we are wholly false to fulfil that last command of Christ to go into all the world and preach the Gospel to every creature, then farewell to the true glory and dignity of England; the vineyard assigned to us will be given to those who will bring forth its fruit in due season. If we value for ourselves the Gospel of the living God we shall feel a primary duty to extend its benefits to others. If we do neither, then the history of other countries must surely show us that in that case for us also the foundations of our greatness will be sapped, the bulwarks of our liberty will be shaken, the springs of our peace will be poisoned, the sources of our prosperity will be dried up. Let us then, if we once forget these duties, bear in mind that a coming generation will have to add our names to those of countries whose religious decline has been at once the prelude and the cause of their national overthrow." . . . .

But, oh! if the learned and eloquent Doctor of Divinity had but known! If he had had only a suspicion that the British are Israel, he would have remembered Jer. xxxi. 33 and 34, also Heb. viii. 10—12; and he would then have seen how grand, glorious, and comforting is the provision God has made for His poor backsliding people, and, seeing it, would have rejoiced with joy unspeakable and full of glory!

## PROPHECY AND HOW TO STUDY IT.

By Gertrude Smith.

"It is a great stride forward," says the *Jewish Messenger*, "when people begin to recognise windows in their ancestral creed, through which they can catch a glimpse of the broader sky and the larger purpose." This is true, but it is better still to make good use of the windows to obtain fresh light. No subject has been more obscured until recently than the future of Israel and Judah; but thank God the mists are rolling away, and people are beginning to see with clearer vision.

Christians are often reminded that they might employ their time more profitably than in the study of prophecy, that they will never be able to understand it rightly, that it is unpractical, and countless other objections are brought forward. We admit that students of prophecy do very often differ, but should that be a plea for our neglect? Should we not rather search diligently to find what is the mind of the Spirit? Many writers have erected false superstructures, because they have brought their own preconceived notions as foundations on which to build. Should we not therefore come to God's Word as little children, asking to be taught of the Spirit, instead of attempting to be wise above that which is written? All parts of the Bible are given to be understood, and to yield both instruction and profit; and although some are harder than others, yet what satisfaction it yields when we at last comprehend them. The deeper the well the more refreshing the water. The dark mine often yields the choicest treasures. One reason why prophecy has been so grievously misunderstood is owing to the false lights, I might almost add "Will o' the Wisps," that Commentaries throw upon it. I often think of the old Scotch-woman who was presented with a Bible and a Commentary to help her with it. When asked how she liked the latter, she replied, "Well, it is a vera learned book, but the Holy Scriptures throw a little light upon it." If men would but lay aside their pet creeds, theories, and party prejudices, they would come to a better understanding of the Word.

Some years ago a gentleman erected a lighthouse on a very dangerous rock. After it was finished the lamp was lighted, but so numerous were the myriads of insects flitting in the air that the light was entirely obscured.

St. Peter says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." Should not we then be very careful that by our own puny interpretations we do not, like those insects, obscure the true light? When we have, for example, very plain statements of Scripture, how is it that we dare spiritualise them away? Take, for example, the restoration after the Babylonian captivity, where we are plainly told that the three tribes only returned; and yet in the face of all that, men assert that the whole ten returned as a body, and were joined together. Thus they become "blind leaders of the blind." Promises and prophecies relating to Israel are wrung from their true signification and rudely applied to the Church. Thus the whole Bible is made to contradict itself, and room is given to the infidel and blasphemer to rejoice. Alas! that such is too often the case. You may bring scholarship to the Bible, but if with scholarship you set aside the common sense rules of reading and understanding the Scriptures, your scholarship will lead you into errors.

Prophecy is twofold in its design. First it gives encouragement to God's own people Israel, and if they would only see their own Identity how many false steps and pitfalls would they avoid. And, secondly, it is sent as a solemn warning to the ungodly world. By the study of prophecy we get enlarged views of God's purposes right down through the ages. We see how He has fulfilled every jot and tittle of His promises to Abraham; how He has not forgotten His people, as some would have us think, but on the contrary is constantly watching over them for good; that, having formed one nation to set forth His praise, He has not set that nation aside and bestowed His favours upon another.

Nothing would cure men of infidelity more than a careful, prayerful study of the Word. Truth is the only soil upon which pure religion can grow. If we know the truth, the truth will make us free. Do not let us mar the mirror of Divine revelation, but having looked into its clear face ourselves, may we do all in our power to show it unto others. Popular we may not be, but it is better to be in the minority with truth than with the majority in error. And if we have been led to see this British-Israel truth ourselves, may we be more in earnest to spread the knowledge to others, that Christ may be glorified in us.

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## THE WEEKS OF DANIEL AND THE YEAR-DAY INTERPRETATION OF PROPHECY.

By H. de St. Dalmas.

In the last chapter of the "Great Pyramid,"* which was reviewed in the Banner of Israel on August 14th, we have compared the year-inch measurement in the Pyramid with the year-day fulfilment of prophecy. It is clear that in a map or model, a knowledge of the scale of measurement is necessary in order to obtain a correct idea of the thing represented. The year-day principle of prophetic interpretation is simply the expression of a larger by a smaller measure, and it is applied by all schools of interpretation to the weeks of Daniel.

Tested and proved in this case, the principle may be of much wider application, and we invite a closer examination of this passage (Daniel ix.), which has been specially selected for attack by the "higher critics," and which, we do well to remember, our Lord Himself specially warned us to be careful to understand (see Matt. xxiv. 15; Mark. xiii. 14).

Canon Driver says, "Of Daniel ix. 24—27, no entirely satisfactory interpretation appears yet to have been found." If, however, he had himself made more diligent search before assuming the *rôle* of critic, he might have found an "entirely satisfactory interpretation" of this very passage in the chronological works of the Rev. W. B. Galloway, M. A., and in the ancient authorities consulted by that devout and diligent student of history. Nearly fifty years ago Mr. Galloway published a revised translation of the ancient text of Dan ix. 24—27, in an appendix to a work on the Apocalypse, and he has since republished the translation and elaborated the argument derived from it in "The Shadow on the Sundial" (a pamphlet published by Bell and Daldy in 1865). The Hebrew text is given together with the Septuagint reading of the *Codex Chisianus*. Mr. Galloway's later and larger work, "The Chain of Ages," also contains the Hebrew and Greek texts together with the revised translation as follows:—

"By weeks it is decreed upon thy people and thy holy city, to finish the guilt, and to fill up iniquities, and to expiate sin, and to bring in everlasting righteousness, and to fulfil vision and prophet, and to anoint the most holy. And thou shalt know and calculate from the going forth of the commandment to cause to return and to build Jerusalem, unto Messiah Prince, weeks seven and seventy. Sixty and two shall it be built again as regards its breadth and intrenchment. And in the narrow pass of the times, and posterior to the sixty and two weeks, shall Messiah be cut off; and not for him shall it be, neither city nor sanctuary. The people shall destroy the prince that shall come: and his end shall be with an overwhelming outburst. And war shall be to the uttermost, a decree of desolations. And he shall confirm a covenant for the multitude (of mankind) a week; and in half the week he shall cause sacrifice and offering to cease. And upon an invading flight of abominations he shall make it desolate, even until wasting and the decree shall have been poured out upon the desolate."

It will startle those to whom this reading is new to find the weeks not "seventy" but "seven and seventy." Yet this was evidently the ancient reading, and it is only the Masoretic punctuation (of the 7th century A.D., which is in reality a Rabbinical commentary and no part of the original text) which favours the modern reading of seventy weeks. In the "Great Pyramid" we have referred to the value of the Septuagint in regard to the chronology of Genesis, and in this chronological prophecy of Daniel, the evidence of the lxx. shows that *seven and seventy* was once understood to be the reading of the Hebrew text, for *epta kai hedomekonta* [7 and 70] is found in the *Codex Chisianus*. It is also found in Origen's *Tetrapla* and in an edition of the Septuagint printed in Rome in 1772, a copy of which is in Mr. Galloway's possession. (On this point those who have opportunity may consult Michaelis edition of the Septuagint from the *Tetrapla* of Origen.)

Let us now see how beautifully this restored original reading of the text of the prophecy agrees with the facts of history. The date of Daniel's vision and of Gabriel's communication to him of the time to elapse before the coming of "Messiah the Prince" is given in chap. ix. 1—viz., "In the first year of Darius, the son of Ahasuerus," which in the margin of the Bible is given has B.C. 538. If the words "unto Messiah the Prince" refer to the birth of Christ, then the 77 sevens (or hebdomads) of the prophecy covers just the interval which elapsed between the vision seen in the 1st year of Darius and the birth of Christ, for $77 \times 7 = 539$. This was the measure of time from the going forth of the Divine commandment to restore the people ("to cause to return," Dan. ix. 23—25) to the nativity of the Prince Messiah. The restoration of the people was gradual, and the rebuilding of the city was a work of time: more than a hundred years elapsed between the restoration of the first captives and the completion of the rebuilding of the city of Jerusalem in the time of Nehemiah.

After overcoming many difficulties and obstructions, the work of rebuilding Jerusalem was finished, and the closing date in the margin of Nehemiah is found to be B.C. 434, which again corresponds with the 62 sevens of the prophecy ($62 \times 7 = 434$). "Sixty and two (weeks) shall it be built again as regards its breadth and intrenchment. Here, then, we appear to have two time prophecies, each of which reach onward to the coming of Messiah the Prince; the earlier prophecy starting from the date of the vision seen by Daniel "in the first year of Darius," when "at the beginning of his supplication the commandment went forth" (ix. 23); the later prophecy starting from the time, when, after the restoration of the people, the rebuilding of the city of Jerusalem was completed.

Many lines of evidence and of prophecy, chronological and otherwise, converge towards, and point to, and finally meet in, a great event, such as the first and second advents of the Lord Jesus Christ. It is natural to regard the expression "unto Messiah the Prince" as indicating the time of His incarnation and birth rather than any late event in His life.

In this revised reading of Daniel ix. 23—27, antichrist finds no place, the title of "Prince" being confined to the Messiah, and no decree of Artaxerxes or of any human monarch is confounded with the commandment of the King of kings.

The writer has seen the reading *epta kai hebdomekonta* (seven and seventy) in the Septuagint text, and there is abundant evidence that this was the original reading of that version, translated from the Hebrew by pious Jews nearly 300 B.C., and therefore more than 2,000 years nearer Daniel than we are, and in possession of purer Hebrew MSS. than any now extant.

It is proverbially more hard to unlearn than to learn, and in dealing with the weeks of Daniel, we are treading on ground which is very familiar to all students of prophecy,

* The "Great Pyramid." 3rd edition. By H. de St Dalmas. R. Banks & Son, London. 1/-.

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and concerning which almost all have preconceived theories and settled conclusions which it would be very hard to change. I propose dealing just now with only two of the published theories—viz., those of Dr. Anderson in the "Coming Prince," and of Mr. J. B. Dimbleby in the "New Era at Hand," &c.*

In the preface to the "Coming Prince," Dr. Anderson says, "To prevent any possible misconception as to the meaning of the title, in which some are said to have suspected an allusion to Messiah, the head of Antiochus Epiphanes, the antichrist of the Old Testament has been placed upon the title page." (It is also placed upon the cover.) This is surely a strong admission that the title is suggestive of the Messiah, and that it properly belongs to Him, who in this very prophecy is called "Messiah the Prince," and whose coming is here foretold. It seems a strange perversion of the truth to apply to the arch-enemy of Christ the distinctive title of the "Coming Prince Messiah"! We do not wish, however, to press this *prima facie* argument against Dr. Anderson but will calmly examine his calculations regarding the weeks of Daniel which is our present subject of enquiry. The result of this calculation, which is stated with much force by Dr. Anderson, is that the period from March 14th, 445 B.C., to April 6th, A.D. 32, contained exactly 173,880 days and that that precise number of days corresponds with 69 weeks of years, of 360 days each—*i.e.*, $69 \times 7 \times 360 = 173{,}880$. The mathematical calculation appears to be correct, but this does not show that Dr. Anderson has discovered the true starting point or terminus of the period indicated in the prophecy or that the years contain only 360 days! Moreover, the number 69 is nowhere found in the sacred text: it is at best an inference and apparently an inference from false premises. The revised reading speaks of "weeks seven and seventy," and of "sixty and two" weeks, but furnishes no foundation for a calculation of 69 weeks, or for the mention of a seventieth week, though the "seventieth week" is an article of the faith with a certain school of interpretation.

According to Dr. Anderson, this prophecy points to the time when Christ entered into Jerusalem riding on an ass, when "the whole multitude of the disciples began to rejoice . . . saying, 'Blessed be the King that cometh in the name of the Lord.'" This event was clearly foretold by Zechariah but it is doubtful if it is referred to at all by Daniel.

The year fixed upon by Dr. Anderson for the crucifixion, (A.D. 32) is not the year usually accepted by chronologists; but he says well about the dates and events mentioned in Luke iii. 1, 2:—"The date of Tiberius Cæsar's reign is known with absolute accuracy; and his 15th year, reckoned from his accession, began on the 19th of August, A.D. 28. [*i.e.*, 14 years were then completed.] And further it is also known that during that year, so reckoned, each of the personages named in the passage actually held the position there assigned to him. . . . The reign of Tiberius, as beginning from 19th August, A.D. 14, was as well known a date in the time of Luke as the reign of Queen Victoria is in our own day; and no single case has ever been, or can be produced, in which the years of Tiberius were reckoned in any other manner." ("The Coming Prince," page 96.)

In regard to Dr. Anderson's A.D. 32 date for our Lord's crucifixion, there is strong evidence that Friday, April 3rd, A.D. 33, was the date of the crucifixion. Sir Isaac Newton shows that in that year 14th Nisan fell on Friday [which it did not in A.D. 32], and Archbishop Usher, though he adopted B.C. 4 as the date of Jesus' birth, was forced to admit that the crucifixion was in A.D. 33. This points to the autumn of the year 29 as the time when our Lord began his public ministry: from the autumn of 29 to the spring of 33, being just three and a half years. John the Baptist began his ministry six months before Jesus, there being that difference in their age, and each having waited until thirty years' old according to the law for the priesthood (see Num. iv. 3; Luke iii. 2, 23; cf. i. 26 and 36). Thus both John and Jesus entered upon their public ministry during the 15th year of Tiberius Cæsar which corresponded with A.D. 29 rather than 28. The needed correction in regard to the year of the crucifixion as the *terminus ad quem* upsets Dr. Anderson's calculation, so that we need not further enquire about his *terminus a quo*, or the adoption by him of a year of 360 days as a basis of calculation.

Before turning now to Mr. Dimbleby's calculations, I would remark that many who reckon the weeks as seventy, consider that 69 were completed at the time our Lord entered on His public ministry and that the 3½ years from His baptism to His death were the first half of the so-called 70th week. If so, where is the second half?

In "All Past Time," and in the "New Era at Hand," Mr. Dimbleby presents elaborate calculations in order to show that 69 weeks of years elapsed between certain edicts in the 7th and 20th years of Artaxerxes, and the beginning of our Lord's ministry: also that 69½ weeks elapsed from the same starting-points to the crucifixion, the added half week representing the 3½ years of our Lord's ministry. From the 7th year of Artaxerxes the calculation is made in *solar* years, and from the 20th year of Artaxerxes in *lunar* years, thus: $69 \times 7 = 483 + 3\frac{1}{2} = 486\frac{1}{2}$ years.

| | |
|---|---|
| Artaxerxes' 7th year is called A.M. | 3543 |
| to which is added of *solar* years | 486½ |
| giving for date of crucifixion A.M. | 4029½ |
| Artaxerxes' 20th year is called A.M. | 3557 |
| add 486½ *lunar* years = *solar* years | 472 |
| | 4029 |

In "All Past Time," Mr. Dimbleby elsewhere calls Artaxerxes' 7th year 3544 A.M., leaving 13 years between it and the 20th year, instead of 14 as shown above! With this correction the first calculation would be 4030½, as against 4029, a difference of a year and a half in the termination of the same number of *solar* and *lunar* years from their different starting points. This discrepancy tends to shake one's confidence in Mr. Dimbleby's conclusions, and one may wonder if his astronomy is more correct than his arithmetic and chronology."

This may suffice to show that no entirely satisfactory solution of "seventy" weeks has yet been presented. We have shown in the former part of this article that "seven and seventy" and "sixty-two" weeks harmonise respectively with the going forth of the Divine commandment in the first year of Darius and with the completion of the rebuilding of Jerusalem under Nehemiah. It remains, therefore, only to explain the week of the covenant spoken of in Daniel ix. 27.

This "week" is evidently quite distinct from the weeks decreed upon Daniel's people—the Jews (verse 24, "*thy*

* In the next issue of the BANNER I hope to review briefly Dr. Aldersmith's article on the weeks of Daniel, which appeared in the BANNER of July 10, 17, 24, and 31.

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people"). "The many" of verse 27 in contrast refers to the Gentiles and to the covenant confirmed with them. This "week" or *hebdomad* seems to indicate the duration of the "Times of the Gentiles." These seven times may be long periods, and we appear to have a clue to their duration in the expression, "time, times, and half a time" (Dan. vii. 25; xii. 7; Rev. xii. 14), which is half of a week of seven times. This half week is also spoken of as 42 months, or 1260 days, and double this would be 2520 days or years, which is the usually accepted duration of the "Times of the Gentiles." One "time" would appear to be 360 year-days, as 42 months or $3\frac{1}{2}$ times make 1260 days ($42 \times 30 = 1260$, also $360 \times 3\frac{1}{2} = 1260$), seven "times," therefore, multiplied by 360, gives the full period of 2520 years. The latter half of this period is the 1260 days of the Apocalypse, and Daniel ix. 27 is the only passage which speaks of the whole period and which describes the events to occur in the first half of the "week" or *hebdomad*.

Regarding the predictions of verse 27, Mr. Galloway says, in the "Shadow on the Sundial," "Within the first half of the great week of the *seven times*, Jerusalem was taken and destroyed by Nebuchadnezzar, the temple rebuilt after the captivity, and a series of wars and oppressions endured; the Messiah came and was cut off by crucifixion at their hands; the city and the temple were utterly destroyed by the Romans, whose invading armies of idolators fulfilled what was written of the abomination that maketh desolate, and set up the temple of Jupiter Capitolinus on the site of the temple of Jehovah. The work of desolation continued in the wars and sufferings of the falling empire."

This prophecy, like those of chapter ii. and vii., seems to go right on to the "time of the end," which is so much referred to in the closing part of Daniel. Already more than 2500 years have elapsed since the Jews were taken captive to Babylon (B.C. 606), and their sacred city was trodden down by the Gentiles: the Babylonian empire had then been founded about 20 years, so that the *seven times* of the Gentiles may almost have run their course; also the 1260 years of Turkish abomination in Jerusalem is well nigh completed. Events, as well as prophecy, point to the speedy deliverance of the holy city from the misrule of the Turk and from the downtreading of the Gentiles; this will be the convincing proof that the "Times of the Gentiles" are fulfilled (Luke xxi. 24). What will follow on this we learn from Ezek. xxxvii. and Rom. xi. "All Israel shall be saved," not Judah only. It is "in the land" that Israel and Judah are to be made "one nation," and the "receiving of them back will be life from the dead": and "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

## ROME OR ISRAEL.

By B. Hailes.

"The Reunion of Christendom," which subject occupied a prominent place at the conference of the Roman Catholic Truth Society, held lately at Clifton, is what every Christian would wish to see accomplished, could it be carried out in the spirit of Him who prayed "that they may be one, as We are"; but is this the reunion demanded by Rome, or by her copyists the advanced Anglican or Ritualist Church? We fear not. We must remember that the Romish Church is a political force, and must be reckoned with as such. Cardinal Vaughan makes no secret of this when he says that reunion can only be brought about "by a corporate or national act of submission and union," or by the more subtle and perhaps more likely "conversion of individuals or families, until, practically, the whole nation was won over to the faith."

It is well to ask, "An Act of Submission" to what? To the loss of private judgment in matters of faith, to the jurisdiction of the Pope, to the abrogating of all that religious liberty which was bought with blood and persecution, and has been so dear to the Englishman for three centuries. Will Englishmen submit to this? Verily, it seems as if some would. When we are told that "the admission by Rome that Anglican clergymen had received power to consecrate the body and blood of Jesus Christ, to say mass, and to forgive sins, would remove a source of "irritation." When we hear preached from the pulpit of an English church the saving efficacy of the Sacrament, or that adulation of the Virgin, which looks like the first insidious step towards that Mariolatry which savours so much of idolatry, we cannot but wonder that the descendants of those who so unflinchingly led the Reformation should bow their heads to such a yoke.

Yet why wonder? It is the old story. History repeats itself.

Those of us who are privileged to have found from the study of Holy Scripture that this nation is none other than the House of Israel, must remember how before the key had been found to unlock the prophecies, wonder and a feeling almost amounting to indignation overtook us as we read of the lapse into gross idolatry which time after time befell the people of whom God said, "This people have I formed for Myself: they shall shew forth My praise." Wonder that He who said, "I am the Lord, your Holy One, the Creator of Israel, your King," should have had such marvellous patience with them, indignation that they should have so far forgotten Him and "His mighty acts" as "to burn incense unto the queen of heaven, and to pour out drink offerings unto her." Perhaps in our sturdy Protestantism we felt that such a lapse in the British nation was impossible. We only remembered three hundred years ago, and felt that the bulwark of the Reformation would stand for ever. A change has surely come over the people. As Cardinal Vaughan himself acknowledged, the pilgrimage to Glastonbury which recently took place, could not have done so twenty years ago; nor would a procession of "petticoated clergy" of the Anglican Church have paraded down a village street as we have lately seen them do, without exciting even a remark. We have grown more liberal? or is it in this pleasure-loving age, that there must be something attractive, something out of the common to tempt people to put on that religiousness which is so often mistaken for religion?

Was it not just so in the days of Ahab, king of Israel, when all Israel and the four hundred and fifty prophets were gathered unto Mount Carmel—surely Baal had triumphed? Where was the God of Israel? Where were His worshippers? And now Rome thinks she triumphs, as she affirms that "year by year several thousands of the English people, drawn from all classes of society, are received into the Catholic Church." Had Baal triumphed? What said the voice which spake to Elijah as he stood with his face wrapped in his mantle, in the entering in of the cave? "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Will Rome triumph? Thank God, there are still many who cry, "The Lord He is the God," and who will hold fast to their claim "to exercise the right of private judgment"

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in matters of faith. How often have we heard it said that England is blessed because of her Protestantism. No one doubts that she is blessed, her greatness is on every tongue; her wealth, her power, her multitudinousness, her colonial empire, her marvellous increase, her voice in every subject which threatens to shake the peace of Europe, her sway of the ocean, her imperial race met with in every corner of the globe, all proclaim this blessedness. If, then, she owe all this to her Protestantism, why should she coquet with Rome? Why should she thus imperil her greatness? But greatly though we prize that Protestantism, and earnestly as we pray that our beloved national Church "may be kept in God's true religion, and ever by the light of His Holy Spirit have a right judgment in all things through the merits of Christ Jesus our Saviour." Yet we believe we have something stronger on which to lean, even the promise and oath of the living God. We find by searching the Scriptures, that the very blessings which we have enumerated were promised to Abraham and to his seed for ever; when, therefore, we see this nation enjoying the blessings promised to Israel, knowing that "God is not a man, that He should lie, neither the son of man that He should repent," is it strange that we should believe that the blessings are given to those to whom they were promised, and that, therefore, those possessing them must be Israel; and thus believing, is it strange that we should find national characteristics still clinging to the people? Of old it was said, "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." Are these altars still a temptation to him? (Straws show how the stream flows. Would it not be well if a protest were made by the use of the prayer-book word table, instead of altar). Is his heart not yet right wholly with his God?

We hear so much now about the wish to give up preaching in our Church as a relief to both preacher and hearer—that this would be wrong we cannot doubt, with the emphatic words of St. Paul before us, "It pleased God, by the foolishness of preaching to save them that believe"; but we may, and do, wish that our preachers would study this great question of Israel, distinguish between the two Houses of Israel and Judah, and see how the fulfilment of His promises redounds to God's glory. It is not difficult to believe that then the sermon would be listened to with interest, and the hearers sent back, like the noble Bereans, "to search the the Scriptures daily, whether those things were so." When this knowledge permeates the nation, as it most assuredly will do sooner or later, for has not God said, "A new heart also will I give you, and a new spirit will I put within you." "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." "I will yet for this be inquired of by the House of Israel to do it for them." When the nation is roused by preaching, or otherwise, thus to inquire of the Lord, then, not as Rome boasts, "that several thousands year by year are received into the Catholic Church," but millions will awake to know who they are, it will be "life from the dead." Then will Ephraim truly say, "What have I to do any more with idols?"

## A LECTURE.

**Mr. G. Vicars-Brown will, on Sunday, Nov. 10, at eight p.m., deliver a lecture at Peckham Public Hall (near the Brighton and London, Chatham and Dover Railways, Peckham Station), the subject of the lecture being, "A Nation Looking for Itself." The lecture is to be given under the auspices of "The Christian Truth Defence Association." The lecturer would like any local British-Israelites to rally round him on the occasion.**

## "THE ANSWER OF HISTORY."

The famous Canon Rawlinson, Doctor Bickersteth, John Wilkinson, Mr. Spurgeon, and a host of lesser names, are often cited as examples of the weight of argument against our "views and theories," and we are told that these authorities have completely destroyed our case.

Not so! Mere names do not win battles or debates, and it is a sad fact that the "rich" and "great," as defined by the world's vocabulary, are most likely to be found upon the wrong side of the field!

Personally, we prefer to test the steel of our opponents before retreating; and, as to be forewarned is to be forearmed, we feel called upon to set the whole armoury of the enemy before our friends and to explain his tactics in advance, so that with us they also may have naught to fear in the day of controversial battle.

But we have another object in spreading both sides of this question upon these pages, and that is, to give those to whom in particular we have dedicated this study an unrivalled opportunity to test their own judgment and their personal equation of fairness!

So far as the mere test of character is concerned—the real honesty of one's protestations in the search for truth—it makes little difference which side he is on at the start, there is always another side, and no one can be conscientiously at ease until he knows and understands the contrary argument quite as well as the one he is eventually led to adopt from a preponderance in the premises. The only true criterion of conviction is an intimate acquaintance with each side of a question. It must literally be familiar knowledge based upon fair investigation. Truth is no man's birthright; its instinct is latent until perseverance pays the full price—that is, it must be bought with incessant toil amid unimpeachable facts.

Hence, no man is wise unless he examines a matter before he presumes to pass any judgment whatsoever thereupon, nor can he merit the reward of wisdom if he comes to such an examination in any spirit foreign to a childlike desire and willingness to get at the truth, the whole truth, and nothing but the truth, even though it be at the expense of all his former opinions. Nor can one be called "an Israelite indeed," unless he examines all things without guile, and holds fast to that alone which the best evidence he can summon demonstrates as true. In other words, we have a triple condition imposed upon us:—

1st. The positive duty of examination: there is no discretion left in the matter.

2nd. The duty of withholding our judgment until this examination is complete. Too many close the case and sentence the strange or culprit-truth just as soon as all the evidence for the prosecution is in.

3rd. And, finally, the prohibition of conducting the trial of a truth, or of an error, upon any other lines than those which govern ordinary evidence in cases of equity. Common sense is the best natural gift we have. It is through it that every sinner is originally convinced of iniquity and led up to repentance. We believe it is a safe guide in all cases, and and are content to rest our case with all who will try it upon that foundation.

Now, we believe that this "common-sense" resides in the heart, and that, when a man begins to reason there, with his eyes wide open, the truth is certainly not far away. We therefore ask our readers, particularly our new readers, if those to whom we dedicate this volume will accept it, to

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bring to our theme their "common-sense" and to lend us their hearts to get wisdom, for it is only thus that one believeth unto sure salvation, and, if you are really in search of truth, harden not your hearts as in the day of provocation in the wilderness, but *seek* for it as for a hidden treasure. Thou canst not tell what body it will have until God shows it to you.—"*Our Race*" Series, No. 9: *C. A. L. Totten, Editor.*

New Haven, Conn., April 9th, 1893.

## VIEWS OF OUR FATHERS ON THE HEBREW ORIGIN AND DESTINY OF THE BRITISH PEOPLE.

By "Briton."

We showed in some former papers, by an elaborate analysis of the writings of Disraeli, Earl of Beaconsfield, the greatest English statesman of the nineteenth century, his conviction of the Semitic origin and work of the British race, which he clothed in the name of "The Asian Mystery." In the present, and perhaps a few further papers, we propose to glance, in a "touch-and-go" manner, upon the views and proofs of the same connection of blood and work in the world of the peoples of Israel and Britain, that have been left on record as the fruit of the researches of other of our students and statesmen in the past. In doing this we shall go backwards, step by step, from the present day to the furthest antiquity, to show that the idea now denominated British-Israel is no new crotchet, but was believed in, and investigated to its historical and ethnological origin, by men competent to do so, in all ages of our nation. Taking, then, this retrospect, and leaving Lord Beaconsfield and his other companions in this century, we step into the former one, the eighteenth, when, amongst the first to greet us as an investigator, is a Eugene Aram, a man of the strangest type, a profound scholar and a murderer! Into the crimes of this accomplished but wretched man we need not enter. His conclusions as to the origin of the earliest colonists of Britain have never been questioned by those able to give a judgment, and with them alone we have to deal. In his celebrated letter upon his studies, addressed to a learned clergyman of York, he gives the evidences for his conclusions that the people of this country, erroneously though popularly called the Anglo-Saxons, were of Hebrew origin, as incontestably proved by the facts of their ancient language, and not less so by the more modern forms of it still spoken, and used as the medium of popular literature in Wales, and of speech in the Highlands of Scotland and the North of Ireland, where not superseded in the two last by the modern English.

The period of the latter half of the eighteenth century was the most brilliant in British scholarship. Sir William Jones, the first man who ever applied the powers of scientific thought to linguistic study, was its mental king, and by his researches, conducted upon the ground of induction from facts, he discovered and made the laws of the science of languages, or comparative philology. He first in human history used the Baconian law of induction upon the varieties of human speech, and from the seeming inextricable confusion traced out the great causes of variation, and displayed the whole as following definite laws in the mutation of words, and that, by attending to those laws of mutation, we could follow words and names down to their ultimate roots, and that those roots are in different families of languages unalterable. By these he proved, further, how he could trace the movements of nations, or tribes, or colonies, from one part of the world to the other, ages before any written records of them exist, or in such remote periods that even traditions of their original have perished. But if to these roots, preserved in the most ancient names of countries, islands, headlands, hills and rivers, and also cities, tradition and the language spoken, say in our day, can also be shown to point to the same original as the territorial names, we have there an infallible and incorruptible guide to ancestry, if we allow for the effects of disturbance in popular speech resulting from an aristocracy of conquest, as occurred in England. Into the general results of his great discovery we cannot here enter, but by his laws of language the British Isles were proved to bear Semitic, that is Arabian or Hebrew, names in themselves, their rivers, hills, headlands, and towns, all which names, if reduced to their Hebro-Arabic roots, are short descriptions of the form or peculiarities of the places themselves. These also are supported by the traditions of the earliest inhabitants, and by their language as now spoken in Wales and elsewhere, where English has not superseded it; and by the traditions and oldest written records of our nation, which declare us to have come from Southern Asia, Palestine, and to have first landed upon our western coasts, under the names of Kumri or Brythans, both Hebrew names.

Into the history of the successive colonies which reached us in later times we cannot go now, but proceed again a step backwards to the seventeenth century, where we find the conviction of the same mother-country of our people strong amongst the students of the period, united with a repudiation of the idea that we first sprung from the savages of Northern Europe as a nation. That seventeenth century, moreover, was a period of deep religious reflection, and, as a consequence, our fathers of that day reflected upon the events of our history, so different in its great acts and spirit to that of the continental nations, and asked what it or they meant.

The conclusion they as a body arrived at was, that we had a destiny and work to perform in the world of a different and far higher kind than that of the rest of the nations of the earth, seeing that our people had been the first nation on earth to adopt as their national faith the Christian religion, which they did in 170 A.D., or nearly two hundred years earlier than it was done by any other state in Europe or Asia, the next to follow being the Roman Empire, after its conquest by the British Prince and Roman General, Constantine, in 324 A.D., after the British Legions had proclaimed him Emperor, and won the whole of the civilised portions of Europe and Asia for him to govern and Christianise. They next reflected upon the fact that, as recorded in history, the conversion of Gaul, North Italy, Spain, and South Germany to our faith before the age of Constantine, had been effected, not from Greece or Rome, the metropolis of the empire, but by missionaries of the Ancient British Church, in the period from the first to the fourth centuries. And from thence, following the train of events to the fourteenth century, they observed that the endeavour to free the prevalent form of Christian faith, held by the masses, from the unavoidable intermixture of heathen ideas that attached to it in the change from Paganism, they noted it was in Britain the Reformation began. We refer to the efforts of Wycliffe, John of Tervisa, and their followers. From thence it again flowed over the Continent towards the East, and produced Huss in Bohemia, the Lollards in France and Germany, and, finally, Luther in Saxony. Looking at these events in the light of the national traditions of an origin

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from the sacred race of Abraham, the men of that day were impressed with the conviction that we had inherited the blood and duties of the House of Israel. If so, that we were to Christianise and civilise the world. We see this view strongly marked in the writings of John Milton, and as absolutely controlling the national policy of colonising conquest he, when Minister for Foreign Affairs under the Long Parliament and Oliver Cromwell, formulated and began to carry out. We refer as proof to his "Manifesto of the Lord Protector, Oliver Cromwell," declaring the grounds upon which he had determined to conquer, annex, and colonise the West Indies, then held or claimed by Spain. The reasons are stated to be to secure a means of protecting those nations from Spanish brutality and cruelty. And in the Cromwellian dispatches on that matter, he openly avows the object as that, and to extend the Gospel and work out our Israelitish destiny. In short, it was the leading idea of those two great statesmen that we in the modern world hold the place and duty of Israel in the ancient, as God's chosen race, to bless His children of every nation, and to rule justly over them. The reader can also consult Milton's preface to his "Defence of Smectimunuus."

To the generation just before that of Milton and Cromwell belonged the great early philologist, Dr. John Davies, a worthy forerunner of Sir William Jones in linguistic research. He assisted in translating, under Elizabeth, the Bible direct from the Hebrew into Welsh, and was regarded as one of the most accomplished scholars of Europe. In 1621, in a work of profound learning, called "Antiquæ Linguæ Brittannicæ Rudimentæ," or, in English, "Foundations of the Ancient British Language," he showed with consummate learning that the language was a simple direct dialect of Hebrew and Arabic, which two are really the same speech. If so, then the British, or English, people are of the seed of Abraham, and of Semitic, not Aryan, race.

This position of the great scholar has often been assailed, even by Welsh and English writers, but has never been overthrown. All later researches have only added proofs to the accuracy of his doctrine. The greatest philologists of Germany, and of the German school in Britain, in our day have tried in vain to prove the old language of our people to be Aryan or Sanscrit. But the roots of its words, and the grammatical structure of its noun plurals, are a convincing evidence of a Semitic or Hebrew ancestry. This is so plain that some of the German or Aryan school have abandoned the useless attempt to make Kymraeg (Welsh), a daughter of the splendid Brahmical tongue, Sanscrit, and, as Karl von Meyer does, suggest it to be an absolutely original language which sprung up at the same time as the Sanscrit, and in the same locality of the Hindoo Koosh hills, in the earliest days of human existence. Anything will be agreed to except facts which point to the extent and dominant position of the Semitic race, and its mission as the agent to convey the revelation of the Divine will and hopes to mankind.

This theory of the Hebrew origin of the early population of the British Isles was universally held in the sixteenth century under the rule of the Tudor dynasty, and is referred to by James the First when alluding to the Highlanders of Scotland, and their then national refusal to eat pork or bacon and fish without scales.

As another evidence of tradition, we may note that during the Dark Ages, when both Greek and Oriental learning and languages had ceased to be studied over the whole of Europe north of the Pyrennees, that both tongues were commonly read in Britain, and Hebrew manuscripts of that period made here are still found in our public libraries. The celebrated Friar Bacon, in the eleventh century, showed indeed, as Max Müller gladly acknowledges, a profound knowledge of both Hebrew and Greek, in their scientific point of view, so accurate that he need not have feared to stand alongside of the most accomplished philologists of the present day.

Going further back still, to the days of Alfred the Great in the eighth century, we find similar evidence on record of the Oriental tradition of our people, and their law of Eastern study. The great king, it is recorded, when he determined to restore the civilisation of his people after the ravages of the succession of Danish invaders, whom he had defeated and reduced to order or flight, commanded that translations of the greatest Arabian writers of that day should be made to instruct his subjects from. To the mass of our readers who have forgotten the supreme condition held by Arabian intellect, under their Kalifs who reigned in Spain and in Bagdad, that may sound strange. But in Alfred's day, let us remind them, the Arabs were not, as now, sunk into barbarism, but were the leaders of civilisation in government, thought, commerce, and mechanics and engineering.

These hints or aids to reflection on our race ancestry may suffice for the present, but at a future time we hope to trace the views of our fathers further back still, till we find them in their old home in the Holy Land.

## Correspondence.

*To the Editor of the "Banner of Israel."*

PHILO-ISRAEL.—DEAR SIR,—I would like to make a suggestion about the *Anglo-Israel Almanack*, if it be not too late—viz., that if it is practicable you might publish the Jewish months which correspond with our months, and the day of the month on which the Jewish month starts, something after the manner in which the moon's phases are placed at the head of each month.

While writing, I should like to thank you for your trouble in compiling the Almanack and editing the BANNER. I look out eagerly for the English mail which brings me my BANNER, &c. When read, I put them down with a sigh that I must wait till next mail for more!

I am thankful to be able to say that the glorious news is spreading. One lady (a school teacher), to whom I was speaking about twelve or eighteen months ago, remarked, "Yes! I have some friends who are mad on Anglo-Israelism, too." To-day I took her a book, "Jehovah Triumphant," and she told me she had intended writing to ask for some more BANNERS, &c.; and the best of it is, she has made the household in which she lives, and another next door, almost mad on it also, for she told me that on a recent Sunday they were discussing it all day. The above is one case out of several that have come under my notice where we have been almost called "mad" on the subject. Sometimes we are told so straight out; but then, as in the instance given above, they soon get as bad (or good) themselves, for which I would ask you to join with me in giving all the glory to our God.

Praying for God's blessing and guidance to help you in your work, I remain,

Your fellow-servant in the Lord,

HAROLD COOP.

Blackburn Farm, Kirikiriroa, Sept. 4th, 1895.

[We hope to adopt this suggestion in the 1896 issue of the *Anglo-Israel Almanack*, now preparing for the press.]

ALL MS., Correspondence, &c., should be addressed to PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol, England.

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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 WAR-CLOUDS GATHERING IN THE EAST OVER THE GATE.

THE Armenian massacres have been succeeded by Armenian riots in Constantinople, and these have been avenged with terrible bloodshed and atrocity by the Turkish police and Turkish populace. There has been heavy loss of life in consequence of the riots in the streets of the Turkish capital. The facts recall the time when Egypt was in insurrection, and foreign intervention was needed to quell the disturbance, to remove the provoking cause of the upheaval, and to restore peace and security. The British fleet was called upon then to suppresss the commotion, and, accepting the mandate of Europe, sought the help of France in putting down the resistance of Alexandria and the rebellion of Arabi Pasha. France declined, and steamed out of the harbour accompanied by the warships of all the other nationalities assembled. Great Britain alone then undertook the task, and accomplished it. In the present case, too, if matters go forward, and France, as at Alexandria, refuses to share the responsibility with us at Constantinople, there will be the alternative left to proceed alone, and compel the Turks by some measure, short of bombardment, to yield to reason, and give some material guarantee that the Armenians shall be decently treated and governed, with the freedom and protection to which they are manifestly entitled. It is thought that our seizure of the Custom House of Smyrna, as being the chief source of Turkish revenue, would bring Turkey to her knees, and force her to obey the will of Europe. The time is clearly one of crisis, and we cannot yet foresee what the outcome of the pending events is likely to be.

The *Daily Chronicle* of October 4th gave utterance to the following ominous sentences, which no doubt express the secret feeling of many an Anglo-Israelite. "As a matter of fact" (the writer says) "the trouble in Constantinople is only one proof among a thousand of the interior troubles which are rending the empire of the Turk in twain. There is no peace for the Turkish Empire, and there never will be." "The situation simply means that the rule of the Sultan is a dead root in the world from which every living element in his Empire is bound to be detached, and it may render necessary the immediate movement of the fleet," meaning the British fleet!

By our own action in 1878, Armenia was surrendered to the rule of Turkey, and we cannot leave her to her fate, which means the atrocities and massacres of the pashas as soon as our backs are turned. We see thus that matters are tending at the Gate towards a state of things resembling those in Egypt when we were forced to interfere. If the vengeance is to fall upon Egypt by the hands of the Lord's people British-Israel, our action is sure to lead to the great war-woe, when the nations will scramble for the spoils of Turkey, and that empire will collapse with the terrific uproar which is described in Jer. xlix. 7—22 (comp. Ezek. xxv. 14, R.V.). What the modern London journalist thinks of the matter, and how he believes it will end, is seen by the following, which is a part of the *Daily Chronicle's* leader to which we have alluded. He wrote thus:—

If England can become the definite and immediate mandatory of the Powers for a definite and immediate purpose, it is clear that she must have a guarantee. How can that be found? The bombardment of Constantinople is one method; but it is a terrible one. From it Europe may possibly shrink. We doubt whether a similar hesitation would apply to such a measure as the seizure of the Customs House at Smyrna. The fleet is as well equipped for a descent on Smyrna as for steaming up the Dardanelles. There is a precedent in the French occupation of the Lebanon, a step which had an immediate and entirely satisfactory result. It would have the further advantage of driving a wedge into the Turkish Empire without proclaiming its immediate disruption. No doubt we are at the mercy of events. Reprisals for the Armenian riots are taking place, and the lives of European residents of all countries may be involved in them so seriously

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that the menace of our warships may present itself as an instant measure, to which France and Russia will in sheer necessity assent. For ourselves, we believe that Lord Salisbury sees his duty clearly and will do it. But what he does most urgently need is, first, a national opinion here, which he possesses; secondly, an effective mandate from Europe, which he may yet obtain; and thirdly, a material guarantee of reform, answering to the moral guarantee on which he insists. That guarantee he will, we believe, find in a landing at Smyrna.

Another view of the future which possibly is awaiting the outcome of the events which at present are taking place in Constantinople is that which the London *Echo* promulgated on Oct. 4th, last. Taking its note from a correspondent's opinion that "the presence of a foreign force will alone restore confidence," the writer insists on it that the foreign force, if needed, will of course be a naval force, and if that of one of the European nations, say, Great Britain, is to take the initiative, who is to prevent the Russian navy also appearing on the scene, and so sweeping away those restrictions imposed by the Crimean War, which have been in force ever since? Who is to oppose Russia now? Not France as before! She is to-day Russia's fast friend and ally! Great Britain? The nation will not support the Government of Lord Salisbury to waste a single life on such a cause! Whatever may be the value of the *Echo's* anticipations, this much is certain. The British fleet, as we write, is close to the entrance of the Dardanelles. If the Turkish Government fails in its efforts to put down riot and to restore order, "the advance of the British fleet to the capital may begin, and we may hear of it at any moment." Whether the Russian navy would commit an act of war by entering too, and so proceed to tear up the treaties by which the nation is bound, no one can say. But we venture a surmise, that, if such an event should take place, the British fleet would, in self-defence, enable British troops to occupy the Gate itself, and so bring about the fulfilment of the prophecy, "Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17, R.V.). Whether this will occur now, or will be delayed to a future date, we cannot say. But the event is certain, and will assuredly take place in the fulness of time. The Lord has promised it, and will bring it to pass! Let Israel therefore magnify and praise His glorious Name.

## "OUR CHURCH—EPHRAIM'S CHURCH," IN ITS RELATION TO "THE GOSPEL OF THE KINGDOM."

By George Bullock.

"But ye are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and Church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

The "Church of the firstborn," this "general assembly" which the apostle Paul by his keen prophetic insight here sets forth is most assuredly "the Church," and the question naturally arises, Who was the "firstborn," and whence came his title? In all these matters we have an infallible Guide, if we only submit to infallible guidance—the Word of the living God. Trusting to this divine guidance, I find it is thus written in Jer. xxxi. 9, "For I am a Father to Israel, and Ephraim is My firstborn," and in ver. 20 of the same chapter the Lord calls him "His dear son."

Nor can I suppose that they were empty titles, but that they were given to show us the place of Ephraim in the divine plan and government of man, more especially in that of God's chosen race, even Israel; also showing that as the Church in the wilderness, the Church of the adoption was Israelitish (Acts vii. 38), so would it be Israelitish in its final and everlasting glory.

Having thus shown from the sure Word what is really meant by the Church, I ask, where is "the Church" now? And is it not of necessity as Israelitish to-day as ever? Logic, common-sense, and Scripture say "Yes." What, then, becomes of the teaching of our theologians (so-called) that the Church of to-day is a Gentile Church! Why, it is a delusion and a snare; even the word Gentile is a Latin bastard, for which there is no equivalent in Hebrew, or in Greek, or even in Anglo-Saxon.

Again I ask, where is "the Church" of Israel to-day? Has it lapsed, or where shall we search for it? Is it to be found amongst the followers of the false prophet? No. The heathens in India or Africa? No. In the various superstitions in Europe, or elsewhere, that arrogate to themselves the name of the Church! No, a thousand times, no! Then will our search be in vain, and shall we find that in our day the Jehovah Angel of the covenant is left without a witnessing Church? No; there is to-day "the Church" of Israel—the Church of the new covenant—and outside of that there is no true Church.

In the prosecution of our search after the true Israelitish Church, I would ask to whom are committed the oracles of God now? (by the oracles of God I mean the spoken words of the Triune Elohim). Are they not given into the care and keeping of the British? And upon them has devolved the God-given responsibility of preserving, multiplying, and of circulating the Gospel of the kingdom. This fact alone ought to convince all who profess to believe in that sure Word that we are God's own Israel, whom He declared He would call by "another name."

This being the case, we can be sure that in our midst, and as forming the grand centre-point of our national life and history, we must find the Israelitish Church. What are the facts—facts supported by evidence that would be thought ample enough to quite establish any other historical contention—that, in the days of the apostles, Joseph of Arimathea came to his brethren in Britain and established the Church under the new covenant, which had been consummated by the Jehovah Angel of the old covenant, by the sacrifice of Himself; that Aristobulus (who was the apostle Peter's wife's father) was the first bishop of the Church of Israel in Britain; and that St. Paul (who was the great apostle of Lost Israel, or of the uncircumcision) came to help and build up this Church in the most holy faith, and this Church was in the closest brotherly union with the Church at Jerusalem until the persecution that scattered the Church at Jerusalem, and our Church remained true to the Jerusalem ritual for centuries, until the Romish ritual was forced upon her at the point of the sword.

With the subsequent history of our Church most people are supposed to be more or less familiar. This is a grave mistake, as even among Churchmen who love her there is an ignorance of what the Church is and what she has done that is at the same time lamentable and surprising. Tell them that from the time the Church was established, she supported all the poor and afflicted, and that it was not until the reign of Queen Elizabeth that a Poor Law was enacted, such law becoming a necessity because the Church had been deprived of a large part of her revenues, and thus lost the

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power of feeding the hungry and clothing the naked, and succouring all who were in distress, many of them are quite surprised. They ought not to be, for this work is, or ought to be, the Church's own province, and she will never be in her rightful position until these solemn duties are once more laid upon her, and she is in a position to perform them.

And now a few words as to the dangers that are threatening this Church of Israel to-day. First, there are the ritualistic traitors within her own pale, whose creed may be simplified into one sentence—the priest above the law. The time may not be far distant when the God of Israel will sweep them out of His Church as with the besom of destruction. Then comes the motley crew who style themselves Liberationists, that want to liberate the Church's revenues and appropriate them (not steal them); their creed is shorter still, and may be summarised in the one word, "plunder," for I am sure, with all their pretended love (?) to the Church, that, if the Church was poor and despised, she might ascend to the third heaven, or descend to the nethermost hell, and they would not stir a finger to either expedite one or prevent the other. Out upon such hypocrisy! If they only set forth honestly that their sole object was plunder, it would drive from their midst honest men who are beguiled by their specious pretences of love to the Church, they would at once and for ever quit such a camp, and leave the Liberationists to revel in their false pretences of love to the Church. If our British-Israelite Church will be true to God and herself, she has nothing to fear, either from the traitors within or the enemy without.

"And this Gospel of the kingdom shall be preached throughout all the world for a witness to all nations, and then shall the end come" (Matt. xxiv. 14). The Gospel of the kingdom! The kingdom! The Gospel! The Church! I should like, by the aid of that sure Word of the Lord, to define the relationship there is between the kingdom, the Gospel, and the Church. Our first endeavour must be directed to the nature of the kingdom. First, there is a glance at nations and kings to come out of the seed of Abraham in Gen. xvii.: then we have the promise of an abiding sceptre as a central point in the blessing of Judah in Gen. xlix., and the establishment of an everlasting kingdom by God placing His servant David on the throne of Israel, with an express promise that one of his seed should sit on the throne of Israel for ever, as set forth in 2 Sam. vii., and other places; and, above all, there is the oath of the unchangeable Elohim, saying, "Once have I sworn by My holiness unto David, and I will not lie unto David, that he shall never want one of his seed to sit on the throne of Israel for ever," and in the fulness of time the occupant of this throne will be the glorified Redeemer of Israel, and "of His kingdom there shall be no end." This, then, is "the kingdom"—the kingdom of Israel, the kingdom of God, and the kingdom of heaven—not the intangible spiritual kingdom that does duty in our so-called theology, which, like many more things that are taught, has no foundation in the Word of the Lord.

Having found the kingdom in the Word, let us trace the connection of the Gospel therewith. The Gospel is the good news of the kingdom, and is not the grand and crowning fact of the Gospel, the redemption of Israel from the curse of the law? How often and how tenderly does the Jehovah Angel declare Himself the Redeemer of Israel? And in bringing in the new covenant, by the sacrifice of Himself, their redemption became a finished work, and the believers in this finished work of redemption are the true Church. It follows, then, as a matter of logical necessity, that from our being in possession of the Gospel of the kingdom (the Scriptures) we must be the possessors of the kingdom, even the kingdom of (or from) heaven, and our Sovereign Lady Queen Victoria must be of the house and lineage of David, ruling over Israel, now called by another name (British), and our most cherished possession must be the Church, even the Church of the new covenant, the continuation and perfection of the Church in the wilderness, the Church of the adoption, the adoption by which Israel became the children of God, and which they still remain, for, whatever they may have suffered for their disobedience and idolatry, they have never been disinherited. This is one of the things that our spiritual guides so called have never realised, but treated God's adopted Israel as though they had not only been disinherited, but cast off altogether, and that notwithstanding God had declared, after the going into captivity of both Israel and Judah, by the mouth of His prophets Isaiah and Jeremiah, that He loves them with an everlasting love. Their teaching will not bear a trial by the living Word, that Word that abideth for ever.

I have thus shown in as brief a manner as possible the true position of our nation, and company of nations forming the British-Israelite kingdom of these last days, and why the Scriptures are committed into our care, and why our National Church must be the Church of God. And is it not our solemn duty, as well as our high privilege, to defend our Church, even if need be at the peril of our lives? For we may be sure that, as the Church of God is committed into our care, its safe keeping will be required at our hands by the Great Master of Assemblies. And we may also be quite sure of the source from whence comes the enmity and hatred to this most precious of God's heritages, although we cannot very sincerely congratulate those who, in trying to pull down our Church, prove they are willing to do even Satan's work. Verily, they will have their reward.

## THE NON-ISRAELITE GENTILES AS COLONISTS.

THE *Daily Chronicle* of August 26th published an article on "The Congo of To-day," stating what "Belgium is doing with it." The paper is a remarkable one, and deserves attention from the readers of the BANNER. The account given of the way in which Belgium governs that region is deplorable. No one can say (the account being true) that the work done there has God's blessing, or that it can result in anything but a curse upon the land. We republish the account, that men may see how the Gentiles as colonists act; and that, comparing the Congo in the hands of the Belgians with any of our own British Colonies, no matter where it may happen to be, it may be seen which of the two systems are in accordance with the promise recorded in Isa. lxi. 9, "All that see them shall acknowledge them that they are the seed which the Lord hath blessed." The article is as follows:—

### THE CONGO OF TO-DAY.

#### II.—WHAT BELGIUM IS DOING WITH IT.

At Sea, Off Boma, Lower Congo.

The system by which the Congo Free State collects the greater part of its ivory is one which an unacclimatised eye cannot avoid looking upon with a large amount of prejudice. The officials maintain that they have justice on their side; but that depends upon how one defines the article. Supposing, for instance, a set of gentlemen in Thibet held a conference, and partitioned Europe amongst them, and dealt

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out the British Islands to a mandarin in Mongolia. That Chinaman would probably wish to collect tithes on his own assessment, and, if he felt himself strong enough, would most likely attempt to do it. Granted he had the *force majeure*, he might get his money; but it is to be supposed that the British would resist strenuously, and it is improbable that they would recognise the equity of the proceedings even when done.

Now, from time immemorial, ivory has been hoarded up by African chiefs as a sort of State reserve against emergencies, like the jewels of an Indian prince, or the gold of the Shah which is stored beneath the fountain. Doubtless this is very wasteful, because no usury can accrue to such deposit; and ivory deteriorates with age, especially if the strong-room be at the bottom of a flowing stream. But this is the custom of the country, respected and approved, and the chiefs are not ambitious to change. So the ivory is there, and many men covet it. At last one day there arrives from down the forest trail a white man with a following armed with rifles, who says, "This country has been made over to us by the Brussels Conference: wherefore pay ye to us tribute—in ivory." The chief retorts, "I have never heard of Brussels. My fathers have held this land 10,000 years. I will not pay over so much as an escrivello." And then the guns begin to shoot, and after it is all over the white man departs with all the ivory he can lay fingers upon or find carriers to handle. Of course it depends on the point of view whether one regards this as the just treatment of a rebel, or something worse than filibustering. But always must be remembered the influence of the climate. What may be styled the rankest piracy in Europe is looked upon by the negro in 5deg. south merely as a piece of rather sharp practice, and the undoubted right of the stronger hand. The State, moreover, holds that it is the best mode of civilising the country. Certainly the State is not entitled to complete credence, since it doublebanks the part of shopkeeper with that of governing engine, and in the former capacity may have its judgment a little warped by interest. But anyone who knows the spot and the people would admit that there are advantages in the method which would not be in the very least degree appreciated or understood by Exeter Hall. One thing only is certain. If the ivory was not raided and sold, the Congo Free State could not pay its way; it would come to a ragged end, it would be a hopelessly bankrupt concern which none would tackle, and the huge territory would go back to worse than its old barbarism. The principal imports at present are gin, scorching rum, Manchester cottons, and amazingly dangerous flintlock guns, and these things alone do not tend to spread a perfect civilisation. A further regulating influence is necessary.

The human material which the Congo provides is of the very worst. The negro is unspeakably indolent and thievish; he is so thoroughly imbued with the slave idea, that he would (and frequently does) sell his own brother and father when a purchaser offers; and, moreover, he is always a fetish murderer, and usually a cannibal. Left to himself he neither tills the ground, hunts, nor trades. He will live on a handful of ground nuts (monkey nuts, you call them at home) and an occasional banana. He makes thin meals on these, and when the rains do not come, and there falls a season of drought and dearth, he starves. He never thinks of helping himself or his neighbour. The only time he uses his intellect is on the occasion of a death. Then he bestirs himself. He has a theory that no death is natural; that all death is caused by some malign witch-agency; and he calls in his village witch-doctor, who singles out a victim and makes divination by poison. It is seldom that an execution does not follow, either by beheading, or crucifixion, or torture; and when a head man dies often there are many executions. A man who holds wealth is sure sooner or later to be made a victim of in this way. So the population is perpetually thinned by this fetishism, and always it is being decimated by disease. It is a mistake to suppose the negro unaffected by the African climate. He gets his due portions of fevers with the European, and he is afflicted, moreover, with sores of endless variety, and by treating these last with a consistent neglect he often dies of them. And besides all these things there is a perpetual simmer of tribal wars, in which each village, generations in, generations out, keeps lance and gun uplifted against all other villages which surround it.

There is no doubt that before a white Government first reached out a strong hand over the country, in many districts the people were dying away. This mortality has been checked by removing in part some of the causes; but the work has been done with no sort of thoroughness. The official says the task is too big; the outsider sees that the official is too small; and (though this is not spoken even in a whisper) the official has a chilling knowledge of his own feebleness. The fault lies really with Belgium. With the best of all possible motives, Belgium took over the territories of the African International Association, and formed it into a Free State with a glorious paper future. There were strong men administering the country, mostly of British nationality. With a warm glow of patriotism, Belgium set these aside, and replaced them with enthusiasts from her own people. These came out full of hope, theory, and inexperience. They spent money, made mistakes, and died. More men were wanted; the pay was less; a worse class came forward. And so the matter progressed—downwards. Men in an English West Coast colony (like, say, Lagos) came out for a year on a minimum income of £250, with six months' home leave on full pay to follow. The Belgian, to whom colonising is a horrible penal servitude, and the Congo a fiery deathtrap, is invited to emigrate for three years at £80 per annum. As a consequence, everyone who is not on his very last legs stays at home, and men who are sufficiently "broke" to accept this type of banishment are not as a rule the flowers of competence or society. They arrive out—reckless or frightened, as the case may be—and their one object from the moment of landing is to get through their spell of exile as quickly as possible, and be back in Brussels to pose as heroes. Those with indolence do nothing with grace and dignity. Those with energy seem to develop into the most callous of savages. The African cannot be treated in the same manner in which one handles a white man. He understands kindness only as a confession of weakness; even the missionaries admit this. One has to be harsh, and the Belgian translates harshness into brutality. An ex-*sous-officier*, with a handful of soldiers at his heels up country, will smoke his cigarette and commit atrocities which it makes one shiver to hear about. He shoots, and he thrashes, and he steals, with an entirely free hand; and should the wretched native turn round and slay him in return, then more white men come with more soldiers and a machine gun and set to work and exterminate. A wholesome terror is no doubt healthy; but the law that is made out of brazen lawlessness cannot be left to stand by itself.

One would think that the heads of the State, recognising this tendency, would give facilities to other Europeans outside the Government service, in the hope that increasing white occupation would have its improving influence on the country. But they do no such thing. They are traders themselves, and they do all in their power to crush competi-

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tion. They impose heavy duties, both on imports and exports. They give no free grants of land as (for instance) Canada does. They waylay the caravans before they reach the trading stations, and force the natives to sell their products to the State at State prices. When a trader, perhaps at the risk of his life, plants a factory in some hitherto untouched spot and begins to reap a profit, the State hears of it, follows, sets up another station, and proceeds to undersell. If the private trader is merely frozen out he is let off easily. Usually they mulct him in arrears of taxes and duties as well. But then of course if one regards the State in its rôle of trading company, this is, no doubt, a sound way of carrying out a protectionist policy.

The other force at work on the civilisation of the Congo native is of a very different nature. Missionaries are making the Congo Free State a very wide field of effort, and though the actual good they are doing in the present is a doubtful quantity, there seems likelihood of their being of use to a succeeding generation. They found stations about the country (fed from headquarters in the lower river) and gather converts round them, and start a settlement. The actual first-hand convert is from the economic point of view (and in the bulk) a most disastrous creature. The traits of lying and stealing are developed in him to an astonishing degree, and if called upon to work he has many excellent arguments to show why he should not. But these converts of first-hand are invited to marry and settle down in villages under the missionaries' eyes; and of their progeny better things are hoped. The succeeding generation will be away from many bad influences, will have acquired more intelligence, and will be able to appreciate better the advantages of industrious citizenship. There is only one point which spoils the certainty of this vision. There are almost as many missions as there are differences of religious creeds at home, and amongst these many varieties of belief the unintelligent African is apt to fall back again on the bed-rock of primitive fetichism. One almost regrets that the State does not in its arbitrary way set up some one State religion, and punish all Nonconformists with banishment from its territory. But this again will sound very absurd when read in an English atmosphere, though it is discussed with all solemnity here, and seems entirely feasible. Still, what is perhaps the greatest difficulty of all to the missionaries' work lies in another direction. Supposing they get a child, teach him the rudiments of religion, and (say) the trade of a blacksmith or carpenter. The boy grows to the age of fifteen and his chief comes and demands pay for him. "My village is stripped of its males," he states; "I must have more carriers because Buli Matadi (the Government) demands them. Moreover, for this boy they will give me pay. Will you hand me over as much or more?" The missionary says, "He is earning nothing. He is learning a trade. There is no pay for him to receive." Whereupon the chief takes the boy away to become a wage-earner, and the missionary loses caste in his eyes as a man who does things for another without any visible return for himself. And this, unless the missionaries were allowed to hold their converts practically as slaves, has a tendency to bring the situation to another deadlock so far as advance goes.

But meanwhile the two halves of this twin State live on, and each has its personal equation. The trading company, at whatever cost, must have a good balance-sheet, because having chosen the part to swamp other traders it cannot act as an extensive tax-gatherer from them, and moreover it has to feed the Republic. The Republic is puffed up with the dignity of empire, and is apt to fritter money. Its present extravagance is fort-building. It has made of concrete one excellent redoubt just below here at Chinka, and armed it with the best of guns. This commands a reach of the lower river, and could blow out of the water any small vessel which dared to pass Fetiche Rock. By an oversight this strong place was built half-way down a hill, and consequently two more forts are to be placed above which will cover it. The occupation seems so fascinating that the Government are going to fortify Matadi in like manner with a redoubt commanding the whirlpools of the Devil's Cauldron. But one cannot help thinking that these fortresses will become obsolete before the country has grown sufficiently attractive for any other Power to feel covetous towards it. As things go at present, the exported wealth of the Congo consists almost wholly of ivory and rubber. It is not, and never will be, much of a place for kernels and palm oil. The ivory must dwindle to almost nothing in the course of a few years; so that rubber is at present its chief stand-by. There are many places on the upper river suited to the cultivation of coffee and cocoa, and small plantations of these have already been started. Copal trees also will some day cease to serve as fuel to the upper river steamers, and bring in better revenue. But all these matters lie in the future, and the future always carries its uncertainties. Only one thing is sure: with a solid protectionist policy the country will never succeed. But throw it open to enterprise, and let each man know himself to be safe at least from the Government, and there are good steady possibilities before it. With energy added, that is, as one of the ingredients. But for energy one must look to a very different régime from that of the home-sick exiles who at present fill the departments.

## THE IDENTITY IN DUNEDIN, NEW ZEALAND.

THE following two letters appeared in the *Christian Outlook* of Dunedin, New Zealand, on May 11th and 25th, 1895, respectively. As soon as the worthy editor discovered that the letters pointed to Our Identity, and were the work of an Anglo-Israelite, he made haste to stop further discussion in his columns! They read as follows:—

### THE PROMISES TO ABRAHAM AND HIS SEED.

*To the Editor of the "Christian Outlook."*

Sir,—In studying the Word of God one cannot but be struck with the prominence given to "the promises made to the fathers" (Gen. xxii. 15—18; Gen. xxvi. 3, 4; Gen. xxviii. 13—15; Deut. xxvi. 18, 19; Acts ii. 39; Acts iii. 25; Romans ix. 4; Romans xv. 8; Gal. iii. 16; 2 Peter i. 4).

These promises, which rest upon God's covenant made with Abraham, concern God's nation, Israel, and promise to that nation multitudinousness; the possession of the Gates of their enemies, and the privilege of being the missionary power in the world (Gen. xxii. 15—18).

The question comes very forcibly to a diligent student of the Scriptures—What has become of these promises to Abraham and his seed? Where is the people to whom they were given? Have they entered into possession of what God in that blessing so solemnly promised them, swearing by Himself, because He could swear by none greater, that He would keep His word (Gen. xxii. 16).

If they have not, when and how will they do so? If they have, in what way is it being shown in the world to-day? I have written the above because the fulfilment of these promises concern God's faithfulness, and every Christian, in

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these days of infidelity and scepticism, ought to be concerned about it too (Psa. lxxxix. 1).

The matter is one which occupies the minds of many to-day. Your opinion would be greatly esteemed by

T. A. FINLAY.

Purekireki, April 15th, 1895.

[The difference between the natural and spiritual Israel has to be kept in view. It is forgotten that the true chosen people of God are not now—necessarily at least—the Jews, but Christians, whether of Jewish or Gentile origin. As Peter reminded his audience—"Ye (Jew and Gentile) are a chosen generation, a royal priesthood, an holy nation, a peculiar people." In consequence of this mistake, promises are interpreted as bearing on the future of the Jews which do not apply to them at all, but belong to the Church of Christ; only they must be translated—in keeping with the Gospel dispensation—out of the typical language of the old into that of the new economy. We refer our correspondent to an admirable little book, "Who are Israel?" by Mrs. Stevenson, where he will find the subject fully dealt with. The book costs 3s.—ED. *C. O.*]

### THE PROMISES TO THE SEED OF ABRAHAM.

*To the Editor of the "Christian Outlook."*

Sir,—Permit me for further information to reply to the note you placed at the foot of my letter which appeared in the *Outlook* last Saturday.

Where in the Word of God is to be found the spiritual Israel who have inherited the promises made to the natural seed of Abraham?

Abraham was the forefather of the people to whom these promises were made. To Isaac they were repeated, and, as if this were not enough, God appeared to Jacob at Bethel and renewed the promises to him. "And God said unto him, Thy name shall not be called any more Jacob, but Israel shall be thy name, and He called his name Israel. And God said unto him, I am God almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. xxxv. 10, 11).

