THE

BANNER OF ISRAEL.

A Weekly Journal,

ADVOCATING THE

IDENTITY OF THE BRITISH NATION

WITH THE

LOST TEN TRIBES 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 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."—Psalms lx. 4.

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OUR NEW YEAR.

WE commence our labours for the opening year under a new, but an honoured name. Sheltered under "The Banner of Israel," we shall contend for precisely the same truths as those we advocated under "Israel's Identity Standard." With the change of title there will be no alteration in our published principles, our purposes, our hopes. We look, therefore, (God's blessing accompanying), for a continuance of the great encouragement we have already experienced at the hands of the Public during the last five months. We have ample testimony that our views are rapidly spreading with the masses.

We believe also the time will ere long arrive when "The Banner of Israel" will take its proper place among the accredited organs of public opinion as a strong power in the land. We trust our friends will meanwhile neglect no proper opportunity of increasing our circulation, and making known at the same time the grand truth of our Identity, to proclaim which is our sole *raison d'être*.

We are living indeed in solemn times! The Eastern Question is before us in its terrible proportions, insoluble apparently, except by the awful arbitrament of the sword! "The Mighty Earthquake of the Nations" which is to rend all Gentile polities to their very foundations, is at the doors! The time for Israel's "Return," with Judah, to their own inheritance, after the acquisition by the former of their promised "Gate," is *the* event we anticipate as close at hand—an event which Great Pyramid teaching tells us, it would seem, cannot be delayed beyond A.D. 1881.

In that year we are led to believe that the knell of Mussulman domination at Constantinople, also that of the Mighty Sorceress seated on the Seven-hilled City, will strike together. Our time, therefore, is very short! In the limits of barely four years it must be ours, by the help of our God, so to sound the trumpet-blast of warning, as a faithful watchman of Ephraim, that our slumbering fellow-countrymen may wake up speedily to their glorious pedigree, and *seeing*, may acknowledge that they *are*, in truth, God's people Israel—His long lost chosen ones—the tribes of His inheritance. May the Lord Jesus, "that Governor that shall rule my people Israel" (Matt. ii, 6) bless our feeble efforts; and may He give us and our fellow-labourers in this great cause power, and ability, and knowledge, and acceptance *so* to do His will, and *so* to make known His truth boldly and successfully, that "the son that was dead may soon be alive again, and he that was lost be found."

THE LAND OF HAM AS THE INHERITANCE OF THE HOUSE OF ISRAEL (ISAIAH xix, 20, 24, 25.)

THE fact which no man can gainsay is the rapid multiplication of the British races. They double their population in these islands once in sixty-one years. One hundred years hence they will reach the prodigious number of 860 millions of souls! God's word, as well as man's forecast of the facts, points to the conclusion that in the seventh generation from this time the Anglo-Saxons will fill this planet! This being so, we look around and ask ourselves what is to be the future of such a Continent as Africa? Are there indications that our race is placing the strong hand of its power now on its vast extent, and showing signs of a resolve to make itself master of that land?

In the South we have the possessions of the British already as large as the whole of Europe, likely to be increased by the annexation of the Transvaal Republic, which, like the Fiji Islanders, holds out its arms to the paramount power and begs to be "protected!" Then again, to the East, British influence and power is growing in Mombassa, and the determination we are evincing to stamp out the accursed slave trade, in and about Zanzibar, is sure in time to lead to increase of British dominion and territory on the *Eastern* shores of Africa.

To the North of the great continent the minds of the scientific are now drawn by a project advocated by an Indian Hydraulic Engineer of great celebrity, proposing the introduction of the waters of the Atlantic into the Desert of Sahara, by cutting through a small and very narrow sand-isthmus at about the 18th or 20th parallel of latitude, north of Cape Verd. It is proposed by English engineers, with English gold and English workmen to bring a navigable inland sea to the neighbourhood of Timbuctoo—a change in the physical geography of the, at present, inaccessible "heart of Africa," which commercially, politically, and in the interests of the Gospel, will, if feasible, give British merchants, settlers, traders, and missionaries access to an enormous territory, now cut off from all civilized approach. Even to-day this great continent is traversed from end to end by British pioneers, or Anglo-Saxons, bent on bringing the whole country under British influence! Livingstone, Cameron, Stanley, Speke, Grant, Cottril, Baker, Gordon, have each and all laboured hard to effect the great object we believe God has in view; and now, in quite recent days, we seem on the verge

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of a great discovery by a *British* party of exploration, which will place Lake Albert Nyanza, and possibly the Victoria Nyanza too, in direct *water* communication with Khartoum!

These discoveries, if confirmed, will add almost all equatorial Africa to civilizing British influence, and give our nation (the protector of Egypt, as it must eventually become, Isa. xix, 20), such a command over the vast continent of Africa—east, west, north, and south—as shall virtually add it to our Empire, and constitute it a great and almost illimitable habitation for our overwhelming multitudes! God said to Israel, "Thy seed shall *inherit* the Gentiles" (Isa. liv, 3), and that the "Mountainous kingdom" is "to fill the whole earth" (Dan. ii, 35). The indications and facts we have alluded to, seem to point to the not distant day when the words shall be found true to the very letter, in reference to Israel's (or British) possession of the mighty land of Ham.

G.

THE DISTINCTION BETWEEN ISRAEL AND JUDAH.

IT is most important in studying the question of our identity with the Ten Tribes of Israel, and in order to understand it, to have a clear view of the distinction existing between the two houses, or nations, or peoples—Israel and Judah. The great majority of Bible readers fail to discern this distinction, although it appears most unmistakably throughout the Prophets. This failure is one of the chief hindrances to the spread of the truth as to our identity. After we become acquainted with this truth, and read our Bible with the light thus thrown upon it, we speedily begin to wonder that we should not have realized it before. It is so clear, so real, and so palpable, that it cannot be withstood. The lack of this knowledge of the distinction renders many of the most beautiful and important portions of the Bible altogether unintelligible. It is a prevalent practice when reading of Israel and their future, as indicated in the prophetic writings, to assume that the *Jews* are the people referred to, and this view is frequently propounded in our schools and churches. There is, however, anything but consistency in this matter, for many there are among our learned authorities, and among Bible students generally, who will tell us that the *curses* rightfully belong to the *Jews*, but that the *blessings*, although promised to the *Israelites*, belong to the *Christian Church;* thus totally ignoring the people to whom the promises were made, and placing the "church" in its stead. What grounds are there, we may ask, for applying to Gentiles the promises given to Israel? No such course is adopted with reference to the curses pronounced on the Jews, but they (the Jews) are allowed to have full and undisputed possession of them. If, then, Judah's curses are to be taken in their literal signification, of which, by the way, there is no disputing, for we have the very people before our eyes a living fulfilment of them, then we must, with every sense of right and justice, claim the same interpretation for the great and glorious promises given to Israel.

Unless the distinction be observed and always borne in mind, great confusion will inevitably result. If, for instance, in reading the promise of multitudinous seed, we apply it to Judah, we are involved in perplexity, for we find the Jews few in number; hence, as is the case with some, the Scripture is impugned, or else the matter is regarded as one of God's mysteries. There is no reason whatever why the reader should be placed in any such dilemma, much less accept either of these alternatives; for with the distinction in view, the thing becomes clear. The multitudinous seed was promised not to Judah but to Israel, therefore is not to be expected of Judah, but to be looked for in Israel.

A distinction between the two nations appears long before their final separation; for instance, David was anointed king over the house of Judah only (2 Sam. ii, 4 to 7). Ish-bosheth, Saul's son, being made king over "all Israel," or the ten tribes (2 Sam. ii, 8 to 10). This continued for seven and a-half years, when all Israel was annexed to Judah, under the sceptre of David (2 Sam. v, 5). When Solomon had fallen into idolatry, and thereby broken the Covenant, the Almighty, in His displeasure, forbore to take the kingdom from him, but declared that He would take it from his son. "I will take the kingdom from his son's hand, and will give it unto thee (Jeroboam), even ten tribes." Thus, on the death of Solomon, B.C. 975, did the final separation take place. When the people assembled together to acknowledge Rehoboam as their king, they demanded that the excessive burdens placed upon them by Solomon for the maintenance of his regal splendour, should be lessened. This Rehoboam not only refused in very offensive terms, but he also threatened them with far greater oppression than they had hitherto borne. This conduct on the part of the new king brought matters to a climax, for, "when all Israel (the ten tribes) saw that the king hearkened not unto them, the people answered the king, saying, "What portion have we in David? Neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them . . . . So Israel rebelled against the house of David unto this day" (1 Kings xii, 16, 17, 19). Further on in the same chapter we read that the ten tribes which revolted elected Jeroboam king, and that there was none that followed the house of David but the tribe of Judah only. The tribe of Benjamin, however, as we learn from the 21st and following verses, was added to them, as also was the tribe of Levi, with some others, at a subsequent date. From that time to the present the Jews and the Israelites have remained distinct, were taken captive separately, at different times, and by different nations; Israel, B.C. 721, by the Assyrians; Judah, B.C. 588, *for seventy years*, to Babylon; at the expiration of which period they returned. Israel never returned, nor was there any fixed period, as in the case of Judah, for their captivity; no other than the final glorious Restoration being spoken of with reference to them. There is ample testimony, however, that they were still regarded by the Almighty as His "peculiar people." "I am a father to Israel, and Ephraim is my firstborn" (Jer. 31, 9). "Is Ephraim my dear son? Is he a pleasant child? for since I spake against him I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord" (Jer. xxxi, 20; 113 years after the captivity).

At this period of Israel's history (the captivity) they suddenly and permanently drop out of the historical portion of the Bible, but Prophecy supplies the sequel. No more of their doings are chronicled, but their whole future is foretold with great minuteness of detail, and in all its fulness of character. Many tender and forgiving messages were sent after them, with assurances of mercy and forgiveness, and repeated promises of a restoration. There are also numerous predictions as to their becoming, during their absence from their own land, scattered and lost. They were divorced from the law and to be redeemed. They are frequently addressed in the Isles of the Sea, and the Isles of the West, where they should become multitudinous, great and powerful, and God's witnesses to the truth. They were to find the islands too small for them in their rapid development, when they should break forth on the right hand and on the left, inhabiting the desolate heritages, and filling the face of the world with fruit. They were to become the cord, or measuring-line of God's inheritance, and "all that see them shall acknowledge them that they are the seed which the Lord hath blessed." On the other hand, predictions concerning the house of Judah, or the Jews, are that they should be few in number, bereft of children, a bye-word, a proverb, an astonishment, a reproach, and a shame. These two sets of predictions cannot possibly refer to one and the same people; besides, the context shews that in the one case they refer to Israel,

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and in the other to Judah. How those relating to Judah have been fulfilled is well known; that those relating to Israel have also been, or will be likewise literally fulfilled, we may be equally assured.

The following comparative view presents a number of points on which the distinction is clearly and visibly manifest.

Of JUDAH was to come the one seed, Christ (1 Chron. v, 2). Of *Israel* was to come the multitudinous seed (Gen. xlviii, 16), by whom were to be spread the blessings obtained through the one seed, Christ (Isa. 66, 19). JUDAH to be few in number (Jer. 15, 7, and Ezek. 12, 16). *Israel* to be as the sands of the sea-shore (Hos. i, 10). JUDAH described as Treacherous (Jer. iii, 11). Crucified the Messiah. *Israel* described as backsliding (Jer. iii, 11); Accepted the Crucified Messiah, and to become justified. JUDAH not divorced from the law, but to remain under the Mosaic dispensation (Isa. liv, 1). *Israel* divorced from the law, afterwards to become Christian (Jer. iii, 8). JUDAH carried captive, B.C. 588 (2 Kings xxv, 21). *Israel* carried captive, B.C. 721 (2 Kings xvii, 6). JUDAH carried captive to Babylon (2 Kings xxv, 21). *Israel* carried captive to Assyria (2 Kings xvii, 6). The poor of JUDAH were left in the land (2 Kings xxv, 12). *Israel* was carried away completely (2 Kings xvii, 18). JUDAH carried captive for seventy years (Jer. xxv, 11), after which to be brought back (Ezra ii, 1). *Israel* carried captive for no fixed period, but "utterly cast away" (Hos. i, 6). JUDAH'S territory remained vacant for their return, except her own poor that were left. *Israel's* territory was colonized by strangers, who retained it (2 Kings xvii, 24). JUDAH perpetually separated from the other nations, and destined to reproach and shame (Jer. xxiv, 9). The shew of their countenance to witness against them (Isa. iii, 9). *Israel* merged among the Gentiles (Isa. liv, 3, and Hos. vii, 8), and lost to view (Ezek. xxxvii, 12); but while in this condition to be sought out (Ezek. iv, 12); Redeemed (Isa. xliii, 1), and to be the means of spreading the Gospel among the Gentiles (Isa. lxvi, 19); Lost, as "Israel," and to be found "sons of the Living God" (Hos. i, 10).

This distinction, then, existed as early as B.C. 1056 (if not before). It has continued through all the centuries that have since elapsed, and, as a culminating point, if we return to the Scripture passages referring to the Restoration, *which is yet future*, we find it as marked and as prominent as in any of the other features to which we have alluded.

"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 those days the house of Judah shall walk *to* (marginal reading) the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. iii, 18).

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii, 22).

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them" (Zec. x, 6). I. TURVEY.

BRITISH SUPREMACY—AN IDENTITY.