It will be seen from this without a doubt that Abraham was to become "the father of many nations" in a strictly literal sense as well as in a spiritual sense; for the passage just quoted speaks of a literal fruitfulness, and of lineal descent. Jacob's seed were to become "a company of nations"; and to prevent the mistake of spiritualising everything, it is expressly said, "Kings shall come out of thy loins." Again by the words, "of thee," all mere spiritual paternity is excluded.

To distinguish this nation in the latter days, it must be found:—

1. A Christian nation.—Hosea i. 10.
2. A nation and company of nations.—Gen. xxxv. 11.
3. Multitudinous (as the sand and stars).—Hos. i. 10.
4. Wealthy (lending, but not borrowing).—Deut. xxviii. 12; Deut. viii. 18.
5. Powerful (possessing the Gates of their enemies).—Gen. xxii. 17.
6. Sabbath keeping.—Ezek. xx. 12.
7. A maritime people.—Isa. xviii. 1, 2; Psa. cvii. 23.
8. Peopling the world.—Deut. xxxiii. 17.
9. Blossoming and budding, and filling the world with fruit (a missionary nation).—Isa. xxvii. 6.
10. Ready to repossess the land of Palestine from the north and west.—Jer. iii. 18; Hos. xi. 10; Isa. xlix. 12.

The nation which exhibits these marks must be the one chosen of God in Abraham. No spiritual people can by any means fulfil these prophecies.

Again, the distinction between Israel and Judah must be observed. When the revolt of the Northern tribes under Jeroboam took place, the two nations, thus formed, were to fill distinct pages in the nation's history. The kingdom of Judah embraced the tribe of Judah, the tribe of Benjamin, and the Levites.

The kingdom of Israel embraced the other tribes, and was known as "Ephraim."

The history of the two peoples is not confused in the Bible, so that it will be seen the term Jew does not mean Israelite, for it only names the members of the tribe of Judah.

The common mistake is that the House of Israel became merged in that of Judah, but the prophecies concerning the future of the House of Israel are so definite that, if Ephraim had merged into Judah, they could not be fulfilled.

I quite agree with your statement when you say that promises are interpreted as bearing on the future of the Jews which do not apply to them at all, but I cannot assent to your next statement, for the promise was made to the Ten Tribes of Israel as well, and as God is a faithful covenant-keeping God, He could never give them to a body called the "Church of Christ."

When Peter "reminded his audience" in the words of 1 Pet. ii. 9, he referred them literally to God's original, chosen people, Israel, of whom God Himself said, "Ye shall be a peculiar treasure unto Me, above all people: for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and an holy nation."—Exod. xix. 5, 6. Peter's words are merely a repetition of those of Exodus, and must apply to the very same people.

If these promises have passed to a spiritual people, I can only conclude by saying—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.

To this let all God's people say—"God forbid," for He is true to His promises, not a changeable God, but still the same Jehovah, the covenant-keeping God of Israel.

I am, &c., T. A. FINLAY.

Purekireki, May 13th, 1895.

[We suspected that Mr. Finlay's previons innocently-worded letter had the subject raised in the present one for its goal. We are glad to allow him to state his case. But we have not the time or space at present to enter further into a discussion of the question. We still think that what was literally true of the natural Israel under the former dispensation is now true spiritually of all believers in Christ Jesus. "All the predictions to be fulfilled before the coming of Christ should be literally interpreted—while those that were given beforehand, but were to be fulfilled after the dispensation of the Spirit began, must be translated out of the old typical economy in which they were expressed, into that of the new spiritual dispensation." This key, we believe, rightly applied, will open most of the locked doors, at which not a few knock in vain.—ED. *C. O.*]

The editorial note in the *Christian Outlook* of May 11th has some remarkable sentiments advanced therein regarding which it seems needful to say a word. "Natural and

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spiritual Israel" are brought forward again by the editor by way of comparison, as if "spiritual Israel" was a Scriptural expression, which we know it is not! Again, how can "the true chosen people of God," now, be any other than the children of Israel, since God claimed them in the Old Testament as His exclusively chosen, selected ones, "His heritage" and "inheritance," for ever, while He (we know) changeth not, and "therefore the sons of Jacob are not consumed"? (Mal. iii. 6, R.V.). Israel, therefore, but not the Christian Church, are, as God is true, "the true chosen people of God." Israel is the true Church, redeemed by the Lord, and all Christians truly born again are, if non-Israelite Gentiles, adopted into that Church, and are parts of "the true Church."

Mrs. Stevenson's book has already, we believe, been noticed in the BANNER, and its shortcomings exposed.

Mr. Finlay, in his second letter, has ably given the editorial argument its *quietus*, but the latter does not give in easily. The "natural Israel" of the former dispensation must, it seems, according to our opponent, reappear as its spiritual counterpart, that is, as the spiritual believers in Christ Jesus. Yet the Jews, who are part of Israel, are very much in evidence now-a-days, and they are suffering the real curses which the crucifixion brought upon them. The Christian Church does not touch one of their curses to remove them; why therefore should it claim to usurp the blessings which are Joseph's and which cannot be alienated to those who have no claim at all to them? For instance, Israel was to develop into "a great and mighty nation," numberless as the sand of the seashore and as the stars, possessing their enemies' Gate (Gen. xxii. 17). Does the Church, and do the believers in it, as a matter of fact enjoy these blessings? Is it "a great and mighty nation" blessed of God? Are the believers as countless as the sand and stars? Is the Gate of their enemies a possession of "the Church"? Many of the promises of Abraham and his seed referring to the Christian dispensation, have not yet been fulfilled. But the Christian Church is not yet at all a blessing "to all nations, all families, and all kindreds of the earth," according to Gen. xxii. 18, and Isa. xxvii. 6, R.V. The wealth of the Church is not very remarkable, and certainly the Lord does not use it to establish His covenant which He sware unto Israel's fathers, as it is this day. He goes to the British nation for their surplus wealth, not to the believers in the Lord, who are usually a poor flock, not blessed largely with worldly goods. The British nation has now the enjoyment of the literal, not only the spiritual blessings, promised "to Abraham and his seed for ever," but we do not find what we should, according to the *Christian Outlook*—namely, that the Church is now enjoying the promises "translated out of the typical language of the old into that of the new economy."

## THE WEEKS OF DANIEL.

By H. DE ST. DALMAS.

SINCE writing the article in the previous number of the BANNER, my attention has been called to Dr. Aldersmith's very interesting essay on "The Seventy Weeks of Daniel," re-published in the BANNER OF ISRAEL of July 10, 17, 24, and 31. Dr. Aldersmith appears to have first discovered and called attention to the close correspondence between 472 solar and 486½ lunar years. In other words, 69½ weeks of lunar years equal 472 years 5¼ days solar. Mr. Dimbleby has reproduced these calculations in the *New Era at Hand*, but he starts and ends differently in reckoning the 472 solar years. Thus:—

Dr. Aldersmith counts from B.C. 444 to A.D. 29
Mr. Dimbleby „ B.C. 443 to A.D. 30

I have already shown that the clear chronological statement of Luke iii. 1, 2, with ver. 23, compels us to believe that our Lord's public ministry extended from Autumn 29 to Spring 33 A.D., as the 15th year of Tiberius can hardly have been earlier than A.D. 29, seeing his accession was in August, 14 A.D. Consequently Mr. Dimbleby and Dr. Aldersmith are three and four years, respectively, in error in regard to the date of the Crucifixion.

Dr. Aldersmith assures us that his "only object is to elucidate the truth," and his writing is in that spirit of candour and enquiry which becomes a seeker after truth. His arguments for the covenant of Dan. ix. 27 being by Christ, and not by a final Antichrist, are very telling, and deserve the unprejudiced consideration of those who think otherwise. Dr. Aldersmith justly maintains that the first half of the 70th week is past, but he feels and acknowledges the difficulty of accounting for the second half of that week, and cannot tell whether it is past or future. On his own showing, therefore, his theory fails to account for all the facts of the case.

The covenant also is made to begin 3½ years before Christ's death, whereas if the covenant of ver. 27 refers to the new covenant in Christ's blood, that clearly could only point to the time of His death, and Dr. Aldersmith's quotation from Dr. Pusey will fail to convince anyone to the contrary. We have shown, however, that the week of ver. 27 refers to the times of the Gentiles, and that the covenant with "the many" refers to the Gentile nations in contrast with "thy people"—that is, Daniel's people, the Jews. Dr. Aldersmith's suggestion that "the many" may refer to the "multitudinous seed of the House of Israel, in contrast with the few of the House of Judah," is a very doubtful exegesis, though his teaching regarding the House of Israel has more support from Scripture than has the fanciful theory of a future Antichrist making a firm covenant with "the many" Jews!

Dr. Aldersmith has clearly shown the incompatability of reckoning both from the 7th and 20th years of Artaxerxes, as is done by Mr. Dimbleby, who reckons 486½ solar years from the earlier, and 486½ lunar years from the later, edict. I have shown by Mr. Dimbleby's own figures that there must be a difference of 1½ years in these two periods. Dr. Aldersmith has pointed out the same thing astronomically. From the 7th to the 20th year is evidently a period of only 13 years; "but the difference," says Dr. Aldersmith, "between 486½ solar and 486½ lunar years (*i.e.*, 69½ weeks) is 14½ solar years. Therefore, if the period fits in accurately in lunar time (Nisan to Nisan), from the 20th of Artaxerxes to the Crucifixion, as it most certainly does, it must be about a year and a half out when calculated in solar time from Nisan in the 7th of Artaxerxes."

It is no doubt much easier to pull down than to build up, and to criticise than to establish any theory. I have no pleasure in pointing out the inconsistency of existing hypotheses, apart from an earnest desire to call candid and reverent attention to the interpretation of this most difficult passage of Scripture, which has fully satisfied my reason, from the moment that I was convinced of its resting on an actual reading, and in all probability the true reading, of the sacred text. The position appears to me unassailable, but if it should, contrary to my firm expectation, at any time be overthrown,

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I shall have to wait for further light, for not one of the many explanations of a supposed period of 70 weeks appears to me to harmonise the statements of prophecy and the facts of history, which of course includes a correct chronology.

Briefly then to reiterate. From the going forth of the Divine commandment in the first year of Darius (B.C. 538) to the birth of Christ was 77 weeks of years ($77 \times 7 = 539$), and from the completion of the re-building of Jerusalem (in the time of Nehemiah, B.C. 434) to the birth of Christ was 62 weeks ($62 \times 7 = 434$). These B.C. dates are found in the margin of almost all reference Bibles, and it is a question worthy of consideration whether a deeper acquaintance with "the Scriptures of truth" is not better calculated to give us understanding than the most plausible theories of men. Mr. Galloway's translation of the ancient text has been for fifty years before the Church, and it is time that it should have the earnest consideration it merits.

Reference has only been made to the decree of Artaxerxes; the more important decree of Cyrus (B.C. 536), which followed close upon the divine vision and commandment, has been strangely ignored by those who have sought to harmonize a *human* commandment with an *imaginary* period of 490 or 483 or 486½ years!

## EXTRACTS FROM THE LIFE OF JUDSON.

FORWARDED BY F. GRIFFITHS, PEGU, BURMA.

PAGE 2:—"He (Adoniram Judson, senr.) was, as I remember, a man of decidedly imposing appearance. His stature was above the average. His white hair, erect position, grave utterance, and somewhat taciturn manner, together with the position he naturally took in society, left one somewhat at a loss whether to class him with a patriarch of the Hebrews or a censor of the Romans. He was through life esteemed a man of inflexible integrity and uniform consistency of Christian character."

Page 18:—"As great scientific discoveries seem to spring up almost simultaneously in the minds of independent and widely-separated thinkers, sometimes engendering a strife as to the original discoverer, so this grand thought of evangelizing the heathen seems to have been in the atmosphere, and to have floated at almost the same time into the hearts of different young men living far apart. Christian society was like a field which, having been ploughed, and sown, has folded up in its bosom a potency of growth. Judson and his associates were like the first green shoots, scattered far and wide, that appear above the ground, and promise to be followed by countless others."

Page 19:—"It is a mistake to suppose that a dull and second-rate man is good enough for the heathen. The worst-off need the very best we have. God gave His best, even His only begotten Son, in order to redeem a lost world. The most darkened and degraded souls need the best thinking. When our blessed Lord was presenting His Gospel to a fallen Samaritan woman, He seems to have preserved His best thought for her; and in order to make a bad woman good, utters in her ears the most august philosophical thesis to be found in any tongue: 'God is a Spirit, and they that worship Him must worship Him in spirit and in truth.' Missions have had their grandest success when England's best scholars, like Bishop Patteson and Bishop Selwyn, have devoted their splendid talents to the conversion of the fiercest and lowest savages of Micronesia and New Zealand. It would be a sad day for American Christians if they should ever deserve Nehemiah's reproach: 'Their nobles put not their necks to the work of the Lord.' Christianity will advance over the earth, with long swift strides when the churches are ready to send their best men, and their best men are ready to go."

Pages 50 and 51:—"Burma. The country presents a rich, beautiful appearance, everywhere covered with vegetation, and, if cultivated, would be one of the finest in the world. But the poor natives have no inducement to labour to raise anything, as it would probably be taken from them by their oppressive rulers. Many of them live on leaves and vegetables that grow spontaneously, and some actually die of hunger. Everything is extremely high, therefore many are induced to steal whatever comes in their way. There are constant robberies and murders committed. Scarcely a night passes but houses are broken open, and things stolen."

Page 52:—"We had never before seen a place where European influence had not contributed to smooth and soften the rough features of uncultivated nature. The prospect of Rangoon as we approached was quite disheartening. I went on shore just at night, to take a view of the place and the Mission-house; but so dark, and cheerless, and unpromising did all things appear, that the evening of that day, after my return to the ship, we have marked as the most gloomy and distressing we have ever passed."

## BATH ANGLO-ISRAEL ASSOCIATION.

THE annual conversazione and reunion in connection with the Bath Anglo-Israel Association was held yesterday afternoon at the Jubilee Hall. As usual, the room had been tastefully decorated by Mrs. Thompson, the hon. secretary, and other ladies. The proceedings, which lasted over two hours, commenced with a tea, after which an excellent address was given by Col. Senior, who has so often lectured in Bath in connection with the Association. The chair was taken by Dr. Cockell, in the absence of the Rev. Wemyss-Whittaker, the president of the Association. During the afternoon a programme of music, arranged by Miss Hewitt, was gone through. Mr. B. D. Pope gave the solo, "Arm! arm! ye brave," from Judas Maccabæus, in excellent style, and Mr. Holland contributed, "Comfort ye My people." At the conclusion votes of thanks were accorded to the chairman, the lecturer, and those who had assisted in the musical portion of the proceedings.—*Bath Herald*, Oct. 8, 1895.

## Correspondence.

*To the Editor of the "Banner of Israel."*

DEAR MR. EDITOR,—There is one important point in the article by G. H. Pember, M.A., published in the *Christian*, and inserted in the BANNER of May 15, which I think deserves comment, and has not been noticed in your reply in BANNER of May 22. Mr. Pember says: "But the great masses of the Ten Tribes remained with Jeroboam and his successors, and quickly fell under the wrath of God; for, in revolting from the House of David, and separating themselves from the temple, they deserted the king whom He had chosen, and despised the place in which He willed to be worshipped. The sin of Ephraim was double—he had forsaken his God and his king."

Now, from this I would gather that God's wrath fell on Israel in a great measure owing to their secession from the House of David. Can this be so, when we learn from God's warning to Solomon (1 Kings xi. 11—13) Jeroboam, in rebelling, was merely an instrument in God's hand, to perform the opening act of that great and wonderful plan and sequel of events pre-ordained by our Omniscient God, which was to pave the way to the striking exhibition of His power and never-ceasing watchfulness and care in the marvellous history of His chosen people? This history, we who believe in the glorious truth of the Identity, now learn from a prayerful reading of His holy Word. We perceive the fulfilment of His promise, that in these latter times the "veil," which has led to the misconception of His pre-ordained plan, of this

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dividing the kingdom, and giving such a history and experience to each, shall be removed. This "veil" has prevented the expounders of Holy Writ from distinguishing the vital truth of the complete and entire separation of the Houses or kingdoms of Israel and Judah, by which so much that is obscure and confusing in prophecy is made plain. Thank God that this veil is now being removed by the gradual (but, alas! too tardy) spread of the Identity of the British people with the lost tribes of God's chosen race. And, further, I have been strongly impressed by the asseveration of God, in His holy Word, that this division of the kingdom was entirely and solely His own doing. See the whole message sent to Jeroboam through His prophet Ahijah (1 Kings xi. 31—39), and again in the message by Shemaiah to Rehoboam (1 Kings xii. 21—24), in the last verse saying, "For this thing is from Me" (2 Chron. xi. 4—"For this thing is done of Me"). How plainly is it thus put before us, that the division of David's kingdom was decreed and carried out by God Himself; and from that time to this His subsequent messages delivered to His chosen people, both Israel and Judah, have been fulfilled, and are at this time being fulfilled. O that men would look more for God's hand in all that is taking place in these stirring and most critical times, and comprehend that the nations, in all their pride of self-glory, and pomp and power of armaments such as the world has never seen before, are but puppets in His hands, especially in these days of spreading doubt and unbelief, when such efforts are being made to explain away the difficulties in Scripture, which, in a great measure, are due to ignoring the vital truth of the separate destinies of Israel and Judah, and to the stubborn refusal of our spiritual teachers to look impartially and prayerfully into the arguments laid before them by the numerous able exponents of British-Israel truth. As a subscriber to the BANNER, I can assure you, sir, that I look forward to its arrival every month with keen anticipation, and the powerful articles of many of its contributors are the greatest comfort to me in this Antipodean corner of the world. I am glad to note new names amongst the writers, and I trust, dear sir, that you may long be spared to carry on your editorial duties in the meritorious way you have hitherto done; it is a glorious work, and nobly are you fulfilling your mission, and it is with much pleasure I sign myself,

Your constant reader, G. M.

Gigoomgan, Tiaro, Queensland.

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*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—I cannot help writing to you to tell you how I appreciate the paper you so earnestly edit. In the whole field of literature there are no works I like better than those that bear on Our Identity truth, and among these I always turn with delight to the pages of the BANNER. I have been a continuous reader of it for over two years, and the information it has conveyed to me is immeasurable. Next to the day when the Lord received me as a forgiven son do I value the one on which He opened my eyes to the fact of Our Identity with the Lost Ten Tribes of Israel. It seemed like a re-conversion. The Bible has become a new book to me since, and Jesus a thousand times more glorious a Saviour than ever I thought He was. The more I study the truth, the more I am convinced it is founded on the impregnable rock of Scripture—no wonder it will not shift. As a teacher of it I have been greatly cheered by the way it is spreading here. To the Lord be all the praise. I am deeply thankful to Miss Rush for the assistance she gives me in sending literature to distribute, without which a teacher is heavily handicapped.

I am sure the people here only want to be told the glorious truth, and they would receive it gladly. They are doing that as it is, but what we want are public lectures to bring the subject before the people in masses. I do what I can in that way, and others are doing it too, but it is only a small work compared with what might be done.

But the truth spreads wonderfully, and New Zealand is not the least receptive among God's chosen people in receiving the truth when it is presented to them. Of course we have opposition, and that very bitter sometimes. Then we have woeful ignorance displayed in places we least expect it. Quite recently I wrote on the subject to the editor of the *Christian Outlook*, in Dunedin, a paper published in the interests of the Presbyterian Church. I am sending you the first two papers in which my letters appeared, the only issues in which the editor made any remarks in reply. You will readily see the rock he stumbles on. As this correspondence has interested a good many here, I have sent it on to you to use any way you choose.

If you can work up some notes special for this corner of Israel, and publish them in the BANNER, I would be glad to circulate them in the large district where I am privileged to be a Sower. Yours in the hope of Israel,

T. A. FINLAY.

Purekiriki, New Zealand, Aug. 1st, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—The following two extracts are from the *Scientific American*, of June 22, 1895:—

(1) COAL PRODUCTION OF THE WORLD.

According to the latest reports upon the coal industry, England is the largest producer in the world, her output during 1894 having been 188,277,525 tons. This was mined by 705,244 persons. The United States comes second in the list with 164,000,000 tons. Germany produced during the same year about 73,000,000 tons, exclusive of lignite. The other coal producing countries mine practically the same amount from year to year, as follows: Austria-Hungary, 10,700,000 tons; France and Russia, 6,250,000 tons each; Australasia, 4,000,000; Japan, 3,250,000; Nova Scotia, 2,250,000; Spain, 1,300,000; British Columbia, 1,200,000; Italy, 300,000; Sweden, 200,000.

The consumption of coal per head of population is lowest in Austria, where it is one-sixth ton per annum, and highest in Great Britain, where each person averages three and three-tenths tons each year. In the United States the average is two and one-fourth tons a year (page 395).

(2) ANTIQUITY OF THE HARP.

Mr. W. S. Macdonald, of Glasgow, in a recent lecture before the Highland Society of London, traced the history of the harp from the shadows of mythology to the present day. It is, he said, the first musical instrument on record, and was the principal one of ancient and mediæval times. All the skill and artistic genius of the Egyptians was lavished upon its design and decoration. The Druids first brought the tone and pitch of the harp to perfection. It attained the height of its favour in modern times in 1810, when Sebastian Erard, of London, brought it to the front rank of musical instruments. It has been inseparably connected with the traditions and lore of the Gaelic people from time immemorial (page 395).

FRED. H. GRIFFITHS.

Pegu, Burma, Aug. 21, 1895.

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*To the Editor of the "Scotsman."*

Sir,—Ireland had five names previous to its holding those of Scotia and of Hibernia—the latter used by Julius Cæsar and various Roman writers 2,000 years ago; the former, the Scotia of dispute in your columns, being derived from the many immigrants into it of Scythians, Scits, Scuithai, Scuits, Scot wanderers.

Henry of Huntingdon says: "In the third age of the world (about the time of Moses) the Britains came into Britain, and the Scots into Ireland in the fourth." Nennius is confirmatory. And the similarity of ancient British and Irish customs with those of the Scythians is attested by Herodotus, Solinus, Isodorus, and Lucian; and ancient writers, as Claudian, Paulus Orosius, &c., establish the fact that the presently-named Ireland was denominated Scotia when our present Scotland (with its Pictish inhabitants) was named Caledonia. With this Gildas Cogitosus and the venerable Bede agree; and Johannes Major says, "It is for

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many reasons certain that we have our origin from the Irish. This we have from Bede, an Englishman, who would not derogate from the honour of his country." Isidore (A.D. 630) writes, "Scotland, which is the same with Hibernia, is next to Britain, less in extent of land, but of a more fertile situation. It extends from South to north, the former parts whereof are bound by the Iberian and Cantabrian Ocean, from which it is called Iberia. It is also called Scotia from its inhabitants. From those were called the Albanian Scots who succeeded the Picts in Scotland." And Isidore wrote about a century after St. Columba, in gratitude to whom and to his missionaries our Scotland took its name, although long before that there had come many Scots to it. Rudolphus de Diceto (A.D. 1185) speaks of the Scots and Scotia as derived from Scythia, and a modern writer of Irish history speaks of the numerous Scythian or Scot colonies settled in Ireland. The Romans spoke of Scotia Major and Scotia Minor, Ireland and Scotland respectively, and Erin's universally accepted Scottishness may be held to be illustrated by the generally known story of the learned Irishman, John Scotus Erigena's repartee, of date A.D. 840, to the French King Charles the Bold's insolent jest at him through his country, addressed to him across the table. "Tell me," said Charles, "what is the distance between a sot and a Scot?" "Please, your Majesty," said the Scot, "just the breadth of this table."

Yours, &c.,

A GENUINE SCOT.

Sept. 11th, 1895.

P.S.—But the Scythians may not always be of Scythia, which, though a historical study of interest and importance, is not in this letter referred to; for, although cognate to the subject referred to, it is irrelevant, or at least unnecessary, to the immediate point at issue.

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*To the Editor of the "Banner of Israel."*

DEAR SIR, — Letter given above was sent to *Scotsman* newspaper as answer to one of its correspondent's request for names of authorities for Ireland's early Scotic inhabitancy; and as the *Scotsman* did not insert my answer to its correspondent, it seemed to be of no further use. But since then I have learnt that to some whose position in regard to its subject is of Identity importance, my rejected letter may be of use—*may*, I say, for human apprehension and human decision are often dependent on neither fact nor argument.

With much respect,

JESSIE READ.

Sept. 21st, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—I noticed in the BANNER a few weeks back an article on the Stone Kingdom. On Sunday last I attended some special services, and the minister read Dan. ii. for a lesson and referred to it during the sermon, stating that although great nations such as Babylon or Rome might perish, yet this Stone Kingdom, being Christ's Church, will stand for ever. There are two verses in this chapter to which I wish to call attention. I have no objection to a minister referring to the literal prophecy for an illustration, but I cannot comprehend how a minister can manage to set up Christ's spiritual kingdom 590 years before He came; for it is certain Christ did not establish His spiritual kingdom until He promised that the Holy Ghost, the Comforter, should be sent to confirm all things. He said also to Peter, "When thou art converted strengthen thy brethren." Consequently the spiritual kingdom of Christ was not established until the day of Pentecost.

Some of my readers may say they never heard of a minister stating that Christ's kingdom was set up 590 years before He came; but if we read Dan. ii. 44, 45, we find that "in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed." Please note, the kingdom was to be set up "in the days of those kings"—*i.e.*, during the reign of the kings of Babylon, Medo-Persia, Grecia, and Rome. This was 590 years B.C., when Daniel and Nebuchadnezzar lived. If my statement above, about Christ's kingdom, be correct, then this Stone Kingdom cannot be Christ's spiritual kingdom.

Historians tell us that the British Isles were once a part of the Continent, but the action of the sea has formed the English Channel; hence we have "the stone cut out of the mountain without hands," and "the Stone Kingdom;" according to Identity views, was set up in Ireland and established by Jeremiah 588 years B.C., which was during the same period of Daniel's prophecy and Nebuchadnezzar's reign. Consequently Jeremiah was planting and building the kingdom (Jer. i. 10) at the same time that Daniel was prophesying.

If my letter is not too long, there is another verse I would wish to refer to—viz., ver. 34, "The feet of the image were partly iron and partly clay, and the stone smote the image upon his feet." I am inclined to think these "feet" represented France and Spain. I may be wrong; if so, a better scholar will put me right. My reason for thinking this is because British-Israel subdued France and Spain, and from that period (1580 A.D.) we have been a rising nation; not because we subdued these nations, but, being Israel, we threw off the Romish yoke, and turned unto the Lord, and became what is termed "the righteous nation." As the result our God hath fought our battles for us ever since.

Yours sincerely,

D. P.

Sowerby Bridge, Oct. 3rd, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—If anything had been wanting to confirm me in my appreciation of the wisdom of your policy in introducing into the pages of the BANNER the articles on politics, which have met with opposition from some of your readers, it would be the one on the recent advance of the Indian frontier, in the number for Wednesday, Oct. 9, lately issued. I refer more particularly to the latter part of the article, quoting from an Egyptian publication, "Le Petit Anglo-Egyptien," by M. Moustafa Kamel, his opinions on the necessity of the compulsory evacuation of Egypt by our Government. What struck me most on reading the article was the blind testimony given by M. Kamel to the correctness of the interpretations of the prophecies of Holy Scripture given by Anglo-Israelites respecting those which speak of the future destiny to be accomplished in the Lost Ten Tribes. Speaking as a Mahommedan, M. Kamel sees in the present condition of affairs the probably speedy destruction of the Turkish power in Palestine, and the substitution in its place of that of England. No Anglo-Israelite could have drawn more forcibly this conclusion than M. Kamel has done. Unless by the intervention of Russia and Turkey in alliance with France, Germany, Holland, and Spain, whose possessions in the East would be all menaced by our domination in Syria and Egypt, there is nothing, in M. Kamel's opinion, to prevent our obtaining such an overwhelming predominance as to give us virtually the command of the world. Now this is exactly what Israelites have deduced from the prophecies, neither more nor less; and when we see an intelligent Egyptian publicist, viewing the condition of affairs from a standpoint the very opposite of ours, coming to the same conclusion as the one we have derived from the prophecies, we have a corroboration of the correctness of our interpretations at once startling and assuring; and so, when, by bringing such matters before your readers, you place within their reach information they would in all probability have never obtained, we cannot be too thankful to you for disregarding objectors, who would, if listened to, have deprived them of the great advantage your wise determination has provided them with.

I am, dear sir, yours, &c.,

A. A. BRIDGMAN.

Lezayre Vicarage, Isle of Man, Oct. 10, 1895.

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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 NAVY AND THE EMPIRE."

AN article from the *Pall Mall Gazette*, quoted by an Irish paper of October last, has been brought to our notice as a valuable contribution to our Anglo-Israelite contention. Assuming that the facts are as stated, and that the proposals made in the Cape Colonies and Natal are carried into effect, the result would indeed be a "long step" towards naval federation at any rate, and would impress the nations of the world, more than anything else, with the fact that the British Empire was one and indissoluble. We are, no doubt, to hear a great deal more of Admiral Sir R. Vesey Hamilton's proposal on behalf of the Navy League. If the Cape Colonies created a strong squadron and maintained it on the understanding that it should be absolutely available to go anywhere, and do anything which the British Admiralty required in the event of war, then, indeed, we should become the strongest power upon the earth, and the nations would never dare to oppose us. We could command peace upon the earth, and so prepare it for the millennium and the previous arrival of its King, the Lord Jesus. The article reads thus:—

### THE NAVY AND THE EMPIRE.

Not alone to those concerned with the formation of the Navy League, but to all who have the supreme interests of the British people at heart, the news of the ready and the enthusiastic response accorded in South Africa to an appeal made by Admiral Sir R. Vesey Hamilton, on behalf of the League's Executive Committee, is of good cheer and happy omen. It would almost seem as though the League had applied a torch to a train which only waited to be kindled into life. The Cape Town Chamber of Commerce is not a governing body, nor does it speak with the voice of official authority; but it must undoubtedly be taken as an organisation representing the views of energetic business men in this oldest of South African colonies, and the facts that at a meeting held specially to consider Admiral Hamilton's letter it was resolved by a unanimous vote "That this Chamber expresses its opinion that this colony should contribute towards the cost of the Imperial Navy," and that, in co-operation with the town council, a joint committee has been appointed to advance the cause of the League—of which a branch has been definitely formed in Cape Town—can hardly be ignored by any who desire to apprehend characteristic symptoms in the making of British history. That Natal is not likely to fall behind the Cape in this matter seems assured from the keenness displayed at a great public meeting at Durban, called by the Mayor to deal with the League's manifesto. Here, too, we are told that the liability of the colony to contribute towards the cost of the navy of the Empire was freely acknowledged, and here, too, it was resolved to establish a branch of the League. The Press of both colonies is full of the subject, and the principal organs of opinion give the movement their full and unstinted support. What form the contribution should take is a matter which is earnestly discussed, and the prevalent idea appears to be that a cruiser—H.M.S. Africander, as the Cape *Times* suggests, should be built as the nucleus of a future Cape squadron, to be maintained by the South African colonies, but in the event of war to be placed absolutely at the disposal of the Admiralty for service in any part of the world. This last point is evidently of the most vital importance, and the supreme need of the whole Empire, and of every part of it, is not local defence—which by itself never can avert irretrievable disaster—but the upholding of that command of the sea which was Nelson's bequest to England. To secure this a squadron fixed in local waters is of small avail, save in so far as it may set free Imperial cruisers; but a squadron supplied by one of the great groups of self-governing colonies for war service at the direction of the central authority—this would indeed be a long step towards the participation by the children of Britain beyond these shores in the creation of the means necessary to enable our race to attain its objects and fulfil its hopes. Of course, between the ventilation of these projects on the platform and in the Press and an actual offer of contribution by the Governments of Cape Colony and Natal there exists a wide and obvious gulf. The *Natal Advertiser* may be premature when it says: "Thanks to the Navy League, which has opened the door, the British Empire to-day is standing on the threshold of a naval federation," but to have aroused that thought, to have made its utterance natural and appropriate, to have stirred the

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feelings of our South African brethren, and awakened them to our common needs, this in itself is an achievement pointing to fuller fruition, and it is one of which the Navy League may well be proud.

So much, then, of the more immediate and visible circumstances of the hour—in themselves interesting certainly, and, in regard to practical results, likely to be attained in the near future, pregnant perhaps. But are there in them no hints of wider possibilities, no straws showing the direction of the wind? "The defence of Australia begins at Herat," as was well said by an Australian newspaper; nor could Australians see unmoved the menace of Russian guns pointing across the Indian Ocean. But will the peril be less should Russia become established—as in the lifetime of the next generation may well occur unless the British navy intervene—in the ports of China? Or is the sea-power of Japan, if Russia fail to check its rapid growth, likely to be a factor of no importance either to Australia or to Canada in another quarter of a century? There may still be parochial souls whose mental horizon is bounded by the immediate present, and who desire to break the Empire into separate fragments. But, after all, the course of a people's development is guided usually in the long run by the counsels of its wise men, not by those of fools. In the history of Britain the need of seapower has played the controlling part. In the days to come the same influence, through the necessity of combination which it creates, will dominate the destines of England and her sons.—*Pall Mall.*

The above shows us clearly that events are taking place which will unite the outlying, beyond-sea portions of the Empire with the mother country, and will tend to fulfil the prophecies regarding "Israel and her company of nations," ere very long. There is a very earnest, strenuous, and stupendous effort being made just now by the maritime nations of Europe to increase their naval power to such an extent that they may hope to crush that of Israel, and so rob her of the command of the sea. But if the colonies of Britain, chiefly the maritime colonies (they are mostly of that character), will only unite to create navies of their own, and transfer them absolutely in time of war to the British Admiralty to dispatch to the point of danger wherever they may decide to send them, then, indeed, the Empire-Navy will be a match for the world in arms, with the God of Israel defending His own people, according to His promise is Isa. xlii. 16, R.V.

We look on this movement which has just come into view as one of the grandest, most far-reaching character. It is occupying the attention of the *Times*, first in an article on "The Colonies" in the issue of October 15, and again in a leader of that of October 19. In both the *Times* hails the proposal as it appears in the South African papers, and argues strongly that "the maritime security of the colonies is necessarily involved in an adequate defence of the United Kingdom and its commerce." It maintains, therefore, that the United Kingdom must, by its responsible Government, unconditionally control and dispose of its own naval defence and that of its world-wide commerce, which includes the maritime defence of its colonial Empire. Of course, it is a nice point in this matter, that the colonies should not be asked to contribute to the defence of the empire at sea. No such contribution could be demanded without representation in the government of the navy, or in questions relating to the disposal of it as a fighting engine in case of war.

The happy point in the case, however, as it has arisen in the Cape is, that the colonists, as if agreeing with this principle, are willing to provide the ships of war, to be used unconditionally, as the central Government at home may decide, on the principle that "the defence of the Cape will be fought nearer the Mediterranean than Simon's Bay," and "that the defence of Australia begins at Herat."

The *Times*, on October 19th, puts the case clearly, if somewhat ponderously, in the following :—

It is certain that the colonies derive almost incalculable advantages from the by-product of maritime security which the Imperial Navy automatically secretes, as it were, in the necessary discharge of its primordial functions. If, in recognition of this indisputable fact, the colonies are public-spirited enough to bear in future some portion of the burden now borne exclusively by the mother country, their help will be gladly welcomed. But, inasmuch as the maritime security of the colonies is necessarily involved in an adequate naval defence of the United Kingdom and its commerce, the control and disposition of the latter must always remain unconditionally in the hands of the responsible Government of the United Kingdom. . . .

In point of fact the maritime defence of the colonies adds little or nothing to the burden which the British taxpayer must bear in his own paramount interests, even if no colonies were in question. Our maritime commerce is the very life-blood of the nation. In order to maintain its circulation unimpaired in time of war, the British Navy must be in strategic command of all the seas of the world. The United Kingdom has thus the strongest possible motive—that of self-preservation—for maintaining a naval defence adequate to its needs, and, as the greater includes the less, a naval defence adequate to the needs of the United Kingdom, and its commerce is more than equal to the local maritime defence of all parts of the Empire. Thus the interest of every colony in the sufficiency of our naval defences is really inseparable from the interest of the United Kingdom, and it is only on this ground, and not at all on the ground of local security and defence, that appeal should be made to colonial sentiment in the matter.

Let our readers note the above! It is necessary to our existence as a nation that "the British Navy should be in stragetic command of all the seas of the world." This means the possession of the Gates of the world, according to Gen. xxii. 17, and we may certainly thank God that He has given us these in a large measure already, and thus secured to us, even now, the command of all the seas. To Him must be all the praise ascribed!

## PROF. SAYCE AND THE "HIGHER CRITICS."

By E. Reep.

In the *Contemporary Review* for October, Prof. Sayce deals with the important subject of Old Testament criticism. He has been accused of a change of attitude towards this question, and in his article assumes the position of self-defence. In all attempts at criticism we ought, he thinks, to put aside pre-conceived ideas and assumptions, an opinion we, as British-Israelites, can heartily endorse. Legitimate criticism he willingly concedes, as the more important a belief is, the more imperatively does it invite criticism.

The Pentateuch is of course the great bone of contention with the "higher critics," the composition of which is brought down to the last days of the Jewish monarchy or post-exilic times. "According to this theory," says Prof. Sayce, "the law which our Lord came to fulfil, instead of being the rock upon which the faith of Israel was founded, will have been the product of religious degeneracy and decay." Moreover, "Moses will vanish no man knoweth where, and the history of the patriarchs and of the wanderings in the desert will become a mere series of myths and popular legends."

The student of the Old Testament is in a peculiar position. "The Hebrew literature that has come down to him is but

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a fragment of what once existed, and the interpretation of a good deal of it is doubtful. Our knowledge of the Hebrew language is in the highest degree imperfect; our Hebrew lexicons contain but a fraction of the words once possessed by it, and the meaning of many of the words which have been preserved, as well as of the idioms of the grammar, is merely a matter of conjecture." The "higher critics" have gone so badly to work that their results have been drawn from the literature of the Old Testament alone. The "literary analysis" of the Pentateuch, declares Prof. Sayce, and other parts of the Hebrew Scriptures, has seldom, if ever, condescended to compare Old Testament literature with anything else. The literature has been treated as an isolated phenomenon; it has been judged by evidence supplied, or supposed to be supplied, only by itself.

But "thanks to the discovery and decipherment of the monuments of Babylonia, of Assyria, and of Egypt, the area of comparison has been enormously enlarged. Archæological research has at last enabled us to test the historical statements of the Pentateuch, and to compare the documents contained in it with those of other Oriental nations in the Mosaic age, and the result is favourable to the traditional rather than to the new teaching."

Canaan was the centre of literary activity. "In fact, Canaan in the Mosaic age, like the countries which surrounded it, was fully as literary as was Europe in the time of the Renaissance." "Higher critics" who cannot accept this statement are asked: "Can we imagine that in the midst of all this literary knowledge and activity the Israelites alone should have remained illiterate?"

So long as critics and commentators shut their eyes to the fact that the Hebrews, even in the time of Moses and probably previous to the Exodus, were enterprising colonists, so long will they give a misleading exegesis of Scripture. If we can believe Egyptian records, Scythia and Thrace were conquered by the Egyptians in the reign of the Great Rameses. As a portion of the Egyptian expedition is stated to have been left to colonise those countries, Israelites may well have composed part of that detachment and have become in Scythia and Thrace as mighty as they were in Egypt. The Egyptians are credited with having been poor sailors; they were probably not the best of soldiers. Before the days of oppression Hebrews, valiant in war, would, we cannot doubt, be a fighting force in what is considered the most glorious period of Egyptian history. Thus Israelites had no lack of opportunity of gaining an acquaintance with nations and countries long prior to the birth of Moses. Living in a country where learning was attainable by all, high or low; living amongst a people to whom writing was a common habit, how could Israelites, multiplying and waxing mightier than the Egyptians, remain uncultured and illiterate? In their religious system the Egyptians grossly corrupted themselves, but as observed by Lepsius Egypt was the supreme school for philosophy and for all that could be gained through science and learning. Jacob and his descendants were not allowed to remove from Canaan to the land of the Pharaohs for no practical purpose otherwise the necessity for their sojourn in Egypt would not have occurred. As it was Jacob was bidden, in the visions of the night, to go down into Egypt, for *there* would God make of him a great nation (Gen. xlvi.). Thus, by permitting the children of Israel to take their first beginnings, as a nation, amidst all the wisdom of the Egyptians, we may ask, "What hath God wrought?"

## THE PLAN OF SALVATION.

By Geo. Cooper.

The plan of salvation for the people of the whole world, designed by the omnipotent and omniscient God far, far back into the ages, long before the time "when the Most High divided to the nations their inheritance, when He separated the sons of Adam (and) set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8), —is the highest subject upon which the mind of man can be engaged. Beyond all contradiction, God's relation to the children of Israel is in most intimate and vital connection with His mighty plan of salvation. The Bible, in fact, is simply the history, past, present, and future, of this people, whom He designates "My chosen," "Mine elect," "His own peculiar people" — those whom He says He has "formed for His (own) glory," and "who shall shew forth His praise" — nearly from the beginning to the end.

By pursuit of the history of the Israelites, from the time of the exodus from Egypt to the time of the captivity of Ten-tribed Israel, B.C. 720, to Assyria, and of Judah (two tribes) to Babylon, B.C. 606, we see the especial providence of God over them, even in their grossest sins (see Isa. lxiii. 9).

Before proceeding further, it is absolutely necessary that the reader should have a clear and distinct conception of the national status of all Israel at this particular time, or this exposition relative to the plan of salvation, as seen by the writer, will not appear at all conclusive to the reader. To effect this understanding regarding Israel's status, references need only be made to 2 Kings xvii. 18—24; 2 Kings xxv. 12; Hos. i. 6, *ib.* 7; and last, but not least, 1 Kings xii. In the last mentioned, we are given an account of the revolt of the Ten Tribes under King Rehoboam, thus dividing Israel into two separate Houses—viz., the House of Ephraim (Ten Tribes) and the House of Judah (two tribes); as to which God thus expresses Himself, "For this thing is from Me." The other references further give us to understand that the separation still continued. Subsequently to the revolt, we nowhere find the House of Judah, a title applied to the House of Ephraim-Israel proper. Particular notice, therefore, should be taken of this rent in the ranks of Israel; and we should constantly bear in mind the substance of the 19th verse, "So Israel rebelled against the House of David unto this day." The overlooking of this fact has been the means of bringing into existence an error which is popular in the present day—viz.: "All Israelites are Jews." A reference to 2 Kings xvi. 6 will soon dispel this illusion. If this is not sufficient, a reading of Josephus' Antiquity of the Jews (Book ii. v. 2) will wipe away the misunderstanding existing.

Reverting to our subject, Hos. i. 6 tells us that Israel was "denied mercy" by God; while in the following verse He "granted" it unto Judah. The latter did obtain the mercy promised, for did she not return from captivity seventy years after, B.C. 536, under the edict of Cyrus, that they might worship their God in Jerusalem according to the rites of their own religion, and without molestation from their captors? And when Christ "took not upon Him the nature of angels, but the seed of Abraham, and came to His own (naturally He would), and His Own received Him not," the door of salvation was thus laid open for the Gentiles. Here we see the "goodness and severity of God." St. Paul, in his speech at Antioch, in Pisidia, says, "Men and brethren, children of the stock of Abraham, and whom-

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soever among you feareth God, to you is this word of salvation sent. For they that dwell at Jerusalem and their rulers, because they knew Him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning Him." And after the Jews' refusal of the terms of the Gospel, on the following Sabbath, St. Paul directly addresses them in the following manner: "It was necessary that the Word of God should first have been spoken to you (because Christ was of the Tribe of Judah), but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles," . . . "that thou shouldest be for salvation unto the ends of the earth." "And when the Gentiles heard this, they were glad, and glorified the Word of the Lord; and as many as were ordained to eternal life believed." But what, then, became of God's purpose of setting the "Jews," as Christendom puts it, "to be a light, &c., to the Gentiles," if they refused the Gospel then, and continue to do so to the present day? Wot ye not what Christ said personally to the Jews? "Therefore, I say unto you, The kingdom of God shall be taken from you, and given to a nation (mark the word) bringing forth the fruits thereof." If you turn to St. John vii. 35, therein we see that the Jews, as a body, acknowledge the "dispersed" (Ephraim-Israel) among the Gentiles; and they were naturally jealous of their brethren of the larger House, having always been so, for they said, "Will He go unto the dispersed among the Gentiles, and teach the Gentiles?" Evidently they feared that He would go unto their brethren of the larger House, and transfer to them the kingdom of God, which He had told them should be taken away from them and given to a nation fulfilling the fruits thereof (which naturally excited their national enmity), and thus fulfil the prediction uttered by St. Paul, "I have set thee (Ephraim-Israel) to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Now we begin to see why God, in His infinite mercy, never "granted mercy"—*i.e.*, why the House of Ephraim-Israel never returned from captivity. It was this. That they should take no part in the murder of their King with their brethren of the House of Judah, thus escaping the dire punishment the descendants of those Jews have undergone; and that they (Ephraim) should inherit the kingdom of God, having been brought into that condition of repentance and ready acceptance of salvation by Jehovah Himself, in order that the prediction in Luke i. 17, might be fulfilled—viz., "To make ready a people prepared for the Lord."

Thus, then, is it reasonable to suppose that because Ephraim-Israel did not return from captivity that they are irretrievably lost, and will not come under the "new" covenant as the prophets predict, and as indicated by Jesus Christ Himself? Not at all. It is impossible. Thank God that such is not the case. Why should the House of Ephraim-Israel, which had been justified by the greater abominations of the House of Judah, be "blotted out of existence" without so much as having the Gospel preached to them, which privilege had been afforded to Judah, whom God, in Jer. iii. 11, designates "treacherous?" "God forbid. I say, then, hath God cast away His people which He foreknew?" St. Paul knew well what he was saying, when, after alluding to the answer of God to Elias respecting the demolition of Israel in the prophet's (Elijah) time, he says, "Even so, then, at this present time, also, there is a remnant according to the election of grace." "Yes: but men thought then, as they think now, that when things get to a low ebb, it is 'all over.' Things are often better with the Church of God than good and wise men think they are. They are ready to conclude hardly, and to give up all for gone when it is not so" (Matthew Henry). So it is and ever has been regarding Ephraim-Israel. But God's thoughts and men's thoughts are not alike. Out of the atoms of the world He raises mighty structures. "In times of general apostacy, it is God that reserves to himself that remnant, which, if He had left to themselves, would have gone down the stream with the rest. It is His free and Almighty grace that makes the difference between them and the others. Seven thousand is a competent number to bear their testimony against the idolatry of Israel; and yet compared with the many thousands of Israel a very small number; one of a city, and two of a tribe, like the grape gleanings of the vintage" (*ib*). But when St. Paul said, "Even so, at this present time, there is a remnant," &c., there must obviously have been considerably more than seven thousand of Ephraim-Israel left, for the vast hordes of Scuths, Sacae (Isaac) which appeared shortly after this time, as described by Herodotus and other writers (none other than the descendants of Ephraim-Israel, who escaped northwards even to Arsareth after the Assyrian captivity), can point only to this deduction.

It is, therefore, inconsistent for any professing Christian to think that this people whom God had formed to be a "light to lighten the Gentiles" should, as our friend over the water—the Rev. E. K. Tullidge—so admirably puts it, be so lightly thrown off by Him. He who thinks so is unworthy to bear the name of Christ: for he casts a horrible reproach upon God the Father. For doth not the Record say: "God hath said, and shall He not do it?" What hath He said? Through Israel the earth shall be blessed; and it is this which must, of a necessity for truth, take place. "Heaven and earth shall pass away, but My words shall not pass away." But how is this blessing to be accomplished, we ask, when Judah still refuses Christ; and nearly the whole of Christendom re-echoes the cry that Ephraim-Israel have been totally lost! St. Paul says: "Have they (the Jews) stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Now Ephraim-Israel was to become apparently Gentilized for a time—(the Bill of Divorce)—a period in which God would bring about in them such conditions as would enable them to readily accept the Gospel of salvation predestined for them; and to endow them with those great elements of national character—viz, the spirit of freedom, the domestic character, and the religious mind, which were to befit them for the great task of bringing the world to the obedience of Christ. It was absolutely necessary that these people should lose all knowledge of their origin, or otherwise there would naturally spring up a heinous form of spiritual pride (brought about by believing themselves to be the sole favourites of heaven), and to avoid the great enmity which would be developed in the neighbouring nations on account of this, which would be a serious drawback to the universal propagation of the Gospel.

However, let us not consider man's deductions, but hear what God says through His prophets respecting Ephraim-Israel. "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. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within Me, My

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repentings are kindled together, I will not execute the fierceness of Mine anger. I will not return to destroy Ephraim; for I am God and not man: the Holy One in the midst of thee . . . . They shall walk after the Lord" (Hos. xi. 8—10). "Yet I am the Lord thy God, from the land of Egypt, and thou shalt know no God but Me; for there is no Saviour besides Me" (Hos. xiii. 14). "I will heal their backsliding, I will love them freely, for Mine anger is turned away from Him . . . Ephraim shall say, What have I to do any more with idols? I have heard and observed him. I am like a green fir tree. From Me is thy fruit found" (Hos. xiv.). Here we see from only a few of the many passages of like nature the love of God for Ephraim in his divorced condition; His reluctance to cast him off; His repentance towards him: His appeal to him as his only Saviour. And then we see Ephraim's repentance for sin, conversion and national edification. It is, therefore, no crazy notion, on the part of Anglo-Israelites, to confute the prevailing belief of Christendom that "Ephraim-Israel has been entirely blotted out of existence" for nearly 2,000 years. Again, we ask, Is it reasonable to suppose that this is so, in the face of only this one text, taken from Jer. iii. 18, "In those days (the days when Jerusalem shall be called the 'throne of the Lord') the House of Judah shall walk with (to, in 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."

Now let us consider where is this plan of salvation unto Ephraim-Israel to be offered. "In the wilderness," a place afar off from Jerusalem, for God says, "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." Here we see that Israel "shall sing there again as she did in her youth"; and that Israel have returned out of the land of the north to the land God promised to their fathers that they should come unto. Again, He says, by the mouth of Jeremiah, "The people which were left of the sword found grace in the wilderness, even Israel, when I went to cause him to rest . . . Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel, for lo, I will save thee from afar; and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest, and be quiet; and none shall make him afraid; for I am with thee, saith the Lord to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not altogether leave thee unpunished."—(Jer. xxx.). "And ye shall be My people, and I will be your God. And this shall be the covenant which I shall 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. For the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah. 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. And I will give them one heart and one way, that they may fear Me for ever for the good of them, and of their children for ever." See Psalm lxxvi.; lxix. 35, 36.

Now these days are yet to come to pass when the House of Judah shall walk to the House of Israel. A certain thing first is to take place—viz., "The fulness of the Gentiles must have come in," and then Ephraim, Manassah, Judah, and "All Israel shall be saved"; for "God shall remember their sin no more, and they shall walk before Him with one heart, and one way, for their everlasting good." But at the present time, the "fulness" has not yet come in, but the plan of salvation is still in active operation, and by the completion of that "fulness," which is fast approaching by the British-speaking nations of the earth becoming one in the grand scheme of Imperial Federation, the ingrafting of the House of Judah will have taken place into the "good old tree" of Rom. xi., as indicated by the remarkable number of Jews who have lately been ingrafted. But, at present, the fruits of the kingdom are being brought forth by the nation which occupied Judah's place or the "heirship"—viz., the House of Ephraim-Israel, for the birthright is his from Joseph; which House has been identified as the British nation. (Read 1 Chron. v. 1, 2; Gen. xlviii. 16—20, xlix. 26; Jer. xxxi. 9, as to whose were the birthright.)

Now for the last part to complete the mighty plan of salvation. As God, in His infinite goodness and mercy, restores the worst of sinners to a royal place of favour, so the Jews, after receiving their due punishment for the crucifixion of their King, will occupy a similar place in that favour, for Psalm lxxvi. tells us that "In Judah is God known, His Name is great in Israel," and she will then co-operate with Ephraim-Israel — the British — in the grand work of evangelization. For "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." Up to the present time "therefore, the showers (upon Judah) have been withholden, and there has been no latter rain. But the "latter rain" shall come as soon as the fulness of the nations has been accomplished. And then what a mighty factor the Jews will be, towards the inward sanctification of the nations! Their testimony will be overwhelming when they recount the past with Israel, and restored to the land of their fathers, they praise God for the mercies vouchsafed to them. Oh! can we not now see the great compassion of Jesus, when He said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children. For, behold, the days are coming, in the which they shall say; Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they say to the mountains, Fall on us! and to the hills, Cover us. And 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 captives into all nations; and Jerusalem shall be trodden down of the Gentiles, until the fulness of the Gentiles be fulfilled."

The "stone kingdom" (of Daniel's dream) which has accepted this plan of salvation is mightily at work, and gives satisfactory promise to effect "the fulness" mentioned above, by breaking and consuming the other kingdoms of the world (the iron, the brass, the silver, the gold, and the clay of Daniel's image), and by becoming the sovereign ruler of the earth, in order that it may be in a position of absolute supremacy to effectually and efficiently carry out its mission—the evangelization of the world. On its completion, Christ shall then come again, but this time to reign politically as well as spiritually, by purging away "all that doth offend that day," and bringing in that glorious millennium which has so long been looked forward

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to by true adherents of the principles of the Great Teacher. And having effected personally "that reign of peace," "Then cometh the end, when He shall have delivered up the kingdom to God even the Father, when He shall have put down all rule (in this world) and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. But when He saith all things are put under Him, it is manifested that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be All in All. Then to Him be all honour, might, glory, praise, and dominion throughout the ages.

O! haste the day when Israel's land
From Gentile bondage free.
Shall own the sway of Christ's command,
In Him Messiah see.

O! haste the day when Jesus' reign
Shall spread to every shore;
When kings and powers that strive in vain
Shall strive 'gainst Him no more.

O! haste that day when Israel's host,
Redeemed from every clime,
No more on troubled billows tossed,
Shall hail the welcome time!

O! haste that day when Judah's tribe,
With Ephraim shall be one;
When both to Christ shall praise ascribe,
As David's Royal Son!

O! haste that day when God's elect
Before His throne shall stand,
No more trod down, cast off, deject,
But crowned at His right hand!

W. V. Drury.

Clifton, Bristol, July 3rd, 1894.

## TEACHING OF AN EVANGELIST.

By Joseph Thomson.

Henry Thorne is an evangelist of some note in and about the neighbourhood of London. Some few years ago he published a little book of Scriptural exposition, which he entitled, "Round the Bible,"* and consisted of "Fifty-three talks with young men and others upon Biblical subjects." The "Talks" are very suggestive, and show great power of discrimination, as well as a fund of anecdote which must have been gleaned by an extensive course of reading and observation on the part of our author. The series of "Talks" are divided into four sets of subjects—viz.: 1st. Aspects of faith, as set forth in Heb. xi.; 2nd. Bible doctrines in Bible language; 3rd. Some of the dangers, responsibilities, and privileges of young men, as set forth in the book of Proverbs; and (4th) The parables of our Lord, as recorded in the gospel of St. Luke. These varied subjects are expounded in a devout and evangelical manner; and when given as Bible lessons, could hardly fail to arrest the attention of the hearers, and also convey to them much Scriptural knowledge. We have here the old-fashioned, but true, doctrines of divine revelation insisted upon—man's original creation in a state of innocence; his fall and need of a Saviour; justification, regeneration, pardon, and all such doctrines of Revelation find their place and are enforced in the plain language of Scripture, and on Scriptural authority. We wish that from all the pulpits of our highly-favoured land there was enunciated similar indubitable Scriptural teaching, then we should soon rejoice at the disappearance of error, which is already coming in upon us like a flood, to the consternation and bewilderment of many believers who yet, we are sorry to think, are not always sure of the truthfulness, and, consequently, final victory of divine teaching, even though all the hosts of Satan continue insidiously to attack it.

It is very singular that many devout Bible students who well know how to extract the honey—the spiritual—truths from the Bible concerning man and his destiny have very frequently, in the history of Christianity, stopped short of a great discovery, which, when it has been accomplished, seems so plain and consonant with facts that the wonder is we have never seen it before. Of such a character (we need mention no other) is that the theory of the Identity of the Anglo-Saxon race with the lost House of Israel and its influence in the world. To those who receive it, this knowledge comes often with a shock that its elucidation to the disciple seems like a new revelation, and many things find a suitable place in the economy of the divine government of mankind which they did not know before, and a light is thrown upon Scripture which was previously undiscernable.

Our author himself furnishes us with an instance of this phenomena—at least, so far as we can understand his teaching; while, probably, were he pointedly asked, he would be found one of those singularly ambiguous students who are best described as "blind" witnesses to the truth of Scripture, while they cannot deny the facts of history, and even the issue of their own teachings, if pressed to their legitimate conclusion. Thus, on p. 23, he writes concerning Abraham:—"Before he left his father's house, he received a promise in which no fewer than eight distinct blessings may be found. The Lord promised that he would, (1st) show him the land; (2nd) make of him a great nation; (3rd) bless him; (4th) make his name great; (5th) make him a blessing; (6th) bless those who blessed him; (7th) curse those who cursed him; and (8th) bless, through him, all the families of the earth." Well may our "blind" witness exclaim, "Here is an octave of heavenly harmony," which it really is only when our "blind" teachers make it out to be something else when discord is the inevitable result.

Our author goes on in his exposition of this "octave of heavenly harmony." He says, though Abraham "never possessed the land, he sojourned into it, with the confidence that it should be possessed by his seed, and still later by himself (Heb. xi. 8). His faith looked forward to Christ's day (John viii. 56). That day has not yet fully come (Phil. ii. 16); but, when it comes, 'Jerusalem shall be inhabited again, in her own place, even in Jerusalem' (Zech. xii. 6). The Jewish people will be restored to Canaan, the Lord will come to reign with His own people, and Abraham will see the day in reality which he once saw only with the eye of faith" (p. 23).

We may here fairly ask our author, and all who think with him, "Will only the descendants of Judah (*i.e.*, the Jews) be restored to Canaan?" This is what he says: His great error, and the error of all who think with him, is in imagining that the Jews, as we know them, are the modern representatives of the whole Hebrew nation. But the Jews are mainly the descendants of two tribes—Judah and Levi—only, and not of the whole nation. Where, then, are the descendants of the other ten, which, at the lowest computation, and supposing their increase should be only the same as that of the two-tribed House, must exceed the latter in the proportion of five to one; and this is leaving out of our calculation their inheriting the blessing of a multitudinous

* Drummond's Tract Depot, Stirling, N.B., 1s., pp. 151.

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seed promised by God to His friend Abraham (Gen. xii. 2, xiii. 16, xv. 5, xvii. 5, 6, xxii. 16—18, &c.), which must necessarily vastly increase their numbers, and consequently their possessions, power, and influence in the world.

It is evident, therefore, that the Jews at present do not answer to this description; and whatever they may become in the future, there is but little promise of their ousting our nation from its present commanding position among the nations; nor do we see where they can "squeeze" themselves in as another independent power, unless it be in their own land, and with the assistance of another far more powerful nation to protect them from their neighbours. It is, therefore, with no desire of vain glory that we ask our "blind" teachers again, Where is this powerful modern nation—the Israel of prophecy—if it is not found in the modern British people? Whenever we ask this question of a Biblical student, if he has not an open mind, if he is held in the trammels of a spiritualizing exposition of Scripture, we either get a reply wide of the mark, or the questioned walks away with a smirking smile which we can only interpret as a pitying recognition of our limited mental faculties, which have given way by taking heed to such hallucinations. Unless, indeed, we may admit that even deep down in his inner man the "questioned" has still some remaining suspicion that, after all, we may be right; and that God, in His infinite providence, has for some great reasons, of which we know little or nothing, placed England in the van of the nations.

Just another observation or two, and we have done with our author. On p. 29 he rightly observes that "Ephraim became the chief of the Ten Tribes", but on p. 33 he says, "Ephraim was half-and-half for God (a 'cake not turned'—*i.e.*, one side baked, the other not—Hos. vii. 8) at first, and at last wholly for the world" ('joined himself to idols,' as the prophet says—Hos. iv. 17). But we know from the same authority of Scripture this was not to be the final fate of Ephraim; and yet our author has not re-referred to this feature of Ephraim's history (see Hos. xi. 3, 4, 8—11, xiv. 4—8; Jer. xxxi. 18—20). God said He would not "destroy Ephraim." . . . "How shall I give thee up, Ephraim? . . . I will heal their backsliding, I will love them freely: . . . Ephraim shall say, What have I to do any more with idols?" &c., &c. After God has thus spoken, it is a questioning of His power and faithfulness to doubt that such large and comprehensive promises shall not be fulfilled to the letter in God's own good and appointed time.

Our author's last "Talk" is upon the parable of the "Husbandmen." His exposition, as far as it goes, is good; but it would have been much better, and more clearly illustrative of Scripture truth, had he shown that it referred to the Jews, and how it could be on that thesis reconciled with many of the prophecies, some of which he has himself referred to, but not thrown much light upon. Indeed, this is impossible for any one to do that wilfully rejects the light of Our Identity with the Lost Ten-tribed House of Israel, which is indeed the only key to unlock many otherwise dark passages of Holy Writ, as many earnest Biblical students can testify.

[Notice by the Editor.—We regret to find that, by an accident, two articles on the same subject have appeared from our author's pen: the above is the second. We offer to our readers, the writer's, and our own, apologies.—Ed.]

Anglo-Israel Associations should at once send particulars for insertion in the new edition of the *Anglo-Israel Almanack*.

## THE LITERAL AND IDIOMATIC TRANSLATION OF TWO WELSH VERSES OF THE SCRIPTURES INTO ENGLISH.

We have always understood that there was a certain connection between the idiomatic structure of the Hebrew and of the Welsh languages; and that as the Hebrew, translated word for word into English, in the idiomatic order of the former language, reads off as very passable English, so the Welsh also, when so treated, would do the same. To test the fact we requested two friends, one a native of Wales and well acquainted with his own language, to set out in Welsh the correct Welsh version of 2 Sam. vii. 10, and of Zech. viii. 23; and then, translating each Welsh word into its corresponding English word, to write the same under its Welsh original, to enable us to judge what the result would be. In due time we received the following, which, our readers will see, very satisfactorily responds to the proposed test, and gives us a readable English version which runs in the exact order of the Welsh words. The two texts appear thus:—

Literal and Idiomatic Translation.

2 Sam. vii. 10.

| | | | |
|---|---|---|---|
| "Gosodaf | hefyd | i'm pobl | Israel le; |
| "I will settle | also | for My people | Israel a place; |
| a phlanaf ef, | | fel y trigo efe yn | |
| and I will plant them, | | so that they may dwell in | |
| ei le ei hun, | | ac na symudo | mywach: |
| their place of their own, | | and not be removed | any more: |
| a meibion anwinedd | | ni chwanegant ei | gystuddio ef, |
| and the sons of iniquity | | no more shall be | afflicting them |

megys gynt."
as before."

Zech. viii. 23.

| | | | |
|---|---|---|---|
| "Fel hyn y dymed | Arglwydd y lluoedd; | | yn y dyddiau |
| "Like this saith | the Lord of Hosts; | | in the days |
| hyny y bydd | i ddeg o ddynion | | o bob tafodaeth |
| those it shall be | that ten of men | | of all languages |
| y ceuhedloedd, | y maflyd, y maflyd, | | meddaf, |
| of the nations, | take hold, take hold, | | I say, |
| yn godre | gwr o Iuddew, | | gau ddymedyd, |
| in the skirt | of a man of the Jews, | | and saying, |
| awn gyda chwi; | cauys clywsom | | fod Duw |
| We go with you; | for we have heard | | that God |

gyda chwi."
is with you."

It will be seen that the English translation so obtained reads fairly well as idiomatic English, the meaning of which no one can fail to see. The same verses in the original Hebrew, similarly translated into English, come out equally well, thus: "And I have appointed a place to My people, to Israel, and I have planted him, and he has tabernacled in his own place (or under himself), and neither is he moved, neither add the sons of wickedness, to humble him as formerly" (2 Sam. vii. 10); "Thus spoke Jehovah Sabbaoth, in those days, (which) they shall take hold ten men from all tongues, the nations, and they will strengthen upon the skirt, a man a Jew, resolving, We will go with you, because we have heard Elohim with you" (Zech. viii. 23).

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## AN IMPORTANT BABYLONIAN TABLET.

A CORRESPONDENT of the *Manchester Guardian* writes:—

"In the year 1884 a large number of Babylonian tablets were acquired by the trustees of the British Museum, one of which, having recently been deciphered and published, deserves to be specially noticed, as it throws considerable light on many hitherto obscure passages in Scripture history. The tablet is of unbaked clay, measuring 6⅛ in. by 7¾ in., and is inscribed on both sides in the Babylonian character with a complete chronicle of events immediately following upon the year 747 B.C. The tablet begins with the reign of Nabu-nazar in 747 B.C., and ends with the accession of Shamash-sum-ukin, who was a foster-brother of Assur-bani-pal, 667, the famous Sardanapalus of Greek writers. In the early years of Nabu-nazar's reign a violent disturbance broke out in Borsippa, which was with great difficulty put down. During the revolt the statues of some of the gods were taken away, which led to further complications with the Babylonians. One Nadinu, who appears to have been the leader of the rebels, died, and peace was restored, but not for long; for we are informed in the next paragraph that the accession of Tiglath Pileser was the signal for another and more violent disturbance. Bands of Elamites, Moabites, and nomads began to flock in from all parts and overrun the country; moreover, as the spirit of rebellion had spread as far as Phœnicia, there was great fear of the whole of Western Asia being drawn into a general war.