HAVE our readers ever thought how small our armed force here in Britain is in comparison with that of Russia, of Austria, of France, or of Germany? Yet, at this critical moment do we British exhibit, in consequence, any signs of fear? Where are our pessimist writers and speakers of only a few years ago, who were never tired then of telling us "England could easily be invaded, destroyed, subjugated and wasted"? Nothing of the sort is heard or felt now! Though trade to-day is bad, and domestic dangers are real, *we* are, abroad, the "chief of nations!" The credit of the empire is practically unlimited; its wealth enormous: Europe to-day obeys our will and looks to Great Britain to shape its future policy! We are the arbiters of the Eastern Question. Our opinions rule in Continental cabinets. Surely, this in itself is a full identification of the British with Israel! With the smallest army in Europe and the most gigantic, wide-spread empire in the world to defend, we rule in the counsels of the nations! And why? The British possess the "power of the purse," and are blessed by the Lord "with the power to get wealth" (*Deut.* viii, 18). Just for lack of this great gift of God, reserved only for 'His people Israel," the gigantic strength, of Russia is, we see, paralysed; that of Germany, of Austria, and of France becomes weakness by comparison! Verily, the God of Armies and of Battles is on our side because of our Identity! Though, as regards the numbers of our armies, we are apparently the weakest of all the nations, and, in comparison, ours are as nothing when contrasted with the forces maintained by our Gentile neighbours, "NONE can make us afraid." For the Lord is with *us* to save us" (*Jer.* xxx. 11). We recommend these views and arguments to our readers in dealing with those who have as yet failed "to see" our Identity, or, hearing of it, wilfully resist the truth. They will, we may be sure, be found to be cogent and powerful, for they are true, and arguments, too, founded upon the word of the Living God.

JUDAH.

"I WILL bereave them of children,' (Jer. xv. 7) but I will leave a few men of them," (Eze. xii. 16).

While carrying out the threat contained in the above verses God has been working out a result we now see would be necessary to the fulfilment of those intentions which He declared concerning Judah in Ezekiel xlviii. 5.

To Israel was the promise given of an increase of seed, which, after spreading widely, should cry out again for more room; but Judah in punishment was not, it seems, to share in this blessing of marvellous growth of numbers. While dispersed among other nations, and possessing no country, they were to continue "few." Miserable, ground-down, denied at times the right common to their fellow-citizens to tread the open land and breathe the fresh air of Heaven, after the hour when their masters decreed they should be locked up in their sleeping quarters,—as in the Ghetto at Rome,—hated, robbed, and tortured, this people have held on unconverted to that Christianity which rejoiced and gloried in their sufferings!

We meet with the following passage in Muhlbach's historical romance of Fredrick der Grosse, which we translate from the original:—"My Prince, I am a Jew, that means a despised, calumniated, persecuted man, or rather, no man but a creature, who is kicked like a dog when he is poor and in misery, and to whom the rights of manhood are barely accorded when he has gold and treasure. A dog's life is better than a Jew's in Prussia's dominions. The female dares to have young ones, and when she has borne the pangs of nature she may rejoice over them. But the Jewess dares not rejoice over the children she bears in anguish, for the law of the land hangs a sword over her, and perhaps she will be driven forth, because she has borne a child by which the permitted number of Jews is overstepped, and it may be that the father is not rich enough to pay the thousand thalers wherewith he must each time pay the State the right to be a father.*

If such is a specimen of laws in force in a civilized Christian land in the 18th century, it is no wonder that Jews are few in number, and we learn from reliable authority that they are under ten millions, some asserting that they do not amount to more than five or six millions throughout the world. But we ask ourselves, if such had not been the case, had they multiplied in the same proportion as the Ten Tribes of Israel, how could they return to take possession of their allotted space in Palestine and be able to dwell there? When they go back, it must be as a whole (Ezek. xxxix. 28), not according to a

* König's "Annalen der Juden in den Preussichen Staaten, besonders in der Mark Brandenburg."

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selection, as in the case of Israel (Jer. iii. 14): for, did they not all return, the remainder having no other country would remain scattered and outcast, and subject to the persecuting or enslaving laws of other nations; unlike their brethren of Israel, who, after filling their allotted portions of land in Palestine, may still swarm in the Isles of the West, theirs for ever, and in the once "desolate heritages" which they hold as the destined heirs. But, it may be suggested, when Israel is identified as Judah's brother, they may dwell together in the possessions of the former and be one nation still; but that can scarcely be, for Israel is then to be a righteous Christian nation; and unconverted, unbelieving Judah cannot, therefore, be one with her, for it would be a jarring and discordant element in her midst, and therefore inadmissible as a part of Israel's nationality. Strangers and aliens they could not be; brethren in Christ they would not be; and thus when Israel becomes a sanctified people, till Judah bows the knee to and worships the crucified Saviour, they must dwell apart in that portion of the inheritance which is theirs.

L. P.

THE LATEST DISCOVERY IN THE GREAT PYRAMID, AND THE MODE OF IT.

THAT the Great Pyramid, as arranged by Providence long ago, is now developing *itself*, after its intended 4,000 years of silence, rather than being extraneously opened and disclosed, merely in consequence of modern society chancing to call for something of the kind at the present time, has been my firm belief ever since I first became acquainted with even the simpler features of its marvellous monumentalizations of number, weight, and measure, touching deep things of the earth and high things of heaven. For, although to two or three special persons, and on particular occasions, has been given, by some inscrutable combination of events, almost all the recent practical labour of the local exploration, mensuration and record, yet the precious pearls of final discovery, touching the intended meaning of the primeval architect in establishing those measured numerical data, have been distributed very differently.

No one person, indeed, has been allowed to be the exclusive discoverer of many of these jewels. But first to one man here, and then to another there, far removed, and then to another under apparently still more unlikely circumstances, the high privilege has been given to announce, as from some sudden gift of insight, an intellectual meaning (of an order, too, far above the then knowledge of mankind, unassisted by God) in the numbers derived from measures of crucial parts of the Great Pyramid —numbers, perhaps, long since published to the modern world, but neglected by its citizens because too hastily assumed by them to be either accidental or unimportant. But in that first, both in date, and size and quality, of all the architectural works still standing, or known to have stood upon this earth, there was nothing accidental—nothing introduced without deep thought and almost perfect knowledge—as I, at least, was soon taught in the course of my *quasi* apprenticeship there of four months to the ancient architect (by the method of from morning to night, and day after day, going over his marvellous work, stone by stone, with measuring rod and angular instrument in hand) and finding that better material or superior workmanship in one place than another had never been introduced without some good reason; though, indeed, all the reasons, and perhaps the most important of them, by no means appeared at the time; and, as subsequent events proved, were reserved for persons who had never been at the Great Pyramid at all, but who had, in one distant quarter of the world or another, studied the best-recorded measures taken by other persons, with both accompanying prayer and that earnest devotion of all their faculties which becomes every Christian when he believes he is engaged on a work of the Lord.

But not to everyone is it given to make, even in that manner, a real discovery of Pyramid importance; for—how it comes about I know not—but there are some thinkers who *will* always occupy themselves in speculating on the measures of those parts of the Monument which are not and cannot be exact—parts which have either suffered from modern dilapidation, or were roughly executed originally, or are so placed as not to admit any very accurate measurement now—and these parties never succeed in finding anything either of intrinsic value in itself, or which, when brought into the circle of already ascertained facts, is found to be a hitherto missing link in the general story which the Great Pyramid has to tell.

But, thanks be to God, other persons there are who light at once on the most trustworthy of the mensuration facts of the building, even with as much certainty as if they had seen with their eyes and touched with their measuring-scales the very parts themselves, and knew which blocks were of compact and lasting Mokattam stone and which were of still harder red granite; and which again were merely a filling-up of space with the local and perishable nummulitic rock of the hill. These favoured individuals are they who make discoveries which will live—discoveries which, from the moment of their announcement, became part of the standard sacred and scientific theory, as well as fact, of the Great Pyramid: and amongst the many which have been thus added to the first grand conclusion of the late John Taylor (*viz.*—that the Great Pyramid is in stone, for allied though not identical purposes, what the Bible is on paper; *i.e.*, a work composed by men inspired with thoughts above their thoughts by the God of Israel) there has hardly been one case of discovery more completely in the right road of Pyramid research than that just announced by the Rev. C. W. Hickson, touching the harmonious commensurability in decimal numbers of the Ark of Noah on one side and the Ark, *Arca*, or "Coffer" of the Great Pyramid on the other.

That Coffer of the Great Pyramid is not only the vessel for and towards whose preservation all the mighty structure of that building focusses its strength and proportions; but it is distinguished, even above all the other granite constructions in the heart of the building, for its amenability to accurate modern measure, and still more eminently for the perfection of its ancient workmanship.

On the other hand, the Ark of Noah, as preëminent over all the works of man in wood for floating on the waters as the Great Pyramid is in stone for standing permanently on the dry land, has its measures, as prescribed by God himself, recorded in the Scriptures, but itself is not to be found. Can there, then, be proved any community of thought and feeling between the sacred record of the measures of Noah's Ark and the great architectural work of stone which has lasted down to our times and proves its own measures by application of modern science?

Though many persons have sought for such a connection, before Mr. Hickson, none of them, I believe, ever found it; partly because they compared the two diverse structures in length of side only; partly because all Bible readers have been so miserably deceived by Bishop Cumberland's and others' metrical commentaries, in which, because the authors did not know what was the length of the sacred cubit of Israel (in terms whereof the Ark measures were evidently and necessarily stated) they actually inserted, in its place, the length of the too well-known profane cubits of idolatrous Egypt, or Babylon, or Greece, or Rome, whose lengths were as different as their meanings and the species of worship they subserved. But Mr. Hickson first held that the Ark of Noah, being eminently, for its inspired purposes, a vessel of capacity, could be compared only by *capacity-measure* with the one hollow and equally capacity-measuring vessel in the Great Pyramid, *viz.*, the Coffer in the King's Chamber; and he also, with the courage of mental conviction united with firm faith, assumed that the cubits mentioned in the Bible could be no other than those very unique ones which previous discoveries in the Great Pyramid had shewn to be not only used and recorded there, but to be also both harmoniously commensurable

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with the chief measure of the earth created by God, through the number of 10,000,000; and to be likewise those employed by Moses on the smaller sacred Ark, *viz.*, the Ark of the Covenant, constructed by him, according to Divine order given again before Sinai.

This smaller Ark had been already shewn to be of the same capacity-size as the Coffer of the Great Pyramid; and now Mr. Hickson announces that the greater Ark—the Ark of Noah—must have been just 100,000 times the capacity of the same vessel; or that it must have measured 7,125,000,000 cubic Pyramid inches, the Coffer's well-measured contents being 71,250 of those units; and he will also in these pages set forth his proofs and illustrations of the same. I shall have finished, therefore, my mere introductory part, if I conclude with an example of the quiet, painstaking care in getting up *all* the data which form the case, required by those persons who may choose, at the very first mention of the chief circumstances, to rush in too hurriedly, and, on imperfect knowledge, settle the question for themselves and their immediate circle of relatives and friends.

Every school-book gives the three transverse measures of Noah's Ark as 300, 50, and 30: by multiplying which together we obtain the cubic capacity in terms of that standard, *viz.*, sacred cubits; which again, reduced to their inches, or 25 to each cubit, amount to 7,031,250,000 cubic sacred inches.

But this number, though certainly showing an approximation to the Coffer-derived number—an approximation, too, closer by half than all modern science had made, until within a dozen years ago, to the true mean distance of the earth from the sun—yet differs by too large a quantity to be admitted in Great Pyramid research. Has the theorem, then, failed after all?

Not yet; for the Scripture adds, after giving the above 300, 50, and 30—"And a window shalt thou make to the Ark, and in a cubit shalt thou finish it above." Now these peculiar words have long since been held to imply, curt as they are, a very important and most practical addition to the mere empty, lidless, box shape of the Ark, *viz.*, the one place of safety during the Deluge; a ridge-roof on the top of it, both to throw off the rain from above and to serve as a means of ventilation at the ends. *Something*, therefore, was added to the capacity measure of the open, box-part of the Ark by such a ridge-roof; and if we ask how much, the length and breadth being already given, we have only to ascertain the height of the central ridge. This is stated by Scripture to be "in a cubit," supposed to mean "within the length of a cubit." How much within is not stated; but Pyramid data warrant us in taking off the characteristic one-fifth part of the sacred cubit length, leaving twenty sacred inches for the height along the centre. With this height then, computing the capacity of such added roof, we shall find it to be 93,750,000 cubic sacred inches; adding which number to the previously ascertained 7,031,250,000, there appears 7,125,000,000, or the identical number called for by the Great Pyramid.

PIAZZI SMYTH,
Astronomer Royal for Scotland.

Edinburgh, Dec. 5, 1876.

A DEMONSTRATION THAT NOAH'S ARK MAY HAVE BEEN OF 100,000 PYRAMID COFFER CAPACITY.

THE capacity of the Pyramid Coffer, according to Professor Piazzi Smyth, = 71,250 cubic Pyramid inches.

Therefore, 100,000 Coffer capacity = 7,125,000,000 C.P.I.

Now, Scripture gives the Ark's dimensions thus:—length, 300 cubits; breadth, 50 cubits; height, 30 cubits. It may safely be assumed that these were sacred cubits, which Professor Smyth has shewn to be equal to Pyramid cubits of 25 Pyramid Inches or 25.025 British Inches.

(1) Now, suppose the Scriptural dimensions to be *internal*, and let them be denoted by a, b, c, respectively, and let a', b', c' denote the corresponding *external* dimensions. And let v, V, and v' represent respectively the inside, the mean, and the outside cubic capacities. Then the latter two of the three statements following are full of probability, the first a fact, *viz.*:—

C. P. I.

1 (a fact) $v = a \times b \times c = abc$ = 7,031,250,000
2. $V = a \times b \times c + 10ab = ab(c+10)$ = 7,125,000,000
3. $v' = a \times b \times c + 20ab = ab(c+20)$ = 7,218,750,000

Now, on the last supposition, $a' \times b' \times c'$ = 7,218,750,000 C. P. I., in which case—

a' may = 7,512 P.I. or 7,514 P.I.
b' may = 1,262 P.I. or 1,264 P.I.
And c' may = 761,45 P.I. or 760,0527 P.I.

These give—

Thickness of ends, or $\frac{1}{2}(a'-a)$ = 6 P. I. or 7 P. I.
Thickness of sides, or $\frac{1}{2}(b'-b)$ = 6 P. I. or 7 P. I.
and
Thknss. of bttm. and top together } or $c'-c$ = 11.45 P.I. or 10.0527 P.I.,

giving 4.45 P. I. or 3.0507 P. I. for the thickness of the top, if you give 7 P. I. in both cases for that of the bottom.

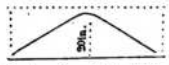
If, then, these thicknesses be allowed to be sufficient for a long rectangular box intended only to float in the water, then it is proved that the mean capacity of the Ark may have been exactly that of 100,000 Pyramid Coffers. And you have further the very neat fact that the common difference between the inside and mean capacities, and between the mean and outside capacities, is just ten times the product of the length and breadth, or 100 times the product of the breadth and height.

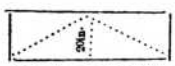
(2) Or, again—and this may, perhaps, commend itself still more to some minds, as it does not require us to determine whether the dimensions given in Scripture are inside, outside, or mean, nor to ascertain the thicknesses of sides, ends, top, or bottom. Suppose the Ark to have had a roof of very low pitch, *viz.*, 20 inches, inside, outside, or mean—

Then the capacity of the roof would be $\frac{1}{2}(a \times b \times 20)$* or, in other words, $10ab$, which = 93,750,000 C.P.I.
And capy. of Ark below the roof } = abc = 7,031,250,000 C.P.I.
Therefore whole cap. } = $ab(c+10)$ = 7,125,000,000 C.P.I.

British Chaldron of the time of Edgar the Peaceable = Pyramid Coffer exactly: therefore, Noah's Ark was of 100,000 British-Chaldron-capacity!

C. W. HICKSON, M.A.,
Vicar of St. Bartholomew's, Bristol.

* Capacity of a roof of which this 

is a direct section will be half that of which this 

is a direct section. Now, length of roof = a; breadth = b; and (by our supposition) height = 20: ∴ capacity of roof = $\frac{1}{2}(a \times b \times 20) = 10ab$.

THE GREAT PYRAMID.

To those who are engaged in the study and investigation of the Pyramid measures, and the series of facts kosmical, geodesic, metrological, chronological, and prophetic, which they embody, it will be of much interest to know that the residual uncertainty of internal organic measures has been set at rest by important discoveries made during the work of preparing the synoptic diagram, the publication of which was recently announced as about to be effected. The uncertainty referred to was in the height above the base of the structure, of the Queen's and the King's Chambers; the position horizontally of all the internal arrangements with reference to the central axis; and, consequently, the original length of the entrance-passage to the outer slope of the Pyramid. These have been now finally determined with mathematical exactitude, by a carefully-computed comparison of the actual measures taken by the Astronomer Royal for Scotland, with the theoretical scheme of geometric projection which was first propounded by Mr. John Taylor, and described in the text-books. The first diagram made for the work above-mentioned was computed and drawn according to the theoretical directions, with the result of demonstrating that, whether or not the theory in the abstract were true, its application in the manner laid down was absolutely irreconcilable with the known facts. A series of laborious computations was then undertaken, with the view of ascertaining once for all whether the theory could, by *any* application, be made to harmonize with and explain the organic lines of the interior. The happy and invaluable result has been to prove that, while the inventor of the theory had entirely misapplied it—not inexplicably—the theory itself is not only absolutely

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true, but when applied in another way removes the uncertainties already described, and enables us up to a certain point to recover the exact relations of the internal features of the structure. A new supplemental theory has been found necessary to resolve the difficulty, hitherto insurmountable, of determining the exact length of the Entrance-passage, the exact height of the entrance above the base, and the resultant point of departure of the first Ascending passage. It has been found that these three elements form a distinct category, independent of angle, and determined mainly by arbitrary *chronological* lengths. It may also be taken as certain (but this can only be decided by actual measurement) that a *change of angle* occurs in the Entrance-passage at the level of the base, the angle of the lower portion being the exact angle of *a Draconis* (lower culmination).

The new diagram will, therefore, be the first accurate delineation of the interior yet made, and will embody the latest discoveries. A new nomenclature will be also introduced in conformity with the now known purposes of the different parts; as it is felt very strongly that the time has arrived when such traditional and unmeaning misnomers as "King's Chamber," "Queen's Chamber," and others should be discarded. It may not be out of place to mention that the work involves considerable expense, and that the small number who up to the present have sent in their names for copies is quite inadequate to cover the risk; as the nature of the work precludes its publication in the ordinary way.

P.S.—Since writing the above a further discovery of extraordinary value has been made, after which I have been groping for some time. A pyramid, whose height is to its perimeter as the radius of a circle to the circumference, has the following curious property:—*The height is to the slope as ten times the square root of the side of a square of equal area (plus a minute and very remarkable quantity) to one-tenth of a base side.* Consequently, every segmental similar triangle has the same ratio; and this property appears to be marked in the pyramid in its simplest and most obvious terms, and used as the hinge on which the position of the Entrance and first Ascending-passages turns.

W. J. COCKBURN MUIR.

13th Dec., 1876.

THE EASTERN QUESTION.

THE country has received with hearty approbation Sir Stafford Northcote's declaration that he desires nothing to be forgotten and nothing to be forgiven. This is the tone which Englishmen like their Government to maintain. To suppose that the Conservative Government has receded from its position and is ready to sanction a Russian occupation of Bulgaria is to suppose that Ministers are prepared to forfeit the support of their own party and to run counter to the will of the whole people. Ministers have now the same object in view which they have had since the beginning of the disturbances in the Herzegovina. First, and above all things, they desire to maintain the peace of Europe. As the Duke of Richmond observed on Wednesday, Ministers are as fully aware of the horrors of war as other people, and are more anxious to avert them because of their responsibilities. To maintain peace, therefore, is their first aim, as it must always be the first aim of every English Ministry. And as the sole means of effectually and permanently attaining this great object, their second aim is to uphold the sanctity of treaties.—(*Standard.*)

If war should ensue either in consequence of immoderate pretensions on the part of Russia, or indefeasible denial of the just demands of civilized Europe on the part of Turkey, the policy that Her Majesty's Government will have to carry out is one on which among the English people there will be absolutely no difference of opinion. It will be the duty of English Ministers to take care, "ne quid detrimenti republica capiat," to guard England's Imperial interests, and to uphold the security of the Empire. The measures that it would be desirable to adopt for the accomplishment of these objects are already clearly recognised. It would be necessary to dispatch an army of occupation to Constantinople, and the English fleet would proceed from Salonica to the Bosphorus. It is possible that a military occupation of Egypt might also be looked upon as desirable. The adoption of these precautionary measures would enable England to look on at a conflict between Russia and Turkey with no fear that the issue, whatever it might be, would injuriously affect the security or the prosperity of the Empire. It is satisfactory to know that the Government is quite determined as to the steps to adopt under conditions which it is remotely possible may arise.—(*John Bull.*)

Lord Salisbury's appointment has been greeted with satisfaction by all parties, and Lord Carnarvon has stated the general scope of the objects which Lord Salisbury has been charged by the Government to obtain. He "will do all that he can to take effectual guarantees that the reforms to be granted by the Porte to its subjects shall be true and effective," and that they "shall not be, as they have been in former times, 'false and wandering fires of night.'" But Lord Salisbury will have at the same time to fulfil another obligation. "I am persuaded," said Lord Carnarvon, "that in every word and action, Lord Salisbury will see, according to the old Roman formula, that the interests and honour of the country that he is charged to represent receive no detriment." If the other Powers who are represented at the Conference are willing to concur in this policy it ought not to be difficult for the Conference to bring its labours to success. Nothing can be more false than to believe that good government is impossible under Turkish rule. . . . If the Conference has a sincere desire for the improvement of the Turkish Government, and if the policy of all the Powers who take part in it is as candid as that of her Majesty's Government, there can be no doubt that they will find from the Sultan and his Ministers an honest willingness to reform the abuses of which the Christian subjects of the Porte have complained, but which have also to a great extent fallen equally upon the Mussulman population.—(*Morning Post.*)

For our part, we have never doubted that the Sultan's Government would rather yield to pressure really exercised by all the European Powers than venture upon a hopeless struggle which must end in its ruin; but, on the other hand, we have never believed that such a unanimous agreement of the Powers could be attained on the basis of the Russian proposals, and least of all have been able to put any credence in the rumours as to the new attitude of England. Whatever his personal weaknesses may be, Lord Beaconsfield is a politician who knows what he is about, and who is not to be taken in by smooth words. The English Government has only one object—"the protection of English interests." These interests will and must prevail with it beyond the most sincere desire to maintain peace. But Lord Beaconsfield is not only a man who knows what he is about and a wisely calculating statesman, but in the present decisive situation he feels the pulse of his country better than the speakers at the St. James's-hall Conference. He will not hesitate for a moment to stake England's last sailor and the last plank of her ships for Turkey, with all her misrule, if Russia by her action should threaten England's communications with India, and he knows that public opinion, that the whole people of England, will support and applaud him. . . . . We believe that public opinion in England, however divided it may now be, will become unanimous as soon as Russia proceeds to the actual execution of her now scarcely-concealed designs. "The Golden Crescent," exclaims an English paper, "affords good anchorage for winter as well as for summer, and we can stay in Constantinople as well and as long as the Russians in Bulgaria."—(*Kolnische Zeitung* —Cologne.)

Lord Henry Scott, M.P., speaking at Southampton, said, "The Eastern Question

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agitation was got up against the Government during the recess because Mr. Gladstone was deeply mortified in consequence of his baffled schemes in the House of Commons. At the present time they should all support the Conservative party and the British Government. He believed it was perfectly true that a very large mass of the Liberal party would not support Mr. Gladstone in the action he had taken against it. He thought the very fact of the absence of so many leading Liberals from the meeting in St. James's Hall was an evidence that they did not agree with him, and he (Lord H. Scott) was not afraid if he had to go into the division lobby to-morrow on a vote of want of confidence in the Ministry that Government would have a larger majority than they had at any time last Session."

Mr. Russell Gurrney, Q.C., M.P., speaking at the same place, said, "it was most unfair that they should make an attack on the Government and say they were responsible for what had been done in the East. They were now in a critical state. Peace or war might be hanging upon the words of a public man, and it was the duty of every good citizen not to interfere at all in the actions of the Government, but to strengthen their hands as much as possible. He believed they had an honest Government, who had at heart the interests of the country. He should advise them not to attend to what were called National Conferences, which, in the first place, were not national, and in the next, it was never intended to confer at all. In conclusion, he thought they might put their confidence in the present Government and their policy."

JEREMIAH OF ANATHOTH.

WE understand that there has lately arisen a tendency, on the part of some who should know better, to confuse Jeremiah of Libnah, the father of Hamutal, the mother of Jehoahaz and Zedekiah, kings of Judah, with Jeremiah of Anathoth, the prophet. We have also heard it stated that, in the event of these two personages being identical, the two princesses, daughters or nieces of Zedekiah, who were carried off in company with Jeremiah and Baruch, would be of the tribe of Levi, and not of the House of David. It would follow from this that the whole line of sovereigns who have reigned in direct succession, one after another, from Fergus I. of Scotland, to Queen Victoria, over the people whom we maintain are the Lost Tribes of Israel, are not of David's house, but of the tribe of Levi, Jeremiah the prophet being himself a Levite, the son of a priest. Hence, the British nation cannot be Israelites, as God's promise to His people of the perpetual monarchy of David's seed has not been fulfilled among us!

We will first consider the latter point. According to Jewish law, so long as the princesses could trace their descent on the male side from David, they would be entitled to be reckoned of his house and lineage. Let us learn from the subjoined table who the ancestors of Jehoahaz and Zedekiah were :—

DAVID.
|
Solomon.
|
Rehoboam.
|
Abijah.
|
Asa.
|
Jehosophat.
|
Jehoram.
|
Ahaziah.
|
Joash.
|
Amaziah.
|
Azariah or Uzziah.
|
Jotham.
|
Ahaz.
|
Hezekiah.
|
Manasseh — Jeremiah (of Libnah).
|
Amon. |
Josiah married Hamutal.
|
Jehoahaz. Zedekiah.

Thus we see that the princesses were undoubtedly of the House of David, supposing them to be the daughters of Jehoahaz or Zedekiah. It only requires a little careful study of the writings of Jeremiah the prophet to see that there can be no identity between the two Jeremiahs.

Jeremiah the prophet calls himself the son of Hilkiah, a priest of Anathoth, a town set apart for the Levites, in the land of Benjamin, some three miles north of Jerusalem. He distinctly calls himself "of Anathoth" in Jer. xxix. 27, and we learn from Jer. xxxii. 8-9, that his family property was in that town. He usually calls himself in his book of prophecies "the prophet;" but whenever the father of Hamutal is mentioned in the Bible he is termed "Jeremiah of Libnah" as in II. Kings, xxiii. 31, and xxiv. 18, apparently to distinguish him from the prophet of Anathoth. Moreover, in all probability, Jeremiah the prophet was of the same age with, or, more probably still, younger than Hamutal, his reputed daughter. For King Jehoahaz was born in B.C. 633, so Hamutal could hardly have been born later than B.C. 648. Now we know that Jeremiah entered upon his prophetic career at an early age in B.C. 629, Jer. i. 6. If we suppose him to have been nineteen at that time, it would fix his birth at B.C. 648, or the same year as that of Hamutal his daughter!