"AN ENIGMA SOLVED.

"At this point the tablet throws considerable light on a certain passage of Scripture. In 2 Kings xv. 19 we read: 'And Pul, the King of Assyria, came against the land, and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.' Now there has been much controversy among historians as to the identity of this Assyrian King Pul. No such king is known on the monuments, neither is a king of that name mentioned in the cuneiform inscriptions. The recently discovered tablet, however, completely clears up this historical enigma. It appears that Tiglath Pileser adopted a policy similar to that followed in later times by Sargon and Sennacherib. This, which may be called the policy of reconciliation, consisted of allowing the court of Assyria to reside for six months of the year at Nineveh and six months at Babylon. This would naturally give satisfaction to the Babylonian as well as to the Assyrian portion of the population. During the six months that the court resided at Babylon everything was carried out in the Babylonian style. Now we find, according to the new tablet, that Pul is given as a Babylonian abbreviated form of the native Assyrian Tekulti-Pal-Uzur, which, of course, has come to be called by us Tiglath Pileser. We have here, therefore, a solution of the Scriptural enigma; and we find that Tiglath Pileser and Pul are one and the same king.

"SENNACHERIB.

"The next important passage in the tablet is that concerning the death of Sennacherib and the accession of his son Esarhaddon. When Sennacherib ascended the throne we find that little by little the various foreign States which had become tributary to Assyria refused to send the annual gifts to Nineveh; and, moreover, Merodach Baladan, king of Babylon, attempted to free himself from Assyrian rule. Sennacherib, at the head of a large army, crossed the Euphrates and marched on Babylon, leaving the administration of the home affairs to Esarhaddon. Merodach Baladan, on hearing of the approach of the Assyrians, fled to the marshes, thus leaving Sennacherib master of the situation. Finding that no further good could be done in Babylonia, Sennacherib invaded Elam, which was avenged by Hallusu, king of Elam, marching to Babylon and placing a certain Nergal-uzezib upon the Babylonian throne. The tablet next informs us concerning the death of Sennacherib, and, as this will doubtless be of the greatest interest, we will examine it side by side with the Scriptural account of the same event. In 2 Kings xix. 37 we have the account of Sennacherib's death given thus: 'And it came to pass as he (Sennacherib) was worshipping in the house of Nisrach his god, that Adremelect and Sharezer, his sons, smote him with the sword; and they escaped into Armenia. And Esarhaddon, his son, reigned in his stead.' What says the tablet? Esarhaddon was the favourite son of Sennacherib, and when the king went out on his Babylonian campaign he left him as a kind of viceroy in Nineveh. Hardly had Sennacherib left the country when a revolt broke out, headed by two of his sons, against their brother. In column 3, line 34, we have the exact day and month of the assassination of the king given thus: 'Ara Tebete umu esra, Sin ahi eriba sarru mat As-sur apli-su in si-hi iduk-su. . . . Arah Adar umu samanesrit Assur-ahi-iddina apli-su ina mat Assur ina Russi usesib.' 'The month Tibal (January-February), the day 20, Sennacherib, king of Assyria, in a revolt his son killed him. . . . The month Adar (March-April), the day 18, Esarhaddon, his son, in the land of Assyria, sat on the throne.' It is needless to point out the close connection between the tablet and the Scriptural account. Enough has been said to show that in this new and interesting discovery we have one more testimony to the general accuracy of Biblical history."—*Globe*, Sept. 2, 1895.

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MR. HERMON HODGE, M.P., speaking at North Stoke, Wallingford, yesterday, said the mere mention of the word "agriculture" was enough to depress any one, and yet our stock was still looked to by breeders all over the world as superior to anything they could produce themselves, and they still came to this country for horses, cattle, sheep, and pigs, to keep up their own stock to the standard they had attained. A large majority of the members of the House of Commons were in the closest sympathy with agriculture, and had a great interest at stake in it, but the difficulty was to know what could be done by the present Administration. The House of Commons itself might not be able to solve the difficulty, and he asked them not to form too great an expectation. They might depend upon it that what could be done to better the state of things that prevailed would be done, and he asked his agricultural constituents, whether Liberal or Tory, to sink all differences for the time, and meet him as one of themselves in confidence, as he would be delighted to do what he could to promote their interests. Whilst allotments, small holdings, and better cottages, were of immense importance, the profitable cultivation of the land by the farmers, which would increase the wages of the labourers, was of greater importance still. His policy would be to benefit all classes alike.—*Standard*, Oct. 4, 1895.

THE GROWTH OF POST-OFFICE BUSINESS.—A correspondent writing to the *Times*, from Oxford, gives the following comparison of Post Office business in 1855 and 1895:—Letters delivered in the United Kingdom: 1855, 456,000,000, being 16 for every inhabitant; 1895, 1,771,000,000, and 313,000,000 postcards, being 70 for every inhabitant. Number of post-offices:—1855, 10,498; 1895, 20,270, and 26,819 letter-boxes. Persons employed:—1855, 22,547; 1895, 138,738. Gross revenue: 1853, £2,717,000; 1895, £13,671,874

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## ANGLO-ISRAEL 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).

OBJECT:—To assist in making known, by special means, the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 100 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid, as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South Africa, &c.

ONE HUNDRED AND FORTY-THIRD MONTHLY REPORT.

THE following subscriptions and donations, received from Sept. 14th to Oct. 12th, are very gratefully acknowledged:—

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M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, Oct. 12th, 1895.

## SOWING THE SEED.

We have to report this month to our friends that the usual number of the journals, the BANNER OF ISRAEL and the *Covenant People*, have been sent out, but the Distributors of the Fund have been warned, by the lessening amount of money at their disposal, that it might be possible in the near future that an order for a lesser number should have to be issued. Already we have had to stay the purchase of literature, and only a few packets have been despatched during the last four weeks, but the hope for much more is in many hearts, and the fact remains with us, that we shall be very glad of a replenishment of our Fund from the hands of all who may be able to furnish money supplies now for general purposes. Not all the gifts reported can be touched, as *private* instructions often cause them to be devoted to certain districts and special books.

Over twenty-one dozen BANNERS a week and *an increasing demand for them*, with two hundred of the *Covenant People* each month, with postage, call for quite a settled little income to allow of it always being confidently drawn upon, and there is to be considered in addition the continuous need for a good supply of general literature. To speak of the fact of our origin and inheritance is good, but literature to aid in opening up the question and to help in elucidating the various difficulties must continue to be a great necessity to carry willing readers on to the study of the Scriptures, out of which so much is now being revealed that is not dreamed of by a very large majority of our clerics and the laity.

All *conscious* Israelites who read these words will know in their own hearts what cheer and comfort and strengthening of their faith has been given to them through the wider view they have of the purposes, faithfulness, and love of God to *us*, His erring people Israel. Well may we long to point out to others all that we have received at His hands, and desire that they might be partakers now of the blessing; and so, maybe, many may be won quickly to more devoted service in the army of our loving Lord and Redeemer, for the glory of the Father's Name.

Is it not the case, that as the Word of God becomes more precious to us, we desire more earnestly to do the work we know is required of us? Is not the blessed Spirit pleading in our hearts to "work while it is day," and to help others to do so? And is it not also a mournful fact that many in half-hearted belief accept the status of Christians, and yet care for little beyond their own surroundings, their own *enjoyment* of this life being the apparent first consideration? Shall we not try to do yet more than in the past to point to Israel's iniquities, the outcome of selfishness, and proclaim the justice and mercy of Jehovah?

Need we make haste to sow our seed? Look at home and abroad, and into each province of Israel's widespread dominions. Is there not uneasiness, even the pain of *want* for many, to say nought of fears that must be in the minds and hearts of many others. Great troubles are seething now throughout the world; they touch us; they may wound us deeply, though we have no hand in directly stirring them, for is not Israel domiciled in all lands? And Israel has her own trials and difficulties, hard to contend with, to assuage, and to disperse or subdue. Almost, it seems, that depression *scores* on all sides, and yet is there wealth incalculable, and wisdom, righteousness, and holiness too often seem to plead in vain for the poor, the ignorant, and the oppressed.

But there is a bright chain of hope wrought with assured knowledge thrown all round the world. It is in the hands of *conscious* Israelites, and in that enlightened circle many a heart has a lift, and many a tongue gives thanks as week by week passes out to them news of the world we at present must live and work in, and that news put before them in the light that shines upon Israel through the Word of God. Will not everyone who holds a link in that chain try to do something more than they have done to draw others into the charmed, the blessed circle?

Would not our statesmen now at the helm, with winds blowing almost every way, have stronger hearts and steadier hands with the assurance that the God of Israel has marked out the course, and is overruling every wave, with the promise of ultimate blessing to Israel obedient to Him?

Would not the faithful "ministers and stewards" of our Lord, who tend "the flock," have a purer faith and greater power in pointing them to the Good Shepherd, the true Head of the Church, if they recognised the mighty hosts feeding from their hands, for good or for evil, as being Israel, waiting for them to clear away the mists in which much of Scripture has been enveloped? Israel, "the flock," waiting, too, to be taught to pray for the cleansing and greater outpouring of the Spirit so graciously promised to them (Ezek. xxxvi.).

And then our missionaries in many lands, so nobly willing to give their lives to proclaim the finished work of the Saviour Jesus Christ, surely if they knew all that is now revealed concerning Israel, the Redeemer, and His kingdom, and if they saw that there is much yet to be perfected in our knowledge of God's Word and works, surely they would not agonise their hearts because they *cannot* yet perform all Israel's work ere Israel is prepared and fitted to do it.

Home questions press us hard. Strikes, slack trade, agricultural depression, weigh with heavy hand on labourer, farmer, gentry, and cause many of the shepherds, appointed to feed the flock, anxiety to know if they will receive the daily bread needed for themselves, their wives, and their little ones. Perhaps no one knows better than the writer what help to endurance, what cheer and comfort in

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these difficult times the knowledge that the nation will be preserved has brought to those who, having learned our origin, are rejoicing in the love and faithfulness of our God, and accepting in renewed thankfulness the salvation purchased for us by the precious blood of the Redeemer of Israel. God grant a quick increase to our number.

Let us each, as we may be able, renew our work to shew forth the revelation of Israel, and let us forget not, and neglect not those other labours of love *required of us*, remembering the word, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." So shall our Lord, the great King of Israel, be glorified.

£1 from Mrs. C. L., intended for the British-Israel Association, but sent to us by mistake, has been forwarded to the Association.

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

Westgate-on-Sea, October 22th, 1895.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, 4, Westgate-road, Westgate-on-Sea; and by the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, the London and County Banking Company, Margate.

## ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is 1,548.

The Secretary would be pleased to receive the names of any Identity believers who are searching the Bible, and are willing to join us in prayer to God.

A donation of 2s. was kindly sent by Miss S., Folkestone.

The new cards for 1896 will be ready in November. It is hoped that many old members will renew their membership, and that many more will join.

Subject for prayer on last Sunday in November: "Praise and thanksgiving for the help which God has given in reference to the Armenian Question."

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for reading, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 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. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

## Correspondence.

### WORTHING BEACH.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—On September 1st my wife and I went to Worthing Beach, well loaded with BANNERS and other literature. But when we arrived, my heart sank within me, and I felt it would be utterly impossible to lecture unless I went right out of the way of the people, as the road opposite the beach was crowded with amusements. So I made up my mind to abandon the lectures, but we distributed the BANNERS and a variety of leaflets before we came away. But, as we proceeded home, I could not help calling myself a coward, and the words came into my mind:—

"Many mighty men are lost,
Daring not to stand,
Who for God had been a host,
By joining Daniel's band."

But it is much easier for Christians to sing about "Daniel's band" in a group of fellow-workers than it is to stand alone with everything against you and be accounted a fool for Christ's sake. So, by God's grace, I made up my mind that Worthing should have public testimony to the truth of "British-Israel," and on September 8th we were there again, and at seven o'clock I lifted up my voice, and gradually a good and attentive audience collected, and the result of that night's work was a good distribution of literature and the sale of six "Handbooks," and we returned to Brighton with gratitude to Almighty God.

When we arrived on the 15th, we found it was a feast of lanterns; so, instead of giving a lecture, I gave two short addresses and distributed literature, and the result of that night was the sale of six more "Handbooks." Again we blessed God as we returned to Brighton.

On the 22nd we were met by a London Sower, whose native place is Worthing, and he had had the privilege of addressing a Bible-class on the subject the previous Sunday. He introduced me to the gentleman in whose business establishment this class is held, he being a leading member of a Baptist chapel, and already diligently studying the "Handbook" with an open mind. When we arrived at the beach, we found the minister of this Baptist chapel and a local preacher who had come on purpose to hear my lecture.

On account of the number of amusements, it was half-past seven before I could begin, and, just as I had got a nice audience, more amusements started close at hand, and their noise and antics robbed me of my audience, but the minister and others were very pleased with what they had heard, and he, with a frank and open mind, bought a "Handbook," and said he should study the subject. That night we sold three "Handbooks." As Wednesday is early closing day, we agreed to try one or two Wednesdays; so we were there again on the 23rd, and, just as I had got a very interested audience, music and dancing pitched right in front of me, so I closed with a sale of five "Handbooks" and went some distance away from the amusements, but where there were very few people, gave another address, and sold two "Handbooks."

Worthing is the worst beach that ever I spoke upon, because the lecturer has to stand right back away from the asphalte path, where there is no light, and he is not allowed to stand in the road like the clowns, tumblers, and singers; so, for this cause, I made up my mind not to go to Worthing again on a week-night, but was tempted to go on October 2nd, as some friends wished to go with me. Just as I was about to lecture it came on to rain, and, when it cleared up, I found the people would not stand long, as it was chilly, so we distributed BANNERS and literature, and must leave the seed to germinate.

I have great hope of being asked to lecture at the Baptist chapel, as I am pleased to know the literature is being studied by the minister and people.

I believe great good could be done at Worthing if I could only get the people's ear; but never will I lecture on that beach during the week to spend my strength to draw an audience and then have it drawn away by noisy musicians who could pitch in the road right opposite to where I was standing. However, we sowed 1,200 BANNERS, 1,200 tracts and leaflets, and 22 "Handbooks" were sold, and have got at least one minister and several of his church interested, and part-promise of a lecture. So, although it was a voice crying in the wilderness, our labours were not in vain. But (God-willing) next year Worthing Beach will see me Sundays only, when the amusements are taking a rest.

I have been forced to get a supply of literature to continue my work during the autumn, and am very short of funds. If any BANNER readers think my work worthy of support, I shall be glad of their free-will offerings, as I never make personal application.

I remain, yours faithfully,
H. A. MARCHANT.

60, Upper Lewes-road, Brighton.

P.S.—My report for the year will be in the BANNER soon after Christmas, when all cash and literature will be acknowledged. Thanks to G. E. T.

ALL MS., Correspondence, &c., should be addressed to PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol, England.

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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 MOST POWERFUL NATION UPON EARTH.

SOME of our friends complain that the BANNER contains "the same opinions and theories, which we all know and understand, reiterated." We hardly see how this can be avoided. We are dealing with a subject strictly circumscribed to the portrait of a single modern nation; and the object we have in view is, to show that the nation in question, the British, is and must be the lost House of Joseph, or Ephraim, because it corresponds with its prototype in respect to all those signs and marks that the infallible Word of God declared should be features of the latter-day "remnant" of the long lost people. Our countrymen are deaf and blind to the instruction! They see not the likeness, as we point it out, between the prophetic descriptions and the existing fulfilments in the British nation; and therefore it is our duty, as we realise it, to impress the fact on their attention, and to show them "by line upon line, precept upon precept, here a little and there a little," that what we affirm is correct and true, and that therefore the British are "lost Israel." Some of the points in question, of the most vital importance, to which we very often make reference (but never too often!) are, that the British are supreme at sea, by reason of the promises of God to Israel, that "they should possess the Gate of their enemies"; also that they should have vast wealth and "the power to get it"; that they should "be spread abroad to the West" first, then "to the East, to the North, and lastly to the South," according to the prophecies (Gen. xxii. 17; Deut. xv. 6, viii. 18; Gen. xxviii. 14). Our own assertions in regard to these points would carry but little weight. But when we can fortify our case by reference to current events and to writers and writings of acknowledged authority, we strengthen our arguments and draw attention to our pleas respecting our nation's Hebrew origin, to which men must at last listen with conviction.

The *West Australian Review*, of Oct. 5 last, published an article on the subject of "A Useful Reminder," which demands reflection. The article pointed as "a reminder of the Power of England," to the fact that quite recently, when Lord Salisbury demanded the degradation of the Viceroy of Szu-chuan, as the official mainly responsible for the missionary massacres of July, the Chinese Government yielded within 24 hours of the presentation of the demand. The *Review* contended (we hope correctly) that this was done, not because the Chinese love us. (They really hate us.) Nor because they wished to see justice done. On the contrary it is suspected they connived at the massacres. What then? It was only because a great British fleet had appeared in Chinese waters, ready to take vengeance on Chinese treachery, and the ships of war called for instant submission. "It is only England" of all the Powers "that can do that, and she is able to do it because she is mistress of the seas." The fact that at the same moment another great British fleet was gathered in Turkish waters to coerce Turkey into doing justice towards the Armenians was noted by the *Review* as a striking circumstance demonstrating the vast sea-power of Britain, which makes her a mighty force to be reckoned with in any European trouble that may arise. The *Review* concludes thus:—

> England is the only country in the world that can strike, and strike hard, in half-a-dozen different parts of the world, and at a few hours' notice. Five or six great fleets are cruising the seas, from China to Peru, ready at a moment's notice to deal with any truculent State, and to do so with the authority that appertains to irresistible strength. And England is the only nation that has this tremendous and immediate power, because the English fleet is the only one that is large enough not only to guard its own shores but to control the seas in every other part of the world. Russia, Germany, France, Austria, even Turkey, can put armies into the field with which we can never hope to cope, but none of these countries can bring immediate pressure to bear upon a hostile and distant State as Lord Salisbury brought it to bear last week, because none of them have the sea power indispensable for such action. It is pleasant for

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Englishmen to remember this fact; and it is well for foreigners to bear it in mind in days when it is the fashion in some quarters to assume that England is pretty well played out, that she can never again exercise commanding influence upon the world's affairs. The control of the seas makes the nation that possesses it the most powerful upon earth, and whilst England has it, as she has it at the present time, she can laugh at any hostile combination, for no such combination could touch her in a vital part. It must receive infinitely greater injury at her hands than any it could inflict.

Here we see our Israelite argument forcibly stated. God foresaw that the sea power was that which would confer the chief dominion on His people, and He therefore promised them through Abraham their forefather that "they should possess the Gate of their enemies." An American authority, supported subsequently by the able American naval writer, Capt. Mahan, once declared that the possession of these Gates by the British nation is equivalent to their employment of six millions of armed soldiery, and gives us a corresponding strength among the nations as a belligerent power. We rank, therefore, already as "the most powerful nation upon earth," and in fact as the chief of the nations, which Israel-obedient was to become, according to Deut. xxviii. 1, 13; Isa. xli. 9; Jer. xxxi. 7, and Dan. vii. 27. It is indeed pleasant for Englishmen to remember these facts; but it is most pleasant for us, only because we realise that we are in the hands of the Lord, the God of Israel, who promised to enlarge and increase His people and make them stronger than their enemies, that they may, as heirs of the world, win it for Christ and govern it in His name and for His glory. We joy and rejoice in these things, not from the greed of power and desire to dominate over the nations, but that being Israel, the Lord Jesus Christ may by our humble means obtain the dominion of the planet, and so prove Himself to be King of kings and Lord of lords, the God of the whole earth. To Him be all the praise and all the glory for His truth towards His people and for His faithfulness.

## THE EXETER HALL CONFERENCE.

(*Continued from page* 401.)

THE fourth and last portion of the Report of the Exeter Hall Conference appeared in *The Covenant People*, in the October number, page 115. It contains a good paper by Mr. Douglas A. Onslow, one of the best of the series, well-argued and well put together. Much thought has evidently been expended upon it. We wish it could be published separately, as relating to an important section of our subject, dealt with in a clear and able manner. Its object was to show that the new covenant, of which the Lord Jesus was the Mediator, was the Abrahamic covenant vitalised, and made operative; whereas, till the Lord came and died, it had been in abeyance, waiting "the death of the testator." The points, which Mr. Onslow claimed to have established, are summed up by him as his peroration thus:—

"I believe that my arguments have established the fact that the New Testament teaches that the House of Israel has been redeemed by Christ, has been pardoned, recovenanted, and accepted under the new covenant. If this has been established, the 'better promises' made to the fathers, upon which the 'better covenant' was established, became theirs at once, and having inherited them they must be fulfilled in and to them. We must, therefore, now seek for this House of Israel as a Christian people, 'sons of the living God,' which, in accordance with Hosea's prediction, they were to become before their reunion with the House of Judah. They must, moreover, on the authority of the same prophet, 'be as the sand of the sea, which cannot be measured or numbered.' Also, before reunion with Judah, they must be found 'a great and mighty nation,' as promised to Abraham; 'a nation and a company of nations,' as promised to Jacob; 'a multitude of nations'—increasing as fishes do increase—as promised to Ephraim and Manasseh. They must also be found spread about in distant lands, serving God as Christians, in accordance with Zechariah's prediction: '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.' These are the conditions under which the House of Israel is to be sought for in these latter days, and not as an unrepentant, unbelieving people, still under the curse and few in numbers."

The Rev. Gosset Tanner's argument in reply went to the length that no nation on earth, in its national character, had ever brought forth "the fruits of the kingdom of God" as stated in Matt. xxi. 43, and that it was "absolutely impossible that such a promise as that contained in Heb. viii. 10, could be fulfilled until the Master appears and reigns in glory over the earth." It is surely too much to affirm that the promise cannot nationally be performed, or to limit the Lord's power so as to deny that what He said shall be, can be? The Lord, in Hosea i. 10, declared that Lo-ammi Israel, when in the land of their banishment, were to be nationally reckoned to be the "sons of the living God;" and does it become Mr. Gossett Tanner to declare that the thing cannot be, because as yet he sees no adequate national fulfilment? As Dr. Aldersmith asks, "If the Lord does not now write His laws in the hearts of any nation as such, why does Mr. Gossett Tanner ask Him to do that very thing for the British nation every Sunday, when he says, in repeating the liturgy of our national Church, 'Write all these Thy laws in our hearts, we beseech Thee'? Does he pray that God will perform what is just now impossible even for Him? Or does he expect that God will, after all, do it now, and so stultify his present argument?" The same speaker (Mr. G. Tanner), quoting Matt. xxi. 43, maintains (quoting Stier) that the Greek word *Ethnei*, "to a nation," meant not a nation at all, but a collection of chosen believers out of all peoples and tongues, throughout the world. Our opponents maintain this, but in so doing, do violence to the text and wish us to give a meaning to the word *Ethnos* which it never once bears in Scripture, where it stands for "nation" and nothing else! How Mr. Gossett Tanner could say that "the new covenant, in its present application, is spiritual but not secular," and "has nothing national or specific about it," we cannot understand. It is described in the clearest language both in Jer. xxxi. 33 and Heb. viii. 10, as applicable to the House of Israel, and to the House of Judah, the former being the first to benefit. It is perilously like wresting the Scriptures to deny the word written! In regard to Gal. iii. 28, 29, Mr. G. Tanner's argument would lead us to the preposterous conclusion that true belief in Christ annihilates the sexes, abrogates the social condition of freed men, and slaves, and makes it true that there is no Jew and no Greek in God's sight, among true converts!

Now St. Paul was converted if any one was, and yet we have him claiming his Israelitish origin in Rom. xi. 1, as an

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argument that God has not set aside racial distinctions. "Hath God cast away His people?" he asks, and he answers his question thus, "God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast off His people, which He foreknew."

The Rev. James Neil made something of Isa. liv. 13: "All thy children shall be taught of the Lord." He denied that the words truly described the condition of this or any other Christian nation during present or past times, and argued that therefore the claim that this chapter describes Israel's state now, cannot be maintained. This objection has been well answered by Dr. Aldersmith, who pointed out that the fulfilments of those prophecies were progressive, and that no one maintains that Isa. liv. is fulfilled yet. As a matter of fact, however, the children of this nation are more generally brought under the teaching of the Gospel and of the Scriptures than those of any other nation or race, and we believe that the work God has begun thus, here, will never cease, but will continue till the prophecy is fulfilled.

The Rev. C. S. Painter states truly that the Abrahamic covenant included the whole Twelve Tribes. Had not the House of Judah or the Jews killed the Lord Jesus and so drawn upon themselves and their whole House the divine wrath "to the uttermost," no doubt they also would have shared in the blessings which Ephraim-Israel inherited. When their seven times punishment shall have passed away, they too will share and share alike with the Ten Tribes, and participate in the glorious heritage God has given us according to the promises. The temporary eclipse of the Jews was provided for and foreseen in the Scriptures, since Hosea i. 10, 11, tells us that the temporal blessing of "multitudinousness" and the spiritual blessing appertaining to the Christian believing "sons of the living God" were to belong not to the House of Judah, but to the children of Israel, who had been God's Lo-ammi and His Lo-ruhamah, but while still so reckoned were to be accepted as "His people" and those too whom He called "His beloved."

We conclude by quoting a clever passage in Mr. Onslow's reply on the whole case which put his adversary in the wrong, and left him there. He spoke thus:—

"The Rev. J. Gosset Tanner has argued strongly against the fulfilment, during this dispensation, of Christ's prediction in Matt. xxi. 43, that the kingdom of God should be taken from the Jews and 'given to a nation bringing forth the fruits thereof.' But what an extraordinary conclusion, this denial that the prophecy has been fulfilled, involves Mr. Tanner's argument in. It is quite evident that 'the kingdom of God' was at that time with the Jews, as Christ said 'the kingdom of God shall be taken from you.' Mr. Tanner has explained in his paper that the 'kingdom of God' in this passage cannot be understood "in its secular sense," but must be taken spiritually, and he went on to tell you that St. Paul, in this sense, gives us the explanation in Romans xiv. 17: 'For the kingdom of God is not meat and drink; but righteousness, peace, and joy in the Holy Ghost.' As Mr. Tanner has told you that Christ's prediction cannot possibly have fulfilment during this dispensation, and therefore not till the Millennium, it necessarily follows that the kingdom of God has never yet been taken from the Jews, and that they must therefore be bringing forth the fruits of the kingdom of 'righteousness, peace, and joy in the Holy Ghost.' Again, as in the Millennium the new covenant is to be made with both the Houses of Israel, Mr. Tanner having told us distinctly that during this dispensation it has not been made with either House, and as the two Houses will be re-united during that blessed period, the kingdom of God will then be taken from the Jews, and consequently also from the other House of Israel; and though then possessed of the new covenant, they will be deprived of the kingdom of God 'in its spiritual sense.' This is the inevitable logical consequence of Mr. Tanner's argument."

## ISRAEL BLESSING HER SOUTH INDIAN SUBJECTS.

THOSE who read the wonderfully interesting account of "An Indian Engineering Feat," described in the *Times* of October 11, last, will, perhaps, be inclined to repeat the exclamation of our friend L. P., who declared that this remarkable engineering work was a wonderful fulfilment of Isa. xxxv. 1, R.V., wherein the prophet, writing of Israel in the latter days, said, "The wilderness and the parched land (*marg.*) shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing. . . . They shall see the glory of the Lord, the excellency of our God."

In the regions of South India where this "engineering feat" has been performed, in the Madras Presidency, lands have been abundantly irrigated, where famine has often reigned for lack of moisture. It is well that the Star of India is to be given to Col. John Pennycuick for his successful operations at the sources of the Periyar and Vaigai rivers. It is by such vast works as these, coupled with those mighty hydraulic feats carried out in the Godavery, Kristna, Pennar, and Cauvery rivers, in the driest and hottest Presidency in India, that Israel is blessing the heathen Empire which God has placed in her charge, to benefit and bless, and finally to win for Him as part of His spiritual and earthly kingdom. The account has reference to portions of India with which the writer of these lines was officially connected for over a quarter of a century, and he feels a natural pride in the picture the *Times* presents to us, not unmingled with thankfulness to God for His distinguishing favours shown to His unworthy servants, the children of Israel, the rulers of India. The report was as follows:—

"AN INDIAN ENGINEERING FEAT.

"On Monday we described the devastations of an Indian river. This morning, by the honour conferred on Colonel John Pennycuick, in connection with the opening of the Periyar Irrigation Works, we are reminded of the beneficent possibilities of the same mighty force when brought under the control of man. The completion of the Periyar Project in Southern India announced by last mail forms one of the splendid achievements of modern engineering. By bringing an assured water supply to a population who have hitherto dwelt in fear of scarcity and drought, it ranks even higher as a work of humanity. To compel a river which enters the sea on the western side of India to reverse its course, to pierce a way for its stream through the lofty central watershed, and to lead it down to the eastern coast, was a bold conception. But in this case the original difficulties were increased by local obstacles of no ordinary kind; and the execution has been as successful as the conception was bold and as the difficulties were great.

"The meteorological conditions that have from time immemorial rendered certain tracts of Southern India a prey to famine are well known. The south-west monsoon, which starts from Africa as a dry hot blast, sucks up vast volumes

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of vapour on its passage over the Indian Ocean, and dashes them in the form of clouds against mountains that form the sea-wall of the western Indian coast. Before the wind surmounts the higher ranges it has dropped its moisture and can bring little or no rain to the broad inland regions stretching eastward to the Bay of Bengal. These regions have indeed a separate north-east monsoon of their own. But before the north-east monsoon reaches the southern extremity of India it has also shed most of its moisture. The result is that, while the west coast receives a rainfall of 110 to 190 inches a year, the inland tracts on the eastern side of the watershed obtain only from 25 to 40 inches. Efforts have long been made in these dry regions to husband the rain supply by tanks and artificial lakes. But, as Sir Theodore Hope, when Public Works Minister of India, pointed out, such reservoirs depend for their own supply on the local rainfall, and, although useful in ordinary seasons, they fail exactly when they are most required—namely, in years of drought and of famine. The inhabitants of the inland eastern tracts have for ages been compelled to see a superabundance of rainfall pouring down the mountains to the western coast, while they themselves cannot get enough water to germinate their crops.

"To remedy this state of things it occurred to an officer of the Madras Engineers, Captain Caldwell, in 1808, that it might be possible to divert one of the western rivers near its source in the hills towards the east. The most important of those western-flowing rivers, the Periyar—literally, "The Big River"—rises not far from a head water of the Vaigai river, which runs south-eastwards into the Bay of Bengal. But while the Periyar deluges the western coast-strip with destructive floods, the Vaigai is almost completely exhausted on its course through the dry regions east of the watershed. In some years scarcely any of its water reaches its mouth at Palk's Straits. Captain Caldwell's project was beyond the resources of the Madras Government in his time. In 1867 it was again brought forward, and in a more practicable form, by another officer of the Madras Engineers, Major Ryves. As the result of the inquiries then ordered, Mr. R. Smith, a civil engineer, drew up in 1872 complete plans for diverting the waters of the Periyar into the Vaigai. It was not, however, until 1887 that the work was actually commenced after a careful reinvestigation, and upon plans prepared by Colonel Pennycuick.

"The project finally adopted consisted of four sets of works, thus described by Colonel Hasted, R.E.:—

"First, the construction of a dam 155ft. high to close the valley of the Periyar and form a reservoir 8,000 acres in area, which will contain 13,000 millions of cubic feet of water, of which 6,815 millions are available for irrigation; second, the construction of a tunnel 6,650ft. long, with an area of 80 square feet, through the watershed ridge between the valley of the Periyar on the west and the valley of the Vaigai on the east, for the purpose of draining off the water from the reservoir, with the necessary sluices and subsidiary works for controlling the supply; third, the works necessary for controlling the supply down the valley of the Suruliyar to the Vaigai, and for keeping this supply separate from the natural supply of the tributary (Suruliyar); fourth, the works necessary for the regulation and distribution of the water for the irrigation of 140,000 acres of land in the Vaigai Valley, or about 220 square miles.

"The total cost, as officially estimated last year, when the works were well advanced, was to be Rs. 8,750,000, or under half a million sterling at the present rate of exchange.

"The experiences of the engineers engaged in the work might supply materials for one of Mr. Henty's books for boys, or a novel by Captain Mayne Reid. Tigers, elephants, and bisons were the principal inhabitants found in those wild mountain forests. The Governor of Madras, when he went to inaugurate the works, found his night shelter threatened by an elephant, who refused to be frightened by the bonfires or by "the shouting of the guard posted to protect us from having the shed pulled down about our ears." Another elephant walked calmly through an officer's tent in the darkness, trampling under foot the bed from which the occupant had just bolted. But the vagaries of these lords of the forest and of 'the blue-eyed bison,' before whom a native surveyor threw down his instruments and fled, were of little importance compared with the deadly jungle fever. During four months in each year, from March to June, the locality in which the works are situated is almost uninhabitable, and would naturally be altogether uninhabited, owing to the malaria. The materials had to be dragged a distance of over a hundred miles from the nearest railway station, across four large unbridged rivers, and up mountains several thousand feet in height, by a track with a ruling gradient of 1 to 15. The latest resources of engineering have been skilfully applied alike to the construction of the dam and to the tunnel through the watershed. The bed of the river at the point where the reservoir is formed was reported to be 2,837ft. above mean level. The dam is constructed of concrete composed, upon the most scientific recipe, of hydraulic lime, sand, and broken stone; the front face being strongly plastered with equal parts of lime and sand. The lime was ground, the stone broken, and the concrete mixed by machinery driven by a turbine obtaining its power direct from the river. The professional reports of the engineers and their calculations of pressure, resistance, and other formulæ are of much interest to scientific constructors. From first to last there has been an admirable economy of force. The rocks excavated to form the waste weirs on the right and left flanks of the dam were utilized to make the concrete for the dam itself. The haulage of the machinery and materials up the heavy gradients to the tunnel was effected by a turbine working a tramway. The boring for the tunnel-head, wrote Colonel Hasted, 'will be done by drills driven by compressed air, the power being obtained from a turbine, which will also work the wire tramway up the ghat.'

"At a cost of something under half a million sterling at the present rate of exchange, this magnificent work will supply irrigation channels commanding, in case of need, about 220 square miles. Even in dry seasons the water supply will be ample for the irrigation of three-quarters of the area thus commanded. It is proposed to irrigate actually each year a first crop of 101,000 acres, and a second crop of 35,343 acres. Sir Charles Elliott, after a careful local inspection as Public Works Minister of India, estimated the net profits at Rs.500,000 a year, 'which,' he adds, 'will give a very handsome return on the capital outlay.' Indeed about half that sum would be a sufficient return on a State expenditure of Rs.8,750,000. At the same time a population which has hitherto lain at the mercy of the seasons will be permanently protected from famine.

"Such an undertaking could only have been carried out by a strong central Government. The benefits to the eastern districts, in which barely half of the available rice area can be cultivated with paddy, and even that only at the risk of losing a large portion of the harvest every second year, are indisputable. But to divert a river from the western to the eastern coast of India necessarily gave rise to very serious problems as to how the change would affect the

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interests of the population along its former course. These problems have been exhaustively dealt with, and for each of them a satisfactory solution has been arrived at. The Periyar river when it emerges from the mountains upon the western lowlands represents the combined waters of many tributaries, of which the Periyar head-waters now to be diverted to the east only form one. These tributaries will still supply a sufficient volume of water for all the purposes for which the existing Periyar has hitherto been used. Their combined stream will still carry down the teak logs cut in the mountains, nor will its value as a waterway in its navigable sections as it approaches its estuaries be impaired. The diversion of one of the Periyar head-waters will not deprive the cultivators on the western coast-strip of any irrigation required for their fields. Of its total length of 142 miles, more than 100 lie through a complete wilderness, without tillage on either bank. In the populated maritime belt through which it runs as it nears the coast the rainfall is abundant and never fails. The general result will be to draw off some of its superabundant floods, which from time to time devastate the western coast-strip, and to supply the necessities of the eastern districts now in constant peril for lack of water. It is one of the many great works which are being silently carried out in India year after year, which we in England only hear of for a moment, when they are completed."

## STRAY THOUGHTS.—HE WAS OF US.

By L. P.

Lately where I was residing a severe thunderstorm took place in the very early hours of the morning. The thunder did not sound in deafening claps and then pause, but rolled on and on in a continuous roar, while the place was lit up by brilliant flashes. Then did I realise as I had never done before the awful scene described in Exodus xix., and the sublime grandeur of the human leader of Israel. The quaking mount (ver. 18), the fire, the smoke as from a furnace, the trumpet sounding louder and louder, were sufficient to destroy the courage of any mere mortal man. Yet, apparently filled with an unshaken faith and the spirit of intense obedience, Moses, unsupported by a single companion, leaving the trembling people beyond the bounds set up to keep them from touching the sacred ground lest they should die, with apparent calm ascended to meet the Lord God hidden beyond the cloud.*

I can imagine the intenseness with which the vast multitude must have watched the solitary figure as it made its way upwards, growing smaller and smaller as it proceeded, and that when it at last disappeared how a sound as of a mighty sob must have burst from the assembled people, while in their hearts the silent question must have arisen, "Shall we ever see him more?"

As we try to imagine the scene the heart swells with wonder and awe, and with an almost boundless admiration for this servant of God—one of the greatest, if not the greatest of the sacred heroes of the Old Testament, one of the two favoured to discourse with our Lord on the mount of transfiguration, and to be the bearer to God's chosen people of His code of moral law. Should it not fill us with a great joy to know this holy man was one of our elect people, our brother in the flesh?

Our lay and clerical opponents, mocking at our supposed credulity, are content, quite content to deny this connection. They cheerfully proclaim we are Gentiles, and have no part in these heroes of God—Abraham, Moses, Joseph and David, Samuel and Daniel, and the prophets. Let the Jew boast of them. We are believers in Christ, and we do not value any human tie to the elect people, to Israel's "princes of God." Well, they are as free to doubt and to disregard our proofs as we are to believe in them; but if ever and when they believe in Our Identity with Israel, will they not take shame to themselves for their present indifference?

* It is true that we read (Heb. xii. 21, A.V.), "And so terrible was the sight that Moses said, I exceedingly fear and quake"; but though the marginal reference is to Exodus xix. 16, this statement is not borne out. May we not therefore surmise the writer was quoting some traditional saying?

## BRITAIN IN THE EAST.

(*The closing Lecture of the Glasgow British-Israel West-End Association's Winter Session*, 1894—5. *Specially reported for the "Covenant People" by* Walter C. Potter, F.N.P.S., *of London.*)

### CHAIRMAN'S ADDRESS.

This is our concluding lecture for this Winter Series upon the Identity of the British Race with the Lost Ten Tribes of Israel. Last month we made a special effort to draw the attention of our ministry to this subject by sending a letter to 1603 clergymen in Scotland in and around those three cities where we held the conferences—Glasgow, Stirling, and Edinburgh—inviting them to come and hear what we had to say, and confer upon this subject with us. We presume that the 1603 read the letter. Some, no doubt, were prevented by unavoidable causes from coming. In sending the letter we feel that we have witnessed for God's everlasting faithfulness in those promises He made to Abraham, Isaac, and Jacob, our forefathers, before these 1603 ministers, and that it was our duty to do so. Our letter was dictated in a spirit of love—we shall hope and pray that our efforts have not yet been in vain. We do not lose hope, but shall go on, not forgetting that "the Lord reigneth" and that the letter we have been so honoured to scatter among His servants may bear fruit. That passage in Isa. xlii. 19, is very forcibly brought to our mind: "Who is blind but My servant? or deaf as My messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not."

It is God who judgeth. It is not for me to apply these words to those 1603 ministers of Scotland, all of whom are men set on a hill to be lights in our midst. I can only bring to their minds these solemn words uttered by God, through His servant, the prophet Isaiah, for their earnest consideration and their position towards this Bible truth. If what we advocate is not Bible truth, why do they not come forward and in a Christ-like spirit challenge our statements? We are prepared to meet any argument that they may bring forward before a public audience or in private conference, if such arguments are based upon the simple Word of God and that only. Possibly during the summer we may hear of some ministers who are giving the subject of British-Israel truth their consideration, and, if spared till next winter, learn what they have to say. We shall hope that it may be so, and we would ask your prayers that our heavenly Father would incline their hearts to search the Scriptures as to these truths.

In the training of our ministry there is no education that

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I ever heard of that would bring this view of these everlasting promises before our students as a study. They are trained to spiritualizing, thus overlooking the literal meaning. By all means let us draw spiritual lessons in every way possible; but why omit what God swears He will give to His chosen people in material blessings? and do not let us forget the different positions God elected that the two tribes (Jews) and the Ten Tribes (Ephraim-Israel) should occupy.

We shall have pleasure to-night in hearing our friend Mr. Milner, who will give us a most interesting lecture upon Britain's position in the East—a topic of ever-increasing interest. Scarcely a day passes but we read of some fresh points developing in this Eastern question. Only a few days ago, Sir E. Grey, Under-Secretary for Foreign Affairs, found it necessary to express himself in a very grave manner upon our situation in the basin of the Nile—referring to the French movements in that quarter. The newspapers since then show something more of the French mind upon our hold of Egypt and the Nile Valley. Some may have read Sir Colin Scott-Moncreiff's lecture on the Nile, given before the Royal Institution, London, extracts of which are in the BANNER for 3rd April, 1895, wherein he shows that it is a necessity that the Nile, from Victoria Nyanza to the Mediterranean, should be under one rule, and that rule of course the British. When the Nile is low, and if its sources, or even if the upper parts of the Valley, were held by one Power, the waters could be so controlled by that Power that Lower Egypt, where the British are, would be at their mercy for water. Such an occurrence is one too disastrous to Egypt and British interests to permit. Egyptian cotton at one time was of comparatively small consumption, but since Britain has brought irrigation works into use, the crop has increased, and the demand by our cotton spinners has increased, and even now the Americans (Manasseh) are purchasers. Ephraim and Manasseh must have Egyptian cotton. American cotton and Indian cotton alone will not made all classes of our goods, although these cottons enter enormously into our productions; but the Egyptian has a strength in its fibre that the others have not, and it is thus a necessity for our manufacturers. Excuse me diverging into cotton, but all powers are of God, and are His servants, and the leverage Egyptian cotton may have in our holding the whole Nile Valley from Lake Nyanza to the Mediterranean is evident. What conflicts our country may be called upon to meet in the East we know not, but we have the assurance of God's sovereignty and guidance over us, so long as we seek His direction and we acknowledge that Sovereignty. The atrocities committed by the Turk to the suffering Armenians are heartrending to read of. If the Armenians had accepted Islamism they might have saved their lives, but they preferred the martyrs' crown. Who can but admire this principle and this courage; but what a cup of iniquity the Turks are filling for themselves—their end cannnot be far off.—R. A. WHYTLAW.

### BRITAIN IN THE EAST.

Brothers and sisters of the House of Israel, it was said to our father Abraham in the days of old

> "Unto thy seed do I give this land,
> From the river of Egypt,
> Unto the great river, the river Euphrates."

Let us place the Lord's word before all else. Compare with this verse from Genesis the prophecy in Ezekiel "against Gog," and the vision of Obadiah "concerning Edom." These three passages let us keep before our minds, in the forefront of anything that may be said to-night. We shall go off into History, Geography, and Politics—but the Lord's word before all. Where was Britain in the East a hundred years ago? Not all India was ours then. The island of Mauritius, and a few other islands in the Indian Ocean, and part of India—that was all there was of Britain in the East a hundred years ago. It is of interest to compare the advance of the two great rival empires. In the year 1795 the Russian frontier in Asia was two or three hundred miles north of Lake Aral, while Britain was still behind the Indus, sixteen hundred miles away. Now the two empires meet. But I am not going so far back as 1795. I am coming to a more recent epoch—to the commencement of the reign of our gracious Queen, whom God preserve until such time as the little Prince David is of age to be instrumental in leading his people on their return to their own land. It is strange, when we look at other countries, and see how many changes of dynasty, how many changes of constitution they have gone through, while Queen Victoria has been sitting on the throne of Israel. Now it was barely two years after the Queen's accession that the first decided advance of Britain in the East took place. "The Anglo-Indian Government," we read in Chambers' *Encyclopædia*, art. Aden, "had long been on the outlook for a speedy route by steam from India to Europe. The explorations on the river Euphrates afforded no satisfactory results, and ultimately the old commercial route by the Red Sea was chosen. This, of course, gave to the shores and harbours of that sea a new importance, and the English soon saw the advantages of a position like that of Aden. About this time a British vessel suffered shipwreck off the coast of Aden, where the passengers were plundered and in other ways ill-treated by the natives. A vessel was, therefore, despatched from Bombay, in 1838, to compel the Sultan of the country to make restitution, and also to learn on what terms the Arabs would be willing to cede Aden to the English." On January 11, 1839, Aden fell into the hands of the British, and has remained a British possession up till now. Little by little, moreover, the tribes living along the coastline have come under our influence, so that we practically at the present moment hold the whole of the northern shore of the Gulf of Aden. In the year 1855 the Kuria Muria Islands, and in 1857 the islands of Perim and Mosha, commanding the entrance of the Red Sea, became ours. At a subsequent date the island of Bahrein, in the Persian Gulf, was added to our empire, and the one great independent kingdom of this part of Arabia, the Sultanate of Muscat, was brought under our influence, so that now we are dominant all the way round from Aden to the mouth of the Euphrates. The Arab tribes all along that coast are bound by the government of India to suppress piracy and to maintain the peace of the Persian Gulf, hence not only the Gulf of Aden but the Persian Gulf as well is definitely under the control of Britain. Such has been the outgrowth of the providential shipwreck off Aden in 1838.

Next we notice that during the same interval (1839 to 1878) our empire in India has gradually been growing westwards—indeed it is during this time that India has become an empire at all; for, up to the days of the Mutiny, it was simply a great sphere of British influence, and it was not until the premiership of Lord Beaconsfield in 1877 that Queen Victoria became Empress, and since then India has steadily grown in the direction of Euphrates and the Holy Land.

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Then, in the year 1878, the Powers were sitting in solemn conclave at Berlin to decide what was to be done with the "sick man," and meanwhile, by private arrangement between ourselves and him, the Island of Cyprus, which is of such interest in connection with Scripture narratives, and which is like an eye looking upon Palestine and Syria, became ours. At the same time we undertook the defence of the Asiatic frontier of Turkey, and that engagement is deciding our national line of action at the present moment, because it is just behind that line that the distressed regions of Armenia lie, and it is in fulfilment of that engagement, contracted in 1878, that we, with or without the co-operation of other "powers," are going to rise up in defence of our persecuted brothers.

Aden marks the beginning and Cyprus the end of that period (1839—1878), but in the interval a great work was commenced which is still being carried on—the thorough exploration and survey of the Holy Land. If you were to go to Palestine to-day, you might walk the country, with one of the sheets of the Great Map which has been made, with as much ease as if you were at home; and so, although for the moment Palestine is not ours, Palestine has been restored, and information about it made public, through the instrumentality of the sons of Britain.

Now we pass to the second portion of this period, still under the reign of Queen Victoria—from 1882 to the present day. What was it that happened in 1882? Those who at that time believed in the Hebrew origin of the British expected something very great to happen in 1882, and many were disappointed, because they did not realize what had happened. In 1882 special laws were passed in Russia against the Jews, and from that time to the present day there has been a steady departure of the Jews from Russia and a steady influx of the Jews into England and America. That was a very great thing that happened and commenced in 1882. Then, in the same year, certain political action took place in the far East, in those countries which are at war at present—Japan, China, and Corea—and which will probably lead up to the final distribution of the world amongst the nations. But a far greater thing happened in 1882, and that was, we were driven, against our will, to enter into an occupation of the land of Egypt, which is maintained still, and will be until that country can be safely left to guide its own destinies. We came to the banks of the Nile in August, 1882, and we are there to-day. Now we shall see the consequence of that presently. In the year 1885 we occupied the southern coast of the Gulf of Aden. In the year 1886 we added the island of Socotra. In 1888, principally through the instrumentality of Scotch trading houses, a great tract of equatorial Africa was opened up and became a sphere of British influence. In the same year we assumed, in virtue of our surrender of Heligoland, the protectorate of Zanzibar, which had been in the hands of the Germans. They wanted Heligoland, we wanted Zanzibar. It may have been most unwise for us to surrender such a position; the future will show whether it was a wrong thing to do or not, but the fact remains that Zanzibar, which we wanted and which, in view of our destiny it is right that we should control, passed into our hands in 1888. In the same year the South Africa Company was formed to develop the territories which had been brought into light from the darkness in which they laid, through the instrumentality of that great Scotchman, Livingstone. In the following year Nyassaland was added. Coming nearer to our own times, in the year 1893, Beluchistan, lying to the south of Afghanistan, was added to the Indian Empire, so that the frontier of India now joins that of Persia. There, again, Britain and Russia meet, and to-day our Indian Empire has stretched out her hand in the direction of Palestine. In the year 1894, when the voice of Britain from north to south had made itself known, the country at the source of the Nile became a Protectorate of Britain. That is a striking instance of the mighty power wielded for good or for evil by the people of this country. There are countries where people take their orders from above, where an autocrat and he alone has the say, but in our country, although we have time-honoured institutions, although it is our pleasure to elect a sovereign to reign over us, as it was in the days of old, yet just as you read in the Old Testament days of Israel, so it is with Britain to-day—we are ourselves a nation of kings, and in the end the people of the country have the say as to what policy shall prevail, and the voice of Britain, from north to south, declared that whatever particular ministers might be in office, and whatever their views might be, Uganda shall be ours. One thing more in 1894. Whereas the coast-line of Somali-land had been acquired nine years previously by international agreement, our Protectorate there was now extended inland and a considerable area of country added to us there in 1894 as well as in Uganda. We want to observe the locality of these districts. With the exception of British Central and South Africa and India, all those territories which have been acquired, first of all since Providence sent us to Aden and subsequently when we were driven to the banks of the Nile, all lie in a defined region which is described in that verse of Genesis which we read at the beginning. The chairman referred to Sir Edward Grey's speech and the news which has come to hand since then of the views taken of that speech in the French Parliament. In spite of our previous withdrawal from the Soudan, and the betrayal of Gordon, suddenly we find the Under Secretary for Foreign Affairs in the British Government affirming our claim to the whole region of the Nile. The French Foreign Minister evidently thinks France has some business there too, and it appears that the allegation made in our Parliament has some truth in it; and perhaps in a few weeks' time or a little longer we shall have stirring events in the valley of the Nile, for it appears that a French expedition has started from the Soudan to occupy a part of the Sahara. That is the state of things in the present year. We are claiming the whole of the valley of the Nile, and France is disputing our claim. Let us go back to Genesis xv. 18 :—

> "Unto thy seed do I give this land,
> From the river of Egypt
> Unto the great river, the river Euphrates."

Has that promise been fulfilled, or has it not? At one time many divines answered that question in the affirmative, but the S.P.C.K. "Bible Atlas," says: "By the river of Egypt is here denoted the Nile." The Hebrew word, rightly rendered "river" in Gen. xv. 18, is nahr which means a real river; the word which is elsewhere rendered "river" is nakhl which is a watercourse, *i.e.*, one of those miserable, dry things which never has a trickle except during the winter storms. The true river of Egypt, says the Christian Knowledge Society, is the Nile; as the Hebrew dominions never, even in the time of Solomon, extended to the Nile, they draw the conclusion that the promise was a visionary one as far as the details go. Because they came somewhere near Egypt, they may be considered to have extended their dominions to the Nile. But

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we believe that God is faithful. If He promises to the seed of Abraham all the territory from the river of Egypt, that promise must be fulfilled. If it has not been fulfilled, it must be some day. Now, six times this winter and six times last winter, those who have met in this Hall have heard something which was intended, whatever the result was, to convince them that the British were Israelites. Now, I come before you to-night to clench every single argument that has been put before you these twelve times, because the people of whom our lecturers have been telling that they are of Hebrew origin—whom they have been proving to you from Scripture history and politics to be the representatives in the modern world of those Tribes of Israel who vanished 2500 years ago—those very people are in this last age of the world occupying the territory from the river of Egypt to the Euphrates. Is it conceivable that somewhere from the inner recesses of Asia, or from the few tracts of the Dark Continent which have not been explored, there shall come forth an enterprising nation in the twentieth century which shall relieve us of the duty we have been fulfilling during Victoria's reign, of governing this territory. Are we going at the bidding of some nation whom at the present moment we do not know? Is it likely? The very fact that Britain is occupying the lands all the way eastward of the Nile until you come to the valley of the Euphrates is proof by itself; and when you come to think of all these other arguments which you have heard, the accumulated weight intensifies the proof that we, the British people, whose God-given Empire is found in every region of the globe—but most significantly in this eastern region—is the lost Israel who has yet to inherit the promise given to Abraham.

We have had the prophecy of Ezekiel to think of; some of us know it pretty well by heart. We see Britain in the East drawing ever nearer to that great power described by Ezekiel. How strangely does Providence work. In truth, the ways of God are not our ways. Ten years ago we should have thought it impossible for Russia and Britain to be on friendly terms—to-day, for a while, they are, because the time of collision is not close at hand. There is still a little time to wait, and then that great catastrophe prophecied by Ezekiel shall come to pass. For the present, owing to the friendly relations that have come to pass between Britain and Russia through the kind action of the Prince of Wales at the funeral obsequies of the Czar, the question has been solved amicably, and the result is that our frontier actually touches the frontier of Russia. We have to wait a handful of years yet before we stand face to face as foes in the Holy Land.

Thirdly, we have that prophecy of Obadiah. Now, I wonder if I were to ask you to hold up your hands, those who knew what the prophecy of Obadiah was, how many there would be? There are a great many more here who are accustomed to the thought of Israel in Britain, but who do not know who Obadiah was. Who was Obadiah? Nobody knows. I got from London this morning a volume of the best commentary there. There are fourteen Obadiahs in Scripture history—not one can be identified with this prophet. Nobody knows when he wrote. Some say he must have written 800 years before Christ, others 580. Nobody knows. It is a strange thing they are able to tell you something about every other prophet except this one. What does the name Obadiah mean? "The servant of Jehovah." Now, the Scripture says, "Who is blind as My servant?"—*i.e.*, the servant of Jehovah. What people is the Lord's servant? Israel! Blind Israel is still Obadiah, the "servant of Jehovah." This prophecy is marked off from all other prophecies, by being compressed into one single chapter. It is our vision, this vision of Obadiah, and it is the vision of all visions most applicable to the present year, 1895, when Christian Britain stands aghast at the barbarities practised by the Turks (Edom) against our hapless fellow-Christians in Armenia. There is every reason to believe that the Armenians are a rift and remnant of the Ten Tribes left behind on their escape from Media into Arsareth. See how close their settlements are to the route by which our forefathers traveiled, and the question naturally arises, Is it likely that they would leave no traces behind them, no settlement of themselves, in their journey through Armenia? There would be some who would shrink from the arduous journey; some who would say, We have escaped, here is a land where we can settle. What, I say, what if these Armenians who have so suffered—nay, who this moment are in apprehension of a general massacre—are our own kith and kin. It has been the privilege of this country, moved by the Divine Spirit of mercy, to let the oppressed, of what ever nationality, go free. But if these Armenian Christians, these "Anglo-Saxons of the East," who received the Gospel as a nation in the second century, whose devastated homes lie beside the very route our fathers trod 2500 years ago, if they are flesh and blood of our own race, shall we not rise from Land's End to John O'Groat's and say that the rule of the Turk in Armenia shall cease, and Christ be honoured?

It seems to me to throw a new light on the events we read about to-day. We stand pledged to defend the Turkish frontier against attack, and are also bound to see that the people are rightly governed. What has Christian Britain been about? It has been asleep. To remain asleep is no longer possible. Little by little this position of prominence in the East has been given us, to be retained until we have done the work which Jehovah has sent us for, which is nothing less than the building up again of all the desolations of the Holy Land, "those holy fields" which Jesus trod, and which have been so long desolate. God spare us to see the day come when those eastern regions shall no longer be misgoverned, but a regime of right shall be set up in anticipation of that reign of peace which shall be ushered in when Jesus comes.—OXONIAN—*From the "Covenant People" (pp. 96—103), Sept., 1895.*

## RANDOM SHAFTS.

IT was a typical discourse: typical of what passes for exposition, typical of the food with which Christians are fed, and typical of the dishonesty with which the Bible is treated. The portion for "prayerful consideration" was 1 Pet. i.; and, as the R.V. was in use, the preacher did not weary the audience by reading the first verse, but explained that the epistle was written to "Gentile converts," "the early Church," and "the elect." The term elect, he proceeded, occurs again in chap. ii. 9, where the apostle tells the Christians that they are a "royal priesthood" to minister in spiritualities to the rest of the world, and sacrifice their own selves; a "holy nation," taking the place of the Jewish; and sojourners in the earth. Having sailed through this dangerous strait, he continued, "Now let us go on to the second verse"; and, to do him justice, the remainder was very carefully read. By this means Peter's allusions to literal Israel were successfully evaded. The letter was to the Church—the entire spirit of the New

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Testament demonstrated that the Church was Israel, and he could not possibly understand how people could believe any other view. For my part, I could not possibly understand how any honourable man could thus distort the Scriptures, nor yet how any man could be deemed honourable under such circumstances. There are so many mysteries in this life!

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Germans coming over to England will hear in "God Save the Queen" a tune with which they are familiar, and Britishers going over to Germany may often hear it there—or once could do so, for the "Watch on the Rhine" has been the first favourite since the war with France. Germans and Britishers both may fondly fancy (as I foolishly did) that the music is a tribute to the land they left behind them. But it is all a delusion, seeing that this air is the national anthem of Prussia as well as ours. The Germans borrowed it from us—like many another good thing, if the truth were known. And if the truth had not been known about this particular item it would, no doubt, have figured in standard books as "that grand old German melody, the common property and pride of the equally grand old Germanic stock, whose prolific branches, &c., &c." Besides which, if the standard books were compiled during the Anglo-Israel controversy, the descriptive article in question would probably have closed with these words: "The presence of this melody here and on the Continent is sufficient proof, if proof were needed, of the essential unity of the great Teutonic race."

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However, "God Save the Queen," *is* a grand old melody, german to the Hebrew in style, and its merits are acknowledged by the way in which it has been appropriated. Not only is it popular in the Fatherland, but it is the national anthem of Denmark, where, as in the case of Prussia, words were specially written to suit the metre. Further, it used to be the imperial air of Russia; but this was too much for Gog, whose modern developments and aspirations are at cross-purposes with those of Israel. Consequently it has been discarded, although "God Preserve the Czar" is merely a reflection of "God Save the Queen." The latter is also sung to a patriotic ditty in the United States. That, of course, is simply an echo of the past, but the echo will become very strong as time goes on. The adoption of John Bull's (or Henry Purcell's) product by continentals is remarkable; because, no matter what else a people may import, they naturally dislike to import their national anthem, and should not do so. Possibly they will eventually follow the example of Russia and depose it. But what it loses in Europe it will more than gain in the Universe, where its strains are destined to swell in ever-increasing volume.

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Surely the perversity of human nature never had a more glaring illustration than the obstinacy with which divines place Judah high over Joseph in spite of the intimation that the birthright was Joseph's. It is true that the throne belonged to Judah, and that the Messiah sprang from the same tribe, thus giving exceptional glamour to it. And it is likewise true that the Jews have stood before society for 2,000 years as the sole representatives of the Abrahamic line. But making all allowance for these circumstances, and conceding that they may fairly be held accountable for the mistaken ideas of unthinking people, we expect something better of such as clergymen, who ought to be, and many of whom are, devoted students of the Scriptures. "Out of sight out of mind" may do for ordinary individuals, but it is an unseemly motto for those who "walk by faith, not by sight."

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"Ephraim is my firstborn" has no obscurity about it; but, apart from this, the duties and favours joined to Joseph should convince the intelligent that he is not quite a cipher. It was Joseph who saved the Hebrew family from threatened extinction by famine, and secured the nascent nation a land in which to grow; it was Joshua, an Ephraimite, who led them to the conquest of Canaan; while it is manifestly Joseph who restores the Jews, and Jezreel who lends dignity to the return. Canon Girdlestone, too, who is less a friend of Joseph than of Judah, points out that the primitive pieces of Genesis were transmitted to us through the former, as the records would descend to him from Jacob, and be deposited with the archives of his house on the settlement in Palestine (*Foundations of the Bible p.* 48). Hence, although the Jews were the custodians of sacred literature for centuries, we are indebted to Joseph for the original preservation of those venerable documents which enshrine the Abrahamic covenant.

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It appears, from the BANNER of September 25th, that one or two American cousins complain that the Editor is not doing Manasseh justice, and allege that the United States have eclipsed us. I think they are wrong on both heads. The statistics of Mr. Mulhall are, doubtless, correct, but before coming to a conclusion we should know whether he is comparing the United States with the United Kingdom or with the British Empire. Manasseh is a solid trunk, if we exclude Alaska; whereas Ephraim is a body, with its head in Europe and its members in all zones. Consequently, to appraise Ephraim we have to reckon Canada, Australia, Africa, and India, as well as Great Britain. Norfolk Island, even, must not be ignored, but must contribute to Ephraim's total, precisely as Alaska contributes to Manasseh's. On this basis, the Empire is first in area and population, and I question whether it is second in any material respect. JOHN SHOOTINGHAM.

## Correspondence.

*To the Editor of the "Banner of Israel."*

MY DEAR PHILO-ISRAEL,—There are two points in the letters of your correspondent, Miss C. Pearse, on which I would wish to say a few words. In her last, dated Sept. 23, by way of illustration your correspondent puts forth the case of a man who had two sons, Dick and Harry, but he did not know which was Dick or which was Harry, and called Dick, Harry, and Harry, Dick. This, however, in my opinion, does not meet the case in question. The Prophet Ezekiel, we may rest assured, was perfectly well aware whom he was addressing. He was one of the Babylonish captivity, which consisted of the House of Judah, the Jews, and Benjamin of the House of Israel, and although he frequently called Harry, Dick (the House of Israel), yet he never called Dick, Harry (the House of Judah); had he done so it would have been subverting the words of the apostle, "They are not all Israel who are of Israel" (Rom. ix. 6); for although the House of Judah, the Jews, were of Israel, and therefore Israelites, yet all Israelites were not Jews. There is no rigid line that can be drawn between the two Houses, and wherever "Israel" is brought

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in in any form, its meaning must be determined by the context. It is impossible for us to explain why Ezekiel differs from the other prophets in this matter, and it is equally so to account for "Israel" being sometimes applied to the Twelve-tribed kingdom, sometimes to the Ten-tribed House, and in some instances to the Two-tribed House of Judah, the Jews. There are two titles, however, by which "the Ten-tribed House" may always be known—namely, "the House of Joseph and Ephraim."

The other point appeared in your correspondent's letter of Aug. 30, and published in the BANNER on Sept. 18, has reference to "The Title of Israel." In it your correspondent says, that the title of Israel was first solemnly conferred on Jacob, and as solemnly conferred on the sons of Joseph, but never on the sons of Jacob. If this had been the case, the sons of Jacob would have remained, and been known as such—viz., "sons of Jacob," whereas, from the time of the Exodus, they have been known and spoken of as "the children of Israel." There was no necessity for this title of Israel being conferred upon the sons of Jacob, because it came to them by inheritance, and ever since the Exodus they have been known as "the children of Israel." It was very different with the sons of Joseph. They had no claim to the title, and unless it had been conferred upon them they could never have become "the children of Israel." The aged patriarch Jacob on his death-bed, acting under divine inspiration, blessed the lads, saying, "They are mine, as Reuben and Simeon, they shall be mine." "Let my name be named on them" (Gen. xlviii. 6 and 16). Joseph, the favourite son of Jacob, had already stepped into the birthright forfeited by Reuben, together with all the blessings appertaining thereto, and he now saw his sons, Ephraim and Manasseh, made "the children of Israel," and put on a footing of equality with the other sons of Jacob in their inheritance. They also gave their names to two of the tribes of Israel, Ephraim taking the place of his father Joseph at his death, when he would appear to have (as the firstborn of Israel, see Jer. xxxi. 9) succeeded his father as the head of the House of Joseph. This oversight on the part of your correspondent with reference to the use made of the title of Israel, must of necessity materially affect the view taken up by her on this point; but which of us can say that we have not done the same on perhaps more than one occasion?

Yours truly,

W. H. LARKINS, LT.-COL.

Bromley, Kent, Oct., 1895.

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*To the Editor of the "Banner of Israel."*

MY DEAR SIR,—I hardly know whether I dare again impose on your kindness to ask for a small space of the BANNER. But the request of several of the kind donors must be my excuse for doing so.

One kind friend writes:—"Being an Anglo-Israelite and BANNER reader, I was very pleased and much interested in the good work you are doing on behalf of our brethren of the House of Judah. Will you please accept this small donation (3s.); it is accompanied with much prayer that the Lord may bless your efforts."

Another of the Lord's poor writes:—"Being a regular subscriber to the BANNER, I am therefore pleased to enclose P.O. for 3s. 6d., from a friend and myself. We would cheerfully increase it, but are unable to do so, as our income is very limited and we are living in a Home. May the Lord in His own good time raise up wealthy contributors for such a glorious and interesting cause, and may you rejoice in the success of your labours when you see numbers of our brethren of the House of Judah brought into the fold of the Good Shepherd, the Lord Jesus Christ."

Another friend says:—"I cannot see any possibility of the re-union of the two Houses until the Jews have the Bible in their own hands, so that they may be able to read for themselves. As I feel interested in your work, I should so like to know what the prophetic books cost respectively to bring out, although I fear the price would be far beyond even my accumulated efforts, and I think my beloved 31st of Jeremiah is already paid for. Oh, that the Lord might cause His people to give as at the building of the tabernacle."