This is so palpably absurd, that we imagine it hardly necessary to bring forward any further arguments to prove the incorrectness of the theories enounced at the commencement of this article; surely they must have been promulgated by some hasty and illogical thinkers, and clearly have their origin in ignorance or carelessness!

J. BUTTERWORTH.

ISRAEL'S BATTLES.

"There is none other that fighteth for us, but only Thou, O GOD."—(Book of Common Prayer.)

INTRODUCTION.

THERE is no doubt the Scriptures give us one most remarkable clue to guide us in our search for Lost Israel. The Word of God declares that Israel, the Ten Tribes, will be found, during "their captivity," a nation undefeated by the Gentile races, having the Lord God for their defence, and never brought into subjection by the people who surround them.

We have this promise made to Israel, the Twelve Tribes, in such Scriptures as these: "The Lord, thy GOD, shall cause thine enemies that rise up against thee to be smitten before thy face. They shall come out against thee one way, and flee before thee seven ways. . . . And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath." (Deuteronomy xxviii. 7, 13.)

TLese and other promises of the same sort were conditional in their nature. There was attached to them the stipulation that they should be fulfilled, "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe, and DO all His commandments" (verse 1). Any disobedience, or divergence from the commandments set before the Tribes was associated with plagues and punishments which are set forth in dreadful array in Deuteronomy xxviii., from the fifteenth verse to the end of the chapter.

But after Israel, the Ten Tribes, had sinned and gone into captivity to Assyria, the Lord confirmed to them, and them alone, the many and great blessings previously promised, but this time without condition or stipulation of any sort. Such were the following:

"No weapon that is formed against THEE shall prosper." (Isaiah liv. 17.) "Whosoever shall gather against THEE shall fall for thy sake." (Isaiah liv. 15.) Thine hand shall be lifted up upon thine adversaries. "And ALL thine enemies shall be cut off." (Micah v. 9.)

In Deuteronomy xvii. 16; xx. 1; xxxi. 6; Zechariah xi. 6; and other portions of God's word, we have repeated

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promises to Israel that GOD will be their sure defence in battle; that they should not fear the multitude of their foes when over-matched in action. "The horses, the chariots, and the people more than thou" (Deuteronomy xx. 1); "Be not afraid of them!" And why? "For the Lord thy GOD is with thee, which brought thee up out of the land of Egypt;" also that they should be "as though Jehovah, their God had not cast them off."

We propose in this, and subsequent papers to illustrate this remarkable description of the Lost Tribes, to show historically, that our nation, which we have identified in so many other ways with the House of Israel, answers most accurately in this feature also to the portrait given us in the Word of GOD.

We shall endeavour to prove that from the earliest times this nation has in its wars with Gentile races been always under GOD's direct protection; that our people have "gone out" from their own land, the few, to fight the many; the weak to combat the strong; that victory has been granted them often in a miraculous and unexpected manner; sometimes under circumstances when success seemed quite impossible; and this not once or twice, but over, and over, and over again.

Our sketches of English History (they cannot be more), and of the battles in which we have nationally been engaged, will necessarily occupy much time. They will be the subject of many consecutive articles. We shall carry our readers, in a manner which we hope will prove interesting, through the detail of many a conflict; waged in many a foreign land; in distant regions; among divers races; at different periods of our nation's history.

Commencing with the wonderful story of the engagements of our people in the 14th century with the French, at Crèçy, at Poictiers, and at Agincourt, we shall take our readers through the exciting times of the Spanish Armada. We shall glance at the Battles of Blenheim, Ramilies, Oudenarde and Malplaquet; run over the salient points of interest in the Peninsula War, more especially dwelling on the typical Battle of Albuera. We shall take note of the Great Napoleon's projected invasion of England, and what came of *that*; of the grand and decisive battles of Quatre Bras and Waterloo, which terminated the career of our country's most inveterate enemy on the continent of Europe. The fierce contests on the soil of Hindustan with the French, and with native princes, supported by their mighty hosts, will of course, engage our careful attention; also the Battles of the more recent Indian Mutiny, and of the Crimean War; not forgetting the unique expeditions concluded by our forces, in the old high-handed style, in Abyssinia and Ashantee. In the description of each and all these events we shall we believe, be able to point out that everywhere and at all times, the hand of our God has in the most marked manner, been with our armies "when they have gone out to battle against their enemy, whithersoever the Lord their God hath sent them." We shall show that He has literally fulfilled to us the promises He gave to Israel in captivity; that our direst necessity has often been God's opportunity; that opposed by the most tremendous odds, He has nevertheless in a truly miraculous manner interfered in our behalf; out of the jaws of defeat has given us the victory, and that in a multitude of instances.

We shall commence our series with an account of the Battle of Crecy, and will continue the same in due course.

TARA EXPLORATION.

[*The Readers of the Banner of Israel will be pleased to note the following correspondence. There is much that is new and remarkable in it all. We are greatly obliged to Mr. Spencer for furnishing us with a Copy.*—Editor.]

5, Union Road, Rotherhithe,
Nov. 9th, 1875.

MY LORD,

Having recently visited Ireland, I was permitted, by the kindness of Mr. Cullen, to inspect your Lordship's Estate at Tara. My attention was attracted to the mounds on the hill's summit; being very much interested in Archæological studies, I am desirous of making a closer examination. Mr. Cullan kindly gave me his permission to explore it on condition of my gaining your Lordship's consent. The object of this is to ask you to be good enough to grant me the same. I trust you will pardon the liberty I take in addressing you, but your Lordship's well-known sympathy in scientific research encourages me to do so without a formal introduction. Trusting for a favourable reply,

I am, my Lord,
Your Lordship's obedient Servant,
FRED. JOSEPH SPENCER.

To the Right Hon.
the Lord John Russell.

Pembroke Lodge, Richmond Park,
November 11, 1875.

SIR,

Earl Russell desires me to acknowledge the receipt of your letter of the 9th inst.

Earl Russell has no objection to your making a closer investigation, provided it be done under the survey and inspection of Mr. Toby Clonmoyle, Mullingar. Earl Russell has some thoughts of building on the hill, and, of course, all promises are subservient to what may be hereafter carried out.

I am, Sir,
Your obedient Servant,
W. MURRAY.

F. J. Spencer, Esq.

Those desirous of helping in the matter will please communicate with me. The fund was started three years ago in consequence of articles written by myself, which appeared in the January, February, and March Numbers of the Marlborough Monthly Magazine for 1874, under the head "Where is the Ark of the Covenant?"

Mr. R. Harris, of the "Ark," Rotherhithe, and I were at Tara for a fortnight, and we should have explored the Mounds had we had the proprietor's consent to do to. We did not know Earl Russell was the freeholder until we arrived at Tara, or we should have obtained his consent before going. We endeavoured, however, so explore a cave and several subterranean passages. In exploring the cave, which was on the side of a glen in the rear of Mr. Cullen's house, I lowered my friend (Mr. Harris) down with ropes, having previously provided him with candles, string, &c., &c., in order that he might find his way back, as we had been told the passages extended for miles; however, when my friend reached the bottom he found that the rain had washed a considerable amount of earth in, so that it was impossible further to explore until it had been removed. The caves are all constructed of masonry, and we learnt that several had been covered in to prevent the cattle from falling into them.

At the Royal Irish Academy we spent several days. It can boast of the richest and finest collection of *Hebrew* Antiquities in the world! The Tara collection alone is worth thousands of pounds; of course, as might be expected, it is the most valuable, as the ornaments are of *beaten* gold. We collected a great amount of evidence and knowledge. On asking a Fellow of the Royal Irish Academy why they did not explore the Mounds, seeing that their most valuable collection was found on the hill of Tara, his reply was, "money was wanted." He further told me that the celebrated gold girdle that was found on the hill was purchased by public subscription.

An amusing incident occurred in the Library the first time we visited it. The Librarian asked me (in the presence of several of the Fellows) what line of study I was engaged in. I replied, "Hebrew Antiquities; Hebrew Roots in the Celtic, &c., &c." "We can give you no hope of success! Nothing Hebrew is here whatsoever," was the unanimous voice of all. I said, "When I was coming down Dawson Street I saw over several doors the name of 'Jeremiah.'" The Librarian said, "That's my name!" I said slowly, "That's Hebrew!" After searching over one Lexicon and then another, they admitted that it was Hebrew, but only an accident. Thinking it came by way of the Romish Church, we asked a Priest "If any of the Fathers had ever been canonized Saint Jeremiah." He replied with an emphatic "No!" "Could he then account for the name being so common in Ireland?" "No!"

"It matters not where e'er you roam
Your sure to find a Jerry's home."

There is another name which is very

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common among the Irish, and that is "Dan," not a contraction of Daniel, but as a proper name; there is "Dan's Loch," which is Hebrew; shall we put that down as accidental? Again, there is "Dan Sorar," Hebrew for "Dan in Exile;" "Dan Sobairse," "Dan's" Resting Place; "Dan's" Habitation. "Dangan" Castle, the birthplace of the Duke of Wellington. Shall we put all these down as accidental? I took up an Irish history and read that one of their civil laws was, that a brother was bound to marry a brother's widow, and so raise up children to his brother. I continued "Shall we put that down as accidental?"

I must say that we were treated with the greatest kindness by all at the Academy; we were allowed to examine all the cases, and handle everything in their collection, from the Israelitish nether stone for grinding corn to the celebrated Tara Goblet, which has the pure Hebrew characters engraved upon it. Although we did not explore the Mounds, our journey was by no means a useless one. Having paved the way, I hope we shall before long see the Mergech opened. All the people living at Tara, from Mr. Cullen (nephew of Cardinal Cullen) to the laborer on the farm, are of opinion that it contains (to use their own words) "heaps of gold!" Of course, whatever is found the Government would put in its claim to a share. I estimate the probable cost of opening the Mounds (for there are several of them) would be about £400, and this, I think, would for ever settle and solve the mystery,

Yours truly,

FRED. JOSEPH SPENCER,
5, Union-rd., Rotherhite, London.

OUR OPPONENTS.

WE have to introduce to our readers two antagonists who have taken the field against us lately—The Rev. R. Cornall, M.A., Vicar of Emmanuel Church, Bristol, and Ker Baillie Hamilton, Esq., C.B. The former has published in Bristol a pamphlet entitled "The British Nation *not* identical with the Lost Ten Tribes," and the latter, "The Israelitish origin of the English contradicted by fact and Scripture." The appearance of these rather diminutive opponents (speaking now of the size of their pamphlets, but not of their mental calibre) is a sign of the times. It shows the Identity is growing in importance, and our opponents are becoming angry.

We regret to notice the rather irritated tone both these authors have adopted in meeting the arguments of us Israelites. In the case of Mr. Ker Baillie Hamilton the reasoning is certainly feeble. Instead of proving by fair argument that we are wrong in saying that the Ethnic origin of the British races is Shemitic but not Japhetic, he begs the whole question, and takes as his starting *premiss* the assumption that "the original Cimmerian and Keltic population of England was certainly Gentile" (page 3), a race having no connection with Abraham or Shem. But this is the very point at issue! and instead of calmly examining our reasons for believing that these ancestors of the British were Shemitic in origin, Mr. Hamilton disdains to look at the arguments at all. He lays down the law, much to his own satisfaction doubtless, and assumes that the matter for investigation is incapable of proof!

His pamphlet throughout is that of a man who has not had the patience to examine what he rejects and ridicules. Had he read the works of those who have written on the subject—Wilson, Titcomb, Hine, and others, he would not have expected to find "Circumcised Israelites" among the "outcast," "divorced" tribes of "Lo ammi, Gomerian, Gentile Israel; he would not have asserted that the House of Israel was not a "Lost People"—in the face of the admission of Jewish historians of the present day, and of Jewish journalists too, to the truth of that fact; to say nothing of the declarations of the Prophets (Hosea i, 9, ix. 17, Ezek. xxxiv. 16, and of our Lord Himself, Matt. x. 6).

[*To be continued.*]

Correspondence.

To the Editor of the Banner of Israel.

Sir,—As Chairman of the Executive Committee of the Syria and Palestine Colonization Society, permit me to reply to the letter of "P. I.," No. 2, to the Editor of the *Clifton Chronicle*, inserted in your last.

"P. I.'s" objection to the formation of our Society seems to be, briefly, that he does not think the time has arrived for colonizing Syria. In the course of his letter, however, he owns that the return of the united houses of Israel and Judah to their own land "many among us" (including apparently himself) "believe to be imminent."

In support of his objections he urges—(*a*) the present dangerous political aspect;—(*b*) that it appears from Scripture that certain violent physical changes, described in *Zech.* xiv., 4, 10, and *Ezek.* xlvii., 8, 11, are to take place in that land; "and not till these have occurred," he says, "can we conceive it safe."

Where, then, I would ask, would P. I. place the invasion by Gog described in the xxxviii. and xxxix. of Ezekiel? Comparing the condition of high prosperity therein depicted, —"*when My people of Israel dwelleth safely*" (xxxviii., 14), with the present condition of Syria, one cannot, I think, help adopting the view that *many* years of happy progress and prosperity must elapse ere that land can attain the wealth therein described as tempting Gog "*to come up against My people Israel*" (v. 16). Observe, it is *bona fide* the *restored* house of Israel, and none other, who are the inhabitants of the land when Gog makes his attempt; and his defeat, moreover, "*shall be to them a renown*" (xxxix., 13).

Now, the physical changes described in Zech. xiv., quoted by "P. I.," are attendant on the defeat of the nations which come up against Jerusalem, and are identical with the physical changes mentioned in Ezek. xlvii., also quoted by "P. I." (compare Ezek. xlvii., 1-10, with Zech. xiv., 4-8); the inference, therefore, is that the invasion described in Zechariah xiv. is identical with that of Gog described in Ezek. xxxviii. and xxxix.

At any rate, these physical changes, tied as they are in Zechariah to a certain invasion and culmination at Jerusalem, cannot be *previous* to the invasion by Gog; for a study of Zech. xiv. shows that there is no more trouble of that kind: v. 9,—"*And the Lord shall be king over all the earth: in that day shall there be one Lord and His name one.*" v. 11—"*And there shall be no more utter destruction, but Jerusalem shall be safely inhabited;*" also v. 19 to end.

If, therefore, it be established that these physical changes are not previous to, but are concomitant with, or at least later than, Gog's invasion, the point is also established that the whole House *must* be restored and "dwelling safely" in the land for many years before the changes occur.

I know of no Scriptural evidence, nor do I think that present appearances favour the idea that the land "has yet to be violently wrested from its present Moslem possessors." There may possibly be a struggle, sooner or later, for the Mosque of Omar—the site of Solomon's Temple.

No one could prudently take up the subject of the colonization of Syria without a prayerful study of Scripture. We get up on these dark winter mornings not because we see the sun, nor even daylight, but because we know it is time. All ten virgins bestirred themselves when they heard the cry *in the distance*, and even the wise had something to do before they were ready.

A Colonization Society can collect information for would-be colonists, and can smooth the way for them; but they cannot *create the will* to go. And rest assured that God will not allow anything before His time; but *that time*, as "P. I." says, "*many believe to be imminent.*"

I concur with "P. I." in his objection to *buying* land for colonists; but a Society like ours will require to form depots, and one could not *debar* it from buying or leasing. Abraham *purchased* Macpelah (Gen. xxiii., 16-20) and dwelling-houses in cities might be *bought and sold outright* (Lev. xxv. 30). *All lands and property* might be *leased* at any time until the Year of Jubilee, when the lease could be renewed for another fifty years (Lev. xxv., 23-34.)

And, now, as regards the present dangerous political aspect considered as an objection:—

"P. I." will, I am sure, agree with me that this objection vanishes, and the danger goes for nothing *if it be God's time.*

I would observe that the appearance of difficulties and dangers has never been an indication that it is *not* God's time; but, rather, they have often seemed greatest when His people have been required to act. It seems to be a part of God's plan not to smooth these away until His servants have grappled with them. Though "the rough places shall be made smooth," and though "there shall be rivers in the desert," and though the Lord promises that He "will gently lead" the feeblest, it does not follow that some grave obstacles—aye, and grim, common-sense realities too—may not bar the way, *until confronted with faith in the name of the Captain of our Salvation.*

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The Red Sea was a real, grim, sober obstacle, patent to the senses, and embarrassed even Moses (Gen. xiv., 15); but it became a phantom! Jordan was a real obstacle until the bearers of the Ark of the Covenant of Jehovah had actually wetted their feet in it (Joshua iii., 15)!

And, now, as regards the condition of affairs in Syria as recently depicted by a native Christian gentleman, who is quoted by "P. I." It is apparent that he never would have written the letter if he had thought it would have had a deterrent effect on the English people. "We Christians," he says, "are anxiously looking for protection from our English friends." What a touching *invitation*!" we should exclaim. Of what consequence are "Moslem threats" if the Lord's time has come? Satan will threaten to the bitter end. Pharaoh, Amalek, Moab, added efforts to threats. What argument is it to hold up "the fearful catastrophe of Salonica," where two consuls, viz., of France and Germany, were murdered? The colonizing passion of the Anglo-Saxon was never before baulked by the murder of two men, and those foreigners! Worse risks have been faced to obtain other lands, and, if the Lord's time has come, will the Anglo-Saxon shrink at this, when the Promised Land is the prize? Did the Black Hole of Calcutta deter "John Company" in India, or countless fights and murders the colonists of America, the Cape, and New Zealand?

And last, but not least, the fact is that there are actually dwelling, in various parts ef Palestine and Syria, at this moment, delicate ladies, English and American principally, some young, some old, engaged in schools, or living in the land for the love they bear to the Word of God, and doing good to those around them.

"The Turkish Empire in dissolution," adds "P. I.," "will be no safe place for innocent British emigrants." Again I urge—if it be God's time, it will be the safest place. The English, Americans, and Germans who are already there must be well able to form an estimate of the probable risks. Reason would say "Send plenty more, and there will be less risk." Furthermore; it is a fact that has been recorded by the newspapers, that the Moslems are being withdrawn in large numbers for the army in Europe, where the arch-foes of Israel, Russia and the Crescent, seem likely ere long, to be engaged in a deadly struggle.

This *may* be "the great forsaking in the midst of the land" which is to leave only a tenth, and the "Lord's beating-off from the channel of the river to the river of Egypt," leaving Syria in want of an occupant. If, however, it is to be obtained by conquest from the Moslem, is anyone else likely to do this, and then to hand it over to Israel, or will not Israel, more likely, have to go to work herself?—Truly yours, J. C. GAWLER.

Tower of London, Dec. 5, 1876.

THE GEOGRAPHY OF THE GATES.

NO. IV. CONSTANTINOPLE.

IN Lat. 41° 1″ N., Long. 28° 52″ E. between the Sea of Marmora to the south and the Golden Horn (an inlet of the Bosphorus) to the north, there is situated a spot marked out as the very finest site in the whole world—a peerless port—the seat of Empire—the very Gate of all the Gates, "Istamboul" or Constantinople by name. This position, which is just now the centre of universal interest, especially to us Israelites, is not yet, indeed, a British Gate, but it is a Gate destined to be "the possession" of the Hebrews, for we believe it is that spot God swore even by Himself that He would give to His servant Abraham's offspring, when He made oath that "Thy seed shall possess *the* Gate of his enemies." The town of Constantinople occupies a triangular space within the limits above specified, the apex being covered by a magnificent set of buildings or palaces called "the Seraglio," occupied it is said by 7000 persons. Near one of the twelve Gates of this domain of the Sultan is a splendid structure called the "Bab-i-Humayun" the "Royal" or "Imperial" Gateway. Here the Grand Vizier resides, and from this "Imperial Gateway" is derived the name of the place which man calls "The Sublime Porte," but in God's word is designated to mark it as the Inheritance *par excellence* of His people Israel, "the Gate" of that one nation's territories which is yet destined to appear on "the Mountains of Israel" as the enemies of the chosen race. (Ezek. xxxviii, xxxix.)

This Seraglio or Royal Domain occupies the site of the ancient city of Byzantium, founded by Byzas the Megarean and a Colony of Argives in B.C. 658, and destroyed by Severus A.D. 196. Originally the name of "Golden Horn" was applied to this part of the promontory, but not to the channel or harbour. The landward boundary of the town of Constantinople is marked by a wall four miles long. Before the days of modern artillery, it was a very fair defence to the city. Even now, aided by earthworks such as the German army threw up round Paris lately, or General Von Todtleben made so useful and famous about Sebastopol in 1855-6, it is quite capable of resisting any attack but a regular siege from the sea. The position of this mighty Gate is perfectly unique. It is situated between two seas, and on the confines of two great continents. It is placed, strategically viewed, at the southern entrance of the Bosphorus, a winding channel, 19 miles in length by 2½ miles wide, protected along its course by many powerful batteries, mounting nearly 400 heavy guns. The owners of Constantinople, holding the entrance from the Bosphorus into the Black Sea to the north, and that into the Sea of Marmora to the south, having, in short, the maritime supremacy of the neighbouring waters, are in possession of a "place of arms," absolutely impregnable to assault even now, provided some few *landward* additions to her defences, easily effected, and now under consideration, be efficiently carried out. Nor is this all. To the south of this "peerless naval station," this commanding "Gate," there is yet a further and a greater safeguard provided for it, by the providence of God, in the Dardanelles,—a longer and a wider entrance to the Sea of Marmora from the Mediterranean than is the Bosphorus from the Black Sea. This long and difficult passage is very strongly fortified, not less so than the northern approach to Stamboul. *There*, at the narrowest point, is a formidable accumulation of forts, so situated that a concentrated fire of 166 guns can be brought to bear on any hapless ship that may try to force the passage! "The Gate" in question, therefore, may be truly said to be the strongest in the whole world. It is the spot of all others on which Muscovite ambition is fixed: it is the key of the Russian Empire—that door of exit from the Russian House on which the nation's heart is set, which Peter the Great is said to have indicated in his will was ever to be the goal of all diplomatic and other effort; which once obtained is certain to give the Emperor of all the Russias the command of the Mediterranean,—of the Land of Promise,—of Egypt,—of the Red Sea,—of India, and the naval supremacy as well, in the ocean highways generally of the world. For the same reasons this very spot is the necessity of God's people Israel, the British! For it commands their access to their Eastern possessions; it controls the future railway that ere long *must* be made by them in the Euphrates Valley to facilitate and shorten their access to India (Rev. xvi-12); and, finally, as *the* naval station, which, by its contiguity to the Black Sea, will give Russia a gigantic naval arsenal and dockyard for the creation of countless navies, it is a matter of life and death to the chief naval power of the earth to-day to prevent this spot falling into hands which will root up the maritime supremacy of Great Britain, and command, too, the flank of the British march to India. Such is this wondrous spot! The interest of the House of Israel in this commanding position is absolutely vital. Her existence as a nation depends on her possession of it as we have indicated; and the God of Israel, foreseeing the complications of the present day, has graciously provided for it all, by granting to us Hebrews as the seed of Abraham, and to mark His love and favour, that this very "Gate" shall be ours, *because* it is, in truth, the "Gate-way" of that House, which is to belong to our enemies in the time to come—the Russians.

Constantinople was founded in A.D. 324 by Constantine the Great. In A.D. 1204 it was taken by the Crusaders and held for 57 years. On the 29th May, 1453, Mahomet II., the leader and ruler of the then rising Ottoman Power, laid siege to, and captured the city, from the Greek, or Eastern, Roman Empire, and thereby annihilated the latter. At this siege the battering powers of modern

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artillery were first used with success; and this fact, recorded by Gibbon, the historian of "The Fall," was merely the fulfilment of God's word, as stated in Rev. ix, 17-18. The then Emperor Constantine was slain at the crisis of the assault, and the City was given up to pillage after terrible massacres of its garrison and inhabitants.

The climate of Stamboul is variable in winter and spring. There is frost with snow occasionally, with little rainfall. The population is variously estimated at from 450,000 to 900,000, including 47,000 African slaves, *mostly females*. The day, we may be sure, is nigh at hand when British (*i.e.*, Israel's) supremacy at "The Porte" being acknowledged, the curse of slavery at this lovely spot shall be utterly abolished; when the commission given by God Himself to His People Israel shall be fully carried out; and they shall "loose the bands of wickedness; undo the heavy burdens; let the oppressed go FREE; and break every yoke" (Isa. lviii-6); when "they shall bring out the prisoners from the prison, and them that *sit in darkness* out of the prison house." (Isa. xlii-7).

(To be continued by a Paper on The Suez Canal.)

SUGGESTIONS BY A DAUGHTER OF ISRAEL.

1.—"Silence gives consent," is a well-known proverb. How has it obtained currency among us British, and what is its origin? "A Daughter of Israel" suggests that a reference to Numbers xxx, 4, 7, 11, 14, will explain. "If a woman vow a vow unto the Lord, and her father hear her vow and her bond wherewith she hath bound her soul, *and her father shall hold his peace at her*, then all her vows shall stand," &c. "Silence thus gives consent."

2.—The British, as Israel, and they chiefly of all nations, have been accustomed to prefix or add to their surnames the style of "Mac," "Ap," or "Fitz," in the one case, or of "son" in the other, to announce their parentage. Among the Scots, Welsh, and Irish the first commonly obtains, and among the English the last. This it must be remembered is a Hebrew peculiarity coming down to our times from remote antiquity, copied by the Arabs and Persians, but still of Hebrew origin. Thus, Beni-Israel (son of Israel), Ben-oni (son of my sorrow), Ben-jamin (son of my right-hand), are instances in point. It is never found in the Latin races. If in Germany, only in Jewish names. It is common in Scandinavia among deposits, perhaps, of the Ten Tribes during their emigration; relics of a past sojourn of the Tribes in Northern Europe.

E. J. L.

"THE CLIFTON CHRONICLE LETTERS" ON THE IDENTITY.

BY "P. I."

THE SECRET OF ENGLAND'S GREATNESS.

LETTER No. 3.

TO THE EDITOR OF THE "CLIFTON CHRONICLE."