For the information of other friends, I should like to add that up to the present I have been able, by divine help, to get as far as the Book of Amos into type and stereotyped. The Book of Hosea has been entirely subscribed for by friends in Bath (£25). Much help is still needed (about £1,000) especially for the printing and binding, which I hope and trust I may shortly be able to commence.

May the Lord abundantly reward and bless all those who have shown their sympathy and kind help in this blessed work of giving the Bread of Life to the many hungry ones in Judah.

I am, my dear Sir,

Yours faithfully in Jesus and Hope of Israel,

MARCUS S. BERGMANN.

222, Burdett-road, Bow, E.

The following are the gifts I have recently received:—

| | £ | s. | d. |
|---|---|---|---|
| Miss M. J., Leamington ... ... ... | 0 | 3 | 0 |
| H. Mc.M., Barnsbury ... ... ... ... | 0 | 5 | 0 |
| Miss E. M. R., Westgate ... ... ... | 1 | 0 | 0 |
| C. M. T., Kegworth ... ... ... ... | 0 | 5 | 0 |
| Miss J., Brighton ... ... ... ... | 5 | 0 | 0 |
| P. F. W., Highgate ... ... ... ... | 5 | 0 | 0 |
| Miss N., Croydon ... ... ... ... | 1 | 0 | 0 |
| Mrs. T., Suffolk ... ... ... ... ... | 1 | 0 | 0 |
| M. E. W.... ... ... ... ... ... | 0 | 2 | 6 |
| A Well-wisher ... ... ... ... ... | 0 | 2 | 6 |
| Miss A., Leeds ... ... ... ... ... | 0 | 2 | 6 |
| H. H. P., Bromley, Kent ... ... ... | 2 | 2 | 0 |
| W. R. Staple ... ... ... .. ... | 0 | 3 | 0 |
| Mr. J. H., Crouch-hill, N. ... ... ... | 0 | 10 | 0 |
| R. E. C., Brighton ... ... ... ... | 0 | 10 | 0 |
| A Friend ... ... ... ... ... ... | 1 | 5 | 0 |
| J. C. F. ... ... ... ... ... ... | 0 | 5 | 0 |
| C. P. and E. S., Bayswater, W... ... ... | 0 | 3 | 6 |
| A. M., Richmond .. ... .. ... | 0 | 2 | 6 |
| | £19 | 1 | 6 |

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—When at Moulmein, I used to see the country vessels in the river flying the Union Jack on Fridays (the Moslem equivalent for the Christian Sunday). I thought to myself that even these men, without knowing it, do honour to the name of Christ. Jacob himself must have had a hint of this banner when he crossed his hands in blessing his grandsons, thus foreshadowing the cross of Christ. When I turn to the South I see the cross, and when I turn to the North I see the bear and the dragon. Here are two opposing forces, the cross on one side and the bear and the dragon on the other. Christ opposed by the bear or beast (on which we find the Great Whore seated—Rev. xvii.) and the dragon, that old serpent which is the devil and Satan (Rev. xx. 2). The final battle, Armageddon, will be a dreadful one to the enemies of our Lord and God, but will be a great release to us His people. Fear not; if God be for us, who can be against us? There will be only two parties to fight for the possession of the earth—the Japhetic (Noah's eldest son) and the Shemitic (Noah's youngest son). Ham was divided between them both, to be a servant.

FRED. H. GRIFFITHS.

Pegu, Burma, August 19th, 1895.

P.S.—I have just received the BANNER OF ISRAEL, dated July 24th, 1895. In the last part of my letter, dated March 10th, 1895, is the sentence, "We see them sifted and sown"; this should be understood to refer to Israel, and should read, "We see Israel sifted and sown." I mention this to prevent any mistakes, as it may be understood that Elam is referred to.

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NOTICE.—There are several typographical errors in the Welsh words, last week (page 465). We hope to correct the spelling in our next.—ED.

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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 COLONIES OF BRITAIN: SHOULD THEY BE ASKED TO CONTRIBUTE TO THE MAINTENANCE OF THE ROYAL NAVY?

THIS subject has been discussed in the journals of the secular Press, the occasion being a correspondence between the Imperial Federation Defence Committee and several members of the Government, on the need of Imperial Defence, and the quota which the British Colonies ought to pay towards the maintenance of the Royal Navy as the chief means to safeguard our "company of nations." In discussing the matter the papers distinguish between Federation and Imperial Unity. The latter is held to be a sentimental idea, potent in its effects; while Federation of the Empire means a good deal more, with a substantial basis to rest upon. There must be a common policy of defence, and "a uniform fiscal policy." The Defence Committee urge on the Government that the "self-governing Colonies of North America, Australasia, and South Africa, should be invited to consider the propriety of their contributing for the maintenance of the Royal Navy, on the understanding that steps will be taken to afford to them a share in its administration corresponding to its contribution."

The Duke of Devonshire and the Secretary of State for the Colonies (Mr. Chamberlain) received this communication with due respect, and said it should have the most careful consideration. But Lord Salisbury, in reply, suggested that "it appeared to be open to doubt whether the scheme proposed could be carried out in such a manner as to avoid the evil of a divided control of the Navy." The Committee replied that "this divided control existed already, and argued that the proposal made need not make any difference in the present methods of controlling and directing the Royal Navy."

The *Times* attacks this idea with all its force, and declares that on the control of the British Navy the whole power and influence of the British Empire is concentrated. The control now resides in the British Cabinet, but "to transfer it to a Federal Council would shatter the whole fabric of the British constitution from top to bottom."

The argument of the *Times* further proceeds in this fashion. The Navy exists chiefly for the defence, security, and prosperity of the United Kingdom. That, again, depends on a world-wide maritime commerce. Supposing all our Colonies declare their own independence that would not reduce the cost of the Royal Navy to our country. We should still have to defend India, which, in the last resort, is a naval question. Given the supremacy of the sea we can retain India. If we lose that supremacy, we are bound to lose India. To retain the commerce of the world we should still need, even without a single Colony, to hold in our grasp the command of the sea, to safeguard our floating commerce *en route* to and from the home markets. We should have to consider, not the size of our possessions throughout the world and their number, but the naval power of our enemies, and whether our own Navy could hold the seas against them. The article, which is a very able one, concludes as follows:—

> It is true that the British Navy, while securing the immunity of our own shores from assault and the freedom of our commercial communications, also shields the Colonies from serious maritime aggression. But our own maritime interests are so vast, so vital, and so ubiquitous that the incidental defence of the Colonies becomes, as it were, a bye-product of our multitudinous commercial activities, and adds little or nothing to the necessary and inevitable cost of the defensive functions discharged by the British Navy in the direct interests of the United Kingdom. Thus the gratuitous defence of the Colonies by the British Navy is perhaps the strongest bond of Imperial union that could be devised, because the Colonies obtain an appreciable advantage at little or no appreciable cost to the Mother Country. It is certain that the Colonies would be less secure if they could no longer rely on the protection of the Navy; it is by no means certain that the cost of the naval defence of the United Kingdom and its commerce would be materially diminished if the Navy were relieved of the responsibility of defending the Colonies.

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Its strategical disposition would be changed, but its material strength would still be determined, as it is at present, by the material strength of our possible enemies at sea. If we are superior to our possible enemies at sea, the Colonies are safe; if we are not superior to our possible enemies at sea, the United Kingdom is not safe. In these circumstances, while we might gladly welcome a voluntary contribution from the Colonies towards the cost of naval defence as an earnest of Imperial sympathy and unity, we should certainly hesitate to demand it in the form of a tax or a tribute, or to invite the Colonies to share our indefeasible responsibility for the control and disposition of the British Navy.

The question with which we have been dealing it is seen is one of considerable delicacy and importance. It brings into view our Abrahamic blessings: the Gates, as giving the command of the sea; our Colonies, and their liability to contribute to the maintenance of the dominion of the ocean by the British nation; and "the power to get wealth," which is God's gift to His people, according to Deut. viii. 18, R.V. The view taken of the matter by the *Times* seems to us reasonable and just. It obviates the necessity for any appeal to the Colonies to pay for their protection by the Royal Navy, since that protection must be given anyhow by the Mother Country as a matter of insurance, if not of self-defence. The promises of God to His people Israel make it necessary that the adhesion of the company of (colonial) nations to their old mother in the Isles of the West shall be voluntary and fixed.

It is a matter of supreme importance that no question of contribution for the maintenance of the Royal Navy should arise between the mother and daughters, like that which tore asunder Manasseh from the House of Joseph at the latter end of the last century. Without a binding federation of the nations composing the company of daughters and the parent State, it may seem difficult and dangerous to rely too much on blood ties as a preventive to separation. The fact is, the promises do not contemplate anything but the closest union and cohesion between the members of the federation: "A nation and a company of nations shall be of thee"—an expression which seems to negative the idea that there will be some cause for the disruption of the Empire after its appearance. Ephraim's seed was to become "a fulness of nations" (Gen. xlviii. 19), which also gives the idea of unity, union, and continuity after the federated nations come into existence.

It cannot be said that the security against the rupture of the union is too weak and evanescent if there be no open union in the matter of the maintenance of the Royal Navy. Where God promises union and perpetual existence it is vain and foolish for us, in the face of His inviolable engagements, to doubt His word. The difficulty in our case is, that men persist in doubting the Lord's promises, and refuse to realise His purpose when He declares that the House of Joseph, His chosen ones, shall be heir of the world, the ruler of the seas, a federation of States, and the opulent holder of the birthright blessings of the Hebrew race. These things are facts, and they render it needless to call upon the British Colonies to tax themselves to pay us for a service which we shall be compelled to render them by the necessities of the case, and for which we need call on them for no return. To the Lord be all the praise!

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THE "SANCTUARY" (BANNER OF ISRAEL, p. 368, col. 2).—"On the door within the porch of Durham Cathedral is a curious metallic ring, or knocker, sculptured with a terrific visage in bold relief, with which persons claiming sanctuary in the night-time were accustomed to alarm the inmates of the Cathedral."—"Beauties of England and Wales," vol. v., p. 42.

## ALONE AMONG THE NATIONS.

BY H. R. SHAW.

"Lo, the people shall dwell alone, and shall not be reckoned among the nations!" Such was the prediction concerning Israel, which came most unwillingly from the mouth of the wicked prophet Balaam, as recorded in Numb. xxiii. 8—10. Notwithstanding the mental confusion which has existed among Bible students of prophecy, even to the extent of regarding this Israelitish isolation as prefiguring a curse upon Judah, it is manifest that the King of Moab, who was just then in search of a curse, thought very differently from this, for he hereupon exclaims, "I took thee to curse mine enemies, and, behold, thou has blessed them altogether!"

The state of isolation, complete and continuous, forms, perhaps, one of the most striking identifications of the British nation with the Lost Ten Tribes of Israel, and these pages have borne frequent witness to the accurate fulfilment of this predicted isolation upon our people. Physical isolation, arising from the gathering together of a nation upon a couple of large islands which stand aloof from and yet focus the surrounding continents. Moral isolation almost as complete and quite as offensive to neighbours in such matters as Bible loving, Sabbath keeping, Decalogue observing, and slave releasing. More recently commercial isolation in the matter of free trade, as our present Prime Minister put it, like Athanasius *contra mundum*.

And now it has been discovered by the daily press that Great Britain alone, among the nations, is dependent for her very existence on the strength of her Navy. To others their ships may be a luxury or only an additional arm of defence; in our case they are a vital element in the prolongation of national existence; and considering that the journalist knows nothing of the fact that this nation, being Israel, is under the special protection of that Almighty who from the first limited the boundaries of the other nations in conformity with the necessities of the children of Israel, we may accept this as excellent blind evidence in support of our question. The people have, in fact, overflowed their boundary, the isles are no longer able to contain them in isolation; they are spreading abroad in every direction, filling up the desolate heritages; Abraham's heirs are succeeding to their heritage; the world is their home, and isolation from the nations can only be maintained by keeping afloat a powerful navy of warships. In other words, the song of "Rule Britannia" is no mere idle boast, it is simply an Israelitish necessity that Britannia (Israel) should rule the waves or falsify God's word of prophecy; but on the other hand, there cannot be a divided rule of the waves, which having but one boundary, can only need or have but one ruler, who must of necessity be "alone among the nations."

These remarks have been called forth by a leading article in the *Daily Telegraph* of Oct. 21, 1895, which day being the ninetieth anniversary of the great Battle of Trafalgar, and glorious death of the English Admiral Nelson, in the moment of a victory which gave British Israel undisputed command of the ocean, the editor was moved to use the striking words forming our text. The entire article which follows herewith is well worthy of perusal by Anglo-Israelites and others also who may be ignorant or forgetful of the world-wide necessities and duties of the English-speaking race:—

"To-day is the anniversary of the Battle of Trafalgar, which was fought exactly ninety years ago, on Oct. 21, 1805. It is an historic occasion which will not be readily lost sight

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of by any patriotic Englishman, while at the present moment it suggests reflections closely connected with our sovereignty on the sea. It would be difficult to say in what part of the world the English Navy is not occupied just now, for rarely perhaps in our recent annals have we had so many little wars engaging our attention as in the latter half of the present year. Shall we look at Africa? There is every likelihood on the West Coast of what we all hope will be a brief campaign against the Ashantees, in which a British force will once more have to make its way from Cape Coast Castle or Lagos to Coomassie. The Ashantee King, who is a young man, taking his orders apparently from his mother, declines to discontinue his barbarian practice of human sacrifices, while at the same time he is behaving with all the recklessness of a juvenile despot towards neighbouring chiefs under British protection. Here, then, we find another of those ultimatums which it is Lord Salisbury's hard lot to have to despatch in so many directions. Sir Francis Scott, the Inspector-General of the Gold Coast Forces, believes that only a thousand men will be required to bring the Ashantee king to his senses, and we sincerely trust that the trouble, if it has to be faced, will be got over as expeditiously and with as little loss of life as possible. This, however, is not the only spot in Africa where mischief is brewing. There are, as we know, a number of unsettled questions between the South African colony and the Boer President at Pretoria. At Zanzibar, on the East Coast, an English officer has recently been killed in a skirmish with rebels, and her Majesty's ships Phœbe and Swallow have been ordered to proceed to the spot. Certainly, so far as Africa is concerned, our lines have not fallen in extremely pleasant or peaceful places. The whole of this vast continent is becoming more and more a battleground for contending nations, in dealing with which it behoves English diplomacy to be at once wary and resolute, patient and inflexible.

"Nor can it be honestly said that the outlook is any better in South America. For some time there has been a tedious and wearisome dispute with the little Republic of Venezuela, which, like most of the other Spanish States in this region of the world, not only is weak but effectively trades on its weakness. There is a contested question about boundaries, for on the east of Venezuela lies British Guiana, and several definite acts of aggression have occurred, especially the arrest and deportation of inspectors and police at the Uruan station. Once more Lord Salisbury has been forced to send an ultimatum, defining as clearly as possible to General Crespo, the President of the Republic, the precise conditions on which the boundary dispute will be settled. If the matter ended there it would be irritating enough, for it is not pleasant for Great Britain to have to threaten so diminutive, and yet so exasperating, a Power. But, unfortunately, there are complications with the United States—at all events, with the Jingo party at New York, who seem bent on invoking the so-called Monroe doctrine by way of forbidding any aggressive movement on the part of England. No one seems to know what the Monroe doctrine at the present moment is held to include, but there can be no question as to what it signified to the American President after whom it is named. Briefly, it lays down the dictum that while the desire of the United States is to hold aloof from all European quarrels, the Executive Government at Washington declares on its part that the American Continents, by the free and independent condition which they have assumed and maintain, are not to be considered as subjects for future colonisation by any European Power. How this doctrine can be made applicable to our existing quarrel with Venezuela is by no means easy to see. Great Britain does not want any extension of territory; it only wants its boundaries to be respected, and if Venezuelan forces cross, as they were reported last year to have crossed, the Cayuni River, and established a post on British Guiana territory, they must either be punished by us directly, or else forced by their assumed protectors in the United States to respect the ordinary laws of civilised nations."

"We wish we could say that even this list exhausts the sum of our outstanding difficulties. Everyone knows, however, that it is far from doing so. If we transfer our gaze to the Eastern Sea, we find English warships watching the course of events at Shanghai, particularly as the manœuvres and negotiations between Russia and China seem likely to breed considerable misunderstanding. In the Mediterranean, outside the mouth of the Dardanelles, a squadron has for some time been stationed at Lemnos, and, although we all cordially hope that the Sultan's concessions to the three Powers have ended the crisis, there are well-informed observers who still venture to be somewhat sceptical on the subject of Armenian reforms. The Prime Minister has already sent three ultimatums since his brief tenure of office, while the pressure which has been exercised on the Porte, cool and dignified and diplomatic as Lord Salisbury's action was, came very near to adding a fourth to the series. Meanwhile, no one can say that this country is in any sense more popular, either with the greater or the smaller Continental Powers, than it has been any time the last fifty years. The weary Titan must stagger to its goal, bearing its burden as best it may; nor can it altogether hold itself to blame, if our commercial rivals in every part of the world think it greedy and hypocritical, grasping and perfidious. One all-important duty remains—impressed upon our minds the more deeply by this brief survey of international complications, and by the consciousness that, though here and there we may be either feared or respected, we assuredly are not loved. If British seamen and British ships have to go everywhere and do everything, there must be no lack of assiduous energy and self-devotion in the progressive strengthening of our Fleet. On Saturday last a new first-class battleship, the Victorious, built on the same lines as the Magnificent, was launched at Chatham dockyard. The event is, we hope, of happy augury, and if taken in connection with all the sentimental and patriotic feelings which cluster round the name of Nelson and the battle of Trafalgar, it points an obvious moral. Alone among the nations Great Britain is dependent for her very existence on the strength of her Navy. To others their ships may be a luxury or only an additional arm of defence: in our case they are a vital element in the prolongation of national existence. May the day never come when Englishmen will either forget their ancient nautical glories or allow a fatal sense of security and ease to obscure the most solemn and imperative truth we have to cherish in the defence of our country's welfare—the patent and indefeasible truth that England's strength is on the sea!"

The same journal, two days later and since the foregoing remarks were penned, returns to the subject with the following striking observations, which form the concluding sentences of an article dealing with the refusal of the French Budget Committee to sanction "a supplemental Navy estimate of seven and a-half million francs." "It is not pleasant to have to make detailed comparisons between the relative strength and number of battleships in the case of two nations which are doing their best to live together in concord, nor is it a particularly gracious task to emphasize the

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superior promptitude and determination which we have lately been witnessing in English dockyards. But what we can never afford to forget is that, while France and Russia have to keep up colossal armies to defend their frontiers, our silver streak is garrisoned by our ships of war, which must, therefore, be made as strong as any two navies that can be brought against them. Never was there an Empire apparently so vulnerable as that of Great Britain, with its distant colonies and its endless lines of commerce; but the waterways which divide us from our possessions and our natural allies are the Englishman's home, and the deck of the man-o'-war is part of his native soil. It is not Chauvinism to be always thinking of our naval strength. It is the simplest common-sense."

## THE WAY OUT.

By T. Rosling Howlett, Philadelphia, Pa., U.S.A.

That the wise men of the schools are in a muddle over the Holy Scriptures is well known. The apologists and contradictionists—Conservatives and higher critics—are at sword's points. Some of the religious denominations are distracted over these controversies. One party, however, is as deep in the mud as the other is in the mire. The Conservatives, or orthodox party, holds to a theory of interpretation which utterly fails to meet the arguments of modern unbelief, and out of this weakness the higher critical school has arisen. The hypothesis of this school, accepted and logically carried to its conclusion, destroys faith in the sacred writings as of supernatural origin. It concedes fallibility to the Bible, especially to the predictions and expectations of the prophets of Israel concerning the future of their race.

The apologists admit that these predictions have not been fulfilled in their historic sense to the nation of Israel, and never can be, because the time is past; but they claim for them an allegorical or spiritual interpretation, which they say has been more than fulfilled in the Gentile Church. This method of interpretation changes both the context and the subject of the prophecies. It phantomizes the predictions and expectations of the prophets, and calls it spiritualizing them. The spiritual sense of any Scripture is its real or historic sense. This must be so, since the writers wrote as they were moved by the Holy Spirit. The historic sense is accepted for the Messianic predictions, and for all the predictions of evil to any portion of the Hebrew race. It is only when blessings for the people of Israel and Zion are spoken of that this device is employed to transmute them into spiritual blessings for the Gentiles. The absurdity of such interpretation is obvious. Both schools are at fault; neither of them meet the exigency of the case. This appears clearly in a letter just received from a learned professor in one of the theological seminaries of my own denomination. In his allusion to a chapter on "Interpretation in Anglo-Israel and the Jewish Problem," he says:—"What interested me particularly in your book was the clear way in which you state the present situation. The allegorizing interpretation must, in the interest of historic truth, be abandoned. The real alternative before us is to accept some such theory as yours" (the racial unity of Israel and Saxon) "or the full recognition of the fallibility of prophetic expectations."

To our regret this great scholar accepts the latter, thus identifying himself with the higher critical school, so called. We understand faith to be the belief of Divine testimony. The Divine testimonies are contained in the Holy Scriptures. Peter teaches us that the words of the prophets are the words of God spoken by the mouths of the prophets: "All things which God hath spoken by the mouth of all His holy prophets." To concede fallibility, therefore, to the words of the prophets is to impute fallibility to God Himself. The Scriptures declare, "Thou hast magnified above all Thy name Thy promise" (Psa. cxxxvii. 2, Leeser). There is no halting-place between the concession of fallibility to prophetical expectations and the total destruction of all that has been built upon them.

This is the necessary sequence that follows the assumption that God has not kept faith with Abraham; that He has not remembered His covenant "with him and his seed for ever." The disbelief of Divine testimony is not the way out of darkness, but the way into it. This is as plain as the road to the river. For my learned theological friend to say the allegorizing interpretation being given up "we must accept some such theory as yours," is as if someone had said on Mount Carmel, to Elijah, "If Baal is not the God of Israel, then Jehovah, or some such god, must be." There is no "some such theory." It is this, or none. To the Israelites the promises pertain. The question in controversy is, Have they been kept? A daring and presumptuous theology says they have not. The general idea is, that God destroyed His people Israel for their wickedness, and their "downward career, ending in total oblivion," is constantly held up as a warning to our own, and all other nations.

Another professor, from another seminary of the same denomination, in a sermon recently preached before the oldest Baptist association in America, said: "Now, note that salvation has lost its national character." He represented the question of the apostles, "Lord, wilt Thou at this time restore the kingdom to Israel," as a misconception on their part. This is the current idea of the theological teachers in all the seminaries of all the denominations. They are wrong. Their assumption is contrary to the whole drift of the Scriptures.

Gladstone, in an article on the Psalms, says: "Many of the Psalms, dealing with the Israelites as a whole, have for their theme national deliverance and glory." In another part of the same article, he says: "No doubt the Lord is represented as having special relations with, and special care for, Israel." The correctness of these observations is indisputable.

But it must be remembered that this is as true of the prophetic books as of the Psalms, and it is as true of the Gospels as of "Moses and the Psalms and the prophets." The professor, in the sermon just referred to, admitted that Peter accepted the truth of the Old Testament predictions, and of Christ as a national Messiah, but characterized it as "a misconception." This seems to be the general impression, but it is wrong. Men still "err, not knowing the Scriptures." Jehovah promised pardon to His people Israel, and He has done as He said. It was predicted of the Messiah that "He should bring Jacob again to Him, and that Israel should be gathered unto Him." Have these expectations been met? Yes. Israel has been pardoned, and raised up to be the most powerful and the most Christian race on the face of the earth. They are the one race that is filling the whole world with the power of God's Word.

To say that the English-speaking peoples are metaphorically, allegorically, or spiritually Israel, while denying to them their Israelitish paternity, is nonsense. It is one of the dishonesties of Christendom to take from Bible termin-

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ology its Bible meaning, and still continue the use of the terminology. "Zion," "Israel," and "Jacob" no more mean the Gentile Church than they mean the man in the moon. They mean Zion, Israel, and Jacob; that is, the people of Zion, of Israel, and Jacob, and no other people in the world, except as other peoples become permeated with their principles, and assimilated and absorbed into the commonwealth of Israel, as outlined in the predictions and expectations of the wonderful prophets of old. This was Daniel's way of putting it: "In the days of these kings the God of heaven shall set up a kingdom, which shall not to eternity be destroyed, and its rule shall not be transferred to any other people; but it will grind up and make an end of all these kingdoms, while it will itself endure for ever" (Dan. ii. 44, Leeser's Version). The fulfilment of this prophecy will be what the theologians term "the misconception of the apostles," when they asked, "Lord, wilt Thou at this time restore the kingdom to Israel?" It will also be the solution of the difficulties that now distract the minds of men over the interpretation and misunderstanding of the Holy Scriptures. "The strength of Israel will not lie: for He is not a man that He should repent" (1 Sam. xv. 29).

16, South Fron'-street, Philadelphia, Pa., U.S.A.,
October 6th, 1895.

## AN AMERICAN JUDGE ON THE BRITISH EMPIRE.

"THE HON. JUSTICE FIELD, of the United States Supreme Court, recently passed through Canada, and a long account of an interview with him appears in the Montreal *Daily Witness*. In reply to a remark by the correspondent, who observed, 'You have beaten us in the race for population,' the judge said,—'There were special causes for that. But you are bound to prosper. Greatness will come in time. It always does where England plants her foot; and that not because of her might, but for a nobler reason. Wherever England plants her foot she at once establishes order; she makes laws; she protects life and property. And those who place themselves under that flag stay under it, assured that they can sit under their own vine and fig-tree. That is the secret of the British Empire—that it stands for order, for the sacredness of human life, for the protection of every interest, however humble. You have a great country and are part of a mighty Empire. When I think of Australia, New Zealand, South Africa, India, and this great country to the north of us, I am filled with wonder.' 'Do you think this unwieldy Empire will last?' 'Justice and righteousness will make it last,' replied the venerable judge. 'These form the cement which binds nations together. If they are absent no nation can prosper. It may appear to be great for a time, but it will eventually go down in ruin. England's rule, in the main, is for justice and righteousness, and, therefore, I would safely predict permanence for her great Empire.' Speaking of the relations between Britain and the United States, the judge said:—'The only rivalry between the two countries, enlightened and tolerent, will be an industrial rivalry, of which we cannot have too much. English-speaking people, whether American or British, understand justice and will eventually do right. It is not their genius to do other. If there be irritation it will pass away; local acerbities will vanish. We are growing out of localism; we are taking the larger view.' 'Whether Canada will go on to nationhood,' said the judge, in answer to another question, 'or become a part of the United States, who can tell? One thing is certain—Canada can never be coerced to join us. No sane person would think of such a thing. If, after carefully considering the problem, both countries agree that it would be best to obliterate the imaginary boundary line and to become one, then I think their desires could be accomplished. But it is madness to talk of coercion. The day of force is over. We are having, and will have more and more, the reign of wisdom; and it will be wisdom and good feeling which will ultimately determine this matter."

The above, taken from the *Times* of October 11th last, is remarkable in some respects. The American judge spoke, of course, entirely irrespectively of the subject of the Identity, and yet he made many points which have a direct reference to it. It is true America has beaten us in the race for population. But the States are fed by a large annual influx of foreign emigrants, as well as by a natural generation. There is reason to think, that, once their territories are adequately filled with the population they can feed, their numbers will become stationary, whereas those of the British Empire must continue to enlarge till Canada, Australasia, and British Africa are filled. The imagination can hardly realise what that multitude will number! "You are bound to prosper," said the judge, of the British. Being Israel, they have God's blessing, as Gen. xxii. 17 provides, and "blessing, He will bless them," which means prosperity indeed! "Greatness will come in time; it always does when England plants her foot." Prosperity inconceivable is promised Israel, as God's gift, in Jer. xxxiii. 9; and no doubt that prosperity must be ours, as God is true! The judge represented the protected races under Britain as resting under the flag, because of the protection it affords; and because seated there, "they can sit securely under their own vine and fig-tree." This, as we all know, is a scriptural picture, applicable to Israel as a God-blessed race, and one which extends her own blessing to her protected subjects (see 1 Kings iv. 25, and Ezek. xvii. 23, 24). But why is that special blessing our nation's possession? The judge told us correctly! "Her rule is for justice and righteousness," and these will cause her Empire to last. So the Scriptures speak of Israel. "Open the Gates, that the righteous nation, that keepeth the truths, may enter in" (Isa. xxvi. 2). "This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" (Isa. liv. 17). The judge predicted permanence on these grounds for our "great country and mighty Empire." So the Scriptures give permanence to Israel's nationality, as Ezek. xxxvii. 25—28 testifies, and Dan. vii. 27 corroborates. He predicted the final and eternal friendship of the United States and Britain. He did not know, of course, why this should and must be. For the British and the Americans are brethren of the House of Israel or Joseph, and must one day, united, return to the land of their inheritance together (Jer. iii. 18). Then will the union of the tribes be effected and the children of Israel of the Twelve Tribes will be one nation on the mountains of Israel for evermore"!

The following has appeared in the Bradford *Daily Argus* of Oct 15, on the subject of the Hon. Justice Field's opinions in regard to "the secret of the British Empire that it stands for order, and the sacredness of human life." The writer says:—

"This testimony is as true as it is gratifying. Wherever the English flag has been planted, there savagery, murder,

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and robbery have been stamped out, and in their place has been substituted even-handed justice and protection for all, so that every man who desires to live an honest and useful life has full opportunity accorded him. England alone of all the European States has shown the ability to found prosperous, law-abiding, and progressive communities across the seas on alien shores, and the ability to assimilate the native population, where they are capable of assimilation, and to govern them with even-handed and dispassionate justice where the racial distinctions are too great to permit of ready intermixture. Can any little Englander declare that the people of India have not benefited by British dominance. Peace has reigned where formerly devastating wars swept periodically over the land. The poor, whose lives and property were formerly at the entire mercy of their lords, have been protected, and the humblest ryot can fearlessly look the whole world in the face so long as he pays his just debts. In Africa peace and order have taken the place of the red ruin of barbaric despotism which made blood run in rivers throughout what are now peaceful colonies, and caused the useless slaughter of millions of lives. Can any Little Englander declare that the people of these lands are not advantaged by the British Empire? And if the natives are benefited most assuredly the British race is as well, for our colonies and possessions are not only a necessary outlet for our own huge surplus population, but the chief markets for our goods, and thus a direct source of profit to the people at home. . . .

"The secret of the greatness of the British Empire is, according to Justice Field, the peace and security, together with the trading advantages which follow in the wake of the flag. That these considerations are appreciated by savage races, and that they are recognised as specially peculiar to England, is shown by the numerous applications which have been received from African potentates to take them and their people under the shadow of the flag. Had it not been for the infiltration of Little Englander ideals into Radical Cabinet circles, half the difficulties which now bristle around the African Question would never have existed. The lands in which our rivals have settled and in connection with which both on the East and West coasts irritating and troublesome questions have arisen, were again and again pressed upon the acceptance of England by their native inhabitants. But our rulers, unwise in their generation and with a most craven and un-English dread of responsibility, refused the proffered gift. Now we have not the land, and the danger of complication with unfriendly Powers is greater. The Cameroons, German West Africa, Delagoa Bay, East Africa, and the Transvaal, have one after the other been sacrificed, even as Java and many another richer prize was thrown away through the folly and ignorance of earlier Ministers. Much happily remains, but if it belongs to the British Empire to-day it is in spite of and not because of the Little Englander. It not only remains, but in the opinion of Justice Field, as a representative American, it will remain. 'Justice and righteousness,' says the venerable judge, 'will make it last. These form the cement which binds nations together. England's rule in the main is for justice and righteousness, and therefore I would safely predict permanence for her great Empire.' To which prophesy we devoutly say Amen."

And we would add that these things call for a response of praise from Israel to the Lord, for His distinguishing mercies to the House of Joseph, giving them thus power and influence and permanence among the nations of the earth, setting them high above them all; "Above only and not beneath; the head and not the tail" (Deut. xxviii. 1, 13).

It is, however, manifest that British greatness and dominion among the nations is not the reward of their righteous rule and just government of the subject races. God forbid! These are merely God's gifts to His chosen ones; just as the Bible, the Sabbaths, the ten true laws, and the evangelizing function, are God's spiritual gifts to His own inheritance. All those good qualities that Mr. Justice Field recognised in our race and nation are blessings granted to them because of their Identity with Israel, and because the Lord swore to bestow them upon the afterseed of Abraham, "His friend." It is this fact that men forget, and our clergy, as a body, refuse to recognise. The fact, however, is on record in the Word written, and our nation responds to these glorious promises by reason of Our Identity. To the Lord God of Israel be all the glory and all the thanks from His unworthy people, on account of His faithfulness towards them, and because He sent His Son "to confirm the promises made to the fathers," as His Messenger for the truth of God" (Rom. xv. 8).

## WHY MANY OF THE APOSTLES WERE FISHERMEN.

By J. Thomson.

Every Bible student will have noticed that most of the Lord's disciples, in respect to their temporal callings, were fishermen. The Evangelists tells us in an interesting manner this fact; and the general opinion thereof is that it was mentioned as significant of their humble position in life, and full of valuable lessons to be learnt therefrom by believers of all succeeding ages. The Evangelist Matthew tells us that as Jesus was walking by the sea of Galilee, he saw two brothers, Simon and Andrew, "casting a net into the sea; for they were fishers,"—*i.e.*, it was their profession, or daily employment. He, however, called them to other work, and said, "Follow Me, and I will make you fishers of men": and straightway they left their ship and followed Him. Two other brothers, James and John, sons of Zebedee, were similarly called, and left their father and the ship to follow their Master (Matt. iv. 18—22). In John xxi. 1—3, besides Simon and Andrew, James and John, the sons of Zebedee, Thomas called Didymus, Nathanael of Cana in Galilee, two other of His disciples are referred to, but not named, though in such a connection it may very reasonably be supposed that they also were "fishers," (because they all said to Simon, "We go with thee"), but called to the higher vocation of "fishers of men."

And here it may very fairly be asked, if it is at all unlikely that it was for some important reason that the peculiar training developed by the apparently humble occupation of fishermen, had not something in it necessary for the swift announcement of the Gospel throughout the world, by the mouth of the twelve apostles selected for this purpose by the Lord Himself? Not that all the apostles were, or should have been—or would have been better for being—fishermen. Matthew, who received the customs, and Paul, who was both a learned Pharisee, and "the son of a Pharisee" (Acts xxiii. 6), had each in their experience, (as well as others of the apostles) the best preparatory training for the peculiar work appointed them by their Master.

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In his "Church History of Britain" (B. 1, cent. 1, sect. 6), the quaint Thomas Fuller fixes upon the year A.D. 37, or about three and a half years after the crucifixion, as the time of the first preaching of the Gospel in this country. Anticipating objections, he says, "If it seems incredible to any that this island, furthest from the sun" (*i.e.*, Judea, whence the glad tidings were announced), "should see light with the first, whilst many countries on the continent interposed, sat, as yet, and many years after, 'in darkness and in the shadow of death'; let such consider:—1st. That Britain being a by-corner, out of the road of the world, seemed the safest sanctuary from persecution, which might invite preachers to come the soonest into it. 2nd. It facilitated the entrance and propagation of the Gospel hither—that lately the Roman conquest had in part civilized the south of this island by transporting of colonies thither, and erecting of cities there; so that by the intercourse of traffic and commerce with other countries, Christianity had the more speedy and convenient waftage over." He goes on to note, "Whereas, on the other side, this set the conversion of Germany so backward, because the inland parts thereof entertained no trading with others; and, out of defiance to the Romans, hugged their own barbarism, made lovely with liberty, bolting out all civility from themselves, as jealous that it would usher in subjection." This is so far very good, as referring to the secondary causes, or reasons, of this early preaching of the Gospel in this country. But our author goes on to notice some other reasons which will commend themselves to our readers as being more Anglo-Israelitish in their character and testimony: "But, lastly, and chiefly, God in a more peculiar manner did always favour 'the islands' as under His immediate protection. For as He daily walls them with His providence, against the scaling of the swelling surges, and constant battery of the tide—so He made a particular promise of His Gospel unto them, by the mouth of His prophet; 'I will send those that escape of them to the isles afar off, that have not heard My fame' (Isa. lxvi. 19); to show that 'neither height nor depth'—no not of the ocean itself, 'is able to separate any from the love of God.' And for the same purpose Christ employed fishermen for the first preachers of the Gospel, as who being acquainted with the water, and mysteries of sailing, would with the more delight undertake long sea voyages into foreign countries."

To the query, "Who first brought the Gospel into Britain," our quaint ecclesiastical historian cannot return a positive and satisfactory answer: but emphatically holds that it is "the most ancient Church in Christendom" (B. 1, cent. 1, sect. 13); and "that since religion first dwelt here, it never departed hence; like the candle of the virtuous wife, 'it went not out by night' (Prov. xxxi. 18); by the night neither of ignorance, nor of security, nor of persecution. This island generally never was an apostate, nor, by God's blessing, ever shall be" (B. 1, cent. 3, sect. 2). Our author concludes,—"It doth not appear that the first preacher of the Gospel in Britain did so much as touch at Rome; much less that they received any command, or commission thence to convert Britain, which should lay an eternal obligation of gratitude on this island to the See of Rome" (B. 1, cent. 1, sect. 18).

This is not bad from a writer of nearly two hundred and fifty years ago. He thinks that God's special favour was promised to the "isles afar off"; and of course to this country, though he considered that this passage referred to islands generally. But if he had read Isa. xli. 5; xlii. 4, 10; xlix. 1; and xxiv. 13—15, as well as lxvi. 19, it is possible that he might have seen that, in their full meaning, they referred to the same people, and had reference to God's then future dealings with His "cast off," but not forgotten people of the House of Israel. This is the teaching of the Identity, and we accept it as true, until something better, and more God-honouring, is revealed unto us.

## "THE NEW ERA AT HAND."

(A.D. 1898¼.)

MR. J. B. DIMBLEBY has published a short treatise of thirty-two pages on the subject of "The New Era at Hand," giving A.D. 1898¼ as the period when it may be expected, and dealing with "the great prophetic periods." The proofs of his conclusion are derived from Biblical and astronomical sources. We have refrained hitherto from noticing Mr. Dimbleby's remarkable pamphlet on account of its novel conclusions. It has reached, we suppose, its sixth edition, as one of that issue has been placed in our hands. It can be obtained for threepence only, from the Book Society, 28, Paternoster-row, E.C., or from the author, Mr. J. B. Dimbleby, 1, Gordon-road, Wanstead, London, E. We are not in a position yet to pronounce upon the correctness of Mr. Dimbleby's calculations. But, as far as we can yet see, he seems to have arrived at conclusions which his reasoning justifies. We propose now to offer our readers an outline of his views, in the hope that many will in consequence purchase, and test his calculations. To give the reader an idea of Mr. Dimbleby's subject, we must let him speak for himself. His first four pages, including two diagrams, are as follows:—

### "THE NEW ERA AT HAND.

"The purpose of these pages is to explain what are the great events which must shortly come to pass; and, with a view to point out their certainty and accuracy, I have prepared two diagrams. The importance of the subject demands this, because what we are now expecting should not be left to individual opinion, but be based upon the periods found in Scripture, and arranged in a simple consecutive form in order to enable the reader to understand the subject himself. Again, when these periods, which are ratified by past and present history, are fitted together, they produce a frame-work of completeness that cannot be disturbed.

"No other arrangement or frame-work can be made of the periods of Scripture than those which are given, and it is therefore evident by these diagrams what has been the mind of Almighty God, ages and ages ago, respecting the government of the world and the accomplishment of His purposes. These purposes indicate that momentous events are certainly at hand, and therefore our wisest course is not to ignore them, but to understand what is the character of the events which we shall see.

"So far as my own mind is concerned, I believe that it is the end of civil and political government and the introduction of divine government; but what will be the necessary accompaniments and results of divine government—what their greatness, their grandeur, and their new stages of life—my pen cannot describe. They are written in Scripture, and involve a resurrection, the coming of the Son of Man, the restoration of the Jewish kingdom, and the Millennium.

"What then are the means by which we expect the end of the present dispensation? In other words, what are the prophecies of Scripture which we have to notice? I answer

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that they are a period called 'seven times,' which are 2520 years. A time is a year of 360 days, therefore seven times comprise 2520 years, or twice 1260. Observe, there are two periods called 'seven times.' One is called the times of the Gentiles, and the other the times of the Jews. The distinction between them is that the former began with four universal empires, called beasts, in 3376½, when Babylon became mistress of the world; and the latter began 30 years later with the captivity in 3406½, so that the Jewish times are not completed till 30 years after the Gentile times are ended. Thus—

| "Gentile Times. | Jewish Times. |
|---|---|
| 3376½ | 3406½ |
| 2520 | 2520 |
| 5896½ our 1898¼ | 5926½ our 1928¼ |

"In Rev. xii., under the figure of a woman clothed with the sun, we have the whole period of the seven times, forming the history of the militant Church, viz., 1260 (ver. 6) for the holy city, and forty-two months, which are 1260 day-years, or a period of the same length (ver. 14) for the Mohammedan desolation of Christendom—Total 2520.

"As to how long the four beasts were to flourish, we get it from the facts of history; and, singular to state, books of history show that they flourished 1260 years, which are "time, times and a half." What a key to these times we have in this fact! We are also told in Dan. vii. 25 that the little horn (evidently the Mohammedan power by the facts of history) was to have the saints given into his hands for a time, times and a half, which is the other 1260 years. We have only to put them together:—

| | | |
|---|---|---|
| Babylon continued ..... | 90 years from | 3376½ to 3466½ |
| Medo-Persians do. ..... | 200 years from | 3466½ to 3666½ |
| Grecians do. ..... | 304 years from | 3666½ to 3970½ |
| Romans do. ..... | 666 years from | 3970½ to 4636½ |
| Total | 1260 Jerusalem taken by Saracens, in | 4636½ |
| Mohammedan period | 1260 from 4636½ to 5896½, our | 1898¼ |

2520 years.

"This 2520 is therefore the 'seven times' of the Gentile period thrice mentioned in Dan. iv. 23, 25, and 32; also by our Lord in Luke xxi. 24, and St. Paul in Rom. xi. 25.

"In connection with the first 1260 years, let me point out what must be regarded as a remarkable prophecy in the Book of Daniel. There is in the British Museum a copy of the Scriptures which I often look at, and which all antiquarians know was written in the fourth century of the Christian era, say about 350 A.D. According to this copy, which is the same as our English Bible, the fourth beast, pagan Rome, had to begin to dominate over the saints in the year 3970½, and cease in 4636½. Now what are the facts of history? Jerusalem became tributary to Rome in 3970½, and in 4636½ the Saracens, who were Mohammedans, took possession of the city, it having been rebuilt. The Roman supremacy was therefore 666 years, as prophesied in Rev. xiii. 18, and ended about 286 years after this copy of the Scriptures in the Museum was written! The following is another point of importance. In Rev. xiii. the Mohammedan power is called a beast and ranks with pagan Rome. One beast continues 42 months, which are 1260 day-years, and the other 666 years. The two together make 1926, which added to the fore-mentioned 3970½, the beginning of the universal empire of Rome, we again have 5896½ (our 1898¼) as the fulfilment of the triple-prophecy! Let him scoff who dares.

"There is another way for reaching the same result, viz., by dealing with Babylon:

| | |
|---|---|
| 3466½ | Babylon, with King Belshazzar, fell by the sword of Cyrus. |
| 200 | years the Medo-Persians continued to hold Babylon. |
| 304 | the Grecians held Babylon. |
| 666 | years the Roman power dominated over Babylonia. |
| 1260 | the Mohammedans succeeded, and are to hold Babylonia 1260 years. |
| 5896½ | again. |

Hence we also see that the fall of Turkey will also literally be the fall of Babylonia, for the city of Babylon has no existence except by Constantinople its head, as described most graphically in Rev. xviii.

"The following is another remarkable prophecy given us by the Lord Jesus Christ, who, in Luke xxi. 24, says 'Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled.' Of this prophecy we have a key as to the time—viz., in Rev. xii. 2, 'And the holy city shall they tread under foot forty and two months, which are 1260 days, called prophetic years. So that when we add 1260 to the year 4636½, when the Saracens marched into Jerusalem, we get 5896½ again.

"For other examples the reader is referred to the diagrams.

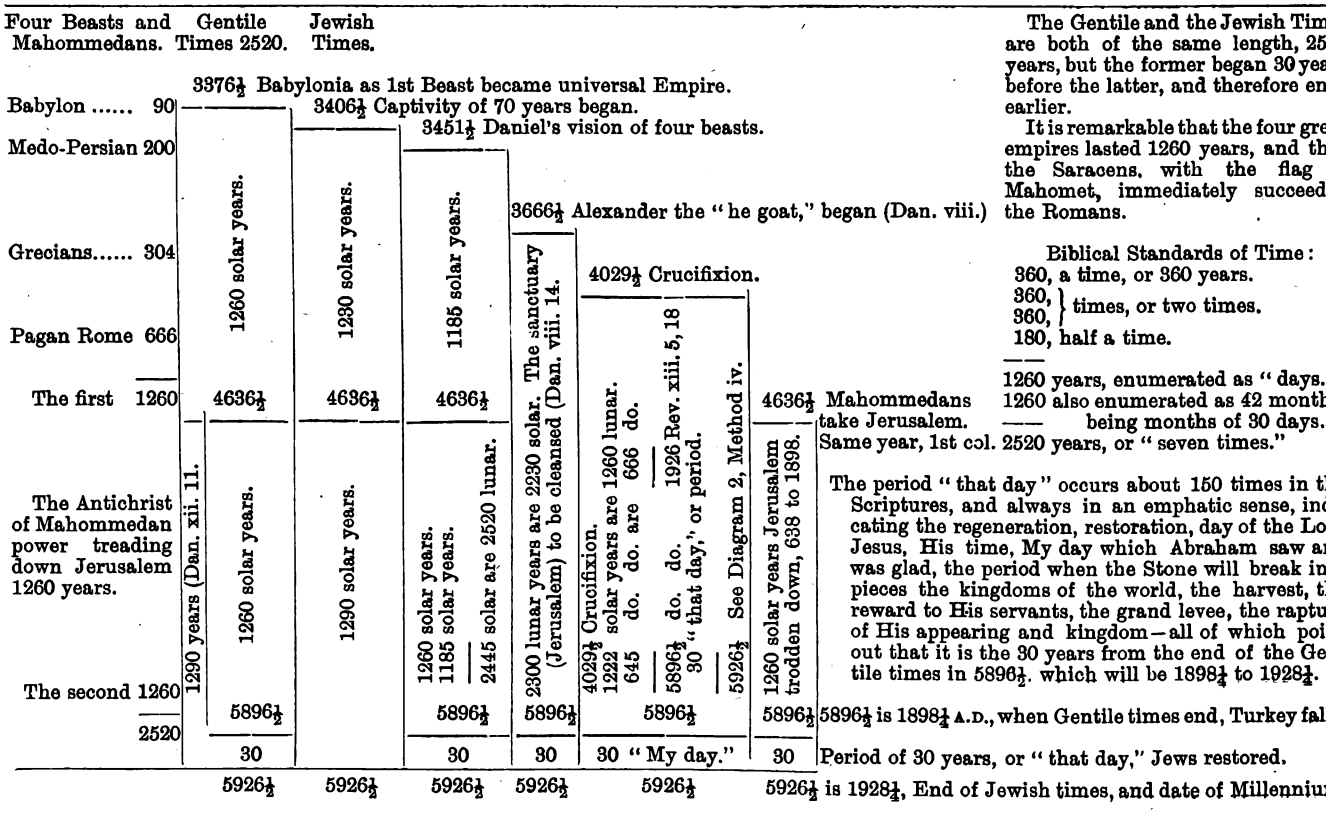
"It is easy to see how men have stumbled in understanding these prophecies, and we must all deplore the lamentable injury done to Scripture by writers, who, because they lived in times of religious rivalry, have endeavoured to show that the little horn is Roman Catholicism. They have done this in an un-Christian spirit, and in defiance of the facts of history, and now that their opinions have proved to be erroneous, worldly and uninstructed persons, instead of looking to see how the breakdown has occurred, flippantly exclaim, 'All this about the end of the age and the coming of Christ has been said before and has not come true.' It could not come true. I am a Protestant myself, but it is plain that the errors of these writers have arisen because they have sought to pluck a mote out of their brother's eye whilst a big beam has been in their own. Mr. Fleming in this way concluded that the end of the papal power and the world would come in 1848, and Mr. Elliot, with a view to run down the Roman Catholic Church, assigned the 1260 years to the existence of popery, which he said began in 606 when Pope Boniface claimed universal power. By this the prophecies ended 1866.

"I would particularly draw attention to the 30 years in the first diagram, from 5896½ to 5926½ (our 1898¼ to 1926¼), by which the Jewish times of 2520 years are ended. They seem to form the period when rewards shall be given to the righteous and judgments poured out upon the disobedient, as set forth in the Book of Revelation. It is that time when the twelve apostles 'sit on twelve thrones judging the twelve tribes of Israel,' and is repeatedly called 'that day' in Scripture; also 'the regeneration, when the Son of Man shall sit on the throne of His glory.'

"I must also, before I leave these remarks, say that it is necessary to give all the years according to the A.M. era (each year starting with the 19th-20th of Sept., and thus by science and Scripture having the 'fourth day' of every solar year when the sun is on the equinoctial colure, or autumnal equinox, about the 23rd Sept.). We cannot have accuracy with B.C. and A.D. years, because they have been pulled about by human legislation and are not subject to arithmetic, or to solar cycles, the eclipses or transits, or any kind of planetary motion by which duration is determined and measured.

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## THE APPROACHING CLOSE OF THE PROPHETIC PERIODS.




The Gentile and the Jewish Times are both of the same length, 2520 years, but the former began 30 years before the latter, and therefore ends earlier.

It is remarkable that the four great empires lasted 1260 years, and that the Saracens, with the flag of Mahomet, immediately succeeded the Romans.

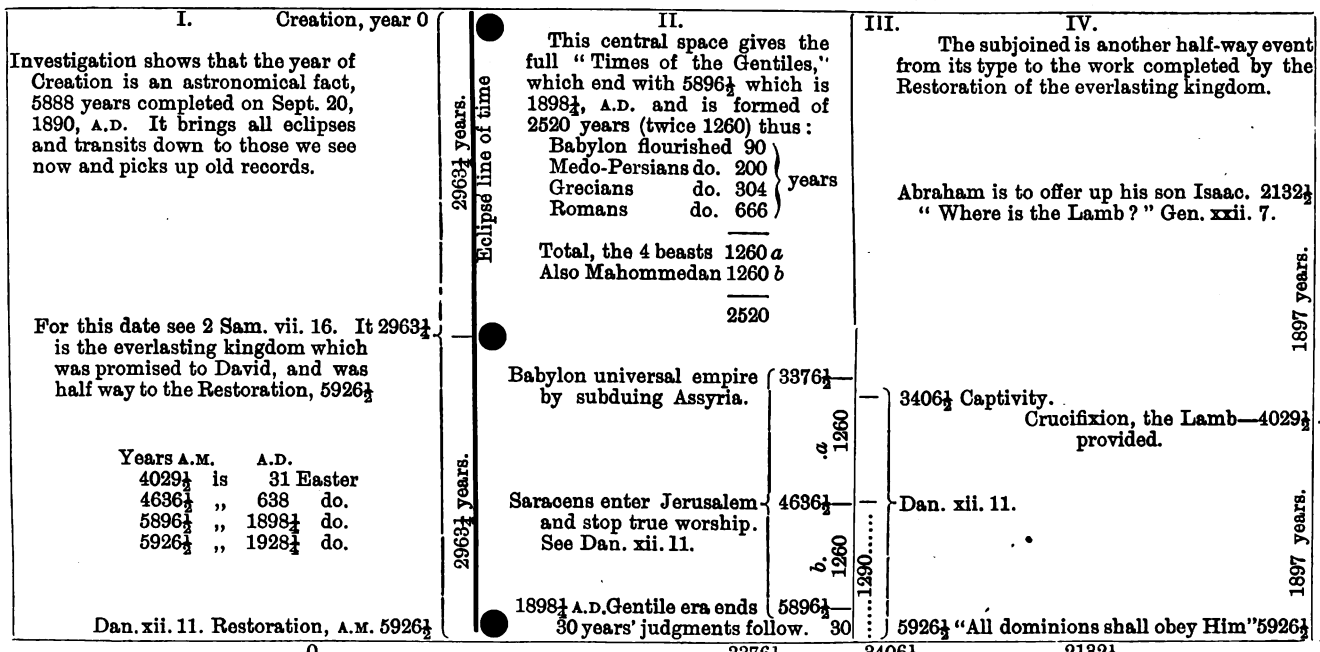
Biblical Standards of Time:
360, a time, or 360 years.
360, } times, or two times.
360, }
180, half a time.

1260 years, enumerated as "days."
1260 also enumerated as 42 months, being months of 30 days.

The period "that day" occurs about 150 times in the Scriptures, and always in an emphatic sense, indicating the regeneration, restoration, day of the Lord Jesus, His time, My day which Abraham saw and was glad, the period when the Stone will break into pieces the kingdoms of the world, the harvest, the reward to His servants, the grand levee, the rapture of His appearing and kingdom—all of which point out that it is the 30 years from the end of the Gentile times in 5896½. which will be 1898¼ to 1928¼.

## FOUR METHODS INDICATING THE BEGINNING OF A NEW ERA IN 1898¼, A.D.

Drawn up by the Premier Chronologist (J. B. Dimbleby).




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## BUDDHISM.

"I HAVE been visiting lands which philosophers tell us are illumined by the light of Asia, and I have seen what Buddhism is under very different circumstances and under different governments. I have seen the Buddhism of Ceylon in its cradle there, and I see it saturated with Hindooism. I have seen the Buddhism of China, and I see that it is almost absorbed by Taoism and ancestral worship, till Buddha seems all but forgotten save in name. And then I have gone to Japan, and there I see that Buddhism has lost all its theoretical teaching, and is simply a mingling of fire-worship and king-worship, which is the old aboriginal religion of Japan. In fact, in all these three great centres of Buddhism, though the form of the religion is very different, in one thing they all agree. If this is the light of Asia, all we can say is that the light that is in it is darkness."—*From the Armory.*

## A WORD FROM THE EDITOR.

WE regret to find that an expression used in an article on "Rome or Israel," on page 445 of a late issue, has given offence and pain to some of our most valued friends. It related to the cassock used by the clergy, which is a clerical garment perfectly unobjectionable, and which need not be described in language of ridicule. It is difficult always to avoid cause of offence in our pages. In this case, we are sure our correspondent, the author of the paper, did not reflect that the description used was hardly appropriate; and for ourselves, we are sorry that pain has been inflicted, and that the words published gave offence.—EDITOR.

## Correspondence.

*To the Editor of the "Banner of Israel."*

DEAR PHILO,—There are several typographical errors in both the Welsh sentences in the BANNER for November 6th. You can verify the same by turning to the Welsh Bible:—

2 SAM. vii. 10.

| | | |
|---|---|---|
| phlanaf | should be | phlannaf |
| symudo | ,, | symmudo |
| anwinedd | ,, | anwiredd |

ZECH. viii. 23.

| | | |
|---|---|---|
| dymed | should be | dywed |
| tafodaeth | ,, | tafodiaith |
| cenhedloedd | ,, | cenhedloedd |
| y maflyd | ,, | ymaflyd |

(in both instances as one word)

| | | |
|---|---|---|
| yn godre | should be | y'ngodrau |
| gau | ,, | gan |

(n instead of u)

| | | |
|---|---|---|
| ddymedyd | should be | ddywedid |
| cauys | ,, | canys |

Some of these words, as now given, have no signification at all in the Welsh language, and the sense is thus entirely marred. J. IDRISYN JONES.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—In this week's *Christian World* occurs an article, headed "The Hittite Secret," over the signature of E. G. Harmer, which is a sample of the ignorance that exists on the part of those who take upon themselves the office of censor when anything appears dealing with British-Israel teaching. I extract the following from it:—

"The secret of the Hittite nation still baffles us. It lived and flourished for a millennium, but its story is yet untold. It was strong and powerful when Abraham bought of its government a tomb for his wife in Hebron, and a thousand years after, within a space of a few seasons, the younger Sargon captured Samaria, carried Israel in fetters to Babylon and razed Carchemish, the Hittite metropolis, to the ground."

In the *Christian* also of the same date (Sept. 26), there is also as fine a piece of pessimistic writing from the pen of the Rev. J. E. Linnell, as could be desired by those who love to look upon the dark side of our national life. Could such but be brought to accept British-Israel truth they would find much of their pessimism cured, and be enabled to sing:—

"Israel, rejoice, and rest secure
Thy keeper is the Lord;
His watchful eyes employ His power
For thine eternal guard.

Nor scorching sun, nor sickly moon
Shall have His leave to smite;
He shields thy head from burning noon,
From blasting damps at night.

He guards thy soul, He keeps thy breath
Where thickest dangers come;
Go and return, secure from death,
Till God commands thee home.

It would seem to be necessary to inform Mr. Harmer that Israel (the Northern kingdom) was carried captive to Media and the shores of the Caspian; but perhaps he would retort that by Israel, he meant Judah, but if so, why connect it with Samaria?

I am, sir, yours, &c.,
J. S. BARTON.

29, Blenheim-gardens, Willesden-green, N.W., Sept. 30, 1895.

THE following appeared in the *Builder's Journal*, of August 13th, 1895, and is satisfactory, as far as it goes:—

"HOLDING OUR OWN.

"It is well known that the Southern States promise to become the Birmingham of America. It was stated the other day, and it would not have been strange had it been true, that a firm in Alabama had secured a contract for the cast-iron pipes to be laid down for the Water Works of Tokyo in Japan. When the Japanese have got to Soap and Water Works, they must indeed be supposed to have been seriously affected by Western civilisation. But that is by the way. The water-pipes in question were indeed tendered for by the American firm, but it is a British tender which has been accepted, and the pipes, 10,600 tons of them, will be made in Glasgow and shipped direct to Tokyo by British steamers. It seems that upon two previous occasions the American manufacturers have also failed to underbid English industry in catering for the civilized requirements of Tokyo. Considering that Alabama and Glasgow are about equally distant from Japan, this success is distinctly encouraging."

## Obituary.

WE regret to announce the death of the Rev. H. J. Hatch, M.A., Rector of Little Linford, Bucks, who was also one of the Vice-Presidents of the British-Israel Association up to the date of his death. Some particulars regarding the career of the deceased appeared in the *Southend-on-Sea Observer*, of October 17, last, which we republish below.

DEATH OF THE REV. H. J. HATCH.

"The death of the Rev. Henry John Hatch, formerly rector of Little Stambridge, has taken place at Little Linford Vicarage, Bucks. The deceased gentleman, who was 77 years of age, graduated at Magdalen College, Cambridge, gaining his B.A. degree in 1848, and that of M.A. in 1852. He was ordained Deacon by the Bishop of Lichfield in 1848, and Priest in 1849. He became curate of Talk-o'-the-Hill, Staffordshire, in 1848, Perpetual Curate of Chapel Chorlton, Staffordshire, in 1850, Chaplain of the Wandsworth House of Correction, in 1851, Chaplain of the Maidstone Union-house in 1866, and Rector of Little Stambridge, in 1867. He remained in charge of the latter parish till 1888, when he accepted the vicarage of Little Linford, in the possession of which he died.

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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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## "HE SHALL STIR UP JEALOUSY."

IT has been noticed in the London Press that just at this juncture, while there are no burning questions likely to lead to war between the great Powers of Europe, there are some, if not many, minor questions constantly arising which seem ready to embitter the relations between the Powers, and lead eventually to war. There have lately been muttered complaints against our own country on the part of one or two of the members of the Triple Alliance: and the reason why this is so has been answered by the *Standard* of Oct. 8, by the assertion that these grumblers are envious and jealous of British ascendency, power, possessions, wealth, and influence. The facts are stated by the journalist thus :—

During the last few years there has been a very noticeable awakening, or, at least, a very remarkable growth, of national ambition among the more powerful communities and Governments of Europe; and, in a world where this passion has free and active play, it is only natural, indeed it is inevitable, that the country which has the widest amount of territory, the greatest number of Colonies, the largest accumulation of wealth, and is supposed, into the bargain, to enjoy the greatest security against attack—or, at any rate, against invasion—should be regarded with a certain amount of envy. We already possess large, populous, and flourishing Colonies; and there are now three or four other Powers that wish to obtain similar sources of strength. Having been first in the field, we have naturally picked up the most valuable of the unoccupied territories; and even our absolute willingness that other Powers should appropriate a portion of what is left does not by any means disarm their feeling on the subject. "*Beati possidentes*," said Prince Bismarck on a celebrated occasion. But the owners of good things can be deemed fortunate only if others do not want to deprive them of what belongs to them, or if they are strong enough to defend it. Even in that case, however, it is not pleasant to be looked at askance because you happen to be more lucky than your neighbours. That is somewhat the position of Great Britain. We have what others would like to have, and, unfortunately, we cannot gratify them by ceding it to them. We must needs protect ourselves, and maintain our position, as inoffensively as we can; but it is not easy to do so without giving umbrage or exciting resentment. The result is that, from time to time, some of those, whom we are unable to gratify by a tame surrender of what they covet, retaliate by making themselves disagreeable. It is to be regretted, but we fail to see how it is to be avoided.

It is seen, then, that the jealousy of the nations is being stirred up by the large blessings God has given our own nation, His people Israel. The former are vexed and angry with us because we have, during our late history obtained, in the best and most temperate regions throughout the world, magnificent colonies, the like of which no other nations can hope to acquire, since we have taken up all the more eligible countries and none remain for others. Similarly we have been busily engaged during the last two centuries in claiming and securing the chief Gates or strategic positions in the four quarters of the world, such being in the lands of our foreign enemies of past or present times.

Now that the nations see the excessive value of these Gates, they desire very naturally to secure some for themselves, as coaling stations, ocean fortresses, and the like, but find, to their disappointment, that the best are long since gone, secured again by the far-seeing British-Israelite nation. Prompted by these desires and incited by jealousy of the British, the French see Egypt falling from their grasp, and are bent on obtaining a substitute for that Gate-like strategic land. They, therefore, have secured, by force of arms, Madagascar as their ocean-fortress, whence they hope one day to harass British trade on its way to and from India, while in the Indian Ocean. We see, therefore, why the French so hate us. They cannot but be devoured with disappointment and vexation when they recall past history, telling of their possessions long since in Canada, India, the Mauritius, and the United States, all now occupied by the Anglo-Saxon race. The sudden collapse of Chinese opposition in the matter of the massacre of the British missionaries in Ku-Cheng was brought about by the naval demonstration up the Yang-tse Kiang, ordered by Lord Salisbury. The nations who wit-

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nessed the effect of British naval power, exhibited in China, are jealous and envious, as well as displeased, that we should possess the influence which has made China submit as well as the Sultan at Constantinople; and that before a blow was struck in support of our just demands in either direction. They do not clearly understand it, and therefore resent it. These jealousies, the Lord Himself, we suppose, has stirred up to withdraw our nation from the terrible conflicts involved in the war-woe which shortly will engulf the prophetic "earth." Then it will be seen, even by those who are jealous of us now, who the British are, and that, having God's almighty defence as their own, they are practically invulnerable, and will be untouched by the mighty earthquake, which will devastate "yonder ill-consolidated Europe," but leave Israel safe and unharmed in her island home, and in her many Gates and chambers throughout her colonial empire and military possessions. These all are the gifts of God, unconditionally bestowed by oath upon the after-seed of Abraham, to be made good after the sacrifice of the Lord Jesus Christ, in whose hands they were stored as "the seed" promised to the friend of God. The bestowal of these gifts, forfeited by sin, the Lord Jesus purchased at the infinite cost of His own precious, precious, blood; and now that Israel has become "Israel-obedient," also by the grace of God, all that was promised to our federal head has been, and is being made good, in Christ, to the glory of His name.

It can be seen, then, how secure is our position, and how impossible it is that the jealousy and anger of the nations can affect us, being Israel. We are not of them. Nay, we "dwell alone," since God, in Christ our King, dwells with us. So are we separated from the nations as Israel was in Moses' time (Exod. xxxiii. 16, R.V.). He dwells with us, but He does not dwell with them, and therefore is our position different from theirs. When His indignation shall find vent against them, as described in Zeph. iii. 8, He will turn to us, "His people," "a pure language, that they may all call upon the name of the Lord, to serve Him with one consent" (ver. 9). These are glorious truths which distinguish ours from the other nations, but they call upon us to praise the Lord, since indeed we merit no good thing at His hand, but have needed the sacrifice of Christ to make them available for us. To Him be all the glory and all the thanks.

## MR. DONALD MACKENZIE'S VISIT TO EAST AFRICA.

### ZANZIBAR, MOMBASA, SOMALILAND, &c.

WRITING on the 31st of May on board the P. and O. steamer Ganges, and posting his letter at Brindisi, Mr. Donald Mackenzie sketches the experiences of his latest travels to Mr. Barker, secretary of the Liverpool Chamber of Commerce. He left England on the 1st of February last, and reached Zanzibar on the 2nd of March, and during his sojourn on the East African coast he made full inquiry into the condition of the countries. He says :—

"On approaching the island of Zanzibar I was particularly struck by its extraordinary fertility. Luxuriant vegetation fringes the whole coast line, and the interior is similarly fertile. A carriage road is nearly finished right across the island, which enables one to gain a fair idea of the productiveness of the place. Cocoa nut, palm, mango, clove, lemon and orange, are the principal trees of Zanzibar, while various kinds of vegetables grow in abundance; rice is also cultivated in some of the valleys—indeed, the whole place abounds in natural resources which might be still further developed. The climate is a great drawback as far as Europeans are concerned. The whole island is of coral formation, having a small elevation above sea level, rather unfavourable to good drainage. The island of Pemba is of the same formation, but slightly higher; the products are similar and certainly more fertile than Zanzibar. The population of the two islands is given at 400,000 souls; 268,000 are slaves, 200 Europeans and Goanese, 8,500 Indians; the balance is made up of Arabs, aborigines, and freed slaves. The principal imports are cotton and general merchandise. Manchester makes a poor show in the Zanzibar market, Bombay taking the largest share. Manchester merchants do not appear to make any effort to push their cotton in the Zanzibar market, although I believe they would command it if they tried. The principal articles of exports are cloves, on which the Government of Zanzibar charges a duty of 25 per cent. in kind, which yields a yearly revenue of about £35,000. Copra, ivory, and cocoa nuts stand next, but these are not subject to duty. The whole revenue of the Zanzibar Government is £82,246, the expenditure leaves a little surplus, which will no doubt be very much needed now that the Government is about to acquire control over the whole of East Africa. A mistake was made when the British Government declared Zanzibar a Protectorate. They ought to have repealed all the commercial treaties. The Germans did it when they took possession of East Africa, which had been part of the dominions of the Sultan of Zanzibar. The whole commercial treaties are still in full force, which hampers the Zanzibar Government at every turn. They can only tax according to treaties, and thus they are obliged to make the Arabs, or rather their slaves, contribute yearly £35,000 towards the revenue. This is unfair, whilst the foreigners or their proteges are exempt from taxation. The British Government will, no doubt, in the near future reform the present unsatisfactory system of taxation which, if reformed, cannot fail to bring prosperity to Zanzibar, Pemba, and East Africa.

"All labour in Zanzibar is from slaves—free labour does not exist. Solemn engagements were made between England and the Sultan of Zanzibar from 1873 to 1890 for the abolition of the slave trade. These treaties have never been observed, and no improvement has taken place since the country was declared a British Protectorate. It seems a scandalous thing that slavery and the slave trade should be tolerated within a British Protectorate. I am in hopes that the noble efforts now being made by the British and Foreign Anti-Slavery Society will be successful in impressing on the Government the urgent necessity of putting an end for ever to a system of bondage which is a disgrace to us as a nation. Some Zanzibar merchants and officials fear that, if slavery were abolished, it would ruin the country. I hold it would have a contrary effect. In Aden labour is free, yet there is no lack of men. The same holds good at Port Said. The cost of labour might be greater, but the quality would be improved, and in the end be found more satisfactory.

"Before leaving Zanzibar, I had the pleasure of meeting Commissioner Johnson at lunch, with Mr. Hardinge. He spoke hopefully of the territory under his control. He also said that he looked back with pleasure to the kind and hospitable manner in which he was received by your Chamber, in connection with which he mentioned Mr. Jones and Mr. Edwards.

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"ROUTE TO UGANDA.

"On my way back to Aden I stayed at Mombasa and Lamu. This latter port is most favourably situated for the Witu territory, and may be of importance in the future. The country behind is reported to be rich in rubber, timber, and other products which have not yet been developed. Mombasa also may prove of great importance, and may become the seat of government for the interior of Africa. The port is perfect in every respect, and affords a safe anchorage for a whole fleet. The climate is fairly good, and could be improved. If the railway to Uganda is ever made, this will become its starting point. Even a road for bullock waggons would be an improvement on the present system. The transport to Uganda is at present by means of slaves, who each carry a load of about 70 pounds, together with their provisions. In this way it costs about £200 per ton for the transport of goods from Mombasa to Uganda, a distance of about 500 miles. No commercial development could be hoped for under such a system. I am not prepared to say that the railway would pay. As a beginning I think the Government might make a cart or waggon road to Uganda, which would tend to improve the communication and to develop the trade, if it exists. The climate of all this country is probably not worse than many parts of India, and under a wise and judicious administration I cannot see any reason why it should not become an important British possession. It will evidently require patience and time.

"Soon after my arrival in Aden, I paid visits to Hodeidah, in Arabia, and Zaila, Assab, and Massowah, on the African coast of the Red Sea. It was uncomfortably hot. Southern Arabia is chiefly celebrated for its coffee and skins. The old port of Makko is now closed, its coffee trade having gone to Aden, a port that will in time greatly influence the trade of Arabia. A large tract is even now nominally under British rule, which in time will become a real possession. It is quite a sight to see the caravans coming into Aden in the morning from Arabia. Hadeidah is ruled by the Turks. It exports all its coffee and skins to Aden for shipment to various parts of the world. Zaila, in the Somali country, exports coffee from Harar, and also skins and live stock. This will become a very important centre; it is too much neglected by our merchants. There is not a single English merchant in all Somaliland. It has a good climate, and is in touch with Europe.

"ITALIAN RULE

"Assab belongs to the Italians. This is only a small place, surrounded by volcanic mountains, and perfectly arid. Massowah is the seat of the Italian authority in Africa, but it has very little trade as yet, and the Italians seem to go the wrong way to make commerce successful. They look upon all foreigners as spies. I have no doubt they took me for one. There is not a single French or German merchant in the place. I was, however, glad to observe that they treat the natives better than the Germans do in their territory in East Africa. There is still some of the old Roman justice left in them. The natives nearly all speak Italian. Their system of taxation is curious. An import duty of 20 per cent. is charged on sugar to protect an industry which does not exist; 15 per cent. is charged on cotton for the same purpose. They have constructed a little railway of about 20 miles long. I made a journey on it, and was particularly struck with the barrenness of the country. It is all volcanic hills and mountains. The Italians spoke hopefully of a district called Esmara, situated some 60 miles from Massowah. It is fertile and cool. The colony at present is very expensive. They have 2,500 Italian troops and 10,000 native. The revenue is £20,000 and expenses £520,000. Thus the yearly loss is enormous, and I fear they may have to wait for some time for improvement. The Italians claim much credit for having occupied the place, and for making their authority felt, as far as Kasala. They are expecting trouble from Abyssinia and the Mahdi, who are said to be joining their forces to drive out the Italians. And therefore they are receiving arms and ammunition through Jetuti, the French settlement on the Somali and Dunkali coast. I hope, however, that good fortune will attend the Italian arms, and that they may become as of old a civilising power in Africa."

## A GLIMPSE AT EARLY BRITAIN.

By E. Reep.

PART I.

In Miller's History of England the reader is told to put away his regret that so little is known of the early inhabitants of Britain, since we should find, had they preserved their history, little more to interest us than if we possessed written records of the remotest origin of the Red Indians; for both would alike but be the history of an unlettered and uncivilised race. As a set off against this crushing judgment of the historian, we have the more critical discrimination of the archæologist. The ancient Britons may have been an untamed and somewhat unpolished people, but, according to the archæologist, they were far from being ignorant barbarians at the coming of Julius Cæsar. Archæology, it is said, tells us in unerring language, that the whole of Great Britain was well, if not thickly populated, long before the Romans approached its shores. Cæsar describes the number of the people as countless, and their buildings as being exceedingly numerous. Kent as a maritime district was exceptionally prosperous, exhibiting, no doubt, plenty of evidence of a flourishing commerce with Gaul, which carried on with such wealthy and powerful peoples as the Veneti, thought by Strabo to have been the founders of Venice, must have introduced many foreign luxuries, hence Cæsar regarding the inhabitants of Kent as the most civilised in the island.

One reason for inferring that the early Britons were no better than savages is derived from the custom they had of erecting upright stones either as a memorial of some special event or as boundary landmarks. Some historians have been reminded by this particular custom of the patriarchal age, but have failed to see in it an indication of the possible Hebrew origin of the Celtic Tribes.* We have, however, in a volume of the journal of the Archæological Association (1892, vol. xlviii.) an interesting paper, setting forth the early social condition of the Britons, from which it is easy to form some idea of their intellectual status. The writer says: "British skill in agricultural art was considerable. It is known that they were accustomed to the use of primitive machinery and the apparatus of the farm, carriages and waggons, the watermill, possibly the windmill, and a variety of tools and utensils adapted to the simplification and reduction of hard manual labour were certainly not unknown; and the fact that they built cities and populous towns, bringing many of

* It was a Mosaic obligation to set up large stones or pillars, and to plaister them with plaister, and to write upon them all the words of the law (Deut. xxvii). Many of the so-called Druid pillars may have been erected for this purpose.

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the arts necessary to this end to a tolerably high pitch of perfection, sufficiently indicates that there was an advanced and still advancing progress of human emollition among them. Roads, streets, public edifices, a monetary system, a code of laws, a definite religion, etc., etc., show that the Celtic inhabitants of Britain were well advanced in the practice of a system which was not the creation of a day, but had been long gathering up its details."

On the question of marriage in Celtic Britain a further article, in the same volume, tells us that the social position of Celtic women was a relatively high one. Cæsar's charge against the laxity of the Britons, it is thought, ought to be vindicated.* "The house of the Briton," it is asserted, "was his church, its members were priests and priestesses of the Hearth. Among the Spartans a husband, in default of sons, called in his brother or other near kinsmen to raise up seed unto him. This is what Cæsar had in his mind. The wives were not in common during the lives of the husbands, but a woman was given, on the death of her husband, to his brother; for the children were, says Cæsar, counted his to whom the mother was first given in marriage." Had Cæsar suspected the Hebrew origin of the British Celt, or some of our historians, the supposed immorality of the ancient Britons would have been but one of the many proofs of their Israelite identity.

Tacitus, in writing of Britain, professes to adhere to known facts. Many writers had endeavoured to describe the island and its people, but, carried away by a fertile imagination, had embellished their history with myth. Who were the first inhabitants of Britain, Tacitus is quite unable to say. All he can affirm is that the Britons of his own day were exceedingly powerful, that their language did not differ materially from that of the Gauls, that they cheerfully submitted to levies and tributes so long as they were not subjected to servitude, and that London was remarkable for the number of its merchants and the ships that entered its port. He has nothing whatever to tell us that would imply a savage state of barbarism. He does, however, hint that had the Britons properly computed their own forces they might have escaped the Roman yoke, even as the German tribes had done. The welfare of country and their families had called the tribes of the Rhine, and Danube to arms, but avarice and luxury alone had incited the Romans to become their enemies. This disposition for peace on the part of the German tribes is corroborated by Cæsar, who had been assured that the Germans were never guilty of making war upon the Roman people *first*.† Nevertheless, it was against their custom, a custom handed down to them by their forefathers, to refuse, if provoked, to engage in arms. The Germans, it would seem, felt, as did the Psalmist, that there was nothing ignominious in a love of peace, or in praying for the defeat and dispersion of those who delight in war.

It is, of course, nothing remarkable to be told that the Britons were singular in their religious fanaticism, which, as now, could sometimes be obtuse and superstitious. Individuality and doggedness are acknowledged to be still the peculiar characteristics of the British race. In one particular the British Celts were thoroughly Oriental. Though common among the ancient nations of the East and in the wars of the Hebrews, the custom of fighting with chariots is said to have been confined to the Britons in Europe. It was this mode of fighting that supplied Geoffrey of Monmouth with an argument in favour of their Trojan origin. The modern historian has also noticed the resemblance between the British mode of fighting in chariots and that of the Greeks and Trojans, as described by Homer. The Britons, however, are said to have improved upon the Greek chariot by arming it with a scythe. But it is conceivable, in the light of the Identity of the British with the Ten-tribed House of Israel, that the chariots of the Britons resembled in some respects the iron chariots of the Canaanites, which in the time of Joshua excited in the Israelites fear as well as admiration, for they were the strength of the Canaanite army. Be this as it may, the fact that chariots formed a conspicuous feature in the warfare of the Britons is a satisfactory proof of their Eastern if not of their Hebrew origin, and of the early colonisation of the British Isles. Taken in conjunction with their peculiar form of government it appears an incontestable sign of their Israelite nationality.

The practice of tattooing among the early Britons has had a most misleading effect upon the minds of their posterity. Only a people in the brutish stage, it is supposed, would stain themselves blue and fancy they were adding to their comeliness by printing their bodies with hideous devices. If, however, tattooing was the prevailing taste in early Britain, it was a fashion equally in vogue among the early Israelites and Canaanites. According to the author of "The Land and the Book" all Orientals have a passion for it. He thinks that even Moses himself instituted some such custom or appropriated one already existing to a religious purpose. The reason for such an inference he finds in the lawgiver's command to the Hebrews in Exod. xiii. "And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt; and it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes; for a token upon thy hand, and for frontlets between thine eyes." In Lev. xix. 28, the Israelites are forbidden to print any marks upon themselves. But Dr. Thompson looks upon this prohibition as directed against superstitious and idolatrous tattoo marks and painful cuttings of the flesh. It is possible, he says, that the worshippers of the true God had peculiar marks to distinguish them from idolators, which certain "corrupters" refused to wear, imprinting others used by the heathen. Among the Egyptians tattooing was also a custom; it would therefore be a matter for wonder if the ancient Britons, with their other Oriental peculiarities, had not, like the Israelites of old, tattooed their bodies, and applied a paint or paste to impart the customary bluish tinge to their marks and symbols. Instead, then, of regarding the practice of tattooing as evidence of a savage condition of society, we should rather see in it a religious significance. For, as observed by Robertson Smith (see "Religion of the Semites"), tattoo marks were originally sacred stigmata and were believed to possess the virtues of a charm. To class the ancient Britons with the Red Indians because they wore skins and printed and dyed their flesh, is to know nothing of the customs of the Egyptians, the Syrians, the Arabs, and the Israelites. That the ancient Britons could not have been early colonists from Palestine because they practised these Oriental customs is a presumption that may be relegated to Stygian obscurity.

*(To be continued.)*

* Cæsar's charge was that the Britons had wives in common. Strabo makes similar charges against the inhabitants of Ireland, but, as he admits, on very doubtful authority.

† The identity of these German tribes with wandering Israel supplies a key to this reluctance on their part to be the first to assume the offensive. Hebrews, before attacking a city, first proclaimed peace unto it (Deut. xx. 10).

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## THE CUMULATIVE EVIDENCE TO THE LORD JESUS CHRIST.

By the Rev. Denis Hanan, D.D.

The Lord Jesus appealed to five witnesses: John the Baptist, His own works, the Father, the Scriptures, and Moses (John v. 36, &c.). His early disciples could not at first have known the full power of the testimony of any one of these. As the Lord's mission developed the evidence became cumulative. The aim of this article is to show that the evidence is cumulative even now.

The personal witness of the Baptist became more powerful as it was corroborated by other men, and by after events. The words, "Behold the Lamb of God, which taketh away the sin of the world!" had a deeper meaning after the death and resurrection of Jesus. When the apostle Saint Peter wrote the words, "as of a lamb without blemish and without spot," he had knowledge which he had not when he heard of the declaration of the forerunner. As the races of men throughout the world have heard the tidings of pardon, and as its fitness for the deliverance of all is shown in its effects upon them, fresh evidence has ever been borne, and is yet borne, to the truth of the Baptist's testimony. When Judah is brought nigh by the blood of Christ a further evidence will be manifest; and when Israel is known to be re-covenanted, the testimony to Him who came to redeem His people and to be their glory, will obtain a power which is unappreciated by those who deem her to be yet afar off.

The works of the Lord Jesus, at first few, became more numerous, and wonderful, and instructive, as His ministry ran its course. After His ascension His power was seen to be with His disciples; and the higher miracle of the healing of the sin-sick, and the sustaining of the souls of men, as it was wrought in the Church, and as it continues to be manifested to-day in ever-increasing multitudes, is a constant and cumulative evidence of the truth. The works which we speak of as miracles were but foretastes of the more wonderful works which the Lord has been doing, and will yet do, upon the earth.

God the Father bore testimony by a voice which was heard by a few, but ever-increasing numbers witnessed His continuous acknowledgment of the work of the Son, by the gift of the Holy Spirit; and wherever the resurrection is proclaimed, and the gifts bestowed after the ascension bear fruit, there the Father continues to witness, for otherwise they would necessarily have been withdrawn.

The witness of the Scriptures continued to expand. It was after the resurrection that the true meaning of what they had but imperfectly understood before dawned upon the apostles' minds. It was when their understandings were opened that the two disciples perceived the meaning of what was written. It is in its fulfilment that prophecy explains itself, and all prophecy of events yet future tends to manifest a cumulative witness to Him of whom it speaks. The witness of Moses to the Messiah and His work was vindicated in its inchoate fulfilment, when the true Paschal lamb was provided, and when the greater Prophet appeared. And as the words of promise recorded by Moses concerning Abraham's seed, concerning Jacob's birthright and blessing, concerning Ephraim's fulness and Judah's sceptre, are known to be fulfilled in Christ, then the testimony of Moses also becomes cumulative, and his witness to Christ, the King and Redeemer of Israel, is read in a light which is hidden from those who say that an alien people have been permitted to take Israel's place.

Thus, the proclaiming of the Identity of the people who are in present possession of Israel's birthright with Israel, is the manifestation of the witness to the Lord Jesus, and in this sense a preaching of the Gospel. For the knowledge of God's faithfulness to Israel, and of the result following upon her having been recovenanted in Christ, is a powerful testimony to the work and mission of Him of whom Moses in the law and the prophets did write. The witness of saints and martyrs is at best defective. The works of restoration and sustaining of spiritual strength are made dim by man's unbelief. The witness borne by God in and through the Church is marred by ambition and want of unity. But the witness of Israel's development, as foretold in the Scriptures, has been kept in the Lord's own hand; has been wrought out unknown to man; has not been marred by human ambition, or thwarted by philosophy.

Slowly, as we reckon time, but surely, the foretold purpose has been developed. And Israel, reconciled nationally to God, and re-covenanted in Christ, is now the cumulative witness to the Lamb of God, through whose sin-bearing she has been pardoned; to the God of Abraham, Isaac, and Jacob, whose faithfulness has kept her; to the blessed Spirit who inspired Moses and the prophets to write of these great promises, which have been confirmed in Christ, and of that great purpose which was hid in Christ, but which is now seen to be fulfilled in and to Israel. Thus, for those who know of the historical fact of the Identity, and for the whole world, when in God's own time the knowledge will be universal, there exists a cumulative evidence which is open to all who have eyes to see and ears to hear.

## "DWELLING ALONE."

One of the standing objections against our views respecting our Israelitish origin used to be, if it is not still, with some of our opponents, that Israel was to "dwell alone" according to Balaam's prophecy in Numb. xxiii. 9, R.V., and as the British do not "dwell alone," but are "counted among the nations of Europe, and are of them, they cannot be Israel." The Rev. J. Wilkinson was especially strong on this point. He wrote thus in his "Ten Tribes, Where are they *not*, and Where *are* they?" "Lo, the people alone shall dwell, and among the nations shall not reckon itself," being the literal translation of the passage, he argued that "the words were spoken of the whole Twelve Tribes in the wilderness, and are true to-day of the Jewish people. But are they true of the Anglo-Saxons? Do the Anglo-Saxons 'dwell alone.' Some say, 'Yes,' and refer to our 'insular position." But in this sense, the mark would not be distinctive, for the Irish, or the Maltese, or any other Islanders, might be meant. What about the second clause of the passage? "Among the nations shall not reckon itself." Does the English nation not reckon herself among the nations? Witness the various treaties—commercial and political—made and signed by the Powers of Europe. This passage as closely fits the Jew as it misfits the Anglo-Saxon, and we may as well attempt to fit an ordinary dress coat to the back of an elephant, as try to cover the Anglo-Saxons with this passage." This is, of course, strong; but the objector has been answered often, and with success. He forgets that Balaam's prophecy speaks of "the dwelling alone" of Israel as a blessing; whereas he would apply it to the case of the Jews for fulfilment, whose curse is their isolated forlorn condition among, but not of, the nations.

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We have to find a nation (which the Jews are not) "dwelling alone," among other nations, in prosperity, in greatness, in power, in blessing; and so conspicuously so, that it would "not reckon itself" as on their level, but far above them. While, however, it is certain that in a sense the blessing of Balaam promised by the Lord to Israel His people, in respect to their "dwelling alone," cannot have its fulfilment now in the curse which follows the Jew to-day, it is certain that the House of Israel, the British people, must experience the blessing intended now, by "dwelling alone," in separation from the rest of the world, by reason of God's presence with us following and benefiting us. Thus, in Moses' days he said to the Lord, "If Thy presence go not with me, carry us not up hence; for wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth" (Exod. xxxiii. 16, R.V.). God's presence and blessing, it appears, then, from the Scriptures, are what distinguish, separate, and cause His people to "dwell alone" among the nations. "Israel, thou shall dwell in safety alone," expresses the idea exactly, as Moses in his last address to the people, recorded in Deut. xxxiii. 28, described the blessing.

It is true, no doubt, that the promise was to the Twelve Tribes. But two of them have placed themselves outside the limits of God's purposes of love by their heinous iniquity in killing the Lord of glory. But even for this sin they shall be forgiven, and will, at last, be included in the blessed scope of God's mercy, because of His faithfulness and truth, and because of the Anointing.

There is testimony from many quarters that Israel "dwells alone" in blessing, and that the British are they. The last example we have of this is from an American source, not highly complimentary perhaps, but remarkable as showing that even to American eyes, British-Israel, viewed as the Rev. John Wilkinson wishes to view the matter, "Israel dwelleth alone"—a mystery to Continentals—and separated from them all. The "cutting" is remarkable in its way, and worth studying. It is testimony from our American cousins, who are also constrained to say of Ephraim, that he is a creature separated from all others (even from himself) and "dwelling" strictly "alone," not reckoning himself in his stubborn self-esteem as on a level with, but far above all the nations. What we allude to is this:—

"'An American' writes as follows to the *Sun*:—For an American who has lived years in France, and yet is on his first real trip to England, the shock of the Channel boat is strong. The English are as strange to me as they are to any Frenchman, yet I understand their language. In the American colony at Paris it is a standing joke that 'you must not forget the English language until you have learned French'; but it is a much more genuine and unaffected mistake to lose American habits of thought as one unconsciously absorbs the French. Such a man will view the English with French eyes, and have an added thrill in knowing what the people say. At the same time his English reading and his memories of home will put him on his guard against the more stupendous of French errors. With all this, the first impressions are most complicated. Was there ever such another race of people? The English stand apart from all the nations. They are white, they are Christians, they are strong and handsome, they read languages and speak them, they travel always, everywhere, and yet they never yield an inch. They dress like no one else, they walk like no one else, their food is different from every other, their rules of life are mysteries to their Continental neighbours; while they play, drink, rest, take exercise, work, court, and marry in a manner all their own. There are no essential differences between the ways of Paris, Berlin, Rome, or Vienna. The traveller glides comfortably enough from one capital to the other, finds the changing local colour pleasing, stumbles through the languages, which he can always eke out with his French and English, but he does not change his ways, his habits, or his views of life. Yet here on this small Channel boat, which ploughs its way to a small island on the coast of France, you might as well be on the planet of Mars. The dressing is the strangest. It was noticeable on the train, but now when all are Englishmen together on the boat it strikes with a new force. The strong and careless hefty men look like the creatures of another world in their loose tweeds, rich, yet so rough; in heavy tan shoes, so well made, and yet so clumsy. They have the healthiest faces in the world, strong, clear cut, fresh, and unspoiled; and yet because they all are of exactly the same type, the same Greek profile, with the same smooth chins and drooping brown moustaches, rather stumpy, with the same powerful lazy negligence, silent, contemplative, pulling at their pipes, their hulking shoulders rather bent, with no flirtation in their eyes, they cannot but cause laughter in a European. No woman can look on these men with indifference: yet no Frenchwoman can look at them without smiling. As for the Frenchman; he rages inwardly with envy; with such a physique, what might he not do? Yet there they sit, these Englishmen, not knowing how to talk, unanimated, unimaginative, unambitious, like so many ruminating buffaloes, a-sucking on their pipes, while their fair sisters sit around them, trained to the same self-repression, contented, patient, waiting."

This extraordinary people whom the French cannot understand know a secret which the latter cannot comprehend. They can subdue the cheaper races of the earth, and while firmly-governing them, they cause them to submit with gladness to their rule, and wish that it may be extended and continued. A remarkable instance of this occurred lately in reference to the Chitral expedition. The farewell order of Sir Robert Low to the troops, published on Sept. 28th, in London, very happily notices the petition of the inhabitants of the conquered regions that the troops might not depart, but remain among them! The order runs thus:—

[REUTER'S TELEGRAM.]

"Dargai, Sept. 27.

"Sir Robert Low's farewell order to the troops forming the Chitral expedition is as follows:—'In taking leave of the Chitral relief force on its demobilisation the lieutenant-general commanding avails himself of the occasion to place on record his high appreciation of the fine services of the troops whom it has been his privilege to command in the field for the past six months. The storming of the difficult and obstinately held Malakand Pass, the victorious engagement at the Amandara Defile, the brilliant passage of the Swat River, the gallant fights on the Panjkora, the final overthrow of Umra Khan, and the relief of the beleaguered garrison of Chitral, which these operations made possible, are achievements which have added to the reputation of the British army, and of which every man who took part in them may well be proud. And the admirable spirit of this force has been not less clearly shown in other ways throughout the six months over which its operations have extended. An unexampled amount of manual labour has fallen upon the

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troops. They have been exposed with little shelter to cold and wet, and to long-continued and excessive heat, while they have had constant and heavy duties by day and night, and it gives Sir Robert Low the greatest pleasure to put on record that they have uniformly evinced discipline and devotion to duty, and a martial spirit which can hardly be too highly commended. Their good behaviour, and especially their good conduct towards the people of the country which they have overrun, are illustrated by the fact that the people in question are now earnestly petitioning the Government for their retention among them. In short, all ranks in this force may feel assured that they are worthy to stand in the places of those who have gone before them in the British army, and no greater praise than this could be given them. These remarks would be incomplete if a word were not said about that useful and much-enduring class, the followers, to whom the fighting men of the army of India owe so much. These men have worked and conducted themselves in the most admirable manner throughout the campaign, and it is most satisfactory to know that they have been well cared for, and that there have been relatively few casualties among them.' In conclusion, Sir Robert Low bids farewell, with all good wishes, to all ranks of the Chitral relief force, to have commanded which will ever be a source of pride to him."

The British nation, being Israel, dwells, in fact, alone, because God is with them and helps them. Their seed is "known among the nations, and their offspring among the peoples; all that see them acknowledge them that they are the seed which the Lord hath blessed," and to Him be all the praise!

## THE TRANSVAAL AND SWAZILAND.

We publish elsewhere some important extracts from the official correspondence which has passed between the English colonial authorities and the Government of the South African Republic, in regard to a strip of territory lying between the Pongolo river and Swaziland. This region occupies a comparatively small space on the map, but the political issues connected with it are of considerable importance. Its acquisition by the South African Republic would not only give the Boers possession of a rich and fertile country, but would afford them an easy means of access by the Pongolo river to the sea coast. Not unnaturally, our neighbours in the Transvaal have long looked with covetous eyes on this country, and they learnt that it is in future to be annexed to Zululand with mingled feelings of regret and indignation. The annexation was decided upon by, and proclaimed by order of, the late Government; and in the dispatch which concludes the correspondence it is intimated that Mr. Chamberlain sees no reason for departing from the policy adopted by his predecessor, Lord Ripon. The territory for the most part is the hereditary domain of the chiefs Sambana or Zambaan, and Umbegesa. Before the Zulu War these potentates paid tribute to the Zulus; but more recently, following the example of a good many chiefs in South Africa, they have declared themselves the subjects at one time of the English, at another of the South African Republic. By the London Convention of 1884, however, it was clearly laid down that they came within the British sphere of influence; and this arrangement was recognised by Germany in the following year, and by Portugal in 1891. The Boers, on the other hand, though they were pledged to observe the terms of the London Convention, have made various attempts to go behind it. In 1887, the Commissioner of Wakkerstrom, Mr. Joachim Johannes Ferreira, obtained a concession from Sambana and Umbegesa, and he and his agents proceeded to levy taxes, and practically assumed the government of the country. He and a Mr. Van Oordt are also accused, on evidence which seems unquestionable, of other illegal acts, including the flogging of natives, men and women, and the confiscation of their lands. Their proceedings led to an energetic protest from Sir Hercules Robinson, and possibly, if the Colonial Office had been prepared all along to back him up, the question would have been settled without further delay. At one time, however, there was some idea of yielding to the importunities of the South African Republic. When the Swaziland Convention was being negotiated, President Krüger was informed that possibly the British Government might be inclined to assent to the annexation of these territories by the Boers, under certain conditions. But the South African Government was unwilling to come to terms, the result being that in May last the British flag was hoisted in Sambana's country, and it was proclaimed that in future both he and Umbegesa, and the people under them, would be the subjects of Her Majesty Queen Victoria. The reasons for this measure were ample. It was necessary, not only to prevent an extension of Transvaal territory, which might be used for purposes prejudicial to British interests, commercial and political, but also to enable us, if need be, to retain the power of interfering in Swaziland, which would otherwise be almost entirely surrounded by territory directly under the administration of the Republic. The dispatch conveying the news of Lord Ripon's decision was received at Pretoria with the greatest astonishment and regret. The annexation was regarded there as an 'unfriendly and uncandid act;' and a strongly-worded remonstrance was at once addressed to Sir Hercules Robinson. Whether it would have prove effectual had the Liberal Government remained in power we cannot say; but there is no hesitation in Mr. Chamberlain's answer to it. He feels it his duty to uphold the decision arrived at by his predecessor; and he points out that the necessity of taking action was forced on the Government by intrigues and 'irregularities' of the Boers themselves."—From the London *Standard*, Sept. 23, 1895.

The above shows plainly how the British Empire constantly advances, and that important and strategical points are always noticed and seized, in order to advance the interests of the Empire, and to weaken the power of the aliens. The territory in question would have helped the Boers immensely in their desired road of access to the sea, and it would have enabled them to exercise a power over Swaziland to the detriment of the British influence which would have been dangerous. The late Government decided to annex these territories with the consent of the native chiefs, and the present Government refuses to disturb their decision. Mr. Chamberlain has decided the matter with no hesitation, and there is thus accomplished an annexation which has an important bearing upon the future of the British Empire in South Africa and advances its power.

The "Anglo-Israel Almanack and Diary, and British-Israel Companion," for 1896, will be published December 1st, at the usual prices: 3d.; stiff paper cover, interleaved with ruled paper, 5d.; cloth boards, marbled edges, 1s.; postage 1d. extra. May be had direct from the Publishers, or, by order, of any Bookseller.

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## THE UNITED STATES CONSUL AT SYDNEY, COL. BELL, LECTURES AT MELBOURNE ON "THE ANGLO-SAXON RACE."

THE exact title of Col. Bell's lecture at Melbourne, on March 11th last, was "The World To-morrow, or Great Federal Ideas." The salient point of his lecture, delivered in an Australian city, was a panegyric of the Anglo-Saxon race, and an effort to show that if the British and American races were united they would, and must, rule the world. He does not approve of Andrew Carnegie's wildly impossible proposals that Great Britain should put herself under the protection of the United States, and be governed from Washington, after abolishing our glorious throne! He looks to a commercial union of the two now separate portions of the race, and believes that will give us all the benefits that we or the world requires. In regard to the advantages of commerce between the United States and Australia, he said, among other things :—

"There was no spot on the whole wide world that would not produce one thing better than any other one thing. God made the world on that plan. (Applause.) Australia produced the best wool in the world, and America needed half of it. Australia produced hardwood, and to pave the thousand cities of America would require the entire supply for 50 years. There was not an over production, but an under consumption. (Hear, hear.) The great cause of poverty had been the prevention of exchange. No man under God could shape plans of trade as wisely as they shaped themselves under the natural impulse of every person to follow out a special path to self-improvement. All that the wisest statesman could do was to keep the snags out of the channel. (Applause.) Australia was nearer America than any other of the great countries. If the people in each of these countries understood or realised the wealth, the power, and the resources of the other, and if they had more acquaintanceship and a closer relationship, there would be a 10,000-ton steamer start from Australia and San Francisco every Monday morning with a full cargo, and 500 passengers each way. But millions were idle and in want. Civilisation stood hat in hand apologising to anarchy and ruin for existing. The workers were themselves in want, while the most stupendous fortunes ever known still grew, and grasped the products of toil. The poor blamed the rich, and threatened vengeance. The rich looked with amazement on the rapidly approaching crisis, but they were as helpless and, as a rule, as guiltless as the tramp who begged a crust. To provide for these dangers five million men were taken by Europe from the ranks of production and enlisted in those of destruction, and the entire earnings of seven millions of wage-earners were required to support them—or, with dependents, a grand total of thirty-six million persons to be supported by others' industry. The world could not pay this terrible taxation much longer. The only power under God which could save civilisation from ruin was the Anglo-Saxon. It was a power, supreme if organised, but frittering away its power in useless competition. It was the only race that had ever developed an ability to govern or to be governed. For a thousand years the race had never taken one backward step. (Applause.) England had done more for humanity than any nation that ever inhabited God's footstool. (Cheers.) Combine with England the moral, financial, intellectual, and physical force of the United States, and imagination halted short of the easy possibilities. Closer commercial relations between England's Empire and the United States were absolutely necessary to the prosperities of these countries, if not to their existence. He would form this commercial union, and proclaim to the world a purpose of universal peace. Australia should take a position among the nations. (Cheers.) Before the act could be ratified by the Imperial Parliament the importance of Australia would be raised ten times over. It had a third more population than America when it won its independence. Since his stay in this country he had written home to the Press, and now he was getting hundreds of letters from people who were perfectly amazed at hearing of the size of Australian cities, and were anxious to inquire about the possibilities of trade. (Applause.) He did not believe in Andrew Carnegie's idea of a great republic with a capital at Washington. He would strengthen the political lines of demarcation rather than weaken them. (Applause.) He would form a commercial union, and proclaim to the world a proposal of universal peace, that industry might thrive, and be no longer terrified by the fear of conflict. This would lead to a higher liberty, a broader intellectuality, and eventuate in the correction of our faulty land laws, and our faulty money system, and inaugurate a new era for the peaceful progress of humanity. It would lead to a fairer distribution of the profits of toil, to the abolition of strikes and socialism, of anarchy, of poverty, of sedition, and of the savagery of war.

"In conclusion, Colonel Bell said: 'Let us have peace, that the home may be a place of security, love, and plenty; and a commercial federation of our race would do more to secure this consummation devoutly to be wished than 500 years of the orderly march of events. A wise plan for the commercial union of the Anglo-Saxon race would be the noblest triumph of genius, its formulation into law would be the grandest achievement of statecraft, and its deliberate execution would be the crowning glory of all the ages.' (Cheers.)"

We hear much of the federation of the Empire of Britain. But here is one of our American cousins, who lectures eloquently about the federation of the two branches of the Anglo-Saxon race, whom he would unite, and so control the world, by making war and open resistance impossible! Something of this sort, of course, must take place, in order to cause "the kingdom of the world to become at last one kingdom," and that "of our Lord and of His Christ" (Rev. xi. 15, R.V.). He ever works by instruments, and His servants to carry out His will and fulfil His designs, He tells us, are His people Israel. That they are His servants appears from Lev. xxv. 55, R.V.: "For unto Me," He said, "the children of Israel are servants. They are My servants, whom I brought forth out of the land of Egypt. I am the Lord your God." The Church of Christ, and believers in His name, are not the distinguished ones here. The servants of His selection are those He brought forth out of the land of Egypt, and those were, beyond dispute, the Twelve-tribed sons of Jacob, being the "afterseed of Abraham," His friend!

The very same distinction is maintained, when the Lord tells us, in Jer. xxxi. 31, &c., and Heb. viii. 10, &c., whom He purposes to bless, by making with them a new covenant, one for the due performance of the clauses of which He becomes Himself responsible for both the contracting parties. Lest there should be any doubt whom He means by the House of Israel and the House of Judah, He particularly explains that these are they whom He brought out of the land of Egypt, taking them by the hand to lead them out. That covenant having stipulations which Israel and Judah

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had to keep, they, of course, made default, being but fallen creatures. But the new covenant which He promised to make with those same two Houses, but with Israel first, differs from the first covenant of Sinai in that it leaves nothing for the human agent to do. The Lord Jesus provides all, and gives Israel the worthiness and merits (blood-bought), and all the benefits of the passion, death, burial, and glorious Resurrection and Ascension of their great Redeemer and High Priest. Theirs it is to accept, and be saved; to receive the empire of the world, and to govern it for Christ, its King, in His name, and by His power.

Few reflect how great is the blessing which the Lord has reserved for His people Israel. The Bible actually teems with it; and it is only because the Ten Tribes have been apparently "lost for ever," that men have come to the conclusion that it is vain to interpret the Bible literally, since the chief recipient of the promises of God, as named in the Book, no longer exists to enjoy them. Hence, the figment of the heirship of the believing Church, in substitution for that of the true heirs, according to the Word of God, even of Israel. They are, by appointment of God, the chief of the nations, set high above them all (Deut. xxviii. 1, 13); the heir of the world (Rom. iv. 13); the blessed of God (Isa. lxi. 9); those who are to fill the face of the world with fruit (Isa. xxvii. 6); the evangelist, and blessing to "all nations," "families," "and kindreds of the earth" (Gen. xxii. 18, xxviii. 14; Acts iii. 25). To the Lord let Israel give all the praise!

## "THE ISOLATION OF ENGLAND."

"The wind is hushed;—the darkness grows;—
The fainting moon is lost in flight;—
Death lifts a sombre hand, and throws
His clouds across the face of night.
With parted lips and haggard stare,
That strives and strains to pierce the gloom,
Each nation crouches in its lair,
And, breathless, waits the coming doom.

Dim shapeless shadows pass like ghosts;
Along the trembling earth they feel
The distant tramp of marching hosts,
And hear the smothered clash of steel;
Till, reaching out for friendly hands
To guide them through the gloom, they press
To where one silent figure stands
Serene in lofty loneliness.

They hurl their taunts, their oaths, their prayers,—
The snarl of greed,—the growl of hate;—
They spit upon the cloak she wears,
Or grasp its hem to supplicate.
But still, as though she heard them not,
Her anxious eyes are fixed afar
Amongst the clouds, on one pale spot,
Where faintly gleams a single star.

By that same star she chose her path
For every night in vanished years;
Though screened by mists of doubt and wrath,
She sees it still, as if through tears.
Then, glancing at the fretful horde
Who call her now to bend the knee,
She lays her hand upon her sword,
And turns her eyes towards the sea."

The above wonderful lines appeared in *St. James's Gazette* on November 7th, 1895, and tell of "The Isolation of England"! Reading them, one marvels whether the writer was not some gifted British-Israelite, so closely does the picture follow the prophetic story of Israel isolated, just before "the indignation" of the Lord falls upon the nations, while He hides His chosen Israel, the great sea power, who, in the midst of the turmoil of the terror-stricken, blaspheming nations, has her eyes calmly fixed upon "the star to arise out of Jacob" (Num. xxiv. 17), her hand upon her sword, and her eyes turned for a moment to the sources of her earthly strength—the sea! It is an awful picture, having its origin in the Scriptures, but its antitype in the current history of the British people, who are already isolated in the earth, and will, ere long, be hidden by their Maker, as Noah was once hidden in the ark, Lot in his cave, and the believer in the bosom of the Lord, His Redeemer, what time the fiery anger, and indignation of Jehovah the King, is being poured out upon the nations, prior to His devouring them with the fire of His jealousy (Zeph. iii. 8; Isa. xxvi. 20, 21).

# Correspondence.

## THE SEVENTY WEEKS.

*To the Editor of the "Banner of Israel."*

Dear Philo-Israel,—I have not the time to fully answer Mr. H. de St. Dalmas' criticism in this week's Banner on my paper you re-printed some weeks ago on "The Seventy Weeks," as I should, practically, have to re-write it; but I must enter my protest against a view which says the usually accepted rendering of the Hebrew text is all wrong, and that Galloway is right. I have been associated with most of the well-known students of prophecy for many years, and am not aware of one who accepts Galloway's theory. It is against the whole scholarship of the past and the present; and I have just consulted a Hebrew scholar—also a Jew—and he says there are evidently three periods mentioned, seven weeks, *i.e.*, 49 years; 62 weeks, *i.e.*, 434 years; and one week, *i.e.*, seven years, making in all 70 weeks, or 490 years.

I studied Galloway's book long before I wrote my paper on the above subject, and cannot agree that our Lord was crucified so late; for His birth, as is well known, must have been before the spring of B.C. 4, for that was the date of the death of Herod, who "sought the young child's life." The proof of this will be found in Grattan Guinness' "Approaching End of the Age," and also in "Smith's Dictionary of the Bible."

The date of Christ's death, of course, is a matter of dispute; but, when I am said in the Banner to have written absolutely the very reverse to what I actually did write, then I am justified in saying that my critic could not have even read my paper, much less have studied its chief arguments.

Mr. H. de St. Dalmas, in this week's Banner, says, concerning my paper:—"The covenant also is made to begin 3½ years before Christ's death, whereas if the covenant of ver. 27 refers to the new covenant in Christ's blood, that clearly could only point to the time of His death, and Dr. Aldersmith's quotation from Dr. Pusey will fail to convince anyone to the contrary."

If that quotation of mine be read, with the context in my paper, it will be clearly seen that I was then writing about "the sacrifice," which was to cease on the death of our Lord in the very centre of the 70th week, and that Pusey was also of that opinion. I was not then, in any way, referring to the confirmation of the Abrahamic covenant. Later on in my paper I did refer to the covenant, and the confirmation of it by the atoning death of Christ, in the middle of the last week, and certainly not 3½ years before His death, as stated by Mr. H. de St. Dalmas. My words were:—

"Now, this covenant with the House of Israel came into operation directly Christ cried, 'It is finished'! 'and the veil of the temple was rent in twain, from the top to the bottom. . . . . After the veil of the temple was rent in twain at

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Christ's atoning death, then the new covenant was confirmed, or made more strong, by the death of Christ, the Testator."

If my other statements have met with such treatment as this, I am not surprised they have had but little weight in carrying conviction that I am right about the Hebrew or lunar measurement of the 70 weeks.

With regard to the decree to build the city, *and the wall*, that, as I proved in my paper, could only have been the one given in the 20th of Artaxerxes when Nehemiah was sad in the presence of the king, and lamented that "the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire." From that decree to the crucifixion of our Lord (if the usually accepted date be right) was exactly a period of 69½ weeks in *lunar* years.

I think there can be no doubt that the covenant is God's covenant with Israel; and that Messiah, the Prince who was to cause the sacrifice to cease in the centre of the last week, was also to confirm that covenant. Now, if it be God's covenant, that was originally made with Israelites according to the flesh, and, consequently, this new covenant in Christ's blood (see Gal. iii. 17) must also be made with, or rather confirmed with, Israelites. As we are told in Hebrews, "For this is the covenant that I will make with the House of Israel after those days, saith the Lord." I think this matter so important to those who believe in British-Israel truth, that I will ask you to let me quote the following from my paper:—

"Let us consider how a covenant can be confirmed. Surely, this refers to God's covenant? as Barnes says in his Commentary: 'The Hebrew word here evidently refers to the covenant which God is said to establish with His people, so often referred to in Scripture as expressing the relation between Him and them.'

"'The Speaker's Commentary' remarks: 'The theocratic sense of the word covenant, usual in the book of Daniel, must be preserved here; it is not a mere princely covenant, but the covenant of God with Israel.' This is remarkable blind evidence of what I have been contending for—'the covenant of God with Israel.' Hengstenberg also says: 'This verse refers to the new covenant brought in by Christ.'

"I am sure most will agree that the word 'covenant,' appearing in a prophecy concerning the Messiah and His atoning death, must refer to God's covenant. Now, the Hebrew word translated 'confirm' according to the best authorities, means 'to be or to become strong'—'to make more firm'—or, rather, 'to make strong'; as it is in Romans, 'to confirm the promises made unto the fathers.' This was Christ's great mission. Now, I ask you, does not this word 'confirm,' or 'make more firm,' necessarily imply that the person who does it must have made a previous covenant with the very same people? Antichrist, I own, might make 'a covenant,' but I strongly maintain that Antichrist cannot confirm God's covenant; also, that any covenant made by an Antichrist would be a new one altogether, and could not be a confirming of one already existing.

"'This is My blood of the new covenant which is shed for many for the remission of sins,' said our Lord. He shall confirm the covenant 'with,' or rather 'to the many,' of Daniel's people, said the prophet."

And, notice, it is with "the many" of Daniel's own people—certainly not with pure or heathen Gentiles,—as I fully showed in my paper. This fact has also been recognised by those who hold not our views, and hence the testimony of Tregelles is most important. He says:—"'The covenant is to be made 'with the many, or the multitude, of Daniel's people.'"

If any of your readers wish to go more thoroughly into this matter, I shall be pleased to forward them a reprint of my original paper, if a stamped and directed paper wrapper be sent to me, at 5, Upper Wimpole-street, W.

Very truly yours,

H. ALDERSMITH.

November 2nd, 1895.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—I write to inform you of a great loss that our Anglo-Israel Association has experienced in the death of our venerable president, Rev. Richard Shubrick Trapier. He organized our association in this city, and watched with never-flagging zeal its development, until, from a meeting of a few friends in a parlour some three years ago, he left it in the early summer with about 75 members, and a large and very interested audience attending our monthly meetings, the last of which he attended on crutches, and delivered a very interesting address, and highly instructive to all, but especially so to those who had recently become interested in the question. We were anxiously expecting his early return to the city to begin our autumn and winter meetings, when yesterday our hopes were blighted by the telegraphic announcement of his death at his summer house in the Blue Ridge Mountains. Though in his 85th year, none realised the probability of his early death. He was of so buoyant a temper that, though venerable in appearance, one hardly realised his great age, and his death produced a shock among the good people of our community, as if it had been that of a young and beloved pastor. May he rest in peace, and, with Daniel, stand in his lot, when the Lord comes to gather His saints, is the prayer of all who were brought under his beneficent influence in our community. He died a father in Israel.

I mail with this a newspaper containing notices of his life and services. There is an error in one statement—namely, that his determination to enter the ministry was the result of a narrow escape from drowning. He stated to several of his friends here, at different times, that he had been studying with the intention of joining the ministry for two years before that incident, and was then a passenger and not an officer on the brig, but on his way home to continue his studies to that end.

One of the papers contains the pastoral letter of our house of bishops to the Triennial Convention. You will observe that they have discovered that there has been a growing tendency to Sabbath desecration, and condemn it; but at their last meeting in 1892, the war was raging all around them, and they quite ignored the whole question. But better late than never.

Yours most sincerely,

JOHN S. FAIRLY.

Charleston, S.C., October 24th, 1895.

## Review.

*The Identity Anthem, "The Lord Shall Comfort Zion."* By Jean Charles.

WE are informed that the composer and owner of the above, in order to help the translation work of the Rev. Marcus S. Bergmann, in preparing the Word of God in Yiddish for the Russian and Continental Jews, has given over the above composition absolutely to the rev. gentleman, in the earnest hope that its sale proceeds may benefit his work. Under the circumstances, intending purchasers should apply to the Rev. Marcus S. Bergmann, 222, Burdett-road, Bow, London, E., or to Miss. Hargreaves, 45, Hungerford-road, Camden-road, London, N. Each copy of the Anthem being priced at 2s. nett., or 2s. 1d. post free. We trust the public will support Jean Charles' generous intentions, and contribute thereto, by purchasing one or more copies of a meritorious work, generously made over to the above good object by its gifted author.

COLONEL SENIOR is to lecture at Westgate-on-Sea, on December 5th.

ALL British-Israelites will sympathise with Her Majesty the Queen in the loss she has sustained by the death of her devoted and faithful private secretary, Sir Henry Ponsonby.

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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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## LORD SALISBURY AT THE GUILDHALL BANQUET, ON "THE EASTERN QUESTION."

THE important speech of the Prime Minister at the Guildhall Banquet, on November 9th, related to matters of the first importance to Europe, and touched upon events which have a direct bearing on Our Identity. One of the events to which we are all looking forward is the early break up of the Turkish Empire, as the forerunner of the great catastrophe to happen to the nations (Israel excepted) described in the Scriptures as "the great earthquake, such as there was not since men were put upon the earth, so great an earthquake—so mighty" (Rev. xvi. 18, R.V.). That earthquake appears to be the event which will make the return of the tribes to the land of their inheritance possible, and so usher in the coming of the Lord.

In solemn tones, Lord Salisbury described the condition of the Turkish Empire, and characterising it as exceedingly dangerous to express views that were on his lips lest they should injure the cause of peace, yet openly stated, that if the Sultan of Turkey persists in ruling his subjects with injustice "he is not exempt from the law, that injustice will bring the highest potentate on earth to ruin"! He likened also the ruin that would come upon the Turkish Empire, were it to fall, to the outburst of a "fire," lit there, which "should involve other nations, and all that is most powerful and civilised in Europe, in a dangerous and calamitous contest." Here are nearly the words, and certainly the very idea set out in Rev. xvi. 18, and we must needs view the speech of his lordship as a startling comment on a text of the most tremendous import at the present time to all Christendom and the world at large. The Prime Minister takes a sanguine view of the political outlook, and believes that the Powers are of one mind in regard to the misgovernment of the Sultan and its consequences, being firmly united in their action without a thought of disunion among themselves. He hinted that this state of co-operation among the Powers "might last for years to come, and even put a stop to the condition of armed peace which presses on the industries of the world"! His lordship's optimism is not shared by the current press, and, we fear, is not supported by the prophecies of the Word, in reference to the coming war-woe and its terrible results. Lord Salisbury spoke on some of these points to the following effect:—

It is not a question of expediency or of opinion, it is a matter of bare fact, that, so long as the Ottoman Empire stands upright, it is only through the Sultan that any of the blessings which you seek to confer on any portion of his subjects can be made real and permanent. That, of course, will suggest to your minds—Supposing the Sultan is not persuaded? I am bound to say that the news which reaches us from Constantinople does not give to us much cheerfulness in that respect. You will readily understand that I can only speak briefly of such a matter, and that it is dangerous I should express views which are on my lips lest they should injure that cause of peace and good order which, above all things, I have at heart. (Cheers.) But, supposing the Sultan will not give these reforms, what is to follow? The first answer I should give is that, above all treaties and above all combinations of external powers, "the nature of things," if you please, or "the providence of God," if you please to put it so, has determined that persistent and constant misgovernment must lead the government which follows it to its doom; and while I readily admit that it is quite possible for the Sultan of Turkey, if he will, to govern all his subjects in justice and in peace, he is not exempt more than any other potentate from the law that injustice will bring the highest on earth to ruin. (Cheers.) Well, it is not only the necessary action of the law—of the law of which I have spoken—there is the authority of the Great Powers. Turkey is in that remarkable condition that it has stood for half a century mainly because the Great Powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire fall, would not merely be the danger that would threaten the territories of which that Empire consists; it would be the danger that the fire there lit should spread to other nations and should involve all that

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is most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger which has not passed away.

THE CONCERT OF EUROPE TO-DAY.

Out of that state of things I think there are two illusions that we must avoid. One of these illusions is that this treaty which binds the concert of Europe together will lose its force, and that some one Power—no matter what—that some one Power will escape from the treaty and try to settle the matter in its own manner. I am glad to say that I see no prospect of such an issue as that. (Much cheering.) I believe the Powers will stand together, and that they were never more disposed than they are now to stand together, by the European system which their joint wisdom has devised. . . .

This is, my Lord Mayor, to me a very cheering symptom. I hope it may be the foundation of a system of action that may last, on this and on many other subjects, for many years to come (cheers); that in this sense of necessary co-operation —of co-operation imposed by the dangers and exigencies of our time—we shall find the solution of some of the most formidable problems that oppress us; and above all, we shall in due time be able to put a stop to that condition of armed peace which presses now on the industries of the world. (Much cheering.)

No doubt the Powers of Europe are in agreement for the moment as to what it is needful to ask the Sultan to do, and, of course, they will be forward to make the demand. But if the Sultan promises the reforms asked of him, but fails to perform his promises, as has been his wont hitherto, what then? Is it likely that these Powers will all combine to bring military or other pressure to bear upon him and on his people! Short of that, what will be the use of "the concert of Europe?" and short of armed force to be applied in Armenia by Russia only, how can the powers of Europe get at the oppressors and oppressed, in the disturbed Turkish provinces of Armenia? It is very doubtful whether the Sultan can now, even if he desire it, bring back peace to his distracted Christian subjects: and, failing that, how is a peaceful solution of this difficulty going to be effected? We confess that we look on the prospect before us with some dismay, since war on the scale which this is sure to lead to, will be a terror even to contemplate; but how dreadful for the nations of Europe to suffer! The fact which Lord Salisbury mentions, that "the Queen rules over more Mohammedans in India than the Sultan of Turkey" throughout his dominions, is, of course, one which seriously affects our position. We cannot move with hasty wrath against "the unspeakable Turk, with any regard for the peace and safety of our great Indian Empire," and the population of Moslems under our rule there. But we rule them with justice and equity, and there is no fear that they will resent our action in striving to secure for Christian subjects of the Sultan in Armenia the impartial and just treatment which they enjoy in British India. Refusing to grant this to the Armenians the Sultan has been sternly reminded by Lord Salisbury, as the Prime Minister of Great Britain, and as the mouthpiece of Europe, that that line of conduct must lead to the utter ruin of his Empire! We see now how the prophecies respecting this decaying and once powerful "scourge of God" are likely to be fulfilled, and this should fill us with joy and thankfulness, that for Israel there is no such destruction impending, but on the contrary enlargement, honour, and national glory, as the gift of God, the God of Israel; and therefore let us praise the Lord for His goodness and for His faithfulness to us His people and Inheritance.

## THE PARABLE OF "THE TENDER TWIG."

(Ezek. xvii. 22, 23.)

By Lieut.-Col. W. H. Larkins.

Besides the parable referred to above, there is another in ver. 3—8 of the same chapter, and on comparison it will be found that a great similarity exists between the two parables, although they apply to different persons and point to very different results. In both there is "the cedar," representing the royal House of David, "the highest branch" the reigning member of it, "the young twigs" would be the children, "the top twig" would imply the eldest. In the one case it is the top of the young twig that was cropped off (ver. 4); in the other, from the top of the young twigs "a tender one" was cropped off (ver. 22).

The first of the two parables clearly applies to Jehoiachin, the youthful king of Judah; and if you compare 2 Kings xxiv. 15 and Jer. lii. with the figurative language made use of in this parable, it will be seen how accurately they portray the captivity of Jehoiachin. In his case "the young twig" became a vine of low stature, and, although an attempt was made in the reign of Evilmerodach to improve its condition, that it might grow, and might bear fruit, and become a goodly vine, but with what results is fully set forth in Ezek. xvii. 10, where it is said, "It shall not prosper"; "It shall wither in the furrows where it grew" (see Jer. xxii. 26—30).

Jehoiachin being childless when carried away captive to Babylon, Zedekiah, his uncle, was appointed king of Judah in his stead by Nebuchadnezzar, king of Babylon. He also rebelled against the king of Babylon, who invested Jerusalem and captured it after a siege of two years. Zedekiah, with his garrison, made their escape during the night, but were pursued and overtaken by the Chaldeans, who brought them before the king for judgment. All Zedekiah's sons were slain before him, and, after putting out his eyes, he was sent to Babylon, and there cast into prison, where he died.

The first of the two parables seems to me to point to the downfall or pulling down of the kingdom of Judah, which began with the captivity of Jehoiachin and was completed on that of Zedekiah. The other seems rather to point to the continuity of the throne of David. What was his throne? When Saul was rejected as king, David, the son of Jesse, was anointed king of Israel (*i.e.*, the Twelve-tribed nation), and both David and Solomon reigned over the whole of the Twelve Tribes.

David's throne, therefore, was that of the Twelve-tribed kingdom of Israel. Owing to the sins of Solomon, at his death "the kingdom," with the exception of one tribe (Benjamin), was taken away from his son and given to a servant of his (Jeroboam), but no ruler of the lineage of David reigned over "the kingdom of the House of Israel," so designated by Hosea in chap. i. 4, although spoken of in the historical books of the Old Testament only as "the kingdom of Israel," which ceased to exist from the date of the Assyrian captivity, B.C. 721, as predicted by Hosea (chap. i. 4). The sceptre or chief rulership remained with Judah and passed in a regular succession from David to Zedekiah, the last king of Judah; but Rehoboam, and those who succeeded him, merely reigned over the kingdom of Judah (not Israel) until carried to Babylon, when this kingdom also came to an end in B.C. 585.

Nevertheless, the seed of Israel did not cease to exist as a nation before the Lord. It was said of David "that he

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should never want a man to sit upon the throne of the House of Israel" (Jer. xxxi. 36, xxxiii. 17). Although the sons of Zedekiah at this time were all slain, and in the absence of any male issue this could only be accomplished through the female branch of the family. It so happened that Zedekiah left two daughters who escaped falling into the hands of the Chaldeans, and who could have a better or higher claim to the vacant throne than one of the daughters of Zedekiah. However, to secure its continuity, the marriage of this princess would be necessary, and how this was brought about I shall now proceed to show.

The prophet Jeremiah was present in Jerusalem during the reigns of Jehoiachin and Zedekiah, kings of Judah, including the siege; and when that city fell into the hands of the Chaldees, he was found in prison, and released by a special order of the king of Babylon, who allowed him to go free (Jer. xxxix.—14.).

On the appointment of a governor over the cities of Judah, the residue of the people that had escaped into the district returned to Jerusalem; but on the murder of Gedaliah, the governor of the city, the remnant of the people, including Jeremiah and the daughters of the king, fearing the vengeance of the Chaldees, fled from the city and proceeded to Tahpanhes in the land of Egypt, and this is the last mention we have in Scripture of the daughters of Zedekiah, or of Jeremiah, the prophet (Jer. xliii. 4—7).

The tribe of Dan, who had their inheritance on the shores of the Mediterranean, were a seafaring people, and in the habit of trading with this country for tin. When threatened with invasion, to avoid captivity, they took to their ships and sailed to Ireland, where they settled themselves some time before the last invasion of Samaria by Shalmaneser and the Assyrian captivity of B.C. 721.

Although Scripture furnishes us with no further information as regards the movements of the prophet Jeremiah, or of the king's daughters, there is a tradition that Jeremiah took them with him to Ireland, where one of them was married to a prince of Dan, of the House of Israel. By this marriage of a royal princess of the House of David with a prince of the tribe of Dan, the throne of David was translated from the kingdom of Judah to that of Israel in the person of one descended from that house, and its continuity secured by the issue of that marriage. This is precisely what it appears to me the parable of "the tender twig" points to—namely, the continuity of the throne of David, which, by the union referred to above, is fully assured, in fulfilment of the prophecy, "that David should never want a man to sit on the throne of the House of Israel." To attempt any further the solution of this parable seems to me beset with difficulties which are not easy to explain. This tender twig was to be planted "on an high mountain and eminent." "In the mountain of the height of Israel will I plant it." It is very difficult to understand what this means. If it refers to some mountain in Ireland, then the authority on which the tradition rests ought to explain this. It may, however, point to a far distant future and to "the Mount Zion"; but whatever may be the correct meaning of these words, we are told that "this tender twig is to grow, bear fruit, and be a goodly cedar; or, in other words, a goodly kingdom.

The prophet Jeremiah tells us that he was ordained a prophet and set over nations and kingdoms "to root up and to pull down, to build and to plant" (Jer. i. 3, 10). This was clearly a part of the functions of his office; for, when the remnant of the people that were left in the land determined upon going into Egypt, Jeremiah warned them, saying, "If ye will still abide in the land, then will I build you up, and not pull you down: I will plant you, and not pluck you up" (Jer. xlii. 10).

The first of the two parables seem to point to the pulling down of the kingdom of Judah, which began with the captivity of Jehoiachin and ended with the captivity of Zedekiah. The other would seem rather to point to the continuity of the throne of David and the fulfilment of Isaiah's prophecy "that the remnant of Judah that is escaped shall take root downwards and bear fruit upwards" (Isa. xxxvii. 31). Jeremiah and the daughters of Zedekiah formed a portion of that remnant. Jeremiah, the prophet, was doubtless instrumental in pursuance of the functions of his office in "bringing down the high tree and exalting the low tree, having dried up the green tree and made the dry tree flourish" (Ezek. xvii. 24),,or, in other words, having pulled down the one kingdom and planted another, with a ruler of the House of David sitting upon its throne. Where is this kingdom now? It is located in these Isles of the West, the British Isles, the place appointed for them to sojourn in during their exile (2 Sam. vii. 10) until "the House of Judah shall walk to the House of Israel," when the united tribes shall return to the land of their inheritance, with one head to them both, no more to be divided into two kingdoms, and no more rooted up out of the land promised to their fathers Abraham, Isaac, and Jacob (Hos. i. 11; Ezek. xxxvii.; Amos ix.).

Bromley, Kent, September, 1895.

## "CUI BONO?"

*A Paper read at a Meeting held at No. 29, Blenheim-gardens, Willesden-green, London, N.W., Oct. 8, 1895,*

By J. S. Barton.

[A very successful meeting for the advocacy of British-Israel truth was held on Tuesday evening, Oct. 8th, at 29, Blenheim-gardens, Willesden-green, when the following paper was read by J. S. Barton on the "Cui Bono?" question. After the reading of the paper a lively discussion took place upon the points touched upon, one gentleman especially dissenting entirely from the system of interpretation relied upon, and who has promised at some future time to state his views, which will be awaited with earnest anticipation.]

Being requested to address you this evening, I have chosen for my subject to answer, as well as I am able, that question which rises so spontaneously to many lips, and which, for practical persons, having practical ends in view, demands a practical answer—viz., "If British-Israel teaching is true, what is its benefit to the community at large, and to Christian ministers and people in particular?" But, before I address myself to this task, allow me first to brush aside a question often in the mind, if not expressed in words. It is—"If it is as you say, how is it that, having had the Bible for so many years in their hands, our divines and professors have not found it out before now, but have left it for laymen to do so; are there not the "the higher critics," who surely ought not to have overlooked it?" This is the old cry—"Have any of the Scribes or of the Pharisees believed or accepted it? But . . .," &c. This is about as sensible as asking, Why was not the power and efficiency of steam, of photography, of electricity, and many other inventions that have proved of the greatest benefit to mankind, been found out before they were brought to light and perfection during the present century? The fact is that there is a time for everything, and everything is beautiful in its time; and in the present time—these latter days—Dan. xii. is being ful-

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filled before our eyes; and yet men, in their wilfulness, prefer to shut their eyes to the light (and amuse themselves with the trifling novels and romances that are evolved from their own brains, and as often as not proclaim their own folly and shame) rather than reverently study the Word of God with Samuel's prayer rising from their hearts: "Speak, Lord, for Thy servant heareth."

First, then, I reply: British-Israel teaching is of benefit to the community, inasmuch as all knowledge is far preferable to ignorance; for "knowledge is power," and to be without knowledge is not good. True, "Where ignorance is bliss, 'tis folly to be wise," but to be ignorant of the things we treat of is to be ignorant and careless of that which Jehovah declares engages His whole heart and His whole soul, and to be probably blindly pursuing objects that may be far away from or even antagonistic to those which God has in view, and His designs with mankind at large. This may prevent us from being intelligent co-workers with God, who has condescended to confer upon us so great an honour in the salvation of mankind, by arresting them in their ignorance of and indifference to Christ's Gospel, and, by counteracting that despairing cry that is proceeding from the lips of thousands of our fellow-creatures to-day—"Who will show us any good?" and, "Is life worth living?" To vast numbers there seems to be none to hear, nor any to answer, nor any to regard them, or teach them the great purposes of life, and they turn bitterly away, saying, "No man careth for my soul," while our public teachers evade and fail to answer those questions which are of the gravest moment to many minds—that turned Tom Payne into the infidel that he was, though in early life instructed, nurtured, and prayed over by a Christian mother; also it was the shirking of these inquiries that made Charles Bradlaugh the atheist that *he* was; and if ever Mrs. Besant finds rest of mind, intellect and heart, it will be by accepting the truth from those whom, because it is the fashion of others to do so, she now scorns as "those crazy folks who say we are descended from the Lost Ten Tribes," and yet she acknowledges that we are the only expounders of the Bible who do so reasonably, because we take it in its literal meaning.

But I said just now, "the LOST Ten Tribes." It used to be said, and I don't think it has quite ceased in some quarters to be said still, that the Ten Tribes are not, and never were *lost*. Of course, nothing ever is lost if you know where it is and can find it, and if those good people who object to this phrase will only tell us where they are and find them for us, it will indeed save us a deal of trouble, much contention, bitterness, and all uncharitableness, and the occupation of those who now trouble Israel as we do will be at an end. But, alas! all is silent, or at the most there are but a few voices that feebly cry "Eureka!" and then mock us by talking of the Abyssinians or the Afghans, the Red Indians or the Aztecs, or perhaps they bid us look for them "where they were lost." Happy thought! and about as sensible as if I should go to the top of the church steeple, and scatter to the winds the feathers from a pillow, and expect in the course of a few months to find them gathered again at my feet. Has not God declared that He would scatter them from one end of the heavens to the other, that they should be wanderers among the nations, that He would sift them among the nations as corn is sifted in a sieve, without a single grain falling to the ground? The Bible calls them "lost," *e.g.* (Jer. l. 4—6) Jehovah says, "My people hath been lost sheep," &c., and Ezek. xxxiii. 10, xxxiv. 4, xxxvii. 11, say the same, all referring to "the House of Israel" of the Ten Tribes as being lost; the same in Isa. xi. 11, where it is written: "And it shall come to pass in that day (yet future) that Jehovah will set His hand a second time to recover them which shall remain from Assyria, Pathrus, Cush, and Elam, from Shinar, Hamath, and from the islands of the sea." Also, in chap. xxvii. 13, it says: "The great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt." Our Lord speaks of them as lost, saying, "I am not sent but unto the lost sheep of the House of Israel." And the Jews also know that they are lost, and pray every day for their recovery, and have in past times gone to great trouble and expense to find them. Dr. Woolff spent the greater part of his life and fortune in endeavouring to find them, and failed, and other travellers have failed in the same way. No! "The deep saith, They are not in me, and the sea saith, They are not with me." Where are they, then, to be found? we ask again. "Destruction and death say, "We have heard a rumour of them with our ears," but know no more. But we say, boldly and unhesitatingly—Ye are the men, and ye are the women, that claim and prove yourselves to be true British folk.