SIR,—How are we to account for the position we British occupy in the world? Given two insignificant islands in the Western Sea, peopled ages ago by hordes of nomades who, Sharon Turner and those learned in ethnic science tell us, were Asiatics; Keltae (Chaldee?) Scots, Teutons, Saxons, Danes, Angles, Jutes, and Normans, these converging tribes settling here finally amalgamated; and what do we see now? An imperial race, holding one-fourth of the terrestrial superficies of the globe; administering an empire grander than any which has yet appeared upon the earth to which the Persian, the Babylonian, the Assyrian, the Egyptian, the Greek, and the Roman, were mere dwarfs and pigmies, and which so far from showing symptoms of decay, is exerting an influence to-day and exercising a power now which surely can belong only to the very "Chief of Nations." There is a peculiarity in our national condition which is seldom thought of. Not only have the British an enormous colonial as well as an immense heathen empire owning allegiance to our Queen, but we have besides all the most important positions in various portions of the earth, which historians and strategists call the "Keys," but God's Word terms the "Gates" of the world. For instance, we dominate the Red Sea, and are no doubt the arbiters of that ocean highway; because in the north we hold a commanding influence in the Suez Canal, supported by the first-class fortress of Malta; in the south the island of Perim gives us the very lock of the "door," which has a double bar and key in Aden and Socotra, both in the close vicinity. British India we acquired by our capture, and hold of those "keys" of the position which we early obtained, viz., Madras, Bombay, and Calcutta. Down the straits of the Malayan peninsula, Penang, Singapore, and Malacca, are points of influence we call "keys" of that passage, which secure to us the ruling influence and the right to open or shut this great ocean roadway. Then Rangoon, Peshawur, Lebuan, Hong Kong, Sydney, New Zealand, Cape Town, Natal, Cape Coast Castle, St. Helena, the Falklands, Gibraltar, and those other strategic "places of arms" which serve to give the holders military power and dominating influence over surrounding races, are the heritage of the British nation. And think you, sir, that the nations who thus see us seated in their positions of strength in their own fatherlands, love us for our grasping, encroaching, "pushing" propensities? Surely not; they "hate" us, and in their hearts are our "enemies" still! They wish us away, and would gladly be rid of us—if they could.

Why, we ask again, is all this majesty, this power, dominion, and influence given to our "favoured race?" And why are we thus the key (or gate) holders, *par excellence*, of the nations of the world? What is this secret? We answer, it is because God has promised to one race only of all the nations of the earth that they, and they alone, shall fulfil this destiny. He has said, speaking to Abraham and to his Hebrew descendants (but to none else), "Thy seed shall possess the gate of his enemies," "Let thy seed possess the gate of those that hate them" (Gen. xxii, 17; xxiv, 60). That same race, being among the Gentiles, is likened to a "lion" among "the beasts of the forest," and world-wide power and influence are ascribed to them in the words, "If he go through, he both treadeth down and teareth in pieces, and none can deliver" (Micah v, 8). Surely the prophecy and fulfilment here agree exactly! The British and the lost Hebrews being identical, the secret is explained. They, in virtue of their race, have the "gate" of those that "hate" them (being enemies), and as the "Chief of Nations" they influenced the destinies of other nations! In short, the "British Lion" is master of the situation; "Britannia rules the waves," and mark, sir, in this consists the glory and grandeur of the whole thing, (for which we nationally ought to be so thankful)—she shall do so for ever! (Isa. lx, 11; li, 11. Ezek. xxxvii, 26—28.)

Answers to Correspondents.

"F. CHASTER."—*All* our readers are not believers in Our Identity. The letters you object to were written for the secular readers of the "Clifton Chronicle." They have been eminently useful and successful in leading many, not only to study the great subject we have in hand. but eventually to become firm believers in its truth. We earnestly hope they may prove equally beneficial in the *Banner*; and that whenever a copy shall fall into the hands of a stranger, they may be the means of arresting his attention and of leading him to the Light.

"WILLIAM W. WARRINGTON."—Declined with thanks.

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WEDNESDAY, JANUARY 3, 1877.

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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 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."—Psalms lx. 4.

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EDITED BY PHILO-ISRAEL.

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CONSTANTINOPLE—THE GREAT ANTITYPE OF THE BRITISH GATES.

WE have always contended that the Almighty, when he promised "our forefather" Abraham the possession by his seed of "the gate of his enemies," referred distinctly to that one great naval position which, *par excellence*, constitutes the great gate of those who are destined, in the last days, to be "the enemies" of the Hebrew race upon "the mountains of Israel." There need be no doubt what nation was indicated by the term, "his enemies;" because the same God who made the promise to Abraham, "His friend" and servant, placed on record, by the mouth of His prophet Ezekiel (chapters xxxviii and xxxix), that the people he meant to prepare as "the enemies" of "His chosen ones," were to be ruled by "the prince of Rosh, of Meshech, and of Tubal."

These names, recorded in the pages of Holy Writ, 587 years before Christ, reveal to us, on whom the last days are come, where we are to look, geographically, for that "gate" of all the gates, promised to the Hebrews, and the search is all the easier, because our God has so arranged it that the place itself is called "The Lofty Gateway" *(La Sublime Porte)*, and is regarded by the Russian Empire and by the world at large as undoubtedly the "key," or "gate," of the Russian House, and the great goal of Muscovite ambition.

Now we say, and we contend that we have the Word of God to support us, that this gate is to be "the possession" of the Hebrew race. God promised it to Abraham His friend, as the "possession" of his "seed." We British, being Israel, are that seed; and it follows, the Jews being in every way disqualified, we are to have it! What say political events? We know that affairs point that way. The Turkish Empire is tottering to its fall; Constantinople held by Turkey never constituted a menace to British Power. But if Turkey is swept from Europe, all Christendom will see its interests best served by the possession of this "priceless spot" passing into British, rather than into Russian, hands. In the power of Russia, the highway to India is closed; the "return" of Israel and her "inheritance" is for ever at an end; Russia's naval supremacy, and the downfall of Great Britain's is assured; the fate of Austria. and of Germany too, is sealed; and sooner or later, Russia, as mistress of the seas, of India and of Europe too, will be supreme over the entire world, and plunge all civilization into the semi-barbarity of her own "Asianism." But it cannot, and it will not be! The Lord Jehovah, 4,000 years ago, arranged the map of Europe differently! He promised. by an oath which, to impress it upon *us* the more, He swore by Himself, that the spot upon which most wonderfully it all must hinge, shall be "the gate" in possession of "His people Israel." And we are witnesses ourselves to the fact that the events of our own time are preparing for the overthrow of the Turks, their expulsion from Europe, and the British are fully and keenly alive to the fact that, in the pending catastrophe, the ownership of this "peerless" port must be transferred to themselves as a matter of life and death; also, that by any and every means, the acquisition of the same by the Russians must be prevented.

But how comes it that when God promised to our race the possession of the one Gate, Constantinople, He seems at the same time to have given us and that for hundreds of years, the possession of all the *many* gates of our enemies in the various lands we know we hold. He promised us it seems but ONE gate, the great one. How has He also given us the many gates besides? The only explanation we can offer is, that the Lord our God is a Sovereign—the King of Heaven and of earth; and when he gives "He giveth bountifully." He gave us, sinners, His only-begotten Son, as the culminating proof of His wondrous love and goodwill to us men, even when we were His sinful enemies. (Romans v. 10.) But what says the Word of God? "He that spared not His own Son, but delivered him up for us all, how shall he not with him also, freely give us all things" (Romans viii. 32). He gave us His Son to save us, and with that large and royal gift, the "all things" followed! He gave Israel "the gate of his enemies" the one, *par excellence;* and with Constantinople He gave us all the minor gates as well! Do not our readers *now* see that Constantinople is only the grand Antitype of all the British gates we possess?

A writer whom we lately quoted, the editor of the *Northern Echo*, has been discoursing on the subject of the gates (he calls them the toll-gates and the keys) of the British empire. He designates them *The Constantinoples* of the British; using the very figures we consider applicable to them as the types of the greater "antitype" yet to fall to us! The object of his teaching is that, having all the "chief gates," we British ought to be now content, and allow Russia the one little ewe lamb she longs for in the possession of the Porte. He pleads, in his ignorance of the Identity, of the chain of arguments it includes, and also of the supreme value of the Porte to British interests, for some consideration for Russian annexations, the last and latest contemplated being that

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of Constantinople itself! Some passages of this writer's utterances will be found "deeply interesting" to Israelites; and we do not apologise for submitting them to their notice.

He says: "What has been the consistent object of the British Empire for the last two hundred years? It has been the establishment of English ascendancy over the waterways of the whole world. England by her position in the North Sea, possesses the keys of the Baltic. Her fleets can at any moment hermetically seal the Sound; while, in Portsmouth, she has a position of vantage which enables her to close the Channel. She thus possesses *two natural toll-gates* to bar out the Northern nations from all access to the Southern or Western Seas. But Englishmen have not been content with the power which springs from the position of their island home. If there is one position more than another which corresponds to that of Constantinople, it is that of Gibraltar. Constantinople is the key of the Black Sea—a remote and comparatively insignificant sheet of water—which, until the year 1774, was closed by our allies, the Turks, to ships of all nations, including our own. Gibraltar is the key of the Mediterranean, upon whose shores modern civilization first had a being, and whose waters lave the coasts of France, Spain, Italy, Austria, Greece, and Turkey-in-Europe, and form the natural highway to Asia and Africa. Yet the key of the Mediterranean is in English hands, and the British standard has floated over the stronghold of Gibraltar ever since Sir GEORGE ROOKE forced his way up the Rock beneath the thunder of English cannon. But we were not contented with Gibraltar. A hundred years after we had seized the key of the Mediterranean by the mailed hand of force, we seized the second great fortress of that ocean by the occupation of Malta. The African coast trending northwards at Tunis, the Italian Peninsula and the island of Sicily thrust southward, narrow the international waterway at this point, and here, therefore, England has established an impregnable fortress, which forms the head-quarters of her Mediterranean fleet. As it is in the Mediterranean so it is elsewhere. The great highway to Asia up till the cutting of the Suez Canal lay round the Cape. The Cape belonged to the Dutch; but with the high-handed aggressiveness of our Imperial race, we wrested it from the Boers, and continue to this day to command the waters of South Africa. As soon as the current of trade begun to set down the Red Sea, England purchased Aden, and for the last thirty years we have held in our hands the power of closing this great inter-continental highway. We need not speak of our Indian possessions. As soon as the Chinese trade began to assume important dimensions we seated ourselves at Singapore, which may be described as the Constantinople of the far Eastern Bosphorus. Even that did not content us. We seized Hong Kong, and there are those who advocate the annexation of Formosa. Our Australian colonies command the Southern Seas. Only the other day, when it became evident that there was a great trade likely to spring up across the Pacific, we annexed Fiji. In the Western Hemisphere, from Labrador to the Falkland Islands, we have a long line of naval stations for the protection of our commerce and the terror of our enemies. But the most significant indication of the national temper is afforded by the welcome which the nation accorded to the purchase of the Suez Canal shares, only eleven months ago, in the belief that the sovereignty of England was about to be established in the land of the Pharoahs. The channel of communication between England and India, it was declared, should be in English hands, and the subsequent unpopularity of the purchase of the Canal Shares was chiefly due to the discovery that it did not entail the establishment of English sovereignty in Egypt.

With what countenance, therefore, can we, who have roamed over the whole world with the fixed and settled object *of seizing Constantinoples* wherever we could find them, find fault with Russia if she should try to appropriate the single Constantinople that bars her free access to the Mediterranean? England, they say, is a Free Trader: what she gains is the gain of all mankind. How long has England been a Free Trader? Thirty years, neither more or less. But her annexations and her acquisitions of *toll-gates* on the great lines of international communication have been persistently made for the last two hundred years. "*England annexes Constantinoples* in the Mediterranean, in the Red Sea, and in the Straits of Malacca, not in the interest of conquest, but in the interests of commerce!" Perhaps! How is it, then, that in the last century for every square league of territory annexed by Russia *England has annexed three!* But whether for conquest or for commerce, England, like Russia, seeks her own interests in her annexations. If Englishmen believe that the extension of English dominion is an unmixed benefit to the world, they need not be surprised if their Russian brethren believe that the extension of Russian rule over the lands devastated by the Ottoman would be a boon to humanity. And although we should not like to see Russian principles of government established in Constantinople, if that is to be the only alternative to the permanence of the *status quo*, there is no doubt that Muscovite rule, rough and rude as it is, would be an incalculable boon to regions once the fairest in the world, which are now cursed by the desolating presence of the Ottoman Turk."

Our space forbids us to comment on this writer's views upon Israel's "Gates." They are, so far, wonderfully corroborative of what we have written! They should, in conjunction with what he has also stated regarding the certainty of the Anglo-Saxons "*inheriting the earth*" have satisfied him, that as the "Gateholders," as well as "the Multiplying People," *they* must, as the only outcome of the double function, be *of the seed of Abraham*—the Hebrews.—(Gen. xxii. 17, 18).

THE TRIPARTITE DIVISION OF THE CHURCH IN ENGLAND.

FRESH proofs are daily accumulating around us of the truth of our views that the tripartite division of "the city," the great one, mentioned in the first clause of Rev. xvi. 19, is absolutely the very condition answering to prophecy, of our National Christianity and Church in England to-day.

At the last meeting of the Church Association Conference held in Clifton and Bristol, the testimony of speaker after speaker, went to prove that the Church of England is at this very moment divided into three hostile camps—three "parties," differing from each other "as far as the East is from the West," and "as far as the poles are sundered!" The High Church party, it was shown, have set before themselves as their final aim and object, to de-protestantize the Church to which they belong; while the members of the Evangelical, or Low Church section of the Establishment, are resolved, at whatever cost, to maintain the Protestant bases of their venerated Church intact, as delivered to them by their grand old Reformers and Martyrs of the 16th century. The The Rationalistic, or Broad Church School, meanwhile, works on silently, notably at the Universities, undermining and destroying the faith of the people, despising both the Low and the High Church "parties," and arrogating to themselves that they are the only really reasonable, learned, and important section of the ecclesiastical body corporate, by law established.

The Editor of *The Christian*, in his issue of the 19th October, drew attention to the same facts, and his lamentation over the present state of things, not only in the Establishment, but *among Nonconformist Churches in the land, as well*, will be read by our friends as a curiously significant commentary on our late article on the Tripartite Division of our National Establishment, which, we maintain, is only another of our Israelite Identities, and proves that this is Israel's Church, answering with fidelity at this epoch of time, to God's prediction in Rev. xvi. 19, as to her national condition at the crisis of the Eastern Question.

We observed at the Church Association Conference a tendency on the part of the brethren, clerical and lay, to cry "Delenda est Carthago!" "The ship is sinking!" "The Church is lost!"