Then, secondly, it is of benefit to us because (to coin a word) it unteaches us a great deal that we have heard about a Gentile Church, a Gentile dispensation, and a Gentile parenthesis, as if it were possible for God to promise to Israel that they should be His people, established to be His people for ever (2 Sam. vii. 24), "That Jehovah should love His people for ever" (1 Kings x. 9), and declare that their kingdom should endure as long as the sun and moon and ordinances of heaven shall endure; and yet give all this over to a Gentile people: and so we are told, "ah, yes! but you must take that all spiritually, as it is said of a spiritual Israel." I will read to you what Bradlaugh, in his debate with Brewin Grant in 1858, said: "What!" said he, "God a God of truth! Why, God promised to Abraham in the most solemn words; He repeated His promise; nay, the Book which reveals the attributes of Almighty God tells us that God condescended to swear to a weak puny man that He would establish His kingdom for ever, and that his seed should be as numerous as the sand upon the seashore; that promise was reiterated and sworn to by God over and over again; and I ask, Where is that kingdom now? Where? Don't tell me that it is meant figuratively; don't tell me that it is not literal; God swore that it should last for ever; He established it, and now it is a thing of the past, and you tell me that the God of the Bible is a God of truth, and always speaks the truth?" and Bradlaugh had the best of the argument (see BANNER, Vol. XVII., p. 399). Oh! that there had been some crazy British-Israelite at hand to point to this British Empire, and tell him that that was the continuation of the kingdom, and that our Queen was of the House of David, fulfilling the promise that David should never want a man (*i.e.*, that is one of mankind) to reign upon his throne, to rule over the seed of Abraham, Isaac, and Jacob, as it is at this day.

What a revelation it would have been to him, and to thousands like him, on whom these things press with tremendous power. Let not ministers of God ignore this truth, but study it, and make it a prominent feature of their ministry. But away with such thoughts as that God should be unfaithful and break His Word. Hath He said, and shall He not do it? Yes, truly, "God is not a man that He should lie, or the son of man that He should repent." He knew what was in Israel before He set His love upon His people, and He is Jehovah, the same yesterday, to-day, and for ever; therefore the sons of Jacob are not consumed. But some tell us they are consumed. And yet "He has sent to us Jesus Christ,

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who has been made the minister of the circumcision for the truth of God, that He might confirm the promises made unto the fathers, and that we [who are called] Gentiles might glorify God for His mercy, as it is written"—and here we have given a quotation from Psa. xxii., where we read: "In the midst of the congregation will I praise Thee." In Heb. xi. 12 this is altered to—"In the midst of the Church (A.V.) will I sing praise unto Thee," and in Rom. xv. 9 it is again altered to Gentiles. It is this, no doubt, that has given rise to that myth of the commentators, viz., the Gentile Church, whereas it might and ought to have been seen and properly understood, by the collation of these three passages, that "the Church," "the congregation," and "the Gentiles" were all one and the same people, viz., the whole body of Israel—"the great congregation"; Israel Gentilized and scattered abroad, as St. Peter and St. James designate them, and whom we now know under the new covenant name of Christian Britons. Moreover, it teaches us to discern the difference between Jews (or the House of Judah) and Israelites of the House of Israel—a distinction so essential, and yet often so difficult to be perceived by Bible-readers generally.

Another thing we have to unlearn is that Matt. xxi. 43 means something different from what it says—viz., that the kingdom of God, which up to that time had had its visible representation in the Temple, as the dwelling-place of the presence of God with the people of the Two Tribes of the House of Judah, was about to be taken from them and given—to whom? to Gentiles, heathen Gentiles? Nay, but to the other part, or House of Israel; as it is said in Hosea, quoted by Paul to the Romans, "I will call that My people which was not My people, and her beloved that was not beloved (*i.e.*, Ruhamah that was Lo-Ruhamah), and all this that the promise might be sure to all the seed"—Jezreel, the seed of God, whom God scatters. Here indeed is occasion for adoring wonder, admiration, and praise. "THIS THING IS OF ME," saith Jehovah, and the end achieved, which we now see rapidly approaching, is worthy of Him who planned and hath performed it.

But I must hasten on. The next thing that I would point out is that, though we children of Israel have and do continually prove ourselves unworthy of His great grace and forbearing and protecting love, and are so unfaithful to Him: yet He abideth faithful, and He hath said, "I will never leave you, I will never forsake you; but I will bring you into the wilderness of the peoples, and there will I plead with you face to face; and I will cause you to pass under the rod, and I will bring you into the bond of the covenant; I will purge out the rebels from among you, and will bring you forth out of the land where ye sojourn (*i.e.*, the appointed place of 2 Sam. vii. 10), and will bring you into My land. Then shall ye loathe yourselves in your own sight, and I will save them and cleanse them; so shall they be My people, and I will be their God. Not for your sakes do I this, O House of Israel, but for Mine own name's sake; for how should My name be profaned among the heathen?"

A great deal is sometimes said (and rightly said) about keeping the Sabbath or Lord's-day holy. But if we are a Gentile people, what claim has it upon us? The covenant of blessing attending the sanctification of the one day in seven was made with Israel at Sinai, and has no force whatever with any other people. So either we are Israel, or else we keep it in vain.

Well might Moses say, "Ask now of the days that are past, whether there hath been any such thing as this." "Hath God assayed to go and take to Himself a nation from the midst of other nations (as He has the British) by trials, by signs, by wonders, by war, and by a mighty hand, and by a stretched-out arm"—as when threatened with destruction by the Spanish Armada, and again at the beginning of this century, when Napoleon made so sure of his prey, that he had medals made, saying on them, "Coined in London." "The virgin daughter of Britain laughed at him," for thus it might have been said of him, "He shall not come into this place, nor shoot an arrow there, nor come against it with shield, nor cast a mount against it." "The doings of Jehovah are mighty deeds sought out by all them that take pleasure therein" (Psa. cxi. 2). The history of our islands and of our nation is, if read in a proper light, but a continuation of the history of Israel; and these deliverances that I have spoken of are as wonderful and as worthy of being rehearsed in the ears of the young as Jehovah's marvels towards Israel under Jehoshaphat or Hezekiah.

What an injustice is perpetrated upon the young in withholding from them the knowledge of these things in our schools! And here I would point out to you where I consider our ministers of religion fail to take advantage of their position. My advice is, give the people the full knowledge of their destiny and position as "the Israel of God," enforce upon them the fact that they are "an imperial race," that they are destined to be "heirs of the world"; but that, in order to be qualified for this high vocation, character must be attained, and, as "Christian is the highest style of man," it is imperative that they be born again, renewed in the spirit of their minds, and become followers of Christ as little children. It is because of this high vocation that they are not as the people of Spain, of Italy, or even as those of France and Russia, but are heirs of the unconditional and absolute promise made to Abraham: "Because thou hast done this thing (*i.e.*, offered up Isaac) and not withheld thy son, thine only son; that in blessing I will bless thee," &c.; and, "Thy seed shall possess the Gate of his enemies." Hence we see this day this Scripture fulfilled before our eyes; for, if we journey from our island home, where is the land that is not occupied by us as a strategic outpost? Look at Gibraltar, Malta, Cyprus, Aden, Columbo, Burmah, Singapore, Fiji, New Zealand, Hong Kong, Vancouver, the Falkland Islands, St. Helena, the West Indies, Bermuda, and last, but not least, the Channel Islands. It is this that is exciting the envy and cupidity of the nations, especially of France and Russia; and it is this that is leading them to precipitate that coming war-woe described with such intensely graphic force in Ezek. xxxviiii. and xxxix., and concerning which "our strength is to sit still" and obey the dictate, "Come, My people, enter into thy chambers, shut thy doors about thee, and hide thyself until the indignation be overpast; for Jehovah cometh out of His place, to punish the inhabitants of the earth for their iniquities, and the earth shall disclose her blood, and no more cover her slain."

Again, I say, cast upon the people the burden of responsibility entailed upon them by such considerations, and then they will feel the force of the injunction, "Be ye holy, for I am holy"; and, "I have separated you from the peoples, that ye should be Mine," saith Jehovah. "Remember the days of old: consider the years of many generations. Ask thy fathers (or read history, which is the same thing), and they will show thee. Thine elders and they will tell thee. When the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds

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of the peoples according to the number of the children of Israel; for Jehovah's portion is His people: Jacob is the lot of His inheritance." This is the real cause of our present foreign difficulties in China, Egypt, Armenia, and with Turkey. "It is the time of Jacob's trouble, but he shall be saved out of it"—yes, saved out of it; but this very language implies that he will be in danger, otherwise there would be no necessity of the being saved. But our little Englanders, in order to save us, would speedily forfeit all our possessions to France, Russia, or any other power, so as to get rid of the burden and responsibility of the greatest empire the world has ever seen, and the one that is destined to last until absorbed into that kingdom which shall last for ever. Such are like Esau, despisers of the birthright, and come under the denomination of profane persons, and under the denunciation, "Behold, ye despisers, and wonder and perish; for, saith Jehovah, I work a work in your days, a work which ye shall in no wise believe, if one declare it unto you. For the wisdom of their wise men shall perish, and the understanding of their prudent ones shall be hid." From such counsellors may the Lord deliver us. But, having such promises as we have glanced at, "Let us (as a nation, and as God's people) cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God."

*(To be continued.)*

## "ST. PAUL IN BRITAIN; OR, THE ORIGIN OF BRITISH, AS OPPOSED TO PAPAL CHRISTIANITY."*

By J. Thomson.

This is the title of a modest little volume of over 200 pp., by the Rev. R. W. Morgan, in which the author has made a certain number of assertions, or propositions, which, to those who have not read much upon the subject, at first always seem "far-fetched," if not ridiculous. But our author puts in martial array arguments, probabilities, testimonies, and facts in support of his propositions, and then leaves it to his readers to judge whether he has made good his position or not. Though we will not assert that this position is absolutely an impregnable one, we must say that we cannot imagine how any who may, even in a cursory way, look through this book and the mass of accumulative evidence it contains, will any longer admit that there is the shadow of a doubt of the early planting of Christianity in this country, both independent of, and before the existence of the Roman Church, constituted as we now know it is. Nor can that pre-eminent critic, "the most cursory reader," fail to be impressed with the amount of evidence producible in support of the opinion that the apostle Paul visited this country, particularly if, as we have suggested above, the existence of such knowledge is new to him. Our author is, however, somewhat at sea occasionally, through not keeping in mind the distinction made in Holy Writ between the two Houses, or kingdoms, of Israel and Judah, and the different destinies and work of each.

An instance of this want of perception is shown by our author when he quotes such prophecies as Isa. xlix., lx., lxvi., and finds their application and fulfilment in the history and present position of the British people, who, however, he asserts are of Japhetic origin. Yet these prophecies themselves (as also many others which we might quote, but forbear) and all their contexts clearly show that they are distinctly affirmed of the Israelites, a Hebrew people, and no Gentile nation at all! Indeed there are other prophecies which clearly teach that the House of Israel should, to all appearance, become Gentilised, and so "lost" as a people; but there is not one single passage which in anywise clearly transfers the prophetic blessings *en bloc* from the Hebrew to a Gentile nation.

We, however, consider our author's book is well and ably written; and, for the purpose for which it was written, deserves a wide circulation. The former part of the volume is not so satisfactory in its treatment of the history and religion of the Hebrews; because, in our opinion, the author labours under a want of the fuller knowledge of Bible truth which is found by the light of Our Identity. Afterwards the work becomes highly interesting, and we should have no objection to any appeal being made to its pages relative to the antiquity and apostolic origin of the ancient British Church; for our author has read very extensively, and quotes a full array of authorities upon the facts under discussion. We have therefore great pleasure in recommending it to the notice of our readers, and may quote from it again at another time.

* London: James Parker and Co., 1880.

## A GLIMPSE AT EARLY BRITAIN.

By E. Reep.

### PART II.

The use of flint implements seems to have been pretty general in Britain. Beautifully worked flints have been found in different parts of the island in considerable abundance, and have, of course, helped to confirm the common idea that the ancient Britons were in the rudest state of civilisation. The art of making flint implements, although a primitive one, was capable of development; hence Darwin's opinion that the shaping of fragments of stone into knives, lances, or arrow-heads, shows extraordinary ability and long practice. Mr. Flinders Petrie asserts that flint tools must not be supposed to be prehistoric in all cases, or perhaps in any case. Flints were used side by side with copper tools in Egypt as early as the 4th dynasty; and were still used for sickles in the 18th dynasty. The finest examples of flint working are to be seen in the magnificent knives, chipped with exquisite regularity, found in tombs at Abydos* In Greece and Palestine, flint tools were as common as in Egypt and in Britain. The lapidary work of the ancient Hebrews must have been of the very best. Their knives of flint, as described in Josh. v., were doubtless perfect of their kind. They evidently deemed such instruments as superior to those made of metal, despite brass, iron, and bronze being in common use. If a sort of sanctity was attached to stone implements as was the case in Scandinavia, Ireland and Scotland, then the wife of Moses circumcising her son with a sharp stone was nothing extraordinary. At all events it is certain that flint implements long survived the so-called Bronze and Iron Age, wherefore the employment of them is no positive criterion of a people's progress in civilisation.

In Britain, to the extremely ancient traffic in tin we must add an early trade in lead and iron; gold and silver were also, according to Strabo, found in the island, a fact that may in a measure account for the reticence of merchants

* "History of Egypt," p. 7.

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acquainted with its shores as to its exact geographical position.

At what precise period the island first became an attraction to the commercial communities of the East it is impossible to say. Sir John Lubbock (see "Prehistoric Times") thinks we are justified in concluding that between B.C. 1500 and B.C. 1200, Phœnicians were already acquainted with the mineral fields of Spain and Britain. If Tyrians and Sidonians had trade communication with Spain and Britain 1200 B.C., why not Hebrews? The Hebrews as a ruling race in Palestine were not at all likely to have ignored the maritime expeditions of the Canaanites. On the contrary it would be their first business to see that their ships and commerce were on an equality with their subjugated tributaries. As a matter of fact we know the Sidonians, or Phœnicians, joined with their conquerors in long and distant voyages of commercial enterprise; and Spain and Britain, with their rich markets of tin, etc., would be amongst the principal places visited. Thus we may trust the archæologist implicitly when he assures us that the degree of civilisation which must be conceded to British maritime tribes far exceeds what is accorded by popular belief.*

After Massalia (Marseilles) had become a flourishing Greek settlement (about 600 B.C.), Britain found in that city another important market for her precious tin. Here the Greeks not only constructed dry docks and armouries, and cultivated the surrounding country, but made their town a famous seat of learning. Familiar with Marseilles as a centre of commerce, British merchants could have been no less well acquainted with its advantages in other respects. One of these would be the easy acquisition of the Greek language, a knowledge of which was necessary in the schools presided over by the Druids, if Cæsar be correct in stating that the Druids in all their public and private transactions used Greek characters. As youths of the higher class were under the tuition of the Druids in great numbers, and were sometimes long years in finishing their academic career, the advantage of sending their sons to complete their higher education at a resort of Greek culture would hardly be entirely overlooked by British parents. An education abroad was, in all probability, regarded very much in the same light by our ancient forefathers as it is to-day; it facilitated intercourse with foreign nations, with whom, for commercial reasons, the British were bound, and that from their earliest days, to be in intelligent communication. We may infer then, pretty safely, that the ancient Britons were, on the whole, a vastly superior people; so superior that the highest compliment that could be paid a Roman General was to appoint him Governor of Britain. When we consider the power and wealth of kindred tribes in Gaul, that they recruited their immense armies from Britain, that they were in constant contact with the island, it is obvious that the Britons could not have been otherwise than a progressive, and according to the times in which they lived, splendid people.

Clearly, then, such indiscriminating authorities as Gibbon have almost had their day. The great historian's blood-curdling tale of the cannibal Britons, who, when they hunted the woods for prey, attacked the shepherd rather than the flock, is at a discount and gradually being classed with the inventions of romance. On the other hand, there is a consensus of opinion that communication between Western Asia and the British Isles was no impossibility within any historical period, however remote. "If tin and lead," says Dr. George Smith (History of the Religion of Ancient Britons) "were only obtained from Britain and Spain to supply Western Asia, as well as Greece and Egypt, it will follow that those places must have been known at a very early date. For Moses speaks of tin and lead as being found among the spoils of the Midianites B.C. 1450; and Homer also alludes to these metals."

Professor Nilsson has endeavoured to show, in a work translated by Sir John Lubbock,* that colonies of Semitic people, employing weapons of bronze, settled in the southern and western parts of Scandinavia. When British-Israelites attempt to prove that this was so they frequently experience no small amount of ridicule; and so it is with the assertion of the Hebrew origin of the British Celt and his superior civilisation. With regard to the latter we can get some idea of it from British coins. The following extract from Hawkins' "Silver Coins of England" a little upsets accepted notions as to the ignorance of the ancient Britons of the use of money. Hawkins says:—"If we were to believe the interpretation commonly put upon the passage from Cæsar, which every author has quoted, we should confess that, previously to his arrival, there was not anything that could be called money. This passage is the only one which bears directly upon the subject before us, and is unfortunately perplexed by a variety of readings, much more numerous than any other passage throughout his whole work. His editors not understanding the subject, and misled, perhaps, with the idea, that, as the inhabitants of this island were considered barbarians, they could not possess an established currency, have selected from all the readings the one probably the most incorrect. By so doing they have made Cæsar declare, that which there is now every reason to believe was untrue, and contrary to that which, in all probability, he really intended to assert. There is in the British Museum a beautiful MS. of Cæsar of about the 10th century, which reads the passage thus: 'They use either brass money or gold money, or, instead of money, iron rings, adjusted to a certain weight.' This reading is confirmed by several other manuscripts; it may be safely asserted that every manuscript expressly mentions the use of money, either gold or copper as prevailing among the Britons. About the 17th century the passage was corrupted.

"The ancient coins are exactly after the manner of the Greek coins. That the coins commonly called British have a Greek origin is beyond all doubt; that they were struck in this island is also certain. It may therefore be safely asserted that previous to the invasion of Julius Cæsar, the Britons had a metallic currency of struck coin formed upon a Grecian model." With the fallacy that the Britons had no coin currency before the arrival of the Romans, goes the old-fashioned belief that they were isolated barbarous savages.

With the visits of the first traders to Britain are associated the exploits of the Phœnician Hercules. The Tyrian hero is said to have made a voyage to the West a generation before the Trojan war. It is also said a splendid temple was built and dedicated to him at Gades (Cadiz) in Spain; and according to Tacitus the German tribes perpetuated his memory in a sacred wood. These statements are valued or undervalued according to the historian's peculiar bent of mind. One historian may reject them altogether as

* "The Ancient Stone Implements of Great Britain." By John Evans.

* "Primitive Inhabitants of Scandinavia."

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fabulous rubbish, another may accept them too literally. Fortunately there is the middle course of action whereby we neither give ourselves over to blind prejudice nor to childish credulity. In all probability the Tyrian Hercules, or the Hebrew Samson, for they were undoubtedly one and the same, acquired his renown as an explorer and adventurer in the West by reputation only. And how this came about it is not difficult to see. The Hebrew Hercules was of the tribe of Dan; the tribe of Dan remained in ships; with the Danite ships went parties of emigrants to seek their fortunes in new lands. What better land than Baratanac or the Land of Tin? Moreover, there were iron mines in Gaul to develop, the value of which metal, be it remembered, was known to the Israelites before they left Egypt 1400 B.C.

*(To be continued.)*

## THE RECENT EARTHQUAKE AT ROME.

By E. C. B.

THE leader in the *Standard* of November 2nd, alludes to the recent seismic disturbances at Rome as being "of exceptional seriousness," and goes on to state that "the Eternal City ought to be exempt from all that appears, however remotely, to menace its stability and endurance."

It is well known, however, that Rome is on the margin of great danger, and the fate that overtook Pompeii may, humanly speaking, be in store for the city of the Seven Hills.

Revelation xvii. deals with the vision of the scarlet woman on whose forehead was written a name "Mystery, Babylon the Great," sitting on the beast having seven heads, which are "seven mountains" (verse 9).

In chapter xviii. the fall of Babylon is predicted, and in the 8th verse the manner of her destruction is set forth:—"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

In Bagster's Bible the following note is marginally given:—"She says in her heart, like ancient Babylon, 'I sit a queen, and am no widow, and shall see no sorrow': she glories, like ancient Rome, in the name of 'the Eternal City'; but nevertheless 'she shall be utterly burnt with fire.' Probably her destruction will be finished by some immediate judgment of God: and the nature of the soil in the vicinity, the frequent eruptions of subterraneous fires, and earthquakes, which have often occurred, seem to point out the method."

The above suggestive remarks by our correspondent E. C. B., point to a serious possibility, which may be nearer to us in time than many of us suspect. The *Standard* has somewhat further to say respecting the recent occurrences at Rome, which is worth noticing. The writer said:—

"The Eternal City ought to be exempt from all that appears, however remotely to menace its stability and endurance. Yet no one who looks from the Janiculum, or even the Forum, to the noble outline of the Alban Hills can well forget that Rome is on the margin of a great seat of volcanic energy. The Lake of Nemi sleeps so serenely in its crater basin that it requires an effort of imagination to think of the time when the whole mountain mass was raised. That, of course, belongs to a pre-historic, or rather a pristine, geological age. But no prescription avails against seismic influences. The fires of Vesuvius had become only a tradition—if, indeed, they had not been quite forgotten—when the memorable outburst occurred which saved Pompeii for the modern world by suddenly converting its site into a vast expanse of ashes. Nothing so tragic, it may be hoped, is in store for the pleasant city by the Tiber. Movements of the earth have occurred many a time and oft, and have done nothing worse than give frights to the nervous, and feed the superstition of the vulgar. The fall of Cæsar was heralded by one of these convulsions: but, as far as our information goes, the only analogies to be cited from yesterday's experience was the precipitate descent of a marble shield bearing the arms of Spain. Had it been the emblazonry of Portugal, a mystic significance might, just now, have been suspected. But enough material damage was occasioned to justify the concern created. The earthquake was no respecter of persons; for it woke the venerable Pontiff from his light slumbers in the Vatican, and roused the inmates of the prisons to frantic efforts to break through their barricades. So much more precious is life than liberty."

We cannot prophesy from prophecy, but the plain words of the passage of the Revelation referred to indicate that Rome's end will be sudden, final, and as by fire. Beyond this we may not go; but enough is revealed to make us thoughtfully watchful.

## ANGLO-ISRAEL 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).

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ONE HUNDRED AND FORTY-FOURTH MONTHLY REPORT

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## SOWING THE SEED.

Since the Report last month, 109 small packets of Literature, with the usual number of the BANNER OF ISRAEL, and of the *Covenant People*, have been sent for distribution by our Sowers in the following mentioned places. In this list we have the pleasure to shew the addition of St. John's, Newfoundland, and Denver, Colorado, U.S.A.

ENGLAND:—Aldershot, Alvaston, Attercliffe, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birkenhead, Bishopstrow, Bournemouth, Bow, E., Bradford, Brighton, Camden Town, N., Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chelsea, Chester, Chingford, Chippenham, Chiswick, Cowes, Crewe, Derby, Devonport, Dover, Eastbourne, East Grinstead, East Twickenham, Exmouth, Faversham, Hampton Hill, Harpurhey, Heaton-Chapel, Highgate, Horsforth, Hull, Kingsbridge, Kirton-Lindsay, Lee, S.E., Leicester, Lewisham, Leytonstone, Liskeard, London, Ludlow, Newcastle-on-Tyne, Norwood, Pendeen, Perranarworthal, Plympton, Portsmouth, Poole, Quernerford, Richmond, St. Just, Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Southsea, Teddington, Tulse Hill, S.W., Tunbridge Wells, Uxbridge, Walthamstow, Wandsworth, Wellingborough, Wimbledon, Winchester, Woking, Woolwich. WALES: Maesteg. SCOTLAND: Burnbank, Cockburnspath, Edinburgh, Glasgow, Hamilton, Northroe, Stirling. IRELAND: Dublin, Fermoy. FRANCE: Paris, Mentone. SWITZERLAND: Montreux. MALTA. MAURITIUS. AFRICA: Hanover Road, Ograbeis, Port Nolloth, Vryburgh. INDIA: Bangalore, Poona, Secunderabad. BURMAH: Pegu, Rangoon. CEYLON: Baddegama, Colombo, Kandy. AUSTRALASIA: (N.S.W.) Narrandea, South Kurrajong; (QUEENSLAND) Brisbane; (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Gisborne, Kirikiriroa, Mackay Street, Purekiriki, Taranaki, Te-Aroha. HAWAIIAN ISLANDS: Honolulu. WEST INDIES. B. GUIANA: George Town. JAMAICA. NEVIS. UNITED STATES: Albion, Anacostia, Charleston, Denver, Detroit, Philadelphia. CANADA: Toronto, Port Arthur. NOVA SCOTIA: Halifax, Yarmouth. NEWFOUNDLAND: St. John's.

This month I am glad to be able to draw upon our correspondence to interest readers, and shew the regard entertained by one and another for the benefits accruing from the disposition of the Anglo-Israel Distribution Fund. The indication of desire to support the Fund is most welcome. A Sower in England wrote: "It is some time since I intended giving a subscription to the Anglo-Israel Distribution Fund. I want, if possible, to give 5s. per annum, but times have been rather bad with me; hence the delay of sending it up year by year, but have now great pleasure in enclosing a P.O.O. for £1. I am very pleased to receive a couple of BANNERS every week, the *Covenant People* each month, and other literature from time to time. I am strongly in favour of us Identity believers getting more in touch with one another. The more enthusiasm each individual believer has, the better it will be for the Societies and Councils. I look upon the Councils as the forward movement of British-Israelism."

An Anglo-Israelite in Newfoundland who had been subscribing for the *Covenant People*, wrote to the Secretary of the British-Israel Association: "I now very regretfully have to request you to stop them. The reason of my doing so is owing to the failure of the banks here, the past year, which has swept away all my means and reduced me to poverty. Since the first publication of Hine's pamphlets, I have taken a very great interest in the subject of Anglo-Israelism, and spent a good many dollars for various works on the question; but having lent a large number of them, I am now without much of the intellectual food which I found therein. I may say the subject is meat and drink to me. I thank God I have His own blessed Book left to me to study, and I do earnestly pray that He will give me the aid of His Holy Spirit to enlighten me. I may say I am looked upon as a lunatic, &c., on account of my views, and often get laughed at by those who call themselves Christians; nevertheless, God's Word is true, and His plans are being worked out daily before our eyes, and yet men will not see them. May God in His infinite mercy grant that the eyes of His people may soon be opened, and that they may be led to acknowledge Him as their God, the God of their forefather Israel." We have put this correspondent on our list, and have sent him a packet of literature that will present the truth in various ways, which we trust will, by the blessing of God, attract attention, and win the sober consideration of others to the great question as to who they are and what is their mission. We hope that before long it will be recognised that the writer of the above letter has reason in the *unacy* with which he and many others of us are credited.

From the distant West of the United States came news of great activity in a youthful Association, desiring to strengthen its position and enlarge its work. An application to our Fund for some aid was willingly responded to, an acknowledgment of which was quickly returned by the Hon. Sec., who wrote: "Your kind favour of the 27th ult., together with the books and literature, were safely received, and I can assure you thoroughly appreciated. We have placed the volumes in our Circulating Library, which now numbers 50, and the tracts we will carefully distribute where we deem they will do most good. In our Library we already had one copy of 'British-Israel Truth,' and welcomed the addition of another copy; we find it about the best and most concise treatise for the introduction of our work, and could use a number of them." Of these Handbooks we shall be delighted to supply more, according to the means at our command, when our Fund is replenished; this our correspondent may be well assured of.

The writer continues: "Like yourself, we find many to whom what is the best evidence in the world to others does not appeal to all. Hence we feel we should have as complete a collection as possible of the literature extant. In a number of cases we have induced conviction from a mere hearing of the lectures. I am of opinion that a copy of a *live* journal, like the BANNER or the *Covenant People*, will add very much to keeping alive an interest in the Identity, and you have our earnest and heartfelt thanks for their presentation. As we grow a little stronger we hope to make a regular subscription for all the leading Identity magazines, but at present we must creep before we can run. We probably work a little differently from what such organisations do with you. Our Library is open and free to all members at all times. A member can retain a book two weeks. Every Tuesday evening we have a lecture or talk from someone well versed in the Identity, Advent, Pyramid, and kindred themes, and at its close the matter is thrown open for discussion, and in this way we bring out many and valuable hints. We are striving to extend our field into the surrounding towns, but it is slow work as yet, but we still strive and trust."

An interesting letter from New Zealand, shewing the method employed by another Association for effecting good work, must be held over till next month for want of space; but from Victoria, Australia, I would quote a few words. Our Sower says: "Since I have received the Identity publications so regularly, and through them have obtained a better insight into what the Identity really means, I am convinced that there is a great deal in it, and that it contains the only true solution of many passages in God's Word, which, apart from the discovery of the *literal* House of Israel in the latter days, are to the ordinary reader quite unintelligible." To a clergyman who had asked, "What good would result if the Identity of the Anglo-Saxon race with the Lost Ten Tribes were established?" our friend said admirably, "I pointed out that if the Identity was accepted we had a definite and visible proof of the truth of prophecy relating to the future of Ephraim-Israel, which, combined with the present visible fulfilment of prophecy concerning Judah-Israel, must certainly have great influence with those who doubt the Divine inspiration of the Scriptures I have circulated the pamphlets and leaflets among my acquaintances. I consider them excellent as a means of spreading a knowledge of the Identity. Speaking for myself I can say that through reading the BANNER and *Covenant People* I have obtained a better knowledge of the greatness of our glorious Empire, geographically and politically, than I had before."

Once more I turn to home, and with remembrance of the *cry* that is in many hearts, where doubt and distress linger, and the seeming confusion in God's Word prevents the Light

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of the World from entering fully, I answer again the query, *Cui bono?* in the declaration of another valued correspondent, who wrote, "I have never known an hour's depression, worth the name, since I had the knowledge you are spreading; but before, Ah me!" We thank God, and bless His holy name. "The entrance of Thy Word giveth light" (Psa. cxix. 130).

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

Westgate-on-Sea, November 16th, 1895.

Subscriptions and donations to the Anglo-Israel Distribution Fund will be gratefully received and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, 4, Westgate-road, Westgate-on-Sea; and by the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, the London and County Banking Company, Margate.

## ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is 1,548.

The Secretary would be pleased to receive the names of any Identity believers who are searching the Bible, and are willing to join us in prayer to God.

The new cards for 1896 are now ready. It is hoped that many old members will renew their membership, and that many more will join at the beginning of the New Year.

Subject for prayer on last Sunday in December: "Praise to God, and thanksgiving for the blessings He has given during the past year, and for the growth of Identity knowledge."

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for study, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 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. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

## Correspondence.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—I take the opportunity of thanking, on behalf of the Brisbane branch of the British-Israel Association, the secretary of the Free Distribution Fund, and Miss Penruddock, of Compton-park, Salisbury, for their kind parcels of literature which we find of immense value in our work. We find we are most successful in spreading the truth privately. We are very pleased with "Predestination," just received from Messrs. Banks & Son, and it is our intention to send for more copies. I regret it is beyond our reach, at present, to secure the series of Professor Totten's works, as those we have seen we like. I enclose a copy of our leading paper, showing what is thought of this vast colony with a whole 400,000 inhabitants, and a surplus of revenue over expenditure of £104,000 in the year ending June last. It was decided last evening, at a public meeting, to hold the International Exhibition.

I am, dear sir, yours very sincerely,

HOWARD S. BLISS.

The Treasury, Brisbane, Sept. 4, 1895.

## Review.

*The Missing Links, or the Anglo-Saxons the Ten Tribes of Israel.* Vol. I. By the Rev. Morton W. Spencer, A.M., St. Augustine, Fla., U.S.A. (London: Robt. Banks and Son, Racquet-court, Fleet-street, E.C.; price 8s.).

THIS handsome volume, which has just reached us from the other side of the Atlantic, is put forth as representing the American view of the subject of the Anglo-Israel Identity—a view which, so far as we can discover from a careful perusal of the work, differs in no wise from that of our writers on this side of the water.

Mr. Spencer declares that it can hardly escape the attention of the Bible student, that this world is to be redeemed by the agency of a chosen people springing from the temporal seed of the woman Eve, and he traces the choice of this people through Noah, Shem, Abraham, Isaac, and Jacob, to each of whom the promise of great blessing in the earth was made or confirmed. In the sons of the latter the promise was divided, Judah receiving the Royal House and Joseph the "birthright" blessings. These birthright blessings again were subdivided between Joseph's children, to be fulfilled by Manasseh becoming a great people, and Ephraim a multitude of nations. The only possible criticism to be offered upon these American views by an Englishman believing himself to be a son of Ephraim is the obvious omission of our elder brother to mention that Ephraim, apparently when in separation from Manasseh, was to be "greater than he."

The author further declares that to discipline and use these naturally-born descendants of the Hebrews is the divine plan of salvation. That our Lord Jesus Christ of the tribe of Judah is the centre of the system, none can doubt; and if He is the Sun of the system, what of the system itself? It is equally certain that there was a single seed which was Christ, and a multitudinous seed which was under discipline for a long period, according to the expression—"everlasting."

From the title of the book, we scarcely look to find a lengthy argument or complete demonstration of the identity between Israel and the English-speaking nations. The author is evidently a well-read Anglo-Israelite, and his book displays great and accurate research, and "The Missing Links" forms in fact a very choice collection of "tit-bits" culled from the works of many writers both in Britain and America, many of which have done duty in the pages of the BANNER. They by no means make a complete chain of argument, but we are glad to read at the end of the book an announcement that a second volume is soon to appear, the contents of which look very promising indeed.

The first five chapters of this first volume deal with the distinction between Judah and Israel, and between Israel literal and spiritual, and the author traces the progress of outcast Northern Israel through what he describes as four colonies—viz., the early emigration of Dan, the "scouts and pickets" for the empire; the bodyguard and the Royal House which came under the auspices of the prophet Jeremiah westward; the flesh-and-blood subjects of the kingdom, who escaped from their Assyrian captivity from the foot of the Caucasas Mountains; and the final gathering of "the remnants" of Benjamin bearing the light to Joseph's house.

The sixth chapter is called "The Rosy Cross," and consists of a series of poems, having no very direct connection with Anglo-Israelism, but being chiefly a description in gently flowing verse of the sufferings and triumphs of the early Christians in the city of Rome, carrying the reader through some of the wonderful scenes in the catacombs, those underground chambers and corridors which beneath the city form a labyrinthian network of passages more than five hundred miles in extent.

These poems are divided into ten chapters, of which perhaps the best is the third, which consists of a discourse upon the "Creation," and which, we are informed, was the prize-poem delivered by the author at the fourth annual meeting of the Alpha Kappi Phi Society of Hillsdale College, Michigan, November 14th, 1862.

The volume is well printed and handsomely bound, and should form an excellent gift-book to the young or to those not acquainted with our subject. H. R. S.

October 18th, 1895.

THE Anglo-Israel Almanack for 1896, is now ready, price 3d., 5d., and 1s. Full particulars see advertisement page.

ALL MS., Correspondence, &c., should be addressed to PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol England.

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

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




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

# THE BANNER OF ISRAEL.

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

VOL. XIX., No. 989. Entered at Stationer's Hall. WEDNESDAY, DECEMBER 11, 1895. [PRICE ONE PENNY.

*EDITED BY PHILO-ISRAEL.*

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## MR. CHAMBERLAIN ON WESTERN AUSTRALIA.

ON November 11th last a banquet was given at the Imperial Institute, London, in honour of Colonel Gerard Smith, the Governor-Designate of Western Australia, the President being Mr. Chamberlain, the Secretary of State for the Colonies. The lion's share of the speech-making, of course, fell to the gifted chairman, who is always worth quoting, and especially on that occasion, as he said many things interesting to Anglo-Israelites, although himself, most probably, entirely unaware that there are any who hold our views, or the reasons why we do so. However that may be, we are glad to find that so distinguished a man as Mr. Chamberlain is quite ready for Our Identity, and constantly says things which accord admirably with what we hold and teach. Let us see, first, what the speaker said of the British race and empire. We are accused of expressing ourselves in the language of flattery, exaggeration and hyperbole; but what are we to say when Mr. Chamberlain tells us that, in his view, "the British race is the greatest of governing races that the world has ever seen," and that he grounds that belief on the fact that they have administered the vast dominions which are connected with these small islands with singular success. He thinks, therefore, that there are no limits to the future of our nation. That part of the chairman's address relating to this point was as follows. It was his response to the toast in his own honour at the close of the banquet. He said:—

My career as Secretary of State for the Colonies is yet to be made; but I will say this, that no one has ever been wafted into office with more favourable gales. (Hear, hear.) It is to me an encouragement and a great delight to find that in the colonies and in the mother country there is some confidence, at all events, in my desire to bring them closer together. (Cheers.) I will venture to claim two qualifications for the great office which I hold, and which, to my mind, without making invidious distinctions, is one of the most important that can be held by any Englishman. These qualifications are that, in the first place, I believe in the British Empire—(cheers)—and, in the second place, I believe in the British race. (Renewed cheering.) I believe that the British race is the greatest of governing races that the world has ever seen. (More cheering.) I say that not merely as an empty boast, but as proved and evidenced by the success which we have had in administering the vast dominions which are connected with these small islands, and I believe accordingly that there are no limits to its future. (Cheers.) I think a man who holds my office is bound to be sanguine, bound to be confident, and I have both those qualifications. (Laughter, and cheers.) I wish sometimes that the English people were not so apt to indulge in self-criticism, which, although it does no harm at home, is sometimes misinterpreted abroad. (Hear, hear.) We are all prepared to admire the great Englishmen of the past. We speak of the men who made our empire, and we speak of them as heroes as great as any that have lived in the pages of history; but when we come to our own time we doubt, we seem to lose the confidence which I think becomes a great nation such as ours, and yet, if we look even to such comparatively small matters as the expeditions in which Englishmen have recently been engaged, the administrations which Englishman have controlled, I see no reason to doubt that the British spirit still lives in Englishmen. (Cheers.) When I think of the incidents of such a campaign as that of Chitral the other day, when I think of the way in which in numerous provinces in India—and I might speak from my own experience of the administration in Egypt—of the way in which a number of young Englishmen, picked as it were haphazard from our population, having beforehand no special claims on our confidence and gratitude, have nevertheless controlled great affairs, and with the responsibility placed upon their shoulders have shown a power, a courage, a resolution and an intelligence which have carried them through extraordinary difficulties, I say that he indeed is a craven and a poor-spirited creature who despairs of the future of the British race. (Cheers.)

When Mr. Chamberlain spoke as he did of "the British as the greatest of the governing races the world have ever seen," he was unwittingly recalling the character of the Israel of God to whom is to be committed "the kingdom and dominion and the greatness of the kingdom under the whole

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heaven "as the people of the saints of the Most High"—a people set high above all the nations of the earth"—"the head and not the tail"—"above only, but not beneath them"—in any one respect (Dan. vii. 27 and Deut. xxviii. 1 and 13, R.V.). He had no idea, perhaps, to whom "the heirship of the world" was finally to be made over by the Lord; but he spoke as if he knew they were the British, a people "with no limits to its future" (Rom. iv. 13).

When Mr. Chamberlain was speaking about Western Australia he gave us some valuable statistics which ought to be noted in the BANNER for future use among ourselves throughout the world. There were remarks, too, about the federation of the empire which ought to have our attention, coming as they do from a member of the Cabinet who yet gives us his views on the subject with refreshing candour. "Imperial unity," he declares as a Secretary of State, is what "we cherish as the ideal future of the British race." Brave words! well spoken by one of the chief rulers of Israel. He said in reference to these things what follows (we quote from the *Birmingham Daily Post*, Nov. 12, 1895):—

The history of Western Australia is a singular one. It is said, I know not on what authority, that it was the first of the Australian colonies to be discovered by any European visitor, and that in the early part of the fifteenth century it was visited by the Portuguese, who called it at that time the land of parrots, in consequence of the incredible bigness of those birds which they found upon the shores. I do not know, as I have said, whether that claim can be sustained; but if the colony be the first in Australia to be discovered, I think it will be admitted by its warmest friends it has been one of the latest to be developed. (Cheers.) It was only colonised by the English in 1829, and for many years, in spite of its great advantages, in spite of the well-known salubrity of its climate and its great natural resources, it seems to have made very little progress. But in the last few years a change has come over the spirit of its dream, and this young nation has made more strenuous and rapid progress. In 1850—that is to say, twenty years after its colonisation—the white population was only 5,800; at the last census it was 76,000. The revenue, much later, in 1880, only fifteen years ago, amounted to only £180,000 a year; in 1895 it has risen to £1,125,000. There are some persons, I believe, who attribute this happy result to the concession of self-government a few years ago. I myself am in favour of self-government in the circumstances of the Australian colony, but I confess I have never ventured to attribute such magical power to it. (Laughter.) Possibly, the gold discovered may have had something to do with the change which we are all glad to chronicle. ("Hear, hear," and laughter.) At all events, in 1890—that is to say, only five years ago—the export of gold was £86,000; in 1894 it amounted to £910,000. I think, then, we may say that the prospect of this colony is indeed encouraging, and that it may hope in a very short time to rival the prosperity and population of the older settlements of Australia; and here, in the old country, we have nothing but good-will and sympathy for the vigorous offshoot of the parent race. (Cheers.) We have, of course, relinquished absolutely all right to interfere. We have hardly a claim, except perhaps the claim of kinship and mutual interest, even to offer suggestions; but I think we may venture to hope that this colony, while profiting by the experience of other self-governing communities, will not hesitate to strike out a line for itself if its interests should dictate a separate course. What are the interests of a colony in this condition? What are the circumstances? Here is a vast territory eight times the area of the United Kingdom of Great Britain and Ireland, with a white population which is one five-hundredth part of the population of the mother country. In this area only a fraction is in anything like profitable occupation. Does it not stand to reason that the first need for many years to come of any colony in this position must be labour—labour to till the soil, labour to work the great natural resources of the country? (Hear, hear.) We may say to Western Australia and to every country in the same position, Get population, and all else shall be added to you. (Cheers.) We hope, then, and we are justified in hoping, that, in order to induce this immigration, everything will be done to make life desirable and economical to the labourers, who are, as I have said, the greatest need of the colony, and that no obstacle will be placed in the way of the introduction of the articles of necessity and of luxury which this population will need. I know that there is an idea prevalent in new communities, with which I myself have very great sympathy, that they should encourage a diversity of employment—that it would be a mistake to commit, as it were, for all time the whole of the population to a single industry. But there need be no fear of that in such a case as that which we are considering, for with the growth of population there will necessarily come, naturally and without artificial stimulus there will come, a demand for local manufactures; and it seems to me that the clear duty of the colony and the clear interest of the colony is to spend its whole energy in cultivating with the best result the natural resources of the soil, with the certainty that this will result in the development of all the elements of a great nation—(cheers)—though artificial restrictions even are placed in the way of the aggrandisement, and the rapid aggrandisement that we expect in such a case as this. Well, I look forward to a time, which I think is not very distant, when our great colonies in Australasia will imitate the wise example of Canada, and will agree to unite—(cheers)—for the purposes which are common to all. (Cheers.) I see with satisfaction the great step in that direction which has just been taken by the Legislature of New South Wales, and I feel confident that Western Australia will not be behind the sister colony in such a step. The federation of Australia will be the consummation of a great idea, in which local jealousies and petty ambitions will be buried in the foundation of a mighty commonwealth, which—in perhaps a time which is, at all events, historically visible—is destined to outstrip the waning greatness and the lagging civilisation of the older countries of Europe. (Cheers.) It will be a step in the direction of that Imperial unity which we cherish as the ideal future of the British race. (Renewed cheers.) And it will enable this old country of ours to extend its fame and its history in the greatness of its children across the sea. (Hear, hear.) Gentlemen, whatever may be in store for us, I am sure that to-night our hearts go out to this young and fresh country of ours in Australasia, and that with the good wishes which we offer for the success of the government of our friend and guest, Colonel Gerard Smith, we send also a measure of sympathy and good-will to our fellow-subjects and fellow-citizens in Western Australia. (Cheers.) I give you the health of Colonel Gerard Smith. (Cheers.)

It is a great help to believers in Our Identity to find in Mr. Chamberlain a man placed in the position of great power in matters colonial who sees the British Empire in its vast and united greatness—great because united, with a national life before it which has no limits! God has selected an agent to conduct our colonial affairs who is just the man best fitted to bring about the federation of the colonies among themselves first, and then the "longed-for ideal"—"Imperial unity." "The time of the end," when Israel taken into the divine favour will be restored with their brethren to the land of the inheritance, seems near indeed when we have such an one as Her Majesty's Secretary of State for the Colonies, publicly discussing the question of "Imperial unity" in the Empire, as a thing comparatively close ahead.

In another respect the speaker alluded unwittingly to Israel, when he declared, as he always does in his public utterances, that our self-governing colonies are already "nations," while in the infant colony of Western Australia he already sees signs and elements of "a great nation." Of Israel were to come "a nation and a company of nations,"

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also "a fulness of nations"; and Mr. Chamberlain, not remembering this at all, recognises the British Empire as "a company" of daughter "nations" of the grand old mother in the West, and she is so exlusively among the other states, as we all know. To the Lord be all the praise.

## A GLIMPSE AT EARLY BRITAIN.

By E. Reep.

### PART III.

(*Concluded from page* 506.)

It was probably the great mining industry that grew up in Spain, Gaul, and Britain that caused Homer to speak of the happiness or contentment of the people of the West. Strabo says he had heard of the abundance of Iberia (Spain), which had attracted the arms of Hercules, and *afterwards* of the Phœnicians who acquired there great prosperity. This looks as if Danites had pioneered the way westward, the Phœnicians following in their track. Menelaus, too, King of the Lacedæmonians, whose kinship with the Jews is recorded by Josephus, is also mentioned by the poet as a voyager to Spain and even beyond

. . . "to the blest Elysian isles
Earth's utmost boundaries."

It is so taken for granted that Homer's geographical knowledge could not have extended to Britain, that to say that it most probably did, and that he meant by the Elysian Isles, at earth's utmost boundaries, the British Isles, is to induce either amusement or ridicule. But what has happened once may happen again. For years it has been the fashion with scholars to view the Mosaic Age as utterly barbarous and illiterate. In the Pentateuch they have seen nothing but popular legend of no historical value whatever; that Moses had a hand in writing it they have emphatically repudiated. These scholars, however, seem to have reckoned without their host. Oriental archæology now compels us to accept the doubted statements in Genesis as after all true and historical. Abraham is no myth; the wars of Chedorlaomer against the Canaanites actually took place, as shown by Professor Sayce at a meeting of the late Church Congress. The proof of the historical accuracy of the narrative in Gen xiv. is said to be complete. Not only from Egypt, Babylonia, and Assyria comes a supply of inscribed monuments, but from Palestine itself, all confirming the truth of the Bible record.

The Israelites were barbarous, the Britons were savages! The adverse critic of the Old Testament has, like the antiquated British historian, deduced his theories rather from social usages than from religious practices. Accordingly he concludes that the Israelites stood apart from all progress, satisfied with tribal feuds and a mysterious religious cult. Robertson Smith, in his "Religion of the Semites," contradicts this idea by telling us that the Northern Israelites, at least, up to the 8th century B.C., were in no way behind the Greeks in progress and development. Until they were deprived of their political independence by the Assyrian monarchs, they opposed anything and everything that threatened their religious and civil freedom. In earlier days, however, the poorer classes seem to have made their dwellings in caves, as did Lot after the destruction of Sodom and Gomorrah. But cave-dwellings would be mostly confined to mountainous districts where they would offer very good shelter against mountain cold, and probably comfortable accommodation to a pastoral people. At the time the Midianites prevailed in the land, the Israelites were perforce compelled to greatly increase the number of such dwellings and to occupy them (Judges vi. 2). If cave-dwellings were common in Palestine, and the Israelites used to adapting their habits to them, there would be nothing strange in Hebrew colonists, migrating to western Europe, constructing, on their first arrival in an uninhabited country, similar abodes. And as they formed these dwellings for themselves they would observe the old Palestinian custom in arranging the same sort of domicile for their dead. Professor Nilsson* quite recognises a Semitic origin in this manner of disposing of the dead in Scandinavia. He says: "The people in the south and east of Scandinavia buried their dead in the same kind of habitations in which they themselves originally dwelt. The Hittites in the time of Abraham buried their dead in mountain-caves. Abraham bought from them a double cave in which to bury his wife, and this custom was kept up by the Jews in Jerusalem; hence the crypts, etc., found there. So long as a people continue to dwell in mountain-caves, it will also bury its dead in such caves; and this custom survives long after people have commenced to inhabit proper houses."

In ancient Britain the greatest labour, it is said, was bestowed on the burial of the dead; also that British barrows show that the semi-savage state had passed and that the dawn of an advancing civilisation was approaching ("Greenwell's British Barrows," p. 119). Anderson's "Scotland in Pagan Times" records "that on the west coast of the island of Islay were found two skeletons, one that of a man, the other a woman. The implements found with them suggest a condition of life indicating culture and taste, skill and industry, manly vigour and womanly grace." The custom of interring with the deceased body articles of personal adornment, knives, and pottery was as Israelitish as British; for we read (see Septuagint) when Joshua died, there were buried with him the knives of stone with which he had circumcised the children of Israel. This circumstance is not mentioned as anything unusual, but as if it were an ordinary and proper thing to do. The contents of British barrows, therefore, need not preclude a belief in the Israelite origin of the ancient Briton.

The military equipment of the British and the Gallic tribes in most respects was the same. According to the author of "Scotland in Pagan Times," enamelled horse-trappings of the most finished and beautiful workmanship have frequently been found in England, sometimes associated with the remains of chariots. The art of enamelling metal seems to have been specially British, or an art that was well understood. It has been well and beautifully said that the science that has hastened on man's development is not so much the discoveries of Newton and other philosophers as the improvement in the art of working in metal. Our machinery, astronomical instruments, etc., intimate that ultimately mind and metal are ordained to subdue the earth. This mind is the breath of God, and the metals stored away in the earth, are, in the fulness of time, being adapted for the use and education of man.† God's intention towards Israel was to sow her in the earth (Hos. ii. 23). The need of metals, and the knowledge of working them, brought about her first expansion West, even as the same causes have impelled the British to develop continents and to make their waste places fruitful. Mr. Benjamin Kidd ("Social Evolution") regards the development of practical science as among the wonders of the present age; and, he thinks, extraordinary as have been the achievements

* "Primitive Inhabitants of Scandinavia."
† "Nature and Revelation." Rev. C. Pritchard.

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of the past they are destined to be eclipsed at no distant date. Philanthropy has been a splendid force in its efforts to abolish slavery in Africa, but apparently the present mining "boom" will do even a greater work: it will hurry forward the construction of railways, telegraph lines, and all the other mechanical inventions of the nineteenth century; and these finally extending to every corner of the long-suffering Dark Continent will bear their physical testimony to the fact that the mercies of God are over all His works, whether they be natural or whether they be spiritual, for they for ever and ever fulfil His word.

Among the Celtic heroes was venerated the God Ogmios, the inventor of the Ogham alphabet. It has been suggested that Ogmios may have been one of the names of Joshua who acquired that appellation as the conqueror of Og, king of Bashan. In Irish mythology Ogmios is one of the Tuatha de Danaan; as an oriental word the name is supposed to signify the "secret of letters." If there be anything historical in the tradition that Cai, a contemporary of Moses, brought the Mosaic law to Ireland, there inevitably came with it a knowledge of writing, not necessarily the Egyptian pictorial characters, albeit such characters are said to have been known to the ancient Irish, but an occult system, or some cipher system, which may have been invented by the Hebrews, if not by Moses or Joshua, as more fitting for the sacred law than the hieroglyphic system of Egypt, which, to pious Hebrews, would be almost profane. The Irish laws were so sacred that they were termed 'celestial judgments.' One of the oldest and most important portions of the ancient laws which has been selected and arranged for publication by the Commissioners appointed for the purpose, is the Senchus Mor. This Senchus Mor, it is stated, was so revered that the Irish Judges, called Brehons, were not allowed to abrogate anything contained in it. The root and meaning of the word 'Senchus' are thus explained: "Its root is the Hebrew 'son,' the Greek 'soena'; or the Hebrew 'snos,' which is 'snene' in Greek, 'ratio,' in Latin, 'dlighedh' in Irish, and law is its import; 'cus' the keeping of the law of the ancients." Patrick, we are told, thought it right to remove from the ancient code the severities of the Mosaic law, as well as Pagan superstitions, whereby he brought the old laws into harmony with the Gospel of Christ.* As to how the Senchus was handed down is a detail not left unnoticed: "What has preserved it? The joint memory of two seniors, the tradition from one ear to another, the composition of poets, the addition from the law of the letter." In these words the ancient Hebrews might very well have described the transmission of the Mosaic law, intending by their two seniors Moses and Joshua.

Professor Rhys has his doubts as to whether British Celts ever paid their devotions to the gods of the Roman pantheon. He rather leans to the opinion that the Roman inscriptions in Britain may be the outcome of the piety of continental Celts, so that the gods in whose honour they were set up may not have been worshipped by the Britons. His more interesting assertion is, that the Celts originally regarded or believed in a God who as ruler of the universe reigned King of the world. This Supreme Being was a God of war, a God the Romans were only able to approximate to Mars or Jupiter. With the Celts of Wales, and Ireland, the Scandinavian Norsemen had, we are assured, corresponding beliefs as well as corresponding names and words, indicating kindred elements and meaning. That the ancient Celts and Teutons should have agreed at one time in making their war-god their greatest divinity need astonish no one, since, says Professor Rhys, the tendency of their descendants is to treat in much the same way a God whom they regard as infinitely higher.*

Whence came this belief in a God of war? It is generally spoken of as if it were born of the wildest barbarism, though it should, without a moment's reflection, suggest contact with Hebrews. Jehovah was to the Israelites a God of war, not because they had some fantastic conception of Him, but because they believed that as wax melteth before the fire, so were they by divine assistance delivered from the power and persecution of their enemies. To Jehovah alone belonged the issues of war; to whom then but to Him could victory be ascribed? Hence Jehovah to Israel was a God of war. When the Celts, then, believed that they were ruled by a God who could decide the results of a battle, and that this God governed the whole world, they simply adored the God who had wrought His signs and wonders among the children of Israel. The proof of this is seen in the conduct of Brennus, as described by Plutarch in his life of Camillus. The noble character of this Celtic prince astonished even the Romans. After a victory over the Roman legions, and notwithstanding the most pitiful treachery on their part, he suffered not the slightest injury, either to the fields or to the cities, to be inflicted by his prodigious army; he had retaliation in view, but it was reserved for Rome, for the guilty and not the unguilty. And so the wider our view grows of the British Celts and the tribes of Gaul, who were akin to the tribes of Britain, the more certain grows our conviction that they were of the posterity of that people of whom it is written: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." If Britain be the island where Israel was to renew her strength, its ancient history should betoken a civilisation very different to that of the Red Indians, and from all the evidence that can be adduced it was patriarchal. Away, then, with spurious notions of inhuman Britons.

* "Ancient Irish Laws." Vol. I., p. 39.

* Hibbert Lectures.

## "THE NEW YORK MAIL AND EXPRESS" ON "OUR IDENTITY."

THE following appeared in *The Jewish Christian*, of October, 1895, that being the Rev. Hermann Warszawiak's paper, published in New York, the scene of his ministry to the Jews, his fellow countrymen. We are surprised and glad to find the *New York Mail and Express* so entirely favourable to our views, and so candid and accurate in stating them. We feel as if with these encouragements, the subject is shortly to become a popular one, and that in what now most men know about "our Israelitish origin," there will soon be a vast expansion and extension of the idea. In short, we believe it will, ere long, be actually popular!

The article in question is as follows:—

"THE LOST TRIBES OF ISRAEL: THEORY THAT THEY HAVE BEEN FOUND IN THE ANGLO-SAXON RACE.

"A question that is rapidly forcing itself to the front in religious circles is the location of the Lost Tribes of Israel. In view of the prophecies that when the children of the

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House of Judah, or Jews, return to Palestine, they are to be accompanied by their brethren of the House of Israel, whose Identity among the nations has so long remained undiscovered, the subject is intensely interesting alike to Jews and Christians.

"For many years devout minds have been

"ENGAGED IN INVESTIGATIONS

that have yielded continuous streams of light from the sacred and secular history, chronology, astronomy, and numerous other sources. Scores of men eminent in the realms of religious, scientific, historical, ethnological, and philological research have pursued their inquiries unceasingly, and claim at last to have solved the mystery in the discovery that the Anglo-Saxon races possess all the distinguishing marks whereby the Lost Tribes are to be finally recognised.

"Professor C. Piazzi Smyth, late Astronomer-Royal for Scotland, in reviewing a book by Professor C. A. L. Totten, United States Army, an enthusiastic and voluminous writer on the subject, expresses himself as follows:

"WHAT IS THE EFFECT

of so unexpected a discovery on the Bible itself? It is twofold. First, it causes us to behold and acknowledge therein the accomplishment of a true miracle, and of the mightiest kind through ages, consummated in our own days. And, second, it causes the Bible to become for the Neo-Israelitish Anglo-Saxons of America and Great Britain with her colonies, as it was for the Tribes of Israel of old, an infallible book for their national guidance in politics as well as a collection of inspired instructions for each individual and soul in religion.

"Naturally, the supposed discovery of a truth so long hidden from theological eyes

"ELICITS CONSIDERABLE CRITICISM

from conservative expositors of the Scriptures; earnest seekers after light cannot afford to treat with disdain the opinions of devout and scholarly men, except at the risk of placing themselves in the category of those possessing the Pharisaical spirit. The exponents of this belief complain that they do not receive fair treatment at the hands of the religious press. Whether this be true or not, truth itself must eventually be victorious and can afford to patiently await the issue.

"The faith of the Christian is in no degree threatened by the controversy, as

"EVANGELICAL ACTIVITY IS INCREASED

by this new testimony to the faithfulness of Jehovah to His promises, while to the loyal Jew the discovery is pregnant with an early fulfilment of the glorious hopes that have sustained him through long centuries of gloom and disaster. Briefly stated the facts are as follows:

"The House of Israel was banished to Assyria about 721 B.C.; the House of Judah to Babylon about 100 years later. The House of Judah returned to Palestine under Ezra and Nehemiah after seventy years of captivity, but the Ten-tribed

"HOUSE OF ISRAEL NEVER RETURNED.

"According to numerous prophecies they were to become Lo-ammi (not My people), Gentilised, outcast, divorced, and known under another name. On the other hand, all the great prophets predict that while in the land of their dispersion they were to be recovenanted and become the sons of the living God—a strong nation and chief of the nations—in the isles of the sea and the isles afar off—in the North and West—possessing the Gates of their enemies, and to be among the nations in the midst of many people as a lion among the beasts of the forest. All of which promises undoubtedly refer to the Ten-tribed, or lost House of Israel, and not to the House of Judah. It is contended by the exponents of this supposed discovery that there is no possibility of the fulfilment of these prophecies if they do not refer to the English-speaking people.

"At any rate, it is a subject

"REPLETE WITH INTERNATIONAL INTEREST,

and should be accorded a dignified discussion and candid consideration."—*New York Mail and Express.*

## "CUI BONO?"

*A Paper read at a Meeting held at 29, Blenheim-gardens, Willesden-green, London, N.W., October 8, 1895.*

By J. S. Barton.

(*Concluded from page* 504.)

Then I give as a third reason why British-Israel teaching is beneficial and has good in it. Because it rescues the Divine name (and name is character) from the dishonour of changeableness.

We are told that Jehovah had set His love upon Israel; and that He would rest in His love towards them; and that He is Jehovah, and changeth not, therefore they are *not* consumed. But ordinary expositors tell us they *are* consumed; that they are utterly extinct, and that God has instead of them raised up another people, originally utter heathens, and formed them into a church and given them the kingdom of God, made them the depositories of His truth, and the missionaries of His grace to carry the tidings of salvation to the very ends of the earth; to the Jews first. Note, He does not say "to Israel first!" Why?

We simply say this is untrue and impossible.

John the Baptist was the first to proclaim, "Repent ye, for the kingdom of heaven is at hand," and Jesus commenced His ministry and commanded His disciples to begin theirs in the same manner. And at the close of His earthly course told the Scribes and Pharisees, who were Jews listening to Him, that the kingdom of heaven, which had up to that time, had its manifestation amongst them, should be taken from them and given to another NATION. Now let us ask ourselves what nation is this that is thus singled out? and of what nation were these various disciples and preachers? John the Baptist was a Jew, we know, so was our Lord. But of what nation were the other disciples? Judas Iscariot, *i.e.*, Judas of Kerioth, a town of Judah, was a Jew no doubt, but all the others, we believe, were Benjamites, that is, belonging to the one tribe "lent to Judah, that David may have a lamp always before God in Jerusalem;" but really one of the Ten Tribes. When the Saviour pointed to Nathaniel He did not say, "Behold a Jew." No, but "Behold an Israelite." And when He ascended up far above all heavens and His disciples remained gazing after Him, did not the angels address them as "Men of Galilee"?

But the Jews despised the Galileans, and it is not likely that they would dwell among them, but Galilee was the chosen place of our Lord's sojourn that Moses's dying saying might be fulfilled which says of Benjamin, "The beloved of Jehovah shall dwell in safety by him. He shall cover him all the day long, and He shall dwell between his

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shoulders;" and let it ever be remembered that Jerusalem itself stood within the territory allotted to Benjamin, although ultimately Judah monopolised it to herself.

We know that Paul was of this tribe, and I think that this all gives point to the command, "Go, YE, (Benjamite-Israelites) into all the world and preach the Gospel to every creature." Towards the end of the apostolic age, when Jerusalem was ripe for the judgment coming upon it, it was Galilee that first felt the conquering hand of Rome, and all who could would flee northward, and early church historians, as well as the Acts and epistles, show that it was these people that formed the churches in Asia Minor to whom St. Paul preached and wrote and to whom S.S. Peter and James also wrote their epistles. These were amongst the last of the Ten Tribes to leave the eastern lands, and consequently were the last to be gathered into Britain—under the name of Normans, in the 11th century of our era. Kelts, Picts, Scots, Angles, Saxons, Frisians, and Danes had long before been gathered—bone to his bone—previously, according to Ezek. xxxvii. No doubt Defoe, in allusion to this piecemeal gathering, thought he said a very witty and a clever thing when he wrote:

"Thus from a mixture of all lands began
That het'rogenous thing—an Englishman;
. . . . . .
Fate jumbled them together—God knows how;
Whate'er they were before, they're true-born English now."

This was true, but then Defoe did "not regard the work of Jehovah, nor consider the operation of His hand." He saith, "This thing or work is of ME," and who will dare to scoff at it? We have also good historic evidence that as early as A.D. 61 Christianity was planted and at least one church formed in Britain, and that thus was fulfilled the transference of the kingdom of God from the Jews to the British nation and people who had during the previous 1500 years been gathering to these Islands of the West.

The very name Briton signifies a covenant one, and Britain means Covenant Islands. It is also a matter of Irish history that the kingdom spoken of by Daniel (xi. 44) was set up in Ireland in the 6th century B.C. about the year 580 by the Ollam Follah, whom we recognise as the prophet Jeremiah, accompanied by Simon Brug, or Baruck, and Tea-Tephi, the daughter of King Zedekiah and ancestor of our Queen Victoria—whom may God preserve.

Do not suppose that I have exhausted my answer to our question, but time warns me that I must not trespass upon your patience much longer. But one word more.

The study of British-Israel truth greatly ennobles and enlarges the mind of the student, giving him a much larger horizon and a clearer insight into the mind and providential working of God in His rule and overruling of mundane affairs.

Fifty years ago, being on board one of the old East India Company's ships, in St. James's Bay, St. Helena, I went on shore with two other lads intent upon walking across the island to Sandy Beach, calling on our way at Napoleon's tomb, whence his body had not long before been exhumed. A French frigate had been lying in the bay near to us the day before, and had got under weigh at daylight on the morning of our excursion, and had dipped the horizon before we left the ship; but upon our attaining the top of the mountain at the back of the town (about 11 a.m.), we could plainly see the frigate far away, probably 40 miles, and far away beyond it. This is a symbol of the study of prophecy, with the key to it of British-Israel truth in the hand. Thousands are content not to study it at all, and are like those who remain on the sea-level, whilst others climb the mountain to a certain height, obtaining thereby larger and wider views, among whom we may class such men as the late Rev. E. Bickersteth, Dr. Cumming, Grattan Guinness, Mr. Pember, &c., but who from some defect or another are unable to go further; whilst those who willingly and perseveringly climb to the top, see light in His light who is Light, and like Him rejoice in His works (Psa. civ. 31; cxlix. 2).