Christian Israelites! give not way to despondency! Our Lord told us, "When these things" (the Eastern Question things) "begin to come to pass, then look up and lift up your (Israel's) heads for your redemption draweth nigh!" (Luke xxi. 28.) We must obey this injunction! Let us look up and lift up our heads! "Let us lift up the hands that hang down, and the feeble knees" (Heb. xii. 12.); for the events that are before us will shortly terminate in Israel's, *i.e.*, Britain's glorious Identity, and her return, as the recognized "Chosen Ones" to her and Judah's promised Inheritance in Palestine. The Editor of *The Christian* writes as follows:

"The present condition of the Church of England is indeed anomalous. On the one hand, evangelistic work second to none is being carried on within her borders, by holy

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men of God, whose love for souls and devotedness in preaching Christ's Gospel is a pattern to all others, and with a prayerfulness, a method, and a thoroughness, which produce results in which all Christians must greatly rejoice. On the other hand, we have a subtle Romanizing influence, which makes it manifest that the fire which Ridley and Latimer, and all our other glorious martyrs, burned to light in England, would be exultingly put out if many of their recreant successors had their way. What can we do but live and preach the Gospel, and cry unceasingly to God, who alone can stop these heresies?

But again, it is to be deplored that in many of our Nonconformist churches Rationalism is as rife and mischievous as Ritualism in the Establishment. Let not Ephraim envy Judah, nor Judah vex Ephraim, but let all men of God unite in seeking the Lord and winning souls. The true and only remedy for each form of error is the glorious Gospel of the blessed God.—Ed. of "*Christian.*"

EPHRAIM'S WOE.

While dwelling on the glorious promises fulfilled, fulfilling, and to be fulfilled to Israel, let us not omit in our rejoicing to turn also to the threat, Isaiah xxviii. 1-9., that is assuredly being carried out on the drunkards of Ephraim. On this subject, truly, Israel seems still in blindness, for though in thrilling words eloquent speakers and preachers point to the fact of our nation's intemperance, though unchallenged figures prove its truth with a terrible distinctness, though earnest men and women plead for help to fight against the evil, and strive to rouse the nation to a sense of its magnitude, they appear to speak, and plead, and fight almost in vain; temptations are allowed to increase on every side, those in power mock at the cry of despairing anguish, and hell enlargeth its borders to receive the victims of the demon drink, while many laugh at the zeal of so-called enthusiasts, stopping their ears and shutting their eyes to the awful facts around them.

"Woe" to the drunkards of Ephraim! Aye, indeed. Is there not woe in the shriek of the drink-made madman, for whom lunatic asylums grow in size and number? Do not the swelling ranks of Idiocy, Prostitution, Pauperism, and demoralized, starved, brutally-treated children cry out "woe" on every side?

Is not every class guilty in this matter? Are the bearers of hereditary dignities, are the wealthiest, and most highly educated in the land, free from the awful taint of drunkenness? Is the vice not to be found in the palaces of the great, in the homes of every grade of person in this country, from the mansion to the meanest hovel? Is there not "woe" through and to the drunkards of Ephraim to be found at every step of the social ladder? though the rich may purchase a partial concealment of their degradation which is impossible to the poor.

Do we not know that many shepherds appointed to lead their flocks in spiritual things err through strong drink? Can the church deny it? Can we deny that Christian brethren and sisters, who have been labourers in the vineyard fall through strong drink? No, we cannot, unless like some we veil our eyes, and say we cannot see, because we will not look!

And what can be in store for the tens of thousands of slaves to this vile sin in approaching times? Is it the "fire that is to fall on those who dwell careless in the isles" (Ezek. xxxix. 6.) that awaits them? We fear it may be so.

When God's spirit is poured out on His people (Joel ii. 28.) may we dare to hope it will restore to vigour minds that are all but extinguished by the withering blighting influences of this iniquity? Have we any right to expect God's Spirit will give back strength to the enfeebled intellect sunk into semi-idiocy by drunken habits? Brutes may be softened, inhuman sots may be refined and purified; but will the worn-out body, the nearly extinct mind in the driveller be restored to bodily and mental vigour? Is not the question, the doubt, suggestive of deepest "woe," and should not prayer go up on every side for the removal of the drink curse from this country. Oh! Mighty God in Heaven, cause Thy chosen People to cry unto Thee day and night till this curse is removed—till Ephraim can no longer claim to be pre-eminent amongst all nations for drunkenness, and the dark sentence of "woe" has become a recollection of the past! L. P.

ISRAEL'S BATTLES.

No. II.

"There is none other that fighteth for us but only Thou, O God!"—*Book of Common Prayer.*

THE BATTLE OF CRECY.

The first of our promised sketches is taken from the events of A.D. 1340 and 1346. Young Edward III., a Plantagenet ruler, was England's king. He was an ambitious monarch who assumed the title of King of France in 1337. But this assumption embroiled the two countries in war for more than a hundred years. Edward's title, in every way inadmissable, was asserted by him as a colourable pretext for his resolve to invade and subdue the kingdom of France. In 1340 accordingly, he resolved to carry out his projects.

He prepared a fleet of 260 ships with which to effect his purpose. Philip VI. of France met him with a much larger force of 400 vessels having on board 40,000 fighting men. Now mark the result! In the battle which took place off Sluys nearly every vessel of the English fleet captured a ship of the French force, a number almost equal to the whole of those the English brought into action! 230 out of the 400 French vessels were taken by the English. Two French admirals, with 30,000 Frenchmen, were slain in the fight; and this sanguinary victory at sea was attained with very insignificant loss to the English.

In July 1346, Edward invaded France, and landed for the purpose a small but brave army at La Hogue in Normandy. "He went out to battle against his enemy," crossing the sea, of which then, as now, England was the mistress. His force consisted of only 30,000 men; 4000 of these were "men-at-arms," 10,000 archers, 10,000 Welsh infantry, and 6000 Irish. With this, we should say inadequate force, he took up a position near Crécy, not far from Abbeville, having been pursued by an immense French army towards the coast, from the neighbourhood of Paris, where he had penetrated in the excess of daring. On this occasion the English were the first to employ the newly-invented artillery on which, in modern warfare, almost every action depends. Edward had a few pieces, and these were placed in advance of his first line. The French host was 120,000 strong—four times as numerous as the English army—and they advanced to the attack of the latter. Here let the reader mark! God fought for Israel from the very first. A shower of rain came on which relaxed the strings of the Genoese cross-bows in the French army. The English archers had their bows in cases, and the strings were dry. What was the result? The French arrows fell short of the English lines, while those of the latter took deadly effect on the dense masses of the French.

Young Edward, Prince of Wales, seeing the confusion caused in the French ranks charged them home with the first English line. A desperate encounter ensued. But the Lord fought for Israel, and their enemies were put to flight before them. The French broke in disorder. The carnage among them was dreadful; 1200 French knights, 1400 gentlemen, 4000 men-at-arms, besides 30,000 of inferior rank, were left dead upon the field! Many of the principal nobility of France and the King of Bohemia were slain; 36,600 men of all ranks thus fell on this field of carnage; more, in fact, were the numbers of the French slain than the whole of the English forces put together which caused the execution. The result of the battle was the utter rout and annihilation of the French; nor was that all. This great victory—this conquest it be termed—led to the capture next year, on the 4th of August, 1347, of one of Israel's gates—the Port of Calais, which England held against all comers for 200 years, and only lost in Queen Mary's reign, when the dynasty had lapsed again into Romish idolatry, and apostacy from God.

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The town, invested by Edward, was gallantly defended, and sustained a siege for an entire twelvemonth. Philip, the French king, tried in vain to relieve it, and to beat off the besiegers.

After enduring the extremities of famine, the place was surrendered unconditionally by John de Vienne, the Governor. Historians tell us that Edward III. set his heart on the acquisition of Calais after his crushing victory at Crécy in order that he might henceforth "secure an easy entrance into France." We ask our readers whether this does not realise the idea of Calais being to England then, the GATE of France?

Such were some of the events connected with the famous Battle of Crécy. God's hand was manifested in all, as the keeper of His people Israel. He "maintained their cause" when vastly overmatched by the immense forces of their enemies. He upheld a king of Israel who boldly withstood the Pope of Rome, who withheld the tribute usually paid in those dark times by the English Exchequer to the court of the Great Apostasy; who denied the right of that audacious power to receive appeals from English courts of law; and who passed laws with consent of his own brave Parliament, rendering it penal to procure presentations to English benefices from the Romish court. Therefore God blessed him! He gave him prosperity at home and victory abroad; he gave him commerce, and that in so marked a way, that Edward III. is called "The Father of English Commerce." At sea he made him supreme; and on land he gave him victory after victory, so that his name is connected with those two grand conquests which have shed such lustre upon his reign. Surely, to our race, God's promise to Israel of old, came literally true in Edward's reign. "Ye shall chase your enemies, and they shall fall before you by the sword, and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword." (Leviticus xxvi. 7. 8.)

[*To be continued by a paper on the Battle of Poictiers.*]

THE EASTERN QUESTION.

OPINIONS.

"THE solemn proclamation of the new Constitution certainly appeared to indicate an intention on the part of the Sultan and his Ministers to take the work of reform wholly into their own hands; and it is well known that if they entertain any such purpose they will not be discouraged by the Mussulman population, who greatly exaggerate their own strength, and are at the same time full of bitterness at the humiliations to which the head of the State and of their faith has recently been exposed. Everyone who desires peace must sincerely wish that this obstinate temper will not be displayed, for nothing can be more certain than that the Powers will not intrust the task of reform to Turkey. The new Constitution is in theory most excellent, and if Europe had never had experience of the worth of Turkish promises, its provisions might have been accepted as a solution of every difficulty. But there is every reason to believe that if the Christians depended on Turkey alone for the improvement of their position they would be no better off a year or two hence than they are now. The Plenipotentiaries have met at Constantinople to secure a definite end; and no counter-movement on the part of Midhat Pasha and his colleagues will prevent them from striving to attain it. If, however, the Porte resist, it is hard to see how war can be avoided. The Czar can hardly draw back from the position he rashly took up, and England—although she will know how to defend her own interests—will assuredly do nothing to protect a Government which absolutely refuses to conform itself to the most elementary needs of its subjects."—*The Globe.*

"A LITTLE sagacious "give and take" might yet dovetail the commission into the Constitution, and so skilfully utilise the proposal which best satisfies Russia that its practical working might become no badge of submission, but an assistance, a convenience, and a security to Turkey as well as to Europe. Even if for the time being there was something painful to accept, yet, so long as the sacrifice be nominal and the advantage substantial, it would be a great point for Turkey to show that, though not fearing war, she was anxious to spare Europe such a mournful termination to the Conference. But there must be found this spirit of enlightened reason on both sides if it is to be asked for on either; and the last hopes of a peaceful conclusion rest evidently in mutual compromise. If Russian diplomacy on the one hand is relentless to obtain the concession which humiliates and ruins, and Ottoman pride of race on the other prefers any solution to that which, however distantly or faintly, appears a national surrender, then there remains but one issue of this long quarrel. The new year will bring to Europe a miserable, sanguinary, and wide-spreading war."—*The Daily Telegraph.*

"SAFVET PASHA will prove to be a poor specimen of Ottoman diplomacy if he should not be prepared with a crowd of alternate schemes. He may be expected to repeat the favourite Turkish device of seeming to offer a great deal more than the Powers demand. Some time ago, when Lord Derby proposed a short armistice in order to gain time for the consideration of his plan, the Porte offered to grant an armistice for six months; and, instead of accepting the English schemes, proposed to regenerate the whole Ottoman Empire by one grand reform. In the same spirit it has met the precise and unambiguous demands of the Conference for measures of police by publishing a Constitution framed on a French scale of vastness. No doubt the same familiar policy will continue to guide the representative of Turkey. The Constitution will have been promulgated in vain if it should not be set before the ambassadors at every turn of their discussion. It will be cited as a proof that the Porte has made provision for all possible emergencies, and that the Powers are giving themselves a vast amount of unnecessary trouble. Safvet Pasha may also be expected to urge that they should allow Turkey time to effect the reform of which he will heartily admit the necessity. He will likewise try to separate Lord Salisbury from General Ignatieff, and thus to put off the necessity of giving a decisive answer to the question whether the Porte will or will not allow foreign authority in its mildest form to be imposed on Bulgaria and Bosnia. If it will not, the Conference must break up, and Turkey will be left to her fate. If it will, the details of the arrangement may be modified to suit her convenience or spare her pride."—*Times.*

Our readers will be glad to peruse the following extract from one of the accredited organs of Israel's magnificent Heathen Empire:—

"We in India have a deep stake in the stability of the British power in the East. Our fortunes are bound up with those of England. However we may criticise particular measures of the British Government in India, or the attitude of particular officers of Government towards the people or the princes of India, the existence of British rule is the only security for peace, order, and progress in this country. We are aware that there is discontent among the people, but we believe we can say without a fear of contradiction, that even the worst malcontent does not want a change of rule. Russian domination they know well will not remove their grievances; on the contrary, it will make their position far worse Perhaps the feeling among them is not that Russia should take this country, but that the proximity of the Russian Bear may induce the British Lion to show that magnanimity which is inherent in its character, but which is sometimes forgotten. Be that as it may, we can tell our countrymen that under the rule of no other European Power are they destined to enjoy greater privileges and advantages than what they now enjoy under the benign influence of the English nation. We hope the day will not come when the British Lion and the Russian Bear will fight each other for the Indian booty, but should that calamitous day ever

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come our duty is plain. The princes and people of India should range themselves under the British banner, and expel the Muscovite. If there is any nation of Europe which has an innate love of justice and fair play, it is the English nation, take it all in all."—*The Hindoo Patriot.*

The following is a portion of a petition to the Queen, as Empress of India, which the Mahommedans of that country have recently forwarded, on the Turkish Question: —"The Mahommedans of India — who, from the facilities for accurate and prompt information by pilgrimage and travel, and through the post-office, the telegraph, and the press, offered by your Majesty's benign and enlightened Government, are better situated for correct judgment than the subjects of the Mahommedan States themselves—can never forget how for a long series of years the advice, influence, and assistance of the British nation have enabled Turkey to maintain her rights against the encroachments of her neighbours. And notwithstanding the internal difficulties of the Sublime Porte, which, no doubt, will have a speedy settlement, we are persuaded that England will continue, now as heretofore, to fulfil her historic function in the council of the nations, to see that justice—that fair play, at least, if no favour—be done to the Mussulman in Europe. Whatever the final issue of the struggle, whatever our confidence in the native strength of the Osmanlee race by themselves and as the commanders of the resources of the whole Turkish Empire; however absolute our trust on the All-Wise Allah as the ever-during and never-failing Might of Right; however firm and unshaken our belief in the ultimate future of the faith revealed to man by the last of His prophets, we should be untrue to ourselves if we did not acknowledge our deepest obligations, for all the past and the present, to your Royal and Imperial self, your Majesty's Government, and our British fellow-subjects in general."