To my mind the greatest good of all is that British-Israel teaching makes the Bible, especially the Old Testament, a living book to us, a book of to-day and not of 2000 years ago. It is like the key of a Chubb lock, the only one that opens it. And it is by this and the very many Israelite allusions in the Book of Common Prayer I opine that we may account for the fact of such an overwhelming proportion of its adherents being of the Established Church, so that for every Nonconformist minister that will even open his mind to study it, at least twenty clergymen not only study it but accept it, and some are enthusiastic in its proclamation and advocacy. And why? Because the services of the Church of England enjoin the reading of the Old Testament in so large a measure, and thus they are brought face to face with that more sure word of prophecy to which we are told we do well to take heed; it is this that makes the Bible "a lamp unto our feet and a light upon our path." What is prophecy, but history in advance?

Society at the present day is like a ship at sea upon a dark night without either pilot or chart to guide. But the British-Israel student of the Bible holds a clue to events passing around, and like the mariner is able to point his whereabouts on the chart of time, and knows the port of his destination and his way thither, whilst conscious that "His father's at the helm." I fail to see not only the beauty but even the usefulness of a large part of Holy Writ, if we are to look upon the Old Testament as obsolete or as simply a repertory of past history to draw moral lessons from; this may just as well be done by looking at things around us to-day. But when I recognise that it speaks of the countries of the world as they are to-day, with their politics and their destinies, the Word of God becomes to me as interesting and far more instructive than my daily newspaper. The doings of Jehovah are great and sought out by all them who take pleasure therein. For Edom, Bozrah and Esau, I read Turkey, of whom and whose doom, and by whom to be executed, I read in Ezek. xxv. 14; for Manasseh I read the United States of America; for Ephraim or the House of Israel I read the British empire; and thus the Bible becomes, as I say, a living book.

For instance, if I look around me, I see a certain power straining every nerve, and yet insidiously working to obtain the command of the whole world. This has ever been the ambition of all the world powers. Was it not so with Nimrod, with Nebuchadnezzar, with Darius, Alexander, Cæsar, Napoleon? And is it not so to-day with the military element in Russia? Now when I come to the Bible I find portrayed there in the 38th and 39th chapters of Ezekial a power called Gog, of the land of Magog, prince of Rosh (R.V.), Meshech and Tubal, *i.e.*, Prince of Russia, Moscow, and Tobolok; who is to be in league with and supported by Persia, Cush or Egypt, and Put (which Prof. Sayce tells us we must understand as the Lybians, who are the ancestors of the French), and Turgamah or the Turcomans. And this vast power is to come up against the land and mountains of Israel, *in the latter days*, *i.e.*, in the days in which we are living. And who will be the resisting force against him? Israel and Jehovah of Hosts, the God of Israel. It would

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take me far too long to go through all the campaign as drawn out in the two chapters I have mentioned, and in the concluding chapters (from ix. to end) of Zechariah, where you will read who are to be the forces arrayed against Gog, viz., Ephraim or Joseph, *i.e.*, the Ten-tribed House of Israel and the House of Judah.

Jehovah says of this time (Zech. ix. 13), "I have bent Judah for Me," *i.e.*, I have made him My willing instrument; "I have filled My bow with Ephraim." Here we have Britain, you see, and her part set out, as the power which Jehovah employs to effect His purposes, as He says in Jer. li. 20, "Thou art My battle-axe and weapons of war; and with thee will I break in pieces the nations; and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider, the chariot, and him that rideth therein; man and woman, old man and youth, young man and maid, shepherd and flock, husbandman and his oxen, governors and deputies."

Then Zechariah goes on, "And I will stir up thy sons, O Zion, against thy sons O Javan—Ivan," *i.e.*, Russia, the head and champion of the Greek peoples (Sclavs) "and will make them as the sword of a mighty man (literally, a giant). And how does this Holy Word describe the state of this kingdom—Britain? See Ezekiel xxxviii. 14, as dwelling securely, carelessly in the Isles; and as against whom Jehovah will send a fire, as well as against Gomer, *i.e.*, Germany. Well may we stand aghast at all this. Alas! says the prophet, for that day is great. I do not wish to play the part of alarmist, but as Amos says: "Adonai Jehovah hath spoken, and who can but prophecy? My heart burns within me at the apathy that is around. Men, intent and absorbed in heaping up riches as the dust, to be in a few years, more likely in a few months or days, to be swept away or used against them, and the shepherds of Israel fulfilling Ezekial xxxiv. in their blindness and contempt of British-Israel teaching. O foolish people and unwise, our great want is wise men at the helm of the nation, not party men, but *men fearing God*; men like those of Issachar, having understanding of the times and knowing what Israel ought to do, of whom there is such a fearful lack in the public service. Men in the service of anti-Christ we have by the score, ready to sell their Queen and country whenever able and required to do so by the false prophet, and bound to do so. But where have we an Isaiah, a Jeremiah, a Micah, or a Malachi, to denounce the prevailing hypocrisy in religion? Where have we statesmen to guide and prophets to preach in the ways of righteousness, and themselves setting the example of not dealing in or trusting to filthy lucre, or selling the needy for a pair of shoes? O awake, awake, O arm of the Lord, put on strength; awake as in the days of old, the generations of ancient times, and hasten the day when the ransomed of the Lord shall return, and come with singing unto Zion, with everlasting joy upon their heads, and sorrow and sighing shall flee away and be no more known. Amen.

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THE Queen, recognising that she is increasing in years, has been considering the future of her constant companion, Princess Beatrice, and has placed rooms in Kensington Palace at her disposal. Her husband accompanies the Ashanti expedition as a volunteer without pay or allowances.

THE Shahzada's delay in leaving London appears to have been occasioned by fear. The Ameer, his father, is very angry at his failure to arrange for a permanent representative in London. Banishment is spoken of as the Shahzada's punishment.

## A FRIEND IN IOWA, U.S.A., DOES WHAT HE CAN.

THE following was an article contributed by Mr. George E. Inglis, of Des Moines, Iowa, U.S., to the *Presbyterian Banner*, on Aug. 28, last, in reply to some American opponents of our views, who denied that there were any Israelites apart from the Jews, and asserted that "the Jews of to-day represented the whole House of Israel."

Our friend has not been a convert to our views long, but he is an enthusiastic one, and circulates the BANNER OF ISRAEL and other publications, as fast as he can procure them, among his American friends. Not only is he a subscriber to the BANNER, but he writes that he can see his way to procure several others to subscribe. He is anxious to obtain some copies of last year's BANNER volume (1894). Should any of our friends have such to spare, they would be welcomed by Geo. E. Inglis, Esq., No. 202, Fifth-street, Des Moines, Iowa, U.S.A. His article, as it appears in the *Presbyterian Banner*, of Pittsburgh, U.S., we republish below. We hope our friends will appreciate it, and recognise in it the words of an able and efficient, working, friend:—

"JUDAH AND ISRAEL.

"Having been a reader of the BANNER for the past two-and-a-half years, I am constrained to drop you a letter, which may possibly be of interest, through an answer given me by one of our esteemed ministers of this city, to the question, 'Is there any distinction to-day between the Tribes of Israel?' His reply was, that 'The Jews of to-day represented the whole House of Israel.' Now as this is a very common error, I would like to set forth a complete distinction, past, present, and future. This distinction of the House of Jacob is of the greatest importance to students of the Bible. The Word of God is full to overflowing with truth. This Word is also so plain that all who read can understand.

"To be brief, it is not disputed that the Twelve Tribes became two kingdoms; it is not disputed that the kingdom of Israel has been lost; it is not disputed that the House of Judah has been scattered. Their identity has never been questioned. Israel has been lost completely since the days of their captivity, 720 years B.C. They did not return to Palestine with the House of Judah under the reign of Cyrus. In all, there were not more than 30,000 of the House of Judah who returned. That which had been foretold had taken place with Israel. From then on they were lost completely. The prophecy of Jeremiah iii. is fulfilled. Verse 6: 'Hast thou seen that which backsliding Israel hath done?" Verse 7: 'I said, Turn thou unto Me, and she returned not.' Note the distinction: 'And her treacherous sister Judah saw it.' Verse 8: 'And I saw for all the causes whereby backsliding Israel committed adultery, I had put her away and given her a bill of divorcement, yet her treacherous sister Judah feared not.' Verse 11: 'The backsliding Israel hath justified herself more than treacherous Judah.' Zech. x. 6: 'I will strengthen the House of Judah, and I will save the House of (Israel) Joseph, and I will bring them again to place them, for I have mercy upon them, and they shall be as though I had not cast them off, for I am the Lord their God, and will hear them." Read verse 7. Ponder it well. Has it been fulfilled? Will it be fulfilled? How? When? Where?

"Now the history of Judah is known unto this day. The history of Israel is known only for a certainty to the time of their captivity, 720 B.C. Let me here give a few distinct contrasts between the two Houses: Isa. lxv. 15; Jer. xxiv. 9. Israel was to be unknown in name. The Jews are to be

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known as a byword and a reproach, a taunt and a curse. The Jews veritably have had this prophecy fulfilled. (Hos. i. 10), Israel is to be as the sand of the sea without number. The Jews never have been such. Israel is to be a powerful nation (Isa. xli. 12; Micah iv. 6, 7). The Jews are to be without might (Jer. xv. 7); this for a time at least. Israel is to wander for many years, and then find a new home (Isa xlix. 1—8). Contrast Jeremiah xv. 4. Strangers in all nations is the lot of the Jew. Israel is to be lost and unknown (Hos. i.) Judah is to be scattered among the nations, but known (Ezek. xii. 15). Israel is scattered among the heathen (Ezek. xxxvi. 19). This took place. When has the promise of verse 24 of the same chapter taken place? Connect with this passage Ezek. xxxvii. 19, to the end of the chapter, and therein will be found distinctly that the House of Israel, in God's eyes, was one people; that the House of Judah was also one people, separate and distinct each from the other.

"It is an undisputed fact that the Ten Tribes of Israel have been lost, 'scattered among the heathen.' It is an undisputed fact that the House of Judah has been scattered among the nations of the earth, yet they have remained identified, and in them has the curse pronounced against them been fulfilled. They have been a byword among all nations, they have been beaten down, exterminated almost, yet they have lived, grown, and are prospering. We find in the reading of God's Word that Israel is to be gathered together again, planted in a new land, and given a new name. Israel is to show for the glory of God. This is Israel's mission; when it is fulfilled the House of Judah is to walk to, or with, the House of Israel. These two Houses are to be united again. All through the Word of God positive and absolute distinction is made of these two Houses, yet we are taught that the blessings to Israel are to His Church. We take the Bible literally as to the dispersion, yet we transpose it spiritually as to the gathering again of Israel, with its consequent confusion. If we can take God's Word as it is and analyze it—take it not only as a spiritual guide, but as the most truthful history known to mankind—we may then find truths of which we little dream.

"Tom Paine asserts that he became an infidel because he could not reconcile the promises made to the House of Israel with the Jews as they appeared and now are. He, too, found through this misconception of God's Holy Word, confusion, variance, contradictions. If the line is drawn between the promises to the one kingdom, or House, and the promises to the other House, there is not a passage in the Bible from Genesis to Malachi iv. 6 which cannot be made harmonious and beyond argument. We trust these few lines may lead some to a more thorough understanding and a fuller appreciation of the Old Testament than is at large bestowed upon the book."

We are not informed what effect, if any, followed our friend's plain speaking in respect to the distinction maintained between Israel and Judah in the Word of God. In the above our friend did not hint where the House of Israel was to be found, or who they are at the present date. But it is manifest that if any one will honestly examine the Scriptures which Mr. Inglis quotes, and ask himself the question Which of the modern Christian nations responds to all the signs he enumerates? the reply can only be that the British, Anglo-Saxon race alone responds to all the marks, and must therefore be the Lost Ten Tribes, as God is true. They have been unknown by name for 2,500 years. They have, in our latter times, been like the sand of the sea for multitude. They are a powerful nation, having for long ages been "wanderers among the nations," but now are settled in "the isles of the West." They are "a nation and a company of nations," the possessors of the Gate of their enemies, the wealthiest people in the world, "lending to many nations, but borrowing from none, reigning over many nations," but conquered and subservient to none; owners and custodians of the Word of God, and rejoicing to distribute it among all the nations; delighting in the Sabbaths of the Lord and recommending their observance by the non-Israelite races, everywhere; they are a blessing to all the nations, families, and kindreds of the earth, and respect and reverence the ten true laws of God, teaching them to others. They are gradually acquiring more and more of the countries of the earth, and greater and greater masses of its inhabitants. They govern them so well, so justly, and so righteously, that their subjects are content to remain so, and those who are not so fortunate as to be included in their empire, inquire when the British mean to annex them to their already huge dominions. They own three empires already; that of the colonies, that of the sea, and that of the heathen world; they are "set high," in short, by God Himself, over all the nations of the earth. Theirs is the duty "to blossom and bud and to fill the face of the world with fruit," for God; and they carry out their allotted stewardship with acceptance to those they serve and to the glory of the Lord.

But these and other facts like these, are the marks and signs by which Israel was to be identified in the latter days. As our nation possesses all these same marks now in these last days of the Dispensation, and no other nation can show them thus exhibited in united form, we are justified in declaring that our nation is by sufficient evidence proved to be Israel; and we therefore joy and rejoice for the consolation and praise the Lord.

## THE COUNCILS OF HEAVEN.

By R. Mackworth.

Professor Totten opens one of his many powerful "Studies" with a masterly touch of dramatic power. He depicts that masked and veiled "figure" moving over the European chess-board, conquering, check-mating, disappearing, reappearing; from whence it came, and whither its goal, no principal on that chess-board could tell; but we, to whom Almighty God has vouchsafed the light of Anglo-Israelism, see that "figure," now unmasked and unveiled, seated in the isles of the north-west. His modern name is "Anglo-Saxon," his ancient name is "Israel." Heaven's council-chamber ordered this going out and coming in; and we mortals that God, the Son of God, thought worthy of His life-blood—His travail of soul,—are we taken into those councils? I believe we are. And how? By studying "the Plan of Campaign," in lowly dependence upon the Holy Spirit's teaching, and also by giving the due reverence to the opinions of other men, giving due honour to those whom God has endowed with brains and industry superior to ours, safe-guarding their errors by constant glances into the face of the Almighty One through the rent veil—Christ's flesh.

Oh! how grand a drama is God's drama. Who calls himself "a poet," "an idealist," who does not see that God's romance and drama far surpasses the tinsel, frothy drama that men's festering minds compose to kindle fires in men's hearts that breed devils? And no true Israelite sees this drama enacting but knows the cross of Christ. He does

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not rub his hands with delight each day, as he pictures from the glimpses God has vouchsafed in "the Plan of Campaign" —the Bible,—the Almighty One surrounded by noble beings full of activity, swift and beautiful in their work, all hastening to bring in the restitution of all things. No; the true Israelite travails in soul, he is a bastard otherwise; yet through his tears he smiles as he hears, in the quiet silence of his calmed mind, "He watching over Israel, neither slumbers nor sleeps." How deeply thankful we should be that God has given us this proper balance of mind that discerns where the heavenly or mundane, the supernatural or material construction obtains, or is blended.

In fear and trembling lest weak human nature should be deluded, I have come eye to eye, as far as possible, with the many earnest sects of Christians in this City of London, and seen much to admire in them, as individuals, and found much to learn from the aspects in which they viewed the Bible; but after 15 years, in which I have openly said, in the presence of these sects, "I believe God is with the Church of England, with all its shortcomings as to individuals," I thank God for the fact that our dear old national institution has, apparently, been confirmed as His earthly organization, round which should circle the "truth."

How very closely and respectfully drawn together should we be, as the band of believers that God has, indeed, treated as the apple of His eye. To sum up, What does this belief teach? Loyalty to the Church, the Throne, and the Empire. Are we not patrons of history, ethnology, philology, of the antiquarian, the explorer, and the archæologist, and of all honest study and trade? We utilize all God's good gifts, and do not regard the spiritual or material only; yet we need the precious blood of Jesus, our Saviour, and the guidance of Jehovah's hand, lest we fall away, and perish by the way.

## RANDOM SHAFTS.

On the authority of the cuneiform inscriptions it is asserted that, when Sargon had captured Samaria, the Assyrians only took fifty chariots away with them, which is supposed to indicate that the conquerors did not really "root up" the nation, but left the bulk of it behind, and that therefore the Ten Tribes were never "lost." It has been pointed out, however, that the cuneiform writings do not tell any such story, but that the fifty chariots referred to were Sargon's own share of the spoil, and that the "rest" were "distributed." Further, if it was the fact that there were no more than fifty chariots transferred from Israel to Assyria, it would not prove much, since the Ten Tribes had been at war for years—we might say for generations; and, as they generally got the worst of the encounters, they would undoubtedly have to give up their chariots on many an occasion. And there can be no question that at the close of the long struggle with Assyria the resources of Israel would be completely spent.

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But there is a third cause for declining to have the "lost tribe theory" settled by chariots, although it bears a relation to the second. Chariots are liable to be destroyed, either in battle, or by the victors in order to weaken the vanquished. The possibility of the former in Israel's case will not be denied; and we have an explicit record of the latter during the oppression by Hazael. God had "delivered them into the hand of Hazael king of Syria," of whom it is said that "neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing" (2 Kings xiii. 7). If Sargon had arrived on the scene at that date he would not have found even fifty chariots with which to help himself, and this shows the futility of trying to estimate the extent of Israel's captivity by the dimensions of the plunder. For the present we had better believe the plain words of Scripture.

***

After all, the Bible is our best weapon,—or rather, our best armoury: not simply when dealing with objections of a Scriptural (properly, unscriptural) nature, but in meeting those which are derived from history. It has been repeatedly demonstrated that the Britons were not a race of cave-dwellers, and that, if they were, the circumstance would not be satisfactory evidence of their savage condition, as comparatively civilized peoples have adopted that mode of living. But the Bible narrates an event in the experience of Israel which perhaps renders it unnecessary for us to consult secular authorities. "And the hand of Midian prevailed against Israel; and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds" (Judges vi. 2). Here we have the exact state of things which obtained in Britain on the Roman invasion. We merely have to substitute "the Britons" for "Israel," and "Romans" for "Midianites." Whether the British caves were made or ready-made is, of course, a matter of indifference.

***

We know well that the Hebrews counted their twenty-four hours from sunset to sunset, not from sunrise to sunrise, and that the Saxons did so too. But there are various ways of bringing a truth home, and the incident is very forcibly put in Soames' "Anglo-Saxon Church." In a footnote which deals with the year 696, it is remarked that among the English "Sunday was reckoned from sunset on Saturday until sunset on Sunday. A remnant of this ancient reckoning is perhaps yet to be found in the half-holidays usual in schools on Saturdays" (page 92). To see the Jews closing their shops, and commencing their Sabbath on the day before it, is a curious spectacle. But what would the English people think if they were told that their fathers did precisely the same? It might have more effect than forty-seven identifications. Concerning the schools, as they finish off moderately early in the afternoon, it always puzzled me to understand why they should have a whole holiday on Saturdays, or even a half. But this throws some light on it. Probably the custom began with a half-holiday, for the reason suggested by Mr. Soames, and was then improved into a whole holiday. There seems to be more Hebrew in our formation than is dreamt of by philosophy.

***

In stating that the Britons painted and gashed their bodies, Cæsar is suspected of indulging in a little exaggeration, or of drawing on his imaginary powers. He was in the island for but a few weeks, and could not have learned much about his foes from personal observation. He saw them in the heat of combat, and it would suit him to fill up the gaps in his knowledge with sensational but fanciful details. Nor need this astonish us when we find our nearest neighbours, the French, circulating similar specimens of ignorance. The *Echo de Paris* informs the world that the members of our

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House of Lords have their coats of arms on their skins, and that most English children of good family have their addresses tatooed on them, so that, if they should be lost, they can easily be restored to the sorrowing parents. There is a measure of sense in the *Globe's* contention that the *Echo de Paris* is as faithful as the echo at Killarney, which, when you cry, "How are you, Paddy Blake?" replies, "Very well, thank you, sir." If the French, possessing every opportunity for acquainting themselves with us, can publish fables of this sort, what may we expect of Greeks and Romans?

***

That the Britons made use of paint or colouring of some kind may be true—it is not worth disputing. But tattooing is not a sign of barbarism. It was once fashionable, and is still common in certain quarters. Just recently a navvy employed at the Surrey Commercial Docks died while at his work, and the body was removed to a mortuary. On his chest was tattooed in red and blue a full-rigged ship, Britannia, a woman tilting a chair with one hand and holding a flower in the other, two clowns, a hornet, a woman lying down with a parrot on her right hand, and a child skipping on a ball; on the left arm, a ballet girl, a peacock, a lion and unicorn; on the right arm, a serpent, cross flags, a star, a crown, a mermaid, and a tree. What an unmitigated savage this man must have been.

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The article, or portion of an article, lately reprinted from the *West Australian Review*, contains a shrewd appreciation of the British navy; but the writer falls into a strange mistake anent the army, for he declares that Russia, Germany, France, Austria, and Turkey have hosts "with which we can never hope to cope." This is not so. The population of the United Kingdom is equal to that of Austria or France, and hardly inferior to that of Germany; consequently nothing except our free will prevents us from raising millions of soldiers. In addition to this, the colonies could be relied on for drafts of no mean proportions, while India is practically inexhaustible, and the Chitral campaign has shown us the mettle of Indian troops. If it were essential, we could levy an army of overwhelming strength; but at the moment we do not care to tax and drill ourselves into a slaughter machine, feeling perfectly safe with the silver streak, and the iron batteries that float thereon.

JOHN SHOOTINGHAM.

## Correspondence.

*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—I send you herewith two cuttings which give expression to the imperial spirit which is every year becoming more pronounced, even on the part of those who are completely ignorant of our Israelitish origin. As I am writing, I should like to add, that the opinion to which I gave expression in my pamphlet, "The Re-appearing of the Ark of the Covenant" (published by Robert Banks & Son), that the ark would be found eventually on Tara Hill, receives confirmation from the fact that there is a distinct local tradition of its burial there, the husband of my old sextoness, a man over 80 years of age, having lately told me that he has often heard it mentioned in this neighbourhood, which is within sight of the hill. Yours faithfully,

EDWARD DENNY.

Laracor Vicarage, Co. Meath, Sept. 26, 1895.

"IMPERIAL ASPECTS OF EDUCATION.

"Under the presidency of the Earl of Dunraven, a meeting of the Royal Colonial Institute was held, when the Rev. J. E. C. Weldon (Head Master of Harrow) read a paper on 'The Imperial Aspects of Education.' He said, that as the Elizabethan era marked the commencement, the Victorian era marked the consummation of that civilization which Great Britain had swept over the entire world. It was not the expansion of empire but the spirit of empire which had characterized the Victorian reign, and at the close of that reign Her Majesty would bequeath to her successor an unprecedented empire knit together by innumerable ties of sentiment and devotion. It was a singular fact that education had made its most conspicuous progress in these two reigns, and there was very little, if any, progress between them. The public schools of England began with the reign of Elizabeth, and the reign of Queen Victoria had witnessed a greater progress in education than any other reign which preceded it. There could be no doubt that England owed her empire, however, far more to her sports than to her studies, and it was the manly sports in which such interest was taken that had made the English an Imperial people and had raised them superior to other people and other races. He had no hesitation in declaring that it was the instinct of sport which had played the chief part in creating the British Empire. The qualities on which that Empire had been based were, in his opinion, physical strength, promptitude, self-reliance, character, and religion. A teacher of the young, to uphold the character of the race, must have a firm belief in the Imperial destinies of the British race. He himself wanted his pupils to believe that the British race was the best in the world. It had been most successful in combining liberty with law, religion with freedom, and self-respect with respect for other races, and he believed it was called by Providence to play a prominent part in the history of all nations."

"HOW WE HOLD INDIA.

"Mr. Spenser Wilkinson gives the following account of his feelings in going through the streets of Peshawur, and how he discovered in person the spell by which we hold India.

"The town gate of Peshawur is a mile from the cantonment, and the morning after my arrival I drove in with no companion but a native interpreter. Peshawur, with its mud and wood houses, its lattice windows and its multitude of men, is infinitely picturesque. But the impression of the first visit upon an Englishman is not due to the quaint appearance of the houses, nor to the Eastern dress of the inhabitants.

"There are about 80,000 natives in the city. As soon as you are through the gate and inside the walls you are among them. Not another Englishman is to be seen, and possibly enough you are, at the moment, the only one in town. Every one looks at you. There is no staring, and no rudeness, but you feel the eyes.

"The looks of the first half-dozen men you pass, as they sit in their shops or stand in the streets, give you a new and strange sensation. You straighten yourself and hold your head up, with a resolve, of which you are hardly conscious till afterwards, that if a knife is plunged into your back you will not flinch. The eyes about you suggest that if there were no cantonment, no others to ask for an account of you, your throat would be cut and your corpse thrown away, and that the people in the street would look on without moving.

"You immediately feel that there is a responsibility in being an Englishman; you are a representative of your race, and all that you do or say must be worthy of the position. The first duty is not to mind the 80,000 people in Peshawur, nor anything they may do. Those first five minutes in the Peshawur bazaar reveal to you the secret of British power in the East. It is impossible without utter fearlessness."—*Pearson's Weekly.*

WE are glad to announce that we shall issue as a coloured supplement to our New Year's number, a chart illustrating the development of the Royal Arms. Will our readers please make this known to their friends?

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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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## "WHO SAYS PARTITION?"

THINGS have advanced with a vengeance in regard to misrule in the Turkish Empire when a paper like the *Daily Chronicle* can publish the leading article it did on November 19th last, on the alleged great rising against the Turk in Yemen, Arabia. "Who says Partition?" asks the editorial in reply to a question, what "the new departure, imminent in Turkish affairs, is going to become?" The abrupt question reminds us of the famous picture which we gazed on at the Royal Academy some years ago, "Who says Rats?" The effect upon a large number of terriers was startling. The whole canine assembly was alive and on the alert in a moment, whereas, before, they had been dozing. "Who says Partition?" reads like a sudden trumpet-blast in the midst of sleeping Europe, and tells the world that "the new departure" has come! The Turkish woe has passed, or is passing, away; and the ruins of that "scourge of God" will probably introduce the last and greatest woe of all—Russian Gog,—with war's red ruin everywhere accompanying it. The *Daily Chronicle* has much to say about "the Partition" of "the sick man's" estate; and it says it thus:—

It is plain that we are at the beginning of a new departure. What is that to become? "Who says Partition?" For the alternative to a policy of partition is that Europe should renovate this cankered body which we call the Turkish Empire against the growing resolve of its own subjects to destroy the infamous rule of Palace and Porte. Does anybody really believe that the Osmanli rule can be maintained for another fifty, twenty, ten years? And if not, why not seize the present opportunity of the unprecedented union of the Powers to settle once and for all what shall be done with the heritage of the Sick Man, who is now sick unto death? It will be said nobody wants any part of Turkey. If that were true it would not matter. Events will not wait the convenience even of the six Powers. But it is not true. Austria wants the splendid port of Salonica, and will have it the more easily because she has shown the adherents of Islam in Bosnia how thoroughly they can trust her fairness and impartiality. We may not want, but we may have to secure the mouths of the Euphrates and the Tigris. France has never ceased casting a longing eye on Syria. Russia will annex Armenia at least as far west as Erzingham and as far south as Diarbekr. The people in the fertile valleys of Asia Minor have for years longed for English rule. Italy will of course have Tripoli. Germany will be content with a colony along the Marmora, as far perhaps as Angora. All this is the common talk of Turkish coffee-houses for years past. Has the time come for it? It may have come—we cannot help hoping that it has come. In any case we put the naked truth before the English people that they may not be kept in the dark as to what the future, probably the very near future, has in store. A Congress of the Powers could proclaim the deposition of the Sultan and his dynasty. It could arrange for occupation of his territory. When the Powers had brought about settled government they would naturally reap their reward. And that reward will probably at first take the form of Protectorates. We all know what Protectorates come to.

A few days it may be, a few weeks probably, a very few years at most, must bring to the ground the very rotten edifice of Turkish rule. Let Europe look to it that it is agreed upon a plan when the collapse comes. Previous understanding alone can avert the grievous disaster of a great war for the possession of the fragments. And this understanding is now easy. The whole thing depends upon frankness and good faith between the Cabinets. Are they prepared to face the music?

This, of course, is remarkably plain speaking! But it puts our God quite out of the arrangement, though we all know the plan and the working-out of it, with the final results, are all in His mind, and for His own purposes and glory. Looking at His Word, it does not appear that on the sick man's death his possessions will be parted so amicably and so easily by the survivors. What if God Himself "stirs up the jealousy," as stated in Isa. xlii. 13, among His enemies? Not so much Israel's or Turkey's enemies, as His own! Austria may want Salonica; Russia, Armenia; Italy, Tripoli; Germany, some land along

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the Marmora; and England, we may be sure, "the Gate," Constantinople, and the mouths of the Tigris and of the Euphrates. But God's Word is silent as to all these save that He has promised "the Gate of her enemies" to Israel, and Britain is Israel! Russia, probably, will secure Armenia, for it will prove the Gate of Palestine when the time for its last invasion comes on; and Russia must hold that to lure her on to her final and disastrous doom (Ezek. xxxviii. and xxxix.).

How the terrible struggle of the Eastern Question will arise no one can yet say; but we suppose that "jealousy" among the nations will bring Russia, helped by France, against the three Powers, known as "The Triple Alliance"; Russia's object being to ruin Austria, Germany, and Italy, that she may deal at last with Israel alone, and so give her her final quietus. Then will Palestine, she hopes, be Russian; then will British trade with India be cut off, and secured for Russia; British maritime supremacy will be destroyed, and the proud islanders be reduced to a third-rate Power, stript of Empire, colonies, commerce, and wealth! Such, no doubt, will be something like the threatened trouble that will come out of the partition of the sick man's estate. But God will safeguard His people and their interests throughout those cloudy days that are at hand we may be sure, days we must pass through, as "Jacob's trouble" (Jer. xxx. 7), ere we are "saved out of it."

It is a comfort, however, and one we shall be glad to realise when the trial occurs, to know that for Israel there is to be no real national disaster at that period of "trouble." It is a terror which must be encountered and passed through with the Lord for our all-powerful, merciful Guide. The prophecies of Isaiah deal with this period of our nation's trial, and in chap. xli. 10—16, R.V., while depicting the character of these afflictions, bid us, as His people, to have confidence in Him, and "fear not." Four times is that encouragement given us in these few verses, in such words as these:—"Fear thou not, for I am with thee; be not dismayed, for I am thy God. . . . For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee. Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord; and thy Redeemer is the Holy One of Israel." While a national trouble connected with war is to come against us, we know that in it the Lord will be present, and save us out of it. We can enter into this dark approaching cloud, then, with perfect assurance that in the end all will be well, since Omnipotence is on our side, and gives us beforehand the assurance of perfect safety, and that totally irrespective of our national or personal demerits. We are the Lord's people, His heritage, and inheritance. His faithfulness to His oaths, covenants, and promises, binds Him to fulfil His engagements to His chosen ones; and it will carry us through the coming anxieties, however terrible they may be, since He assures us in Jer. xxx. 7, that we shall be saved out of them. To Him be all the praise and all the glory!

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PROGRESS.—ANGLO-ISRAELISM.—The second of a course of lectures under the auspices of the Literary Society connected with the Original Secession Church at Perth, was delivered in the Church Hall last Monday evening, by Mr. James Keay, jun., to a large and appreciative audience. The subject of the lecture was "Anglo-Israelism," which was treated in a very interesting manner, demonstrating to the satisfaction of those present that the British are the descendants of the Lost Ten Tribes, and that nationally they are inheriting the promises made to, and fulfilling the destiny of Israel.—*Perthshire Journal*, Nov. 25, 1895.

## BRISTOL AND CLIFTON PROTESTANT LEAGUE.

### LECTURE BY Mr. JAMES INSKIP.

"AT the Victoria-rooms, Clifton, last evening, a lecture, under the auspices of the Bristol and Clifton Protestant League, was delivered by Mr. James Inskip, on 'The Pope, the Primate, and the Cardinal on Reunion.' Colonel Savile occupied the chair, and there was a very good attendance, the large hall being quite full. The proceedings commenced with the hymn, 'O God, our help in ages past,' followed by prayer. Expressions of regret at inability to attend were sent by the Revs. H. Dening, F. Bishop, Dr. Millar Nicolson, and A. P. Neele.

"The Chairman said they were met that evening to hear a lecture on a subject which undoubtedly had been attracting great attention, he thought he might say not only throughout England, but throughout the whole civilised world. They had had among them the Cardinal Archbishop, and he had expressed his views; they had had a letter from the Pope, and he had expressed his views; and they had also had a letter from the Archbishop of Canterbury, expressing his views. He need not tell them that those three views were not in cordial agreement, and that there was an immense variety of opinions on the subject. It was well, therefore, as wise men, not to be carried away by everything they heard, but to put it to the test of God's Holy Word. (Applause.) They might be perfectly confident that the Scriptures were sufficient to meet every question that agitated the Christian world. If, therefore, they were wise they would not follow the advice of Cardinal Vaughan, who said, 'Accept what my Church teaches you, without any questioning, without any doubt,' but do what our blessed Lord told them, 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Jesus and of His truth.' Therefore, let him advise them, on every question which agitated the Christian community, to test it by the Word of God, and to refuse to take any man's word or any Church's dictum. Then their beloved country might be kept from the trammels of Popery, and from going back to those times to which Cardinal Vaughan invited them to return—times properly called the Dark Ages. Were they, who had greater prosperity than any other nation on the face of the earth at the present time, through having an open Bible, to go back to the times when the Bible was closed, and when they were in darkness regarding those precious truths which the Reformation had brought to them, and which alone could carry them on to happiness in eternity? (Applause.)

"Mr. James Inskip said the subject of reunion was so prominent before the public mind, that the choice of any other subject for the commencement of their lecture season would have been inopportune. Reunion was an attractive word, and sometimes danger might dwell in a pleasant sound. These days of haste did not encourage the habit of reflection, or thinking out a question, in order that they might afterwards act upon their conclusion with greater intelligence, as well as confidence and steadfastness. What was reunion. A second union, or a union formed anew after separation and discord? The process of reuniting involved reconciliation after variance, followed by the reunited fragments cohering again. Therefore, when they spoke of the reunion of Christendom, they must understand what was the prior union that had been disturbed, and what was the nature of the discord, or variance, or fracture that

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had taken place. The word Christendom, too, needed a brief notice. It was a word indicating area, or that portion of the globe in which Christianity was the professed religion, or it might signify all organised or corporate Christianity throughout the world. The idea of reunion was, therefore, associated with aspirations after magnificence, immensity, and completeness of organisation and dominance over the wills, if not over the thoughts, of the individual man. If this was the ideal of oneness set before them in the Word of God, they must be silent; but if not, the mistake and consequent misrepresentation were too serious for indifference or neglect on the part of those who perceived the peril to which Protestantism was exposed. The latest idea of reunion was indulged in by the Church of Rome and by a section of the English Church. The former had never departed from its desire to subjugate Christendom, or more especially Protestant England. The craving for reunion on the part of English Churchmen might be traced back to the Tractarian movement. For the last fifty years or more faithful teachers, men 'understanding the times,' had foreseen and declared that union with Rome would be the only logical resting place for Tractarians, Puseyites, and Ritualists. Such prognostications had been largely rejected. With indignation the High Churchmen of the Oxford school, though ever moving towards Rome, declared—and he doubted not, with sincerity—that so far from having sympathy with Rome, they were strongly opposed to her. Many Evangelicals affected to despise the controversial labours of their more Protestant brethren, and began to talk of the victory they would gain by holy lives and devoted labours, in which they, too, were quite sincere. Protestant Nonconformists ridiculed the fear of Rome's encroachment, and declared it impossible that England should again come under the yoke, and intimated that if all others should depart from the faith the free churches would remain steadfast. Politicians professed the spirit of Gallio, caring for none of these things, and counting it a weakness or a whim to discuss questions of difference between Protestantism and Romanism. Meanwhile Rome, by her avowed agents, and, possibly, by secret emissaries, pushed forward her claims. Every advantage gained was made the leverage for a new effort. In political life threats and promises were freely used. In social life all amenities were employed to break down the old feeling against Rome. With a strange irony the representatives of the Vatican could even pose as friends of the oppressed and champions of liberty abroad, and could seek to ride into influence on the back of democracy at home. What was the position to-day? The High Church party had been dragged at the tail of the Romanising section until its leader—a peer of the realm and an Ecclesiastical Commissioner—had declared, without reproof from his followers, that they accepted the Primacy of the Bishop of Rome, and desired to return to the union of the sixteenth century. The old High Churchmen were either dead or paralysed. (Hear, hear.) Once, there were such men as Bishop Wordsworth of Lincoln, scholarly and devout, proving to demonstration that Rome was the Babylon of the Apocalypse, and Dean Benson, of Chichester, vindicating the principles of the Reformation; but they had passed away, and the boast of Tractarians that they were the most effective opponents of Rome had come to naught. They had capitulated. Without a shred of authority in the Word of God, they accepted a new doctrine, namely, that the Pope was Primate by the appointment of the Lord Jesus Christ. They allowed a layman, too, to promulgate that doctrine, and young gentlemen, newly ordained to the ministry of the Reformed Church, and fresh from solemn declarations which put the Pope in a very different position, shouted their approval at the Church Congress and other places. The modern and moderate Evangelicals, too, had failed of their expectations. And when they viewed modern Nonconformists, they saw that the battle was not to be won upon their principle, for their young of the wealthier classes largely turned from Puritanism and espoused the Sacramentarianism which their forefathers rejected; whilst the Nonconformist ministry was rarely entered by the scions of their leading members, and a prominent man amongst their ministers could address the Pope as 'Holy Father,' write a letter overflowing with effusive compliments, and give to him a place of highest honour among them. Politicians, too, whilst looking askance upon Protestant controversialists, had not shrank from friendly intercourse with the Romish hierarchy, and had come to estimate the 'Catholic vote' as worthy of conciliation. And so it had happened that in the closing decade of the nineteenth century, after 300 years of light, liberty, and progress through the Reformation, they were invited to retrace their footsteps, and to undo that which had been the glory of England. The Pope had sent forth his invitation, the Primate of All England had issued a pastoral letter by way of counter-statement, and Cardinal Vaughan had delivered an address expounding, qualifying, and, perhaps, partly withdrawing the Pope's letter; these three documents would more than suffice to fill the remainder of their time that evening. The Pope, in April last, passing over all authorities and ecclesiastical organisations, appealed to the people, describing them as 'the illustrious English race,' and offering to them 'a token of his sincere affection.' He then stated that he had been 'moved by not infrequent conversations with our countrymen, who had testified to the kindly feeling of the English towards him personally, and above all to their anxiety for peace and eternal salvation through unity of faith.'

After other extracts, the lecturer proceeded to point out that not upon one point, but upon many points, was England at issue with Rome. (Hear, hear.) The struggle was protracted, and the toils of the Papacy were not lightly cast off. Herein was a warning for the people of the present day. No tyranny was more perilous than that which rested its claims upon religious grounds, and persuaded men to believe that the divine authority was behind the human form. But a time came when the antagonism was too clear for the most skilled casuistry to deny it. How was it treated? They read that 'in the storms which devastated Catholicity throughout Europe, in the sixteenth century, England, too, received a grievous wound.' They could understand that Rome received a grievous wound, but in their simplicity they had supposed that England had received new life and health and vigour. (Hear, hear.) But stay, let them examine wounded England. 'It was first unhappily wrenched from communion with the Apostolic See, and then was bereft of that holy faith in which for long centuries it had rejoiced and found liberty.' This was the language which weak people described in complimentary terms. But let them ask the plain question, Were these Papal statements correct? Did England rejoice and find liberty in the Romish faith and communion? Let the memories of the Lollards, and of the noble martyrs who suffered before the noonday of the Reformation, give an answer. Let Lord Cobham's martyrdom tell them of that joy and that liberty. Let such women as Anne Askew pass before their memories. Let Tyndale, the blessed agent of translating the Scriptures,

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answer the Papal version of English history. (Applause.) Shame upon the Pontiff who wrote those statements!—but his mind might be blinded. Greater shame, perhaps, upon the English people who, in the midst of light and liberty, and with the precious memories of the past struggles, were so fatuously, if not wilfully, deluded as to accept a gross perversion of history without an indignant protest. (Applause.) But here let him beg his audience to observe the order of events as set forth by the Pope. First, a separation from the Romish Communion, and secondly, the loss of faith. They knew that the Reformation was the dawn of religious life in England, but they admitted that from the Papal standpoint faith was lost. Observe how the retrograde movement had advanced; the Ritualists had introduced and inculcated the Romish faith until they were now invited to consider the acceptance of the Romish Communion. And the remainder of the Pope's letter was taken up with commendations of the English people, and exhortations to prayer, chiefly (it was fair to say) to persons long since deceased and for his own people, especially with the pious practice of the rosary, which was strongly recommended because it 'contained, as it were, a summary of the Gospel teaching, and has always been a most salutary institution for the people at large.' But they must not forget that the Pope closed his letter with a form of prayer to Mary, and a promise of indulgence to those who used his form. All this seemed to be accepted by some people as piety, but to others of them it appeared more like profanity. (Hear, hear.) And when the Pope was bold enough to write of a time when 'the Word of the Lord may run and be glorified,' and to commend that with the reunited Christendom, they could not check the rising thoughts of burned Bibles, martyred translators, and imprisoned readers! No thanks to Rome that the Word of God was free. The Pope's letter awakened attention and interest, and produced some results contrary to the expectation of its writer. In short, a large section of the English people had shown signs of awaking to a danger. Many replies, formal and informal, had been given, but not until the 30th August last did the Archbishop promulgate any official answer. His Grace's communication assumed the form of a pastoral letter to the clergy and laity, and it dealt with two subjects, 'first, a certain friendly advance made from a foreign Church to the people of England, without reference or regard to the Church of England,' which meant, in ordinary language, the Pope's letter, and 'secondly, the recent appearance within our Church of certain foreign usages and forms of devotion,' which meant some phases of Ritualism. The Primate pressed two points against the Papal advance when he referred to its foreign source and its omission to recognize the Church of England, and he connected certain developments of Ritualism with one of those objections. They were 'foreign.' This objection did not commend itself to him (Mr. Inskip) very forcibly. It might be made the ground for attacking Christian missions projected and sent out by English people into other countries. When they came to a question of jurisdiction or ecclesiastical authority, the foreign character of the claimants' title was important; but when dealing with principles or teaching they were bidden not to cry, 'Can any good come out of Galilee?" but to search the Scriptures whether these things were so. Had the Archbishop of Canterbury adopted this course he would have been on firmer ground. After commending the modern desire for reunion, and deprecating the divisions as a 'chief obstacle to the progress of the Gospel,' and sketching the outline of a more magnificent union than the mere restoration of communion between England and Rome, the Primate added that these things made the 'inadequacy of the Pope's conception of unity more patent.' But there was too obvious a tendency to set up the Church of England, and to show a jealousy for the outward organisation, rather than for the principles which differentiated it from the Church of Rome. They were assembled that evening to look at the fundamental difference between the children of Rome and the children of the Reformation, in faith, in creed, in worship, and in all that went to make the religious life of a man. The craving for a recognition of the English Church in the Archbishop's letter was a point of weakness. The Archbishop's pastoral showed clearly that from one cause or another corporate reunion was neither to be obtained nor desired. Mr. Inskip then referred to the recent utterances of Cardinal Vaughan on the subject, which amounted to this—they must accept Rome, with all her enormities and all her incredible dogmas, and endorse all the proceedings of the sixteenth century. They were to ask themselves whether they would choose the England of Popery or of the Reformation. Concluding, the speaker said: From these things we turn to the Bible with inexpressible relief—God knows how far short we fall of its precepts; but the difference between Romanism and Protestantism is vast in doctrine, in worship, in light, in liberty, and in the obvious fruits of the two systems. And yet some Englishmen are willing to accept the claims of the Pope as entitled to a Primacy by divine gift, and are willing to return to the dreadful conditions of the sixteenth century. Lord Halifax conceded this at the Norwich Church Congress last week. But Protestants will not concede it. (Hear, hear.) No, they desire to walk in the paths of light and liberty; they desire to rejoice in the blessings of an open Bible; and to all the enchantments of Pope or Cardinal they will reply, 'No peace with Rome." (Loud applause.)

"On the motion of Mr. J. Ewens, seconded by Mr. N. Strickland, the lecturer was accorded by acclamation the hearty thanks of the audience.

"The proceedings closed with the usual religious observances."

The above was taken from the report of the *Bristol Times and Mirror* of October 16th, 1895. If not a perfect, it is a full and fair statement of an excellent lecture, giving a clear account of Israel's resolve to have no parley with her old enemies the Church and Pope of Rome. "The children of the living God," who are the House of Israel, according to Hosea i. 10, can in no wise submit again to the tyranny of the enemy they broke loose from at the glorious Reformation of the sixteenth century. We commend Mr. Inskip's lecture to our readers in all parts of the world, and are sure they will see that our struggle with Rome and all its ways has had God's strength and power behind it, and has given us, so far, the victory. We cannot despair for the future or look for other than a glorious triumph at last over our nation's spiritual arch foe, because of the Lord's promises to Israel in His word in Isa. xlii. 16, and other Scriptures of like character, assuring us as Israel, that the Lord is on our side, and will fight for and deliver, but never, no never, leave us or forsake us. To Him be all the praise!

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# THE METRIC SYSTEM—THE MARK OF THE BEAST.

By H. R. Shaw.

## PART I.

Once more it is necessary for British-Israel to be on the alert, for the ancient enemy, who, as a ramping and a roaring lion, goeth about seeking whom he may devour, and who was always a special adversary of Israel, is again upon the war path. Just now he is seeking to deprive this nation of their hereditary, ancient, God-given system of weights and measures, and to force upon them in lieu thereof the unjust, iniquitous, and falsely called rational and scientific French system invented by our unhappy neighbours under his direct auspices, during a period of their history when everything political and social was upside down and in a state of chaos. He would, if possible, lure British-Israel from her present commercial isolation, which he knows to mean commercial supremacy and the ultimate realisation of the blessing promised to the seed of Abraham, Isaac, and Jacob—viz., the heirship of the world.

Of course, he will not succeed in this cunning endeavour; his ultimate vanquishing is certain, but it is evident from Scripture that this will only occur after a lengthy warfare in which every true Israelite must bear a part, and therefore it becomes important to call attention to a report appearing in the *Daily Telegraph* of Nov. 21, 1895, of the reception the previous afternoon by the Right Hon. A. J. Balfour, First Lord of the Treasury, of a large deputation representing certain chambers of commerce throughout the United Kingdom who came to urge upon the Government the necessity of adopting by compulsory means the metric system of weights and measures as recommended by the late select committee on the subject. The various members of the deputation having spoken,

Mr. Balfour, in reply, said: There can be no doubt whatever that the judgment of the whole civilised world has long been decided that the metric system is the only rational system. (Cheers.) Scientific men in this country have long been driven to use it in their writings, to use it in their calculations, and, if I may so express it, to think in the system which we owe to the ingenuity of the French. What men of science have long been obliged to do—not merely because the international character of science makes it desirable, but also because the calculations are so much more rapid, so much more convenient—what men of science for those reasons are obliged to do, I believe the commercial firms in all parts of the country are beginning to think they must do also. There appears to be an absolute agreement on the merits of the case. There is no such agreement with regard to the practicability or the ease of carrying out any great change. We in this country are rather in the condition of an industrial concern which has been using antiquated plant, and cannot change it to meet modern requirements without an immense expenditure of capital, which for some years would destroy all profits, or a large part of the profits, of the undertaking. In precisely the same way, while everybody admits that the change, when once effected, would be one of almost universal beneficence, we ought not to conceal from ourselves that there would be loss and inconvenience during the period of transition. We have only to consider our own personal experience to see that that is so. Like the rest of the world I have had to read books in which the metric system was the one in use. As I have been brought up in the English system there has always been a certain difficulty in representing to the imagination, without effort and immediately by an automatic process, exactly what was intended. To translate miles into kilomètres is not a very difficult process, but it is not automatic even to the person who knows the exact length of the kilomètre and mile. And what is difficult to us, who have been to a certain extent habituated to both systems, would certainly be difficult to the great mass of retail traders and the great body of the poor. They have been accustomed to think in one kind of measure, and to require them by law suddenly to think in another kind is to compel them to go through an effort which would be arduous in some cases, and which would not be unaccompanied by mistakes and difficulties on the part of those who are unaccustomed to it. It is a matter, it will be observed, largely of familiarity and imagination. We all know what we mean by a yard. To translate that into a mètre requires a little effort. We all know what we mean by a mile, to represent it in the imagination; but to translate it into a kilomètre requires an effort; and I do not think we should underrate the obstacles in carrying out the beneficent change. I was struck by what fell from Sir Henry Roscoe and some other members of the deputation with regard to the extraordinary vitality in England of antiquated and illegal weights and measures in different parts of the country. Although our existing measures are the only legal ones it appears that other measures are in habitual use by large portions of the population. If old measures are so difficult to kill, as they clearly are, we must not forget that we have a very heavy task before us to bring about the great change of the existing system to the decimal system. I have been informed that in France, where the metric system has now long been in use, where it is universally believed in as the only rational system—I believe that even in France, in some parts, the population prefer some of the old measures which their fathers were accustomed to. Therefore we ought not to approach the solution of this problem in too sanguine a spirit. There are three recommendations which the Chamber of Commerce have formulated and embodied in the memorial presented to me to-day. The first is that the metrical system of weights and measures should at once be legalised for all purposes. The second is, that it should be the only legal system allowed in this country after two years. The third is, that every effort should be made to teach it in the elementary schools. With the first and third of these I find myself in entire agreement. (Cheers.) I think it is our business to do everything we can to smooth the transition from the old to the new system, and certainly the first step towards smoothing the transition would be to make legal that which we think desirable, and which we may ultimately think necessary. (Hear, hear.) I was struck by an observation from Mr. Arnold-Forster in regard to the Standing Orders of the House of Commons and to the exclusion of the metric system from our national manufactures; that is manufactures undertaken by the Government. I think both of those are topics well worthy of consideration—(hear, hear)—and I shall consult with my friend Mr. Ritchie and the other departments of the Government concerned to see whether from either of those points of view anything can be done to meet the general wishes of the commercial classes as represented by the Chambers of Commerce. With regard to the second proposition, in the order of statement by the Chamber of Commerce, I hardly think that the Chamber of Commerce or even the Trades Union Congress are adequate representatives of the kind of feeling which would probably animate the great mass of small retail dealers and those who buy their good from such dealers,

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who would suddenly find all their familiar landmarks swept away, and unfamiliar things put in their places. That leads me to ask whether—if the advantages of the metric system as compared with the existing system be so great as you tell me they are, and as I fully believe they are—whether they could not now be adopted, for instance, in shipbuilding yards on the Clyde, in the great machine-making industries of Manchester, and in such commercial centres as Belfast. I cannot but believe that if you represent, as I am sure you do, the feeling of the great industries in this matter, we shall find, without any compulsion on the part of the Government at all, the metric system making its way through all the leading industries. It must be legalised, certainly, but when legalised it will make its way. It is evident that you would thus enormously facilitate the ultimate compulsory change to which we all look forward, but which I think could not with safety or advantage be undertaken by the Government till public opinion is more prepared for it than at present. The public opinion with which we have got to deal, and which we are bound to consider, is not the public opinion of the great manufacturers alone, but the public opinion of every man and woman you meet in the streets. While I look forward to the time—and no distant time—when they will adopt the change without difficulty and without repugnance, I should like to see private enterprise do more than it has done up to the present to show that the change can be adopted without inconvenience, and that it carries with it all the benefits which I, in common with you, firmly believe to be attached to the metric system, and which it is impossible to associate with the arbitrary, perverse, and utterly irrational system under which we have all had the misfortune to grow up. (Cheers.)

On the motion of Colonel Harding (Leeds Chamber of Commerce), a vote of thanks was awarded to Mr. Balfour, and the deputation withdrew.

*(To be concluded in our next.)*

## THE PORTUGUESE INDIAN EMPIRE.

In the *Daily Graphic* of Sept. 25 last a short notice appeared on the subject of "The Decay of an Empire." It related to the miserable remnant of the once grand Portuguese empire in India, now existing at Goa, on the western coast, and the deplorable condition it has fallen into in consequence of the insurrection of the subjects of the Portuguese Government, to quell which an expedition has just left Lisbon. The paragraph of the *Daily Graphic* is as follows:—

"THE DECAY OF AN EMPIRE.

"There is more than a touch of tragedy in the news of the revolt in the Portuguese colony of Goa. It is just four centuries ago since Portuguese navigators first rounded the Cape of Good Hope, and, a few years later, boldly crossing the Indian Ocean, began to build up a great Eastern empire. Of that empire there is nothing now left but a few seedy trading settlements in the China Seas, and the scrap of territory on the Indian mainland which is called Portuguese India. Goa, like all the other fragments of the once famous empire, is normally asleep. While British India is humming with an almost Western activity, Goa still dreams of the past and yawns away the present. For the moment it has half roused itself merely to let the world know that it does not wish to be disturbed. The Portuguese garrison has mutinied by way of protest against the order to go and fight Portuguese battles in Africa. Dozing in India is so much more pleasant. Possibly the warships sent out from Portugal will succeed in reducing the garrison to obedience; but, whether suppressed or not, a revolt of such a character shows the hopelessness of the colonial ambitions which Portugal still cherishes."

The Portuguese, as a nation, were once a prosperous, rising, ambitious power, successful in discovery, and full of promise as an Indian or Eastern conqueror. It is, and always was, a Roman Catholic State, and God's blessing has never accompanied it. In the early days of A.D. 1487, when Bartholomew Diaz rounded the Cape of Storms (afterwards called the Cape of Good Hope) on his road to Calicut, in South India, there was good promise that Portugal would secure a large Indian empire. It was not to be. Vasco di Gama, a Portuguese naval officer, did his best to succeed. But he quarrelled with the Zamorin, the native prince of Malabar, and his efforts failed. Albuquerque followed as Portuguese Emissary in 1510. He was Viceroy of India, and secured for his country the "Gate," Goa, which, being now the last remnant of Portuguese Indian Empire, seems in the throes of dissolution as the representative Gate of an alien possession.

By Albuquerque's enterprise and energy, however, Portugal attained at the date of his death all the greatness it was destined to acquire. He seized Malacca, since added to Britain, and the island of Ormuz in the Persian Gulf. With these in possession, and a few forts and factories on the coasts of India, the fleets of Portugal commanded the Indian Ocean, and obtained and maintained exclusively the Indian trade with Europe. At the end of the sixteenth century the power of Portugal in the East began to wane before the rising tide of the Dutch and British empires, the latter being ere long the finally successful power, holding the whole Indian peninsula in its grasp. The remnant which now represents the Portuguese efforts for supremacy is Albuquerque's conquest of Goa, a wretched specimen of the decayed residue of what once promised to be a great and glorious empire. All that see them must acknowledge that the Portuguese are not "the seed whom the Lord hath blessed." But, on the other hand, those who are familiar with the history of the rise and continuance of the British Indian Empire must see that, in spite of national sins, and of great shortcomings, God has indeed blessed us in our national proceedings there, because we are His people Israel. To Him be all the praise!

## "PRAYER SHALL BE MADE FOR HIM CONTINUALLY."

There can be no doubt that Psa. lxxii. is a Messianic psalm. It is entitled a "Psalm of Solomon," but it sings the praises of Him who is greater than Solomon. The righteousness of God is His. "In Him shall men be blessed. All nations shall call Him blessed." "His name shall endure for ever. His name shall be continued as long as the sun." "Blessed be His glorious name for ever. Let the whole earth be filled with His glory. Amen and Amen." These are the descriptions of no created being, but only of the Son of God, of "the Lord, the God of Israel." Of Him it is asserted that "He lives," and that "He shall save the souls of the needy," and "men shall bless Him all the day long" (R.V., ver. 13). "To Him shall be given of the gold of Sheba," and "prayer shall be made for Him continually." It may be asked here how prayer can be made for Him, when He is the great and

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glorious Being described in this psalm to whom prayer should ascend, as the Receiver and Answerer of prayer? We answer, that the Lord Jesus Christ identifies Himself with His people, and those He has saved. When we pray for them we pray for Him, that His glory may increase in their salvation. Besides this, there are great and glorious promises to the Lord Jesus Christ, some of which He has not yet received in full; and when we pray that these promises may be fulfilled in Him, we pray the Father for Him, and He hears and answers those prayers. To the Son of God there is the long-promised gift, not yet bestowed on Him, that "the kingdom of this world shall become the kingdom of our Lord and of His Christ" (Rev. xi. 25, R.V.). That kingdom has not yet been bestowed on the rightful Heir and Owner of it, and therefore we pray for Him continually, that God would give Him the promised kingdom speedily. But this kingdom over the whole world He has promised to transfer by gift to His people Israel. The gift is described and conveyed in Dan. vii. 27, when He says, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." We see not yet this kingdom so made over to the Lord Jesus, nor by Him to His people Israel, though we perceive that it is in course of transfer to "His chosen ones." We can and do pray to the Father for the Lord Jesus that this "kingdom" may speedily "come," and that it may be visibly conferred on Israel of the House of Joseph, the heirs, in order that His glory may thereby be increased. For He employs Israel as His stewards and His servants to bless the nations of the earth. To enable them so to carry out His will, to Him is to be given of the gold of Sheba, to be by Israel His people expended for Him in the propagation of His blessed Gospel among "all nations, families, and kindreds of the earth." We see, accordingly, that gold in abundance is being brought to this country, which is Israel's appointed domicile just at this time. A great work, thus, is being undertaken for the Lord, and men and women, too, in large numbers, are being "thrust out" into the mission-field to make known the good news of the grace of God among the nations "lying in the wicked one." The Bible, too, has become the Book of our race. That book, translated into 326 languages and dialects, is being circulated and disseminated among the people of the four quarters of the earth. God has given us further, just at this time, to help on the work, a colonial empire situated in strategic positions—to the extreme west and north in the Canadian Dominion; in the far south-east in Australasia; in the south, represented by the continent of Africa; and in the many islands of the sea. Besides that, an empire over the heathen world in India, Burmah, Malaysia, New Zealand, and Africa, is ours, which is the wonder of the world. The Gates, too, has the Lord given us, according to His sworn promise to Abraham, our forefather, which confers upon us the third great empire—that of the seas, which God knew was needful for us to enable us to safeguard the passage of our missionaries, our commerce, and our colonial sons and daughters, from "the ends of the earth" to "the appointed place," or home, in "the Isles of the West," where God has located His people, to preserve them in safety till the whole globe has been restored to the dominion of "the Son of God," who is "the King of Israel" (2 Sam. vii. 10; Isa. xxiv. 15; Dan. vii. 27). It is a great encouragement to missionary effort on the part of our race, being Israel, to know that "the whole earth shall be filled with His glory," that "His name shall endure for ever," and that, when we pray for His blessing to accompany our poor efforts, we pray for Him and for His glory whom the Lord the God of Israel loves as His only-begotten Son, and has given Him a sacrifice and atonement for the sins of the whole world—that world He so loves! (John iii. 16, R.V.). These considerations invest the subject and duty of prayer with a wonderful grandeur, and should send us, as Israelites, continually to our knees to pray for Him whom the Father delights to honour, and who deigns to unite and identify Himself with His people, giving them all things to enjoy, even to the kingdom upon earth which is emphatically His very own! To Him and for Him let Israel pray continually, according to the prophecies, and give Him also all the praise!

## "THE HIGHER CRITICISM!"

By M. M.

Of recent origin—but so-called by its sponsors, although it substitutes for belief in Divine teaching and Providential care, man's temporary conceptions and captious inquiry!

It is noticeable that it proceeds on the same lines of argument as that shown us in "Eden's" story to have preceded the fall, and that its first sceptical inquiry is "Hath God said?" With the voice and phrase of the tempter it then attacks any existing faith under the guise of exalting the man who doubts in regard to faith, by giving him mentally to eat of what seems "pleasant to the eyes and a tree to be desired to make one wise," so that (as with the original seekers of the knowledge of good and evil when these lost their faith) those acceptors of such inquiry who had previously any faith, find themselves spiritually "naked." And for the Christian it is written in regard to spiritual clothing, "Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame"!

But the advocates and teachers of spiritual nakedness profess to exalt the man whilst their endeavour is to rob him of a possibly previous possession and so degrade him to a mere animal standing. They profess to exalt the man in their depreciation of the man's Creator and Redeemer! Was the rebellion of "Eden" comparable to this? Growth by means of a given faith can have no connection with a naked spiritual structure, and "Hath God said?" is the sceptical answer of nakedness to all recorded revelation! The chamber out of which the spirit of faith has been turned is made empty for flesh and devil entrance, but the tempters to nakedness intimate for the consolation of their victims that there is no devil! At the end of more than 3,000 years Moses and his writings are treated as myth (in the "Who wrote Shakespeare?" style), and whilst every painstaking historian takes credit for obtaining contemporary evidence, the readers of this Criticism are given the opinions and conclusions of Nineteenth Century men who know as little or less of the subject than does its advocate who quotes them. Such writers cannot very well ignore a creation of which they are a product, but out of a simple story they make a most obscure and complicated one by groping without authority in an admittedly obscure past (outside of the scriptural word!), and wherever possible they theorise on the possibility of growth without an existing originator!

Doing all they can to ignore and mystify in regard to Moses and the prophets they generelly write of Jesus of Nazareth as if He were mere man, questioning the evidence of those who sealed the truth of their witness with their

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blood, and submitting to their readers their own conceptions and conclusions as being of equal or even superior authority to such contemporary witnesses, they then in self-exaltation and disguise of its origin call their work "the Higher Criticism"!

Every living Jew they meet in the street is one proof for them of what his national prophets foretold, but it has no effect on their action, and such witness is to them as if an enemy had kept alive such material evidence!

The originators of such action must have adopted and grown unbelief till the inquiry "Hath God said?" was whispered to them, when in the evident loss of their own belief they were stimulated to strip their neighbours of their spirit-given possessions and of their belief in Divine action and in Divine providence!

Light is not given to those who seek darkness, and flesh is flesh, and spirit is spirit, and flesh preaches man everywhere and God out of the existence He has created! And spirit preaches God infinite and man His grown creature and adopted son!

The Christian's answer to such attack would appear to be, that by belief and baptism he has been made a member of Christ, a child of God, and an inheritor of the kingdom of heaven—that in his being able to say that Jesus is the Christ of the Spirit Father, he has evidence of the "Comforter" gift within him—that as his Lord declared "Before Abraham was I am," it becomes evident that our Lord so declared Himself "when in His Archetype condition" as contemporary with Moses and the prophets, and that as when speaking of these He says, "If they hear not Moses and the prophets, neither will they believe though one rose from the dead," He so gives indubitable contemporary evidence in regard to both, and that as in His Archetype existence He is further declared in the "Revelation of Jesus Christ" to have been "the Lord God of the holy prophets (who) sent His angel" adding for our conviction of His manhood, "I, Jesus, have sent Mine angel." He certifies both to those prophet existences and to those prophetical records that the Christian believes in. In regard to the Christian's acceptation of the "New Testament" records which were witnessed to in the blood of the writers, he has to remember that in our Lord's gift of "the Comforter" to His members, the Church entered on her history as a divinely gifted institution, so that in her charge these records have in the providence of God been preserved to His servants even as He would have them exist!

Sceptical attacks would so appear to represent the absence of any Divine light in those who advance them whilst they should act as a spur to the believer, for He is taught by every means that the work of creation is being carried on to a determined and declared end, and by the agency of servants and of swords.

The servants are those seeking, admitting, and accepting God's gifts, and rejoicing in His recorded victory over flesh rebellion, and living in the anticipation of His coming and kingdom.

The swords are those who grow self-sufficiency in the flesh by the sceptical enquiry, "Hath God said?" and who by their action test the faith of the servants in order "to try them that dwell upon the earth." They are those who look only to the exhibited fruit of "the tree of the knowledge of good and evil" without experience of that fruit of "the tree of life" by the eating of which they might live for ever, and who having no remembrance or care or belief in the command or warning regarding the fruit of the former tree, "in the day thou eatest thereof thou shalt surely die," so lose what clothing of the spirit they might have had by some possible earlier feeding on fruit from the "the Tree of Life," and may become of those to whom the warning is written as to those who do not watch and keep their spirit garment "lest he walk naked and they see his shame."

## "SING UNTO THE LORD A NEW SONG."

THIS new song was unknown during the Mosaic dispensation, and has reference, doubtless, to "the song of Moses and the song of the Lamb," described in Rev. xv. 2, 3, which was the theme of the singers on the banks of the sea of glass, or "glassy sea, mingled with fire," who were victorious over the beast, and over his image, and over the number of his name. These were furnished with "harps of God," and said, "Great and marvellous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the Ages. Who shall not fear, O Lord, and glorify Thy name? for Thou only art holy; for all the nations shall come and worship before Thee, for Thy righteous acts have been made manifest." The singers on the "glassy sea mingled with fire" have been identified as the Christians of our own thrice-blessed land, the British Islands.

This new song so raised is the song of converted Christian Israel, located in the isles, whose occupation is largely in the sea, and all that is therein, and who have dealings with and colonies in all the ends of the earth (ver. 10).

The effect of their example and their teaching will be, that whereas once the inhabitants of the earth rejected their compassionate High Priest, the Lord Jesus Christ, they now readily accept Him, sing unto Him their new song, and praise Him from the ends of the earth. The isles and the inhabitants thereof are specially mentioned as those who raise the joyous song. The wilderness (so-called) of the journeyings of Israel is the place where "the Lord will allure her and speak comfortably to her," according to Hosea ii. 14. That "wilderness" and the cities of it, as mentioned in Isa. xlii. 11 (R.V.), is no wild, unpopulated region, but Israel's island home, which was to raise up its voice in praise to the Lord Jesus Christ. Foreign regions, too, were to participate in the new song, as the result of Israel's missionary zeal.

The villages of Kedar, representing the modern Arabs, and the inhabitants of Sela, or Petra, should sing and shout from the top of the mountains, "Let them give glory unto Jehovah, and declare His praise in the islands" (ver 12). It is manifest that the period to which the prophecy of Isaiah—in chapter xlii. 10—17—referred is the present Christian dispensation. The song of Moses, the servant of God, and the song of the Lamb, could only be sung by those who belong to Israel and yet are the servants of Christ. Therefore they must be a modern, Christian and believing people, having the isles of the sea as their home, and yet with influence to proclaim the Gospel of the Lamb to "all the ends of the earth," such "ends" being British India, the Cape Colonies, Australia, New Zealand, the Malayan Peninsula, and Tasmania, with the northern, western and eastern ends of the Canadian Dominion, larger in area than all the other British possessions, besides representative portions of the continent of South America. It is easy to identify a modern nation so described. The only one that answers to all the details of the description is the British, the Christian Islanders, who being Israelites, are the missionaries to the world, and possessing exclusively "all

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the ends of the earth," labour earnestly to carry the Gospel message to all those who inhabit these regions, to bring them to Christ.

The prophecy of Jeremiah, xxxi. 7 (R.V.), contains a command from the Lord Himself addressed to His people in the latter days, prior to the restoration of the Tribes, in words very similar to those of Isaiah xlii.: "Thus saith the Lord, Sing with gladness for Jacob, and shout for the chief of the nations; publish ye, praise ye, and say, O Jehovah, save Thy people, the remnant of Israel."

The reply of the Lord to this God-taught-prayer is the promise of the restoration of the tribes from the north country and from "the uttermost parts of the earth," a great company journeying with them. That return will be one the Lord will superintend in person, "for I will cause them," He says, "to walk by the river of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is My first-born." The climax of the joy which is accompanied by singing, with the reason for both, is described in Jeremiah xxxi. 10—12 (R.V.) thus: "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. For the Lord hath ransomed Jacob, and redeemed him from the hand of him that was stronger than he. And they shall come and sing in the height of Zion, and shall flow together unto the goodness of the Lord to the corn and to the wine, and to the oil, and to the young of the flock, and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all." Singing, rejoicing, and triumph, these are to be Israel's portion now and hereafter. Is it not then a glorious reflection for our nation, "the remnant of Israel," that the Lord is her portion, and that trusting Him they may rejoice with joy unspeakable and full of glory, knowing that the Lord is their God, and they His people for ever! No wonder that they are encouraged to break forth into singing, being Israel, "the song of Moses," and as the Lord's redeemed ones, the Christian Israelite nation, to give Him glory in "the song of the Lamb"!

## THE "ROCK" ON THE SITUATION.

THE following remarkable extract from the *Rock* of October 11th, last, seems to fit in accurately with our own Identity views of our present times. The British Empire is being gradually isolated by the rest of Europe, till at last that position will be taken up by it described and prescribed for it by Isa. xxvi. 20, 21, R.V., preparatory to the last mighty cataclysm of the nations, which the Lord calls the time of His indignation. "Come, My people" (said the Lord), "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." These verses imply for Israel a short but solemn period of self-effacement as a nation, answering exactly to Noah's and his family's concealment in the ark by the Lord's own provision, while, at the same period, the whole outlying world of the non-Israelite nations is to fall under the hand of God for chastisement. The "Gates," and "Chambers" of Israel, we presume, answer to her modern strategic possessions, such as India, Burmah, and Africa, also her many strategic positions and colonies, all which we conclude, beyond doubt, are to be enclosed in the zone of safety, where Israel and her protected ones will be safe as in the hollow of God's hand, and clean escaped from the Divine indignation, because of the anointing (Isa. x. 27, R.V.). What is "strange" to the *Rock* is clear and satisfactory to the Anglo-Israelites, and hence we reckon this comfort also as a "bonum" which accrues to us by reason of Our Identity with Israel. The *Rock* wrote as follows:—

"It is strange how politically and commercially every effort is being made, throughout the world almost, to isolate the British Empire. It looks as though the English-speaking races are to be forced into a combination on the one side, opposed to continental Europe on the other. Are events rapidly preparing for the great life and death grapple, between the Kings of the North and South, which shall close this age of strife and folly?"

## TESTIMONY BY AN AUSTRALIAN AND NEW ZEALAND COLONIST.

MR. ROBERT BANKS writes on Nov. 1, last:—"To-day I had a very pleasant chat with a gentleman who has spent 40 years of his life in Australia and New Zealand, and starts back for New Zealand to-morrow. He has been visiting 'the old home,' as, he said, most colonists were proud and delighted to call it. He told me that there is considerable interest taken in Our Identity in New Zealand, even more than he found in Australia. He was a Scotchman by birth, had been visiting Scotland, and during the past few days, London and its suburbs. He was surprised at its marvellous growth, and the healthy appearance of its inhabitants.

"'There is no place to compare with it' (he added) 'from his experience of the world.' I gave him (continues Mr. Banks), a supply of BANNERS, that he might interest his fellow-passengers on board. He had read the article on p. 453, Oct. 30 ('The Identity at Dunedin, New Zealand'), and was delighted with it.'" He will send a copy, he says, to the editor of the *Christian Outlook*."

# Correspondence.

## THE BOOKS OF EZRA AND NEHEMIAH, AND THE RETURN OF THE ISRAELITES.

*To the Editor of the "Banner of Israel."*

DEAR SIR,—My attention was strongly drawn to this subject by a short conversation with a clergyman last Sunday evening, Nov. 17th, who insisted that the Ten Tribes returned to Palestine with the Tribes of Judah and Benjamin, and produced his Bible to prove his assertion. I could not argue the matter with him, for he would not allow me to edge in a word. He quoted verse after verse to maintain his point, and when at last I was able to ask him, "In that case, how could the covenant, or the promises to Abraham be fulfilled?" he jumped up and said, "I am not going to cross swords with you; I must go to bed." This led me to investigate the matter more closely than I had yet done. I was well aware of the statement on the subject in the Book of Esdras (same person as Ezra) and in Josephus, but I wanted to see if there was any internal evidence in the canonical books, which would refute our opponent's arguments, and uphold our own. So I set to work next day to examine the matter, and the result was what I now venture to trouble you with. I reminded him that only 42,000 odd returned from the Babylonish captivity, and, therefore, that number could not include the Ten Tribes. He replied that it must, for that only 4,000 odd had been carried captive to Babylon, and they could not have

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increased tenfold in 70 years. I thought at the time that he was mistaken. So I searched the Scriptures, and I found in 2 Kings xxiv. 14—16, the following statement:—"He carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives . . . and all the men of might, even seven thousand, and craftsmen and smiths a thousand . . ." In all 18,000 men, besides others, who are not enumerated. These may have brought the number of captives up to at least 20,000. Now, let us turn to the Book of Ezra. In chap. ii. vers. 64, 65, we read: "The whole congregation together was forty and two thousand three hundred and threescore. Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven." This was not an extraordinary increase in 70 years for the Israelities, who always increased so rapidly under even the most adverse circumstances.

Another argument, which he employed, was that the people who returned from Babylon are frequently styled in the Book of Ezra, "The children of Israel" (Ezra vi. 21; vii. 7), "The people of Israel" (Ezra ix. 1). The answer to this is plain. The members of the Tribes of Judah and Benjamin were Israelites, as much as the members of the Ten Tribes were Israelites. Further, we have internal evidence that none of the Ten Tribes were among those who returned from Babylon. In chap. x., ver. 7, we read, that "they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem." And who responded to this proclamation? We do not find any mention made of any single one of the Ten Tribes, who would certainly have been mentioned by name, if they had been there; but we read in ver. 9, that "all the men of Judah and Benjamin gathered themselves together unto Jerusalem." In like manner, in the Book of Nehemiah, there is not a single trace of any of the Ten Tribes being present at the great work which he was appointed to perform. In chap. xii., ver. 47, certainly, there is mention made of "All Israel," but it is clear from the whole context throughout the whole book, that that expression had reference simply and solely to the Tribes of Judah and Benjamin. So I think the canonical Books of Ezra and Nehemiah are quite sufficient of themselves, without referring to any uncanonical or external evidence, to prove that none of the Ten Tribes returned with Judah, Benjamin, and the Levites to Palestine.

H. S. H.

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*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—A friend of mine, too ill to write, is very anxious to know if you, or any one of your correspondents in the BANNER is able to explain the parable of the good and naughty figs, as given in Jer. xxiv., and their relation, position, in the world at the present time.

Yours truly, WM. CAREY, C.B. (Col.)

The Oaks, Portswood-road, Southampton, Oct. 27th, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR PHILO-ISRAEL,—It has often occurred to me that the passage in Luke ii. 34 is one of the many proofs of Our Identity with Israel, which I have never as yet seen cited along with the multitude of other texts quoted on this subject. I think it is one of the most explicit of them all, as it is pregnant with the whole history of both of the Houses of Israel since the very day that this prediction was uttered in these words, "This child is set for the fall and rising again of many in Israel." If you could get any one of your eminent writers in the BANNER to give us an article on this verse, I am convinced it would go far in unveiling the darkness which envelopes some men's minds on this subject, by going along the line of the history for the last eighteen hundred years in respect to both Houses of Israel, taking notice of the principle points in the fall of the one House and of the rise of the other to great power and dominion in the world, witnessing to all the nations that the Lord doth reign, and is carrying out His covenant engagements with our fathers Abraham, Isaac, and Jacob, down through all these generations. They were two distinct peoples in Simeon's day, and they remain so even till this present time. But we are looking for the day which is now not far distant, when they shall become one nation upon the mountains of Israel, when Judah shall no more vex Ephraim, nor Ephraim Judah, but shall be one fold; and one shepherd shall be over them all. Please excuse this request, as I deemed it of such importance that I could not refrain from bringing it before your notice.

Yours truly, JOHN WRIGHT.

Bank-street, Irvine, Ayrshire, Oct. 20, 1895.

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*To the Editor of the "Banner of Israel."*

DEAR SIR,—I came across a passage in one of the prayers in the Prayer-book some little time ago which I do not think I have seen quoted in the BANNER. I can hardly think it is new to you, although all to whom I have pointed it out own that they have never even read it before. It is at the end of the Prayer-book, in a form of prayer for the 20th of June, in the portion to be read before the epistle, commencing, "Blessed Lord, who has caused Christian Princes to defend," &c. The passage to which I wish to call the attention of Identity believers and unbelievers is as follows:—"And that these blessings be continned to after ages, let there be never one wanting in her house to succeed her (the Queen) in the government of this United Kingdom, that our posterity may see our children's children, and peace upon Israel. So we, that are Thy people, and the sheep of Thy pasture, shall give Thee thanks for ever; and will always be showing forth Thy praise from generation to generation." Then the epistle that follows is so beautifully suited to follow such a prayer.

I think that if attention has already been called in the pages of the BANNER to this prayer, it will bear repeating. Apologising for troubling you by calling your attention to what I feel almost sure you must know already.

I am, yours faithfully, C. S. PIKE.

7, Aigburgh-road, Cressington, Liverpool, Nov. 6th, 1895.

[NOTE BY THE EDITOR.—The prayer in question has often been noted by our writers, but not recently in the BANNER.—ED.]

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LINES suggested upon reading an appeal from the Rev. James Finch "for increased vigilance on the part of those who believe in the divine obligation of the Lord's-day observance, and who value the benefits of the sacred day":—

"Christians, awake! arouse!
Think not of rest and ease,
When countless foes are all around,
Our day of rest to seize.

This boon of priceless worth,
That God to us has given,
Shall we not all our powers exert
To hallow one in seven?

The Sabbath's sanctity
Too often is forgot,
And love of pleasure seems to be
Even in worship sought.

The watchman on the wall,
Who sees the danger near,
And fails to give the warning call,
May well have cause to fear.

How little can be found
God's faithful ones to cheer,
For scoffers everywhere abound
Who ridicule and sneer.

Frustrate these enemies,
And all their wicked boast
Up, and in Jesu's name defy
This great and mighty host!

Let prayer unceasingly
To Israel's God ascend;
His power is still almighty.
Our cause He will defend.

The covenant is sure,
Firm as Jehovah's love;
The 'Sabbath's sign' shall, aye, endure,
Emblem of rest above."

M. TURNER.

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

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

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

# THE BANNER OF ISRAEL.

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

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*EDITED BY PHILO-ISRAEL.*

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## OUR CHRISTMAS NUMBER AND OUR LAST IN 1895.

ONCE more we bid farewell to our readers for the year now fast running out, before we assume the pen again to welcome the birth of 1896, bringing with it perhaps the serious and soleman occurrences which some among us anticipate.

The year just closing has produced with it no very startling events; unless the outburst in Armenia, and the troubles gathering heavily all over the Turkish Empire, with the massacre of British missionaries in Ku Cheng, in West China, and the suspected designs of Russia upon Chinese territory, may be described as such. Rather we should say that 1895 has proved to be a year of preparation for the mighty events before us, than itself a year of crisis. The British, being Israel, are consolidating their possessions and preparing for the future. Uganda having already been added to the Empire, we note that this year the railway from Mombasa on the East Coast to the Eastern shores of the Victoria Nyanza has been taken in hand by the Government, and parties of engineers have gone forward already to commence the line. The railway from Durban to Johannesburgh, in the Transvaal, has lately been finally completed, and a season of prosperity and peace has probably, in consequence, been inaugurated in South Africa. The Navy at home has been maintained, and great activity is shown in adding to it, so that in strength it shall equal in force and numbers the ships of war of France and Russia united. Lord Wolseley, the Commander-in-Chief of the British Army, at a banquet given in London on November 6th, gave his opinion on the subject of "The primary importance of the Navy" as compared with the Army, in the following decisive and satisfactory terms. He said:—

"It is a great privilege to me to speak in the name of the Navy. I regret that there is no naval officer present to do so, and yet I am rather glad that there is not, as I have an opportunity to speak on behalf of the sister service, the first service of the kingdom—the service to which every Englishman must attach the first importance. (Hear, hear.) Believe me, if there had been a naval officer present, he could not have spoken with more admiration of the service to which he belongs than that which I entertain for the Navy, and he could not have insisted more than I should do upon the absolute necessity of making that Navy, not only strong, but the strongest in the world. I have on several occasions said that were it necessary to-morrow on the part of the State to reduce the military or naval expenditure of the country I would, fond as I am of my own profession, be the first to recommend that the reduction should take place in the Army and not in the Navy."

What seems to be anticipated now by those who can see a little ahead, is the "break-up" of two mighty but obsolete empires, both "sick men," both moribund, and both surrounded with enemies ready to share their spoils. The one, Turkey, is connected with the great earthquake "war-woe" of the European nations. The other empire, China, points to the partition of that monstrous power with its two or three hundred millions of inhabitants, cut off from all intercourse with the Western world, sunk in barbarism, cruelty, and misery, giving nothing to the nations and receiving nothing from them, tight sealed the while against Christ the King, civilisation, and all the blessed influences of the Gospel. Russia to the north waits the chance to seize upon Manchuria, its north-eastern coasts, and to lay her hands upon Port Arthur if she can. The Japanese would fain retain Corea and some commanding position in the Gulf of Pehchi-li. To the British has been assigned, by Mr. Colquhoun, the province of Se-Cheun, to which the French are said to be aiming by the instigation of Russia.

Such are the anticipations of the hour! What the events will be we must wait to see, assured of one fact—namely, that the Lord has all these matters in His own hands, and that He is arranging all for the benefit of His people Israel, that by their means He may establish upon earth the kingdom of His well-beloved Son, the Lord Jesus Christ.

We recognise how in doing all this the Lord "will stir up

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jealousy like a man of war," and prevail or do mightily against His enemies" (Isa. xlii. 13, A. and R.V.). It is the jealousy against Israel which influences the Russians to seize Constantinople and a part of North-western China. It is jealousy of Israel which impels the French to conquer Madagascar, to strive to occupy the sources of the Nile, and endeavour to reach the Southern provinces of China, that she may destroy and starve Egypt, cripple the trade of British India, and intercept that which proceeds to the Peninsula by the Indian Ocean. But these efforts are vain and illusory. God has given His people the Gates, and with the Gates "the power to get wealth" by means of the ocean commerce of the world.

He has promised, too, that "no weapon that is formed against us (being Israel) shall prosper, and that every tongue that shall rise against us in judgment we shall condemn." "For this is the heritage of the servants of the Lord, and their righteousness which is of Me, saith the Lord" (Isa. liv. 17, R.V.).

We acknowledge with gratitude the help of many friends who have aided us during the year with literary matter. New names are constantly appearing among our contributors, but we are not less grateful on that account to our old and tried friends who have not forgotten that such an undertaking as the BANNER OF ISRAEL cannot be made acceptable to the many readers we have in the four quarters of the globe without the infinite variety of literary matter which many minds and many labourers alone can secure.

To the friend who now has undertaken the preparation of the Indexes of the BANNER we are very grateful; and to the ladies who conduct the operations of the Free Distribution Fund we offer sincere thanks for their labour of love which powerfully helps to circulate our weekly journal throughout the world. It is a satisfaction to us to know that our views are attracting the attention of the Jews. *The Rock* newspaper is decidedly favourable, and papers are admitted into it, some from Christian Israelites, which plainly indicate that the writer or writers are believers in Our British Identity with the House of Joseph. One such informs us that having contributed an article in *The Rock* of October 11, page 4, on "The Land of Dan," he was first introduced to a copy of the BANNER and other Identity publications. He deems them "full of interesting truths"! He thinks our tracts and leaflets, translated into German and Yiddish, would be most useful to missionaries amongst the Jews.

With such encouragements, and with those that constantly come to us from "the company of nations," we are content, and thank the Lord.

We wish for all our readers, in conclusion, a Merry Christmas—if that be good for them—and a really Happy New Year.

## BRITISH POWER IN THE TRANSVAAL.

A FRIEND at Darlington has sent us a cutting from *The North Star*, of October 10th, in reference to the recent Treaty of President Kruger, exempting British subjects from compulsory military service, otherwise called "commandeering." This concession has given great satisfaction to the British residents there—who, in the anomalous position they are forced to occupy, are thankful for small mercies. It has always been a wonder to us how the British population of the Transvaal has submitted so long to the crushing despotism of the Boers, and why the "dare-devil" Britons of those parts, supported as they are by the "daring spirits" of Rhodesia, their next-door neighbours are content to submit to enormous Boer taxation without representation of any kind?

In numbers the British are the great majority. Yet they meekly submit to Boer despotism of the worst kind, and are content to endure it, if only they are left alone, to dig up gold and get rich by their labours in the mines. *The North Star* predicts that "in the long run, the British power will become predominant in the Transvaal." They must acquire more of the British spirit if that is to be the case! But it seems rather that they will willingly submit to the ill-treatment which the Israelites, their forefathers, endured in Egypt, without an effort to throw off the galling yoke. If the British meekly succumb and make no effort to secure just treatment for themselves, it appears to us they will deserve no real pity, but will justly be open to all the obloquy and tyranny which the Boers are evidently only too willing to inflict upon their long-suffering, British gold miners! *The North Star* wrote as follows:—

"AN END TO 'COMMANDEERING.'

"The proverb that 'you may take a horse to the well, but you can't make him drink,' was illustrated by the stubborn resistance made by British residents in the Transvaal to 'commandeering.' In England, and throughout the British Empire, the subjects of the Queen enlist if they think fit, or take service in the Volunteer Force if they feel inclined. But there is no compulsion, and anyone who understands the British character knows it would be useless to try compulsion. Patriotism has with us a strong and vigorous growth, and it does not need the aid of conscription. That system of military service is abhorrent to the national idea of freedom. It was no wonder, then, that the British residents in the Transvaal refused to carry arms against neighbouring chiefs in the quarrels of the Boers. For a time, and with a very bad grace, they felt obliged, in deference to superior force, to submit. But the send-off which a 'commandeered' contingent got—the singing of 'God Save the Queen' and the waving of miniature Union Jacks—conveyed an intimation to the Boers that they were carrying the game too far, and that hardened British settlers, as tough as they themselves, would probably be worse to deal with than the raw levies sent against them at Laing's Nek and Majuba Hill.

"President Kruger, at any rate, took the hint, and was ready to meet Great Britain in a treaty, exempting British subjects from compulsory service. It is in defence of this treaty that "Oom Paul" has just spoken in the Volksraad. With true diplomatic tact, he has represented it as an honour to conclude treaties with powerful nations. That may be one way of putting the case, especially when the susceptibilities of the Boers are concerned. It may, however, be regarded in another light. The rush to the goldfields of the Transvaal has brought a tremendous influx of dare-devil Britons, and the British population is steadily rising. They are peaceable enough at present, and may be so for years if left alone. But the memory of Majuba Hill and "an unfinished job" still rankles, and nine-tenths of the British settlers would dearly like to have the opportunity of squaring accounts. The Boers are wise in their generation not to provoke a conflict. Dangerous as the British element in the Transvaal may be, there are also the daring spirits of Rhodesia to reckon with.

"President Kruger had good reason, therefore, to drop 'commandeering' like a red-hot cinder. Nevertheless,

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before many years are over, the Volksraad may have to face a graver problem. Britons cannot be treated like the Israelites in Egypt, yet their presence is equally disquieting to the rulers of the land. It will only be by the exercise of great tact and skill that friction will be avoided. But we venture to predict that in the long run the British power will become predominant in the Transvaal, and, if the Boers accept the inevitable, we shall witness a bloodless revolution. Towards this end the withdrawal of 'commandeering' is a long stride."

No doubt, in the "long run," when the British majority becomes about double what it is, there will be a bloodless revolution, and British power will become predominant in the Transvaal. The reason why it is not predominant now, we suppose, must be the fact that the British in the Transvaal have no desire to assume the government, but merely wish to dig for, and win, the gold under the soil, and to be left alone while so occupied. They are willing to grow rich by their own exertions in the Boer's country, and, meanwhile, are indifferent to the Franchise, and all else that the Transvaal can offer them. It is a remarkable state of things, which one day will have, we imagine, a startling termination. Things, of course, will come right in the end, since God is directing and steering the "state" ship.

Meanwhile, Israel is blind, and the path they are travelling devious and dark. But the promise is certain. "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" (Isa. xlii. 16, R.V.). To the Lord be all the praise.

## THE METRIC SYSTEM—THE MARK OF THE BEAST.

By H. R. Shaw.

### PART II.

(*Concluded from page* 524.)

It is somewhat comforting to observe that, while Mr. Balfour announces his personal conversion to the excellences of the French system, he by no means holds out any strong hopes of Government interference at present. He candidly avows that this is in effect a matter for the consideration of the people at large,—the millions of retail tradesmen and their poorer customers, who must first be educated up to a proper appreciation of the rational perfections of decimality, and who until such education be complete, are not to be sacrificed to the greed of the large manufacturers who have no direct dealings with the aforesaid millions. Still, as we may now expect to undergo very shortly a course of this evil education, it will be as well to be forewarned of what this means.

It means literally, as far as weights and measures can be made to express meaning, an exact antipathy to all that is just, honest, true, scientific, rational, or of good report. Some ten years ago, about July, 1885, appeared in these pages an abstract of a paper by the present writer from the June number of *Hope and Destiny*, which met with no serious contradiction, and which showed that in all probability the right way of counting the number of the Beast, which is also the number of (a) man (Rev. xiii. 18) was to count it literally as written in the Greek text, as 600, 60, 6; from whence it appeared that man, whose number is 6, symbolical of his reason, the day of his creation, the six days of his lawful working week, the sixfold combination of the inches in his British working yard measure, with various other sextuple matters, may expect from this prophecy to be assailed in these latter days by some of the ten-horned, ten-toed, anti-Israelite, anti-Christian, and atheistic powers of earth; that the bulk of mankind will succumb to the assault, and that only Israel and her allies will triumph over this decimalising power who bears the same divine stigma as attaches to old Pharaoh whose tenfold hardening of heart resulted in the ten Egyptian plagues; or the ten sins into which man's original disobedience had developed at the time Moses was commissioned to deliver the Decalogue for their correction.

It is not proposed now to further pursue this counting of the number of the beast, for up to this time Christians seem to much prefer trying their wisdom in reading names from the number; but, viewed as a system, it will scarcely be denied that the two chapters Rev. xii. and xiii. do give an excellent history, in symbol, of the genesis of the French metric system of weights and measures. There appeared the wonder or sign of the woman clothed in the sun, and having the moon under her feet, and upon her head a crown of twelve stars. This woman can be none other than Twelve-tribed Israel, and it may be incidentally remarked that here is a very good symbol of Israel's modern currency: clothed in the sun—a gold standard, no bimetallism; silver, represented by the moon, under her feet—her twenty digits counting the twenty silver shillings which subdivide the golden pound, while her twelve-starred crown counts the number of pence in the shilling. It will not be disputed among Christians that the child with whom she travailed was Jesus Christ, the Son of Man, Israel's promised Messiah; and the great red dragon, having seven heads and ten horns, we know from the context to be the great and constant enemy of all mankind, particularly of Israel. He it is who invokes or energises the two beasts who have each of them characteristics similar to himself; they form apparently, taken together, an unholy trinity, which is a close travesty of the Holy Trinity worshipped by Christians. It may perhaps be a trifle, but it is worthy of note that his tail drew the third part of the stars of heaven and cast them to the earth. We may not pretend to expound this proceeding, but the manner thereof is quite in accordance with his ten horns and decimal propensity, taken in conjunction with the number 666 of the second person of this trinity; for, be it observed that three and ten are incommensurable numbers, and that the two-thirds of the stars of heaven which the dragon suffered to remain in their places can only be decimally expressed as ·666+, any number of sixes more or less making no difference in the value.

Another small statement which seems to corroborate this view is that, after the child of the woman was caught up to the throne of God, which event can be nothing else than the ascension of Christ, the woman (or Israel) fled into the wilderness, where she hath a place prepared of God, that they should feed her there 1260 days, understood to be years. Now, by the same rule of interpretation, this flight of the woman must mean the transplanting of the Christian Church of Israel in the wilderness of the British Islands, immediately after the ascension of Christ and the dispersion of His disciples; but the difficulty here seems to be that the term of 1260 years exile has been long exceeded; but if it can be conceived that the dragon has "shortened the cubit" after the manner in which his tail dealt with the stars of heaven—viz., by cutting away one-third of the reckoning—

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then the 1260 years becomes really 1890 years, which, added to the thirty or thirty-four years of our Lord's existence upon earth beyond the point of the Christian era, brings us to 1920 or 1924 A.D., a figure not much different from the 1921 years hidden in the Great Pyramid, and nearly in accord with the date suggested by other writers as the probable time of the termination of Israel's exile, and the return of her Lord and King upon earth.

It will not be necessary here to further traverse the ground so ably covered by the apostle, who, in his later chapters, makes it perfectly clear that the first beast, which executes the travesty upon the life, death, and resurrection of the Son of God, and who is the subject of the mysterious mark, name, and number, is none other power than the great world-empire which was ever in antagonism to Israel and Israel's God, and which was at that time existing under its sixth head as the pagan Roman Empire. Neither need we now stay to discuss whether the personality of the lamb-like beast with the draconian speech is best portrayed by the false prophet Mahomet or by spiritually adulterous Papal Rome, or by Napoleonic Cæsarism. One fact is certain, viz., that this is the third person or unholy spirit of this most unholy trinity, who exercises all the power of the second person before him, working miracles and inspiring the world to worship that person, and to make an image of him and to worship that also, under the pretence that the image itself hath life, speech, and powers of destruction; and finally he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell save he that had the mark or the name of the beast, or the number of his name.

It seems scarcely open to dispute that, whatever be the personality of this lamb-like evil spirit—if personality indeed there may be—he it was who inspired the ingenuity of the French men of science who produced the metric system for mankind's use. The original conception was quite a travesty of mathematical reasoning, and an inversion of true geometry; for instead of ascertaining, as they might have done, the length of the unique central line of the earth's axis or semi-axis of rotation, which would produce, as it has already produced, true measures of inches, and laid a foundation for Israelite sacred cubits and British-Israelite yards, they chose in their vanity or infatuation to make the attempt to measure the quadrant of the earth's circumference along the meridian of longitude passing over Paris between the North Pole and the Equator—a curved, and indeed a crooked line, instead of a straight one, and one of an absolutely infinite number, all of which must vary in length and shape, and not one of which, therefore, could be scientifically suitable for world-wide application, as is the solitary and central line of the axis of rotation. Needless to say, they produced a false and incorrect measure, as all men now allow. But the manner of their metre's production serves to identify it most accurately with the beast of whose image we claim that it forms a part. Having got their quadrant, they proceeded to divide it by ten millions; now there is nothing especially wicked about the number of ten millions, all numbers being equally good in the abstract, and there is no valid reason why they should not use this number to divide their quadrant into metres; but, on the other hand, there is equally no reason why they should not have used another number, while there is positive evidence of its identity with the most prominent characteristics of the beast, and the dragon who energized him. For both of these persons were distinguished by their seven heads of power and their ten horns proceeding therefrom, and the number of ten millions is mathematically expressed as ten raised to the seventh power, and the French mètre is described as being the ten-seventh part of the quadrant of longitude. Not content with this correspondence, they proceed to decimalise their unit, in accordance with the picture drawn several times in Scripture of the various persons and things who, being in antagonism to the good, have a propensity to subdivide themselves by this number; and the bad business is still further accentuated by the building of an entirely decimal superstructure of weights and measures upon this metre, the whole of which, it is beyond argument, teems with injustice to the many millions of trading or working folks who are neither rich nor greatly learned, and who instinctively use halves, quarters, and sometimes thirds, but never tenths, in their mental arithmetic, and who have no need or wish to receive this decimal mark either in their foreheads, like Mr. Balfour's men of science, or in their right hands, like the great manufactures represented in the Chambers of Commerce.

In conclusion, we would repeat the warning to British-Israel to refuse the French metric system at any price; and, while there can be no objection to the number ten as a multiplier of units, it is entirely out of place as a divisor of unity or as a foundation for any simple or honest system of weights and measures.

24, Ludgate-hill, E.C., Nov. 23, 1895.

## MR. T. A. FINLAY'S LETTERS TO THE "CHRISTIAN OUTLOOK," OF DUNEDIN, N.Z.

THE two following very excellent letters from our New Zealand fellow helper, Mr. T. A. Finlay, of Purekireki, appeared in the *Christian Outlook*, of June 22nd and August 6th, 1895. They speak for themselves. We are glad to think that the worthy editor gives so much space to our champion, and so fair a hearing. We trust that the truth so well and clearly told will have a good effect wherever the paper is read :—

"ANGLO-ISRAEL.

"*To the Editor of the 'Christian Outlook.'*

"Sir,—I desire to convey to you my sincere thanks for according me the privilege of stating my case. With your permission, let me make that case still clearer. In doing so, I would like to call attention to the greatness of the British Empire. No one will deny the unique position she holds to-day—a position which is the envy of the whole world. In proof of this, let me mention :—

"1. *Her Size.*—The British Empire is the largest and grandest the world has ever seen. Queen Victoria's dominions 'belt the world,' and occupy an area of 9,000,000 square miles.

"2. *Her Command of the Ocean.*—Britain's navy is twice as powerful as any one other single Power, while the record of her commercial vessels is beyond that of all nations; that is, if the commerce of the world were to be taken from Britain, the rest of the world could not provide tonnage enough to carry it.

"3. *Her Unconquerableness.*—Britain is the *one* European Power of the first class which has never suffered the indignity of hostile invasion—certainly since A.D. 1066. She has been foremost in almost every great conflict for the last 800 years, but has rarely been really beaten by the foreigner. The Duke of Wellington was the hero of a hundred fights, and every fight he fought he won.

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"4. *Her position as the Mother of Nations.*—There is only *one* Colonial people, and that is the British. I need not mention our Colonies throughout the world. In this respect all other nations are as dwarfs and pigmies.

"5. *Her Possession of the Outposts and Coaling Stations all over the World.*—One of the peculiar characteristics of Great Britain is the possession of great strategic positions in different parts of the world, dominating her enemies lands. No other nation is in a similar position.

"6. *Her Unparalleled Wealth.*—In this respect, Britain stands alone. Notwithstanding the fact that she has her share of poverty and commercial depression, she is saving £200,000,000 annually. She lends money to all the world, but never borrows.

"7. *She Observes the Sabbath.*—The British nation and the Jews, alone throughout the world, observe the Sabbath.

"8. *She is a Missionary People.*—There is not the slightest doubt that the British and American nations are *par excellence* the missionaries to the heathen and benighted world, thus proving a blessing to all nations.

"Now, it is right and proper to inquire the reason of all this greatness. Is it because we are a naturally clever and fortunate people, or is it the result of some divine scheme with regard to our destiny? It is very worthy of our attention that all the foregoing marks of British greatness are of a Hebrew character. They form part of the blessings promised by God to the Hebrew nation, to be fulfilled in these latter days. God, by covenant, solemnly bequeathed them to Israel, and they certainly were not fulfilled in the days before Christ. Of course, by the Hebrew nation is not meant the people usually called Jews; but the other section of Abraham's seed, known as the Kingdom of Israel, distinct from the Kingdom of Judah. The following Scriptures will bear out the characteristics just noted:—To be the greatest nation (Deut. xxviii. 1; Jer. xxxi. 7; Amos vi. 1); to have the command of the ocean (Numb. xxiv. 7); to be an unconquerable nation (Isa. liv. 17; Micah v. 8); to be the mother of nations (Gen. xvii. 6, 7); to possess the Gate of the nations (Gen. xxii. 17); to have unparalleled wealth (Deut. viii. 18; xv. 6); to keep the Sabbath (Exod. xxxv. 2; xxxi. 13—17); to be a missionary people (Gen. xviii. 18).

"Now, I maintain that these characteristic marks of the Hebrew nation are found to-day in the British people and in them only. If our nation be not of Hebrew origin, then these blessings are given to a different people from those to whom they were originally promised by covenant. It is not, then, to be wondered that on a supposition such as this the infidels, Tom Paine, David Hume, and Charles Bradlaugh, based their infidelity. Bradlaugh thus puts the case:—'God is a God of Truth! Why, He promised to Abraham in the most solemn words; He repeated His promise; nay, this Book, which reveals the attributes of Almighty God, tells us that God condescended to swear to a weak and puny man, that He would establish his kingdom for ever, and that his seed should be as numerous as sand upon the sea-shore. That promise was reiterated and sworn by God; and, I ask, where is that kingdom now? Where? Don't tell me that it is meant figuratively; don't tell me that it is not literal. God swore that it should be for ever. He established it, and now it is a thing of the past. You tell me that the God of the Bible always speaks the truth!'

"Bradlaugh was quite right when he stated that this Abraham's kingdom was to be perpetual, for Jehovah has made the starry heavens to be less stable, for, referring to the sun, moon, and stars, He said: 'If those ordinances depart from before Me, saith the Lord, then the seed of Israel shall cease from being a nation before Me for ever' (Jer. xxxi. 36). We can only silence infidelity and vindicate the Scriptures by proving that the British people are Abraham's seed.

"As I do not wish to trepass on your space, kindly allow me to finish my remarks next week.—I am, &c.,

"T. A. FINLAY.

"Purekireki, June 3, 1895."

"THE BRITISH-ISRAEL THEORY.

"*To the Editor of the 'Christian Outlook.'*

"Sir,—In my last letter, I endeavoured to show that the characteristic features of our nation are exactly similar to those of God's Hebrew nation Israel. Now this cannot be an accident, nor can it be coincidence. Why, of all nations of the earth, should we, the Anglo-Saxon race, be the exact counterpart of this people whom God chose 'to show forth His praise'? Our very constitution is the same; our laws are framed upon those delivered from Sinai; our very Houses of Lords and Commons are of Hebrew origin. We possess the distinctive emblems of the Hebrew—viz., the lion and unicorn (Gen. xlix. 9; Num. xxiv. 8); the bull was the symbol of Ephraim (the Scripture name of Israel of the Ten Tribes); the harp was Israel's national music; and a 'stone' was to be the final destructive agent in the overthrowing of the four kingdoms prefigured in the dream of Nebuchadnezzar. The lion and unicorn are on the British standard; John Bull is ever with us; and once through 'Tara's Hall' in Ireland, and still among the mountains of Wales, are heard the strains of the harp; while in the Coronation Chair lies a remarkable stone which for 2,500 years, in Ireland, Scotland, and England, has been deemed indispensable in the coronation of British monarchs. Why these Hebrew emblems if we are not of Hebrew origin? The British-Israel Identity Truth seeks to solve this difficulty, and admirably succeeds, for it not only shows that the British people possess all the marks of the Hebrew race, but traces the Hebrew people from Palestine right to their home in the British Islands.

"Our position, in brief, is this:—Divine prophecy promises certain things in the name of Jehovah, to His own chosen people. We, the British people, are at present either already in possession of those blessings, or (humanly speaking) are just 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 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 (Gen. xvii. 7; Jud. ii. 1; Isa. li. 8; Jer. xxxi. 35, 36).

"The key to the interpretation of Scripture prophecy we claim is found in the Identity truth. Prophecies referring to other nations—Babylon, Nineveh, Assyria, Egypt, &c.—are, upon examination, found to be exactly and literally fulfilled in the history of these respective nations, showing us that prophecy is simply history anticipated; and history is, conversely prophecy fulfilled at the proper date—recurring 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

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which He, by His omniscience, clearly sees from the first (Isa. xliii. 9—11; Isa. 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 past years. Assyria, Egypt, the Holy Land, and other places, have yielded up their evidence in confirmation of the Sacred Word. 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 be 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 of every teacher of Identity truth. When they cease to do that, or their opponents have convinced the teachers and the people of Great Britain and her Colonies 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 the testimony,' Moses and the prophets, Christ and the apostles; 'If we speak not according to His 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.

"If the British be not Israel, but some other nation is Israel to-day, our opponents are bound to point it out to us, that the Scriptures may be vindicated, and the truth of God proved to be that which may be relied upon, to the glory of His grace, and to the praise of Him who came to establish the truth of God and to confirm the promises made to the (Hebrew) fathers—(Rom. xv. 8, R.V.).—I am, &c.,

"T. A. FINLAY.

"Purekircki, Aug. 1st, 1895."

## THE "NORWICH CONGRESS."

WE think the following from the *Times* report of the proceedings of the Church Congress on the subject of "The National Church," will be interesting to our friends. The remarks are those of four experts in the subject dealt with, and contain matter which our readers will see have a bearing on the topics in which we are interested.

Dr. Jessops' declaration that Augustine and his monks were not the first to convert the Anglo-Saxons; and the Bishop of Salisbury's statement that the Reformation was a needful preparation for the universal Gospel-propagation of the present day, "by the British nation," were points which we are constantly alluding to, and it is satisfactory to find these truths announced by high authorities such as those named in the report of the *Times*:—

"THE NATIONAL CHURCH.

"The subject in the Agricultural Hall, where Bishop Barry was in the chair, was 'The National Church,' considered under four heads: (1) Its origin and growth; (2) its continuity, (*a*) order, (*b*) doctrine, and (*c*) autonomy; (3) its continuity unbroken by the Reformation; and (4) what was done at the Reformation.

"The Rev. Dr. Jessopp said that the main contention of Roman polemics was that St. Augustine in A.D. 597 brought the Gospel to a heathen land. To this contention, history gave an emphatic no. From A.D. 286, Britain was for nearly ten years a free State, under Carausius. In 296, Constantius Chlorus re-conquered the island, and added it to his prefecture of Gaul, and we are told that the persecution of Diocletian did not go on in his government. Chlorus succeeded to the empire in 305, and died in the following year. His son, Constantine the Great, gave full liberty of worship to the Christians, and in 321, the Bishops of London, York, and Caerleon-upon-Usk, took part in what was commonly called the Council of Arles. British Bishops were also present at the so-called council which met at Rimini in 359, and in 429, Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, came over to Britain and held a famous conference at St. Albans, at which what most struck them was the arrogance and luxury of the British prelates. The last authentic literary work which had come down to us from this British Church is the famous Epistola of Gildas, which recent research had almost demonstratively proved to have been written in the year 496, a hundred years before Augustine and his little band left Rome. One hundred and fifty years before Gregory or Augustine was born missionaries from Britain had gone to other lands. St. Ninian had preached to the Picts, and among the Irish, St. Patrick had laid the foundation of that strange and almost unintelligible ecclesiastical system which developed itself in well-nigh complete isolation both from Rome and the rest of Christendom. Both Ninian and Patrick were Britons. In A.D. 563, or thereabouts, Columba, or, as it would be better to call him, Columncille, settled in Iona and studied the language of the Picts; and Iona became the centre of Christian life in Northumbria, and it was there that Columncille closed the noblest missionary career ever accomplished in Britain in June, 597, exactly one week after Augustine baptized Ethelbert, King of Kent, at Canterbury. Eight or ten years before this another Columba, whom it would be more convenient to call Columban, crossed over to Britain on his mission as a reformer, a mission like that of St. Francis, of Assisi, six centuries later, and was soon blessed with amazing success in stirring the consciences of high and low among the Franks. Then followed the arrival of Augustine in Kent. He found, however, there were others in the field, and returned to Frankland, where he was consecrated Archbishop for the Anglian people. Returning to this country he was faced with the Easter controversy, on which the British Bishops refused to give way. Twenty years after the death of Augustine not a single kingdom outside Kent had been secured for Christianity. After the death of Justus in 627, Paulinus was the only Roman Bishop left in Britain; and on the death of Honorius in 653, it was hardly too much to say the Augustinian mission came to an end. It was, in the face of all these facts, absurd to contend that our forefathers of the sixth and seventh centuries owed all their Christianity to the little band of missionaries who came from Rome 1,300 years ago. (Cheers.)

"The Bishop of Peterborough, in his paper, said they had heard how the Church of Christ came into England from various quarters with an organisation already formed. The simple condition of early times was altered by the Norman Conquest, and the Church and State had their separate spheres assigned to them for the first time, but the King was over all, and William the Conqueror refused to do

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homage to Pope Gregory VII. Their early records were full of complaints about Papal meddling and Roman avarice. The practical result ensued that the Church, which had sought protection against Royal tyranny in the Pope, was soon driven to seek protection against Papal tyranny in the King, by whose side stood Parliament with increasing power of representing the nation. The Church had to make the best of it between its two protectors, the King and the Pope, and suffered at times equally from both. But the nation was slowly advancing in self-consciousness; and it was the formation of national sentiment which was ultimately fatal to the Papal claims. Theoretically, Europe was regarded as forming one great Christian commonwealth; practically, every ruler pursued his individual interests. There was steadily going on a process by which people who lived together and passed through common experiences were combined by a consciousness of common interests. This was the process by which nations were formed; and England, from its insular position, was the first to reach this national consciousness. The Church, so far as it was the organ of the nation, passed through the same process. It was part of Western Christendom, just as England was part of Europe. So far as its institutions were part of a universal order, they were unalterable; so far as they concerned the relations of England to foreign countries, they were determined by national needs. About these matters, Churchmen were not allowed to have their own way. The strongest instance of this was given by the events of the year 1428, when Archbishop Chichele was so pestered by the Pope, Martin V., to abolish the statutes which prevented the Pope from disposing of benefices in England, that he and the Archbishop of York pleaded the Pope's cause before the Commons. With tears in his eyes the Archbishop urged the danger of withstanding the Pope. The Commons were not moved by his pathetic eloquence. They only sent a petition to the council representing that the Pope had acted to the prejudice of the Archbishop, and of "our aller mother Church of Canterbury." They had their mother Church at home, and not even its Archbishop should induce them to diminish its independence, which was likewise their own. He could not put what seemed to him to be the historical truth more clearly than in this form; the Church in England, while retaining its own continuity in all essentials, admitted the Papal jurisdiction on grounds of utility, and then passed through a long period in which it discovered that that jurisdiction was dangerous to Church and nation alike.

"Bishop Herzog's was the next paper, and before its reading, the chairman, Bishop Barry, in a few words, extended to the distinguished German Old Catholic the hearty welcome of the congress.

"Bishop Herzog, in the course of his paper, said that a necessary element in a national Church was autonomy—and such autonomy was inconsistent with the present claims of the Papacy. In the 16th century, Cardinal Caijetan put forward pretensions on behalf of the Pope, upon which Pius IX. depended, and which were wholly irreconcilable with the just rights of nationalities. Our Lord intended His Gospel for all men and all times, and that intention was frustrated by modern Papal claims, which were in contradiction of the utterances of the Council of Nicæa, and that of Constantinople, and others. Those councils fully recognised the autonomy of provincial Churches. These councils negatived, by recognition of the French and other churches, the claim to exclusive jurisdiction, which was widely different from the priority of honour accorded to the Roman See. In earlier times, one bishop was forbidden to encroach on the province of another; and each province was to keep to itself all the authority to which it was entitled. Unhappily, this autonomy had been absorbed, and even in the Gallican articles of 1682 these excessive demands were discernible, notwithstanding the concessions to national rights. Our Lord's promises must not be restricted, and if by some unimaginable calamity all existing bishops disappeared, he could not deny that a Christian community would be enabled to appoint a bishop for itself who would possess all the grace of episcopacy. (Cheers.) There was no better means of securing continuity than by its liturgical expression and constant prayer for divine preservation and guidance. The greatness of England was in no small degree due to its national Church, which had through so many generations vindicated both the claims of nationalities and the continuity of the Christian Church. (Cheers.)

"The next paper was read by the Bishop of Peterborough's successor in the chair of Ecclesiastical History at Cambridge, Professor Gwatkin, who said that if they were to discuss the question whether there was a breach of continuity in the Church of England at the Reformation, the first thing they must do was to set aside their likes and dislikes of the Reformation, and deal with it simply as a question of fact. The Reformed Church of England had always professed to be reformed only, not a new Church. Those, then, who said that there was a breach of continuity, were bound to prove their case, and this they could not do. It was not enough to say that great changes were made. The Reform Bill of 1832 was a great change; but nobody counted it a breach in the continuity of Parliament. The Church of Rome underwent a pretty complete change between Clement I. and Clement VII., yet she was perfectly right in asserting her continuity. So far as he could see, there could be no breach of continuity in the Church of England, but in one of three ways. It might cease to be English, it might cease to be legal, or it might cease to be a Church of Christ at all. First, it might cease to be English. There was really some case for treating the Norman Conquest as a breach of that kind; but at the Reformation there was nothing of the sort. The Germans who came in were fewer than the Italians who went out. It was hardly denied that the Church came out of the Reformation more English than it went in. Secondly, the Reformation settlement was strictly legal; good or bad, every change was made in full legal form by the Crown in Parliament, which, as a matter of fact, had always been the sovereign Legislature of the Church of England. If there was a breach of continuity, it was, at any rate, not a breach of law. It remained to ask whether the Church of England ceased to be a Church of Christ at all. Let them begin with the definition laid down in their own articles. The visible Church of Christ was first a congregation of faithful men. Well, they had not ceased to profess and call themselves Christians. Next, they had done their best to make the Word of God their rule of preaching; and their enemies appeared to think they had, so far, succeeded pretty well, to judge from the taunt that we worship the Bible instead of the Church. Finally, the visible Church of Christ was one where the sacraments were duly administered according to Christ's ordinance in all those things which were of necessity requisite to the same; and it was undeniable that the Lord's two sacraments were duly administered in the Church of England with the form and the matter which were all that He ordained. He, therefore, saw no room for doubt that they were still a Church of Christ.

"The Bishop of Salisbury's paper was concerned with the

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last of the four heads above-mentioned. The Reformation was, in the first place, a necessary revolt against superstitions, corruptions, and usurpations in the Church; a revolt, in its way, as necessary for the Roman as for the Anglican Church. Things have, on the whole, been better both in morals and doctrine in the Western Church. On the other hand, the separation of Anglican and Teutonic elements from the Latin races has been a great misfortune for theology; and it was quite certain that no utterance of a portion of the Church could have the power and wisdom of the whole. Secondly, what was done at the Reformation might be considered as a return to and revival of primitive Christianity. As the Renaissance re-discovered the valuable elements of the old Græco-Roman culture, so the Reformation re-opened the treasures of the first and purest ages of the Church. But it must also be admitted that the Church had not been wholly in the hands of the Anglo-Catholic party, and there had been hindrances to a perfect revival of primitive Christianity both from the connection with the State and from the character of the people. Thirdly, the most useful way of answering the question was to say, as he had said in his sermon on Tuesday, "At the Reformation in England the way was prepared for exhibiting such a new type of Christianity as was necessary for the further development of the Church." The revolt against error and the return to primitive and Catholic truth was necessary mainly as the prelude to the higher and more extensive mission to all parts of the world which had been imposed by the providence of God upon the British nation."

## DID ST. PETER PREACH IN BRITAIN?

By J. Thomson.

This question has been mooted by ecclesiastical historians of all ages. Both *pro* and *con* arguments have been marshalled and examined, and in most cases the verdict arrived at has been one of "not proven," though there have not been wanting zealous advocates for the affirmative of the question. Generally, when the query is put, it is thought to be at once and finally disposed of with the assertion that St. Peter was the apostle whose duty it was principally to preach the Gospel to the circumcision, even as St. Paul was the apostle to the uncircumcision. And, as it can readily be granted that St. Paul may be supposed to have preached here to the Gentiles, during the Roman occupation, so it must also be as readily admitted that St. Peter could not have preached in this country, because he would have no audience; in other words, there were no Jews—men of the circumcision—to be preached unto. It was the learned Stillingfleet who first thus took for granted what was to be proved.

Now, if this is the sum total of the whole matter—the *crux* of the question at issue—it is evident that, if we can show that there were such a number of Jews living in this country in the time of St. Peter, as would be sufficient to furnish a fair number of hearers for him to preach unto, this argument will be at once disposed of.

It must be admitted also that the question before us is involved in much obscurity from the deficiency of our information. The historian finds it difficult to explain the origin of the first inhabitants of this country; but "the most difficult part of the same is that of the Jewish early introduction and establishment in this realm; which is enveloped almost in impenetrable obscurity."* This is the opinion of a learned Jew respecting the early Jewish colonization of Britain; and he concludes, "No one can venture to fix a positive date to the first landing of the dispersed of Judah on the shores of Britain." It is, however, "highly probable that the Jews visited this country at a very early period."†

It may here be objected that, though the Jews early showed a migratory disposition, yet this inclination in their history must have been confined to the East, and they cannot reasonably be supposed to have travelled so far as to this country in the West, especially considering the undeveloped navigation which then existed. To this objection we may reply that, at a very early period in their national history, they made a very fair show of their skill in navigation, as compared with their contemporaries. Several of the tribes were located on the sea-coast, and it would appear that they made good use thereof in the time of national distress, as affording the means of escape to other lands too distant for them to be followed by enraged conquerors. Tacitus also tells us that the first colonizing expeditions were made by water, and not by land; while the result of researches into national affinities shows that at no time, however remote, has the interposition of the ocean checked the migrations of mankind, but rather assisted them.*

We have also ample reason to conclude that the Israelites, from Abraham downwards, were, by the providence of God, trained to be a wandering people, and also a maritime nation. No sooner were they fairly established in the promised land than they began to occupy themselves in maritime affairs (see 1 Kings ix. 26—28, x. 22), and so had ample opportunity of proceeding to distant lands of the then known world at a very early period of their history.

Again, when we consider the commercial character of the Jews, and that they are found at an early period of history trading to this country, in company with the Phœnicians, for articles which they could only get here (as tin, for instance) in such profitable abundance as to stimulate commercial activity, it almost amounts to a certainty that large numbers of Jews, as well as Phœnicians and other merchant adventurers, had established themselves as residents in this country prior to the time of the apostles.

With all this mass of evidence before him (and we have not noticed more than a tithe of it), Dr. Margoliouth says: "Baronius may therefore be right after all" (Baronius was a Popish writer), "that St. Peter preached the Gospel in Britain. . . . Baronius himself must certainly have been convinced that there were Jews in this realm in the days of the apostles, or else he must have contradicted himself. He states that until A.D. 65 the Gospel was preached to none but Jews; but he also tells us that in A.D. 61, Peter came over to Britain in order to preach the Gospel. Of course," observes Dr. Margoliouth, "he must have meant, to the Jews of Britain."* Lippomanus says that St. Peter preached to the Britons; and with him also agrees Nicephorus. We can well imagine the apostle taking up the all-important subject, and unfolding to the British Jews the ninth chapter of Daniel; for they were so far removed from Jerusalem that till then they had had no opportunity of hearing the truth of the work which finally resulted in the awful scene on Calvary; and the apostle might calculate upon a patient inquiry on the part of his hearers into the matter thus brought before them. The fact that we do not read of any serious opposition on the part of the British Jews to the proclamation of the

* Margoliouth's "Jews in Great Britain," 1846, p. 6, 7.

† *Ibid*, p. 12.

* Margoliouth's "Jews in Great Britain," p. 12.

* Margoliouth's "Jews in Great Britain," pp. 45, 46.

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"Good News" indicates that such opposition did not exist.*

There is another piece of evidence which throws further light upon this subject which must not be passed over in this connection. Speaking of the early conversion of this country, in his "History of the Anglo-Saxon Church," Chancellor Soames says that such an event "affords ample room for supposing that one of the apostles really was Britain's evangelist. As to which of them it was, authors are not agreed."† Among others have been named James, the son of Zebedee, and brother of John, Simon Zelotes, Simon Peter, and St. Paul. Of the first two Mr. Soames says they are "not supported by sufficient authority to render them worthy of more than a passing notice." And, indeed, until recently it was not thought otherwise with St. Peter. But, among a number of ancient MSS. brought from Egypt by Archdeacon Tattam, and now placed in the British Museum, "is a little Syriac piece, transcribed about the year 500, which states that Rome, the whole of Italy, Spain, Britain, Gaul, and the other countries round about, received the hand of priesthood from Simon Cepha, who came from Antioch, and was ruler and governor of the church which he built there." Mr. Soames goes on to tell us that "a Latin version of this passage, made from another manuscript of the tract, and published by Cardinal Mai, erroneously places Bithynia where the original requires Britannia, and the learned editor assigns the work to the nineteenth century. Both these mistakes have been corrected by him since the truth has been known from England. . . . The statement itself, in a work so very ancient, is an interesting evidence of early oriental belief that Britain was Christianized by St. Peter's means. Antioch is the city specially connected with his name"; while "Italy is mentioned as if it was merely a stage towards ulterior missionary operations." A similar view is found in another Syriac MS., dating from apparently the year 411. It is a version of the *Theophany* attributed to Eusebius, and of which a few fragments only have hitherto been known to Western scholars. It asserts that our Lord's disciples, following out His commands, planted a belief in Him over all the world, some of them passing "over to the islands beyond the ocean, and which are called Britain."‡ Thus we see that Eusebius not only speaks of Britain as converted by apostolic men, but also as owing this honour and blessing—in common with Italy, not by her means—to an Oriental mission; which again confirms what we have already advanced in our recent article, "Why many of the apostles were fishermen?" (see BANNER, No. 986, p. 484). We think, however, that sufficient evidence is now in existence to convince all unprejudiced persons of the very many great favours with which God has blessed this nation. To Him, therefore, be all the praise and glory. Amen.

TITLE AND INDEX TO VOLUME XIX.—The Title and Index will be ready on Jan. 1st, 1896, price 1d. May be ordered of any bookseller, or from the publishers, post free 1½d.

No more packets of the cheap, half-guinea parcel of books recently advertised in the BANNER can now be supplied.

PLEASE NOTE that our next issue will be our NEW YEAR'S DOUBLE NUMBER. Order at once of your bookseller or agent.

* *Ibid*, p. 46, 47.

† Soames' "Hist. of the Anglo-Saxon Church," Introd., p. 34; 4th edition, 1856.

‡ Soames' "Anglo-Saxon Church," pp. 34, 35.

## PRESENTATION TO THE REV. E. J. WEMYSS-WHITTAKER.

AN interesting presentation has just been made to the Rev. E. J. Wemyss-Whittaker by the members of the Bath Anglo-Israel Association, of which he was the President. The gift took the form of a purse containing £22 6s. 6d., accompanied by the names of the subscribers and a suitable address expressing their deep sense of the value of his services, and the great regret of the members at his retirement from ill-health.

The Association requested the acceptation of their gift "as a token of their esteem and gratitude to their President for his never-ceasing interest in and staunch support of the views they hold, through much opposition." "They desired also," they added, "to express their sincere sympathy with him and Mrs. Wemyss-Whittaker, and earnestly prayed that he might soon be restored to health." The reply of the retiring President was a feeling expression of his regard for the members of the Association, and he added: "It has ever been a very real happiness to me, helping in any way to spread the knowledge of what I believe from God's Word is one of the 'great mysteries' to be fully revealed at 'the last time,' prior to the return of our Lord and Saviour Jesus Christ to His kingdom."

We are glad to hear that the Rev. Mr. Whittaker is better in health, but we fear that his resignation is final. The Identity has lost his powerful help in Bath.

## THE BOOK OF COMMON PRAYER.

THE following words of the editor of the *Review of Reviews*—with whose views we frequently differ very deeply—are worth re-printing. With them we heartily agree:—

"All over England on Sundays, and also in all the colonies, dependencies, and republics, where men speak with the English tongue, the same service goes on, the same prayers are prayed, the same simple creed said. It is one of the great unifying elements of our world-scattered race. In the midst of lives, sordid with constant care, and dark with the impending shadow of want and the darker gloom of death, this service, attuned to the note of 'Our Father,' makes for one brief hour music and melody, with gladness and joy, in the hearts of miserable men. It is the constant renewed affirmation of God's English-speaking men, of their faith in their Father, God.

"For hundreds of years these solemn words have embodied all the highest and best thoughts of the greatest and noblest, and for many hundred years to come the English-speaking race will find the expression of their hopes and their aspirations in the simple but stately words of the Book of Common Prayer."

## Correspondence.

*To the Editor of the "Banner of Israel."*

MY DEAR SIR,—Will you again permit me through the medium of the BANNER OF ISRAEL to acknowledge the kind gifts of its readers towards the work the Lord has so graciously permitted me to undertake for our brethren of the House of Judah; and, in doing so, I should like to give a few extracts from the communications accompanying their kind gifts.

One dear friend writes:—"As an Anglo-Israelite, I naturally take (as I think every right-minded one ought to) a very deep interest in our brethren the Jews. I was always under the impression that every Jew understands Hebrew; but from the statements I read, and the personal inquiries I made, I find how very lamentably ignorant the Jews are of their sacred language. It seems very strange that the great Jewish Missionary Society has not given to the Jews a

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Yiddish Bible. I am glad that you are doing so. God speed your noble work and richly bless your effort. I should think that we who are British-Israelites, and have given that precious Book to almost all known nations of the world, ought to have given it to our brethren the Jews first. But surely God will forgive our great neglect in this respect. I wish I was rich to help you in so blessed a work, but I send the enclosed, half of which is a tenth of an unexpected gift and the other half is a thank-offering for spiritual blessings received through reading the precious Book."

Another friend says:—"Let me offer you 10s. for your priceless work for our Jewish brethren. May the richest blessing rest on the work of your hands. May the God of our fathers, Abraham, Isaac, and Jacob, increase our love towards our brethren of the House of Judah. Their time of need will soon be past, for the glorious future draws on apace."

Another friend from an out-of-the-way village in Suffolk writes:—"May I ask your kind acceptance of the enclosed small amount (5s.) from myself and family towards helping to give back the Bible to our brethren of the House of Judah in a language they can best understand which you are translating for them. May our God graciously prosper your work, and speedily bring about a fulfilment of the prophecy to which you refer in Jer. xxxi. 34. . . . I lent the BANNER, of which I have been a constant reader for over twelve years, to our vicar."

Another dear and generous friend just sent me 9s., being the first-fruits of the sale of her song, "Ephraim." In her kind note accompanying this gift (by no means the first) she says:—"In devoting the proceeds of my song, 'Ephraim,' to your translation, I had not the least idea that 'Jean Charles' was doing the same with her anthem. It is, therefore, more strange that, while one work cries, 'Oh, that the Lord's salvation were come out of Zion!' the other should say, 'The Lord shall comfort Zion.' 'Is it possible that Jehovah has through these two independent works sent a whisper of speedy fulfilment? Nay, more. To an audible prayer granted its instantly-echoing answer."

It is indeed a very strange coincidence, for neither of these dear friends knew of each other's intention to help me in the blessed work by such means.

As you were good enough to review the Identity anthem, "The Lord shall comfort Zion," by Jean Charles, I feel sure it would be very helpful if you would kindly do the same for the sacred song, "Ephraim," by Mrs. K. Ransom.

The text Mrs. Ransom has chosen to head this Identity song (Jer. xxxi. 6, 7) is very suggestive. The word translated *watchmen*, is in the original נצרים—*i.e.*, Nazarenes—the very word by which the followers of the Lord Jesus are called (Acts xxiv. 5), and, to my mind, has special reference to the Christians of Great Britain, for we are the *watchmen* who shout for the chief of the nations.

Trusting you will forgive me trespassing on your kindness,

I am, my dear sir,

Yours faithfully in Jesus and Hope of Israel,

MARCUS S. BERGMANN

Upton House, 222, Burdett-road, Bow, London, E.
November 28th, 1895.

The following are the gifts I have recently received:—

| | £ | s. | d. |
|---|---|---|---|
| "Henrietta," Liverpool ... ... ... ... | 0 | 5 | 0 |
| Mrs. B., Dallinghoo ... ... ... ... ... | 0 | 5 | 0 |
| J C. W. ... ... ... ... ... ... | 1 | 0 | 0 |
| Mrs. W., Edinburgh ... ... ... ... | 0 | 10 | 0 |
| J. W., Edinburgh ... ... ... ... | 1 | 0 | 0 |
| W. J. P. ... ... ... ... ... | 1 | 0 | 0 |
| Miss C., per Philo-Israel, Clifton ... ... | 0 | 2 | 6 |
| Miss C., Worthing ... ... ... ... | 0 | 10 | 0 |
| Collected by Miss C. P., Bayswater... ... | 0 | 10 | 0 |
| Sale of Identity Song, "Ephraim," by Mrs. K. Ransom, Clifton ... ... ... | 0 | 9 | 0 |
| | £5 | 11 | 6 |

P.S.—I fully endorse Dr. Aldersmith's letter, with reference to the "seventy weeks" of Daniel's prophecy, in this week's BANNER.

## Review.

*The Anglo-Israel Almanack and Diary for* 1896. (London: Robert Banks and Son, Racquet-court, Fleet-street.) Price 3d. Interleaved, stiff covers, 5d.; cloth, &c, 1s.

OUR old friend of many years' standing is with us again, and reminds us that 1895 is nearly defunct, and that the year 1896 will soon be born, to run its course. Our new Almanack gives us all the usual information and instruction for which it has been noted in times past, and quite comes up to the mark and to the times.

An improvement suggested by a friend is a Jewish calendar, for which we believe the Rev. Marcus S. Bergmann vouches as to its correctness; an article by him will be found on page 46, explaining the feasts and fasts of the Jews for the year A.D. 1896 or A.M. 5656-7. All other matters respecting postal regulations, the Royal Family, the Church, the Ministry, with Lord Salisbury at its head, all find their appropriate places in our well-regulated Almanack, and we need not remark further on this part of the work, save to say that everything seems well done, and up to the reasonable expectations of Anglo-Israelites.

The frontispiece exhibits the portrait of the Editor (Philo-Israel), recently taken. It is hoped that it may be deemed a satisfactory likeness, and be acceptable to distant friends.

The articles this year, we think, are above the average. They have been contributed by Philo-Israel, Mr. J. G. Taylor, Mrs. G. Albert Rogers, the Rev. Idrisyn Jones, the Rev. Marcus Bergmann, Mr. D. A. Onslow, Mr. W. S. Cavill, the Rev. J. McIntosh. and Mr. Charles Stubbs, with a Christmas hymn by the Rev. Ray Palmer. The way to enjoy these articles is to sit down and read them, using them afterwards in Identity meetings as the subjects of discussion, or of the lecture. Mrs. Rogers takes as her theme, "Israel's Stone"; Mr. Idrisyn Jones, "Israel's Wealth." Mr. Onslow gives the shepherds of Israel some vigorous treatment in regard to their usual interpretation of the Scripture relating to Israel. Mr. Cavill discourses on those points in which we agree and on those respecting which we differ from our clergy and opponents generally. The Rev. Mr. McIntosh dilates on Israel's blessings, her power and responsibilities. Mr. Charles Stubbs writes as he speaks and tells us how the promises made by the Lord to Abraham, 4,000 years ago, are being fulfilled to us his descendants to-day, and that He will perhaps "to-morrow" carry out His purposes of vengeance towards His enemies and ours. Mr. J. G. Taylor's paper is very short, but it is able, clear, and to the point; he proves the advance our subject is making, and he indicates the directions in which further progress is sure to be made. The Editor's paper refers to Jacob, the miserable supplanter, prefiguring our own nation's ignoble commencements and character. But Israel was a prince of God. So the unworthy British by God's grace are changed already, and will be more so still when God's Holy Spirit transforms them and makes them, from end to end of the nation, the princely race—"sons of the living God."

We hope our readers will help to circulate and distribute this number of the Almanack. It is a useful publication, and may with safety be put into the hands of those who approve, and also of those who disapprove, of our proceedings. The publishers are much to be commended for the excellent get-up of the work.

FOREIGN NAVIES.—The number of ships of war now in Eastern waters is as follows:—French, 6; German, 2; Austrian, 6; Italian, 8; American, 3; Russian, 6; and English, 19; making an aggregate of 50.

THE *Italie* announces the appointment of Baron Monti fiore, son of the late Sir Moses Montefiore, as Italian Consul General in London.

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