A deputation of the Council of the Anglo-Jewish Association has been received by Lord Derby at the Foreign Office, to present a memorial drawn up by the International Jewish Conference, recently held at Paris. The memorial contained a recital of a variety of outrages and persecutions to which the Jews have, within the last few years, been subjected in the Danubian Principalities. Their sufferings comprised the destruction of a synagogue, illegal arrests, outrages, plunder, violation, and murder. The memorial also dwelt upon the successive prohibition of lucrative employment to native Jews in Roumania. They were expelled, it was said, from many districts in the country, and existence was made intolerable to them in towns. Lord Derby, in replying to the deputation, said they might be quite sure that under the present Government the policy of England would be for the future as in the past, one favourable to the removal of all distinctions between the holders of one religious faith and another. He would be happy to forward the memorial to the Embassy at Constantinople for such action as might seem possible upon it, and as it would be thought fit there to take. He advised them to appeal constantly on all fitting occasions for the support of the general public opinion, and said he would be glad to forward, by any means in his power, the objects which they and he equally had in view. This memorial was most opportunely presented, as it will show those now engaged in procuring just and equitable treatment for the persecuted Christians under Turkish rule, that there are others whose cry should be heard, and whose wrongs should be redressed. The Jewish representatives were well advised in seeking England's support and interest at the present juncture, for it is pre-eminently our duty and our privilege, as the great nation of Israel, to afford to our brethren of Judah all the help and protection our position places within our power. We are commanded to "loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke." How much more binding then does this become when it is our own kindred that is in need of our aid! Let Israel's voice be raised aloud, and Israel's strong arm—made strong by the God of Israel—be stretched out to free their brethren from the galling yoke of their cruel oppressors. This will be the wish of every true Israelite, and we rejoice in the assurance, on the authority of Lord Derby, that our Government is in sympathy with us in this matter.

THE OLD ENGLISH LAW OF GAVELKIND, OR, AS WRITTEN IN SAXON GAUELKIND, AND THE PROBABLE ETYMOLOGY.

"GAVELKIND," says the popular encyclopædia—"an old English tenure by which the land of the father is at his death equally divided among his sons, or, in default of sons, to the daughters." (See Num. xxvii.) "This custom also extends to the collateral line (verses 9, 10, 11) for it has been resolved that when one brother dies without issue all the other brothers shall inherit from him. *Gavelkind*, before the Roman Conquest, was the general custom of the realm; it was then superseded by the feudal law of primogeniture, and only retained in Kent. In Kent the lands have, in special instances, been dis*gavelled*, or deprived of their customary descendible quality by statute; but *primâ facie* all land in that country is *gavelkind*."

Thus we see our ancestors brought with them to this country the Mosaic Law regarding land tenure, even to the clause framed on the appeal of the daughters of Zelophehad. Numbers xxvii. 8, 9, 10, 11. (The law of marrying an heiress to the next kinsman existed in Attica, brought to Greece most probably by the Danites.)

England, however, is not THE LAND of God's choice, and therefore the Normans (little Benjamin being very practical and military) were allowed to introduce the feudal law, which sends the younger sons into the world to carve their own fortunes, thereby hastening Israel's destiny to "fill the face of the world with fruit."

The Promised land is THE HERITAGE, and there alone has every man his own landed property. The rest is conquered territory, and the Mosaic Law of land tenure is therefore not binding.

The derivation of the word *gavelkind* has puzzled very many etymologists, and none of them seem satisfied with their suggestions. As it is a genuine shred of Mosaic Law it is natural to go to the Hebrew, and I think the following will be considered satisfactory. The avenger of blood, *i.e.*, the next of kin, is called גֹּאֵל, Goël, hence Redeemer, also kinsman and kinsfolks, *amongst whom lay the right to redeem an inheritance* as Boaz did: as a verb to redeem. קנה, Keneh, signifies to possess, acquire by gift, purchase, or otherwise, and as a noun, possession, purchase, or acquisition.

Hence, Goël ken, gavelkind, or as written in Saxon, gauelkind, would express possession or acquisition by kinship, or kindred possession. (Compare the passage just quoted Numbers xxvii. 8, 9, 10, 11.)

J. C. GAWLER.

THE GEOGRAPHY OF THE GATES.

NO. V. THE SUEZ CANAL.

WE are not sure whether we are right in exalting *yet*, the last acquisition of the British Nation, the Suez Canal, into one of Israel's gates. We believe it is destined to become one of the first importance to our empire, and the events of the day seem to promise that the date of its development into such a first-class gate is close at hand.

The Suez Canal is situated between the parallels of 31° 11′ and 30° Latitude, N., and 32° 34′ East Longitude. At the Northern or Mediterranean entrance, the very recent town (soon likely to be a city) of Port Said is situated; and at the South or Red Sea exit, the town of Suez stands, the terminus of a railway connecting Alexandria with the Gulf of Suez, and the seat of a large trade between lower Egypt and the East.

In very ancient times, about 1300 B.C., a navigable channel was in existence between the Red Sea and the Mediterranean. Herodotus tells us that it was 150

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canal was open between sea and sea, that its width then allowed two triremes to pass abreast, and that the navigation through, occupied four days. In Cleopatra's time, about B.C. 31, the Canal was in a ruined condition; and in A.D. 639, at the time of the Arab invasion, it had utterly disappeared. In A.D. 649, Omar, the then Caliph, allowed the canal to be restored to supply Arabia with provisions; but, in A.D. 767, Caliph El Mussour Abdul Khadur filled it up to starve the population of Mecca and Medina. In A.D. 1846 attention was again drawn to the subject, after the great Napoleon, in 1798, had fixed on the project of its restoration as one worthy of his fame. M. Ferdinand de Lesseps, a talented Frenchman, in 1854 suggested to the Pacha of Egypt his scheme for the excavation of the present navigable canal. The Egyptian ruler warmly supported him. French capitalists and the then Emperor Napoleon III., after some hesitation, encouraged him; but in our own land he received no help at all. Lord Palmerston, the Premier in 1862, was greatly opposed to the scheme. "The merchant princes of Great Britain, influenced by the ministers and men of science too, refused to subscribe a penny towards the cost. The Press derided the whole project day after day for weeks together. It was 'a swindle,' 'a bubble;' 'the canal would silt up with sand.' They said—'It would silt up with salt. It would be choked with Nile mud.' It was, in short, run down by the united voice of the whole English Press, people, and Government as an insane idea, that could not, and never would, succeed, and if it did succeed it would never PAY. But it did succeed! and it did pay! It abides to-day one of the most magnificent and useful public works ever undertaken by any nation." Its cost has been over sixteen millions sterling; and its completion brings the commerce of the distant coasts of India, Ceylon, China, Australia, East Africa, and Arabia within reach of the nations fringing the basin of the Mediterranean, while it shortens the route of the mighty volume of British trade with India by no less than 4,840 nautical miles. But this grand engineering triumph which our nation and leading men once despised was destined, by the kind providence of God, to be the possession of His people Israel! As the chief maritime power of the earth, its benefit is reaped almost entirely by our own gigantic commerce, although our capitalists never paid a shilling towards its construction or for its subsequent maintenance.

During November, 1875, the necessities of the Khedive required him to raise money. He had no valuables to offer for sale but his interest in the Suez Canal; and after some negotiations the British Government electrified the whole world on the morning of the 26th November, 1875, by the announcement made in *The Times* that four millions sterling had been paid by order of the Jewish Premier of the House of Israel, and that the money "wanted" had been, at two day's notice, "found" by Hebrew capitalists and paid to the Khedive for the scrip which transferred to Israel's keeping what is soon to be, virtually, the suzerainty of the land of Egypt! Thus GOD gave us in a mysterious way lately, for a mere trifle, the right to interfere for all time in the affairs of Egypt; and gifted us, without war, without the loss of a single man or the firing of a single shot, what, had we not been Israel, could never have been ours, though we had landed an army on the isthmus, or spent untold treasure in the attempt to obtain the Gate by war.

For indeed, this acquisition is a veritable Gate, and one which is sure, while the canal lasts, to be of the first importance to our national security. It is the door of entry into the Red Sea now an English lake—it gives British (therefore Israel's) influence the first rank in Egyptian politics. At the northern point of the canal the modern city of Port Said testifies by its rising importance, and by its very name as well, that it is the key of a work which gives its virtual owner, even now, paramount influence in the neighbourhood. The name "Port Sayyud," signifies "the princely gate;" and doubtless it is the grand portal of an ocean-highway which in the possession of "the chief of nations," the mistress of the seas, secures her right of passage to her magnificent heathen and colonial empires in the far-off East. There is good ground for belief that this great canal is expressly indicated in at least the three following passages of the prophets Isaiah and Jeremiah: "Go through, go through the gates; prepare ye the way of the people. Cast up, cast up the highway, gather out the stones" (*i.e.*, dredge the canal, and remove its obstructing stones). "Lift up a standard for the people." (Isaiah lxii. 10.) "Cast ye up, cast ye up; prepare the way; take up the stumbling block out of the way of My people" (Isaiah lvii. 14). "Set thee up way-marks; make thee high heaps" (*i.e.*, sand banks on the margin of the canal); "Set thy heart towards the highway, even the way which thou wentest; turn again, O Virgin of Israel, turn again to these thy cities." (Jeremiah xxxi. 21.)

We have ever regarded the wonderful mode in which our God transferred to our race the chief influence, the "LION'S" portion in the Suez Canal shares, as one of the most glorious testimonies to our Identity which can well be imagined. We are closely approaching the epoch when the inheritance must be ours; and to mark the truth of our Identity, GOD has given to our nation, *in peace*, that very Gate near which our ancient ancestors, in Moses' time, passed through the Red Sea, dryshod. By this grand Gate He secures for us the free access from the East and South, to the glorious "returning" procession of the scattered ones, to their own inheritance; and pending its destruction (Isaiah xi. 15) He marks by its virtual transfer to British hands, that we are indeed His people to whom He has granted the free gift of the many "Gates."

(To be continued by a Paper on Aden.)

THE GREAT PYRAMID.

RECENT INVESTIGATIONS.

MANY interested readers of the preceding articles in the last numbers of this journal and "*Life from the Dead*" will, no doubt, anticipate some more precise explanation of the nature and bearing of the results obtained by the computations undertaken for the *Diagram and Synopsis*. It is not easy to give this without much technical detail which would be wearisome to most. Sympathetic mathematical folk will also appreciate the dislike of premature disclosure of conclusions before they are completely established; because they know how often at the very last stage of an intricate analysis some residual error vitiates the soundness and symmetry of the whole work.

Mathematics is set down as a dry business. And indeed nine-tenths of it does seem sterile as Araby the Stony. But for some it is a rapturous thing, and casts the glamour over the brain. A delicious romance might be made out of the Woes of a Searcher after the *nth* power of Unknown x;—how the *ignis fatuus* of a deceptive hypothesis, as might be for some amended value of π, leads him distraught over the sloppy morass of countless equations, until finally he stumbles into a deep mare's nest, up to the neck; emerging muddy and fagged.

New results, however, when they can be verified, not only advance the completion of a subject, but also sometimes involve the correction of previous assumptions. It is so in the case before us. For example, at p. 323 of *Our Inheritance in the Great Pyramid* is a noteworthy statement,—"In the year 2170 B.C. *a* Draconis was 3° 42′ from the Pole, and therefore looked *right down the axis* of the Entrance-passage, when at its lowest culmination."

Now, the latitude being 30° the angle of the star with the horizon would be 26° 18′. But the angle of the Entrance-passage *as measured* is 26° 27′. So that unless there be an error so considerable in the measure as 9 minutes, it is manifest that the star could *not* look "right down the axis."

Referring now to p. 189 we find that Professor Piazzi Smyth assumes that such an error was within the limits of the possibility of accurate recovery, in view of the dilapidation or contortion by settlement of the structure. But apart from

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this, there is the material difficulty of recovering the parallel of the true mean plane of the abraded floor with a fine accuracy for *angular* measurement. So that an error of 9 minutes or even more would not be astonishing. The extreme accuracy which demonstrably exists in *linear* features of the structure, makes it quite inadmissible to assume appreciable error in the original laying-out and execution of the *angular* features.

This assumption of a contortion of the structure is an hypothesis (founded on the tilt of the Coffer-chamber), to account for the variations in angle of the Passages and Gallery, in pursuance of a *previous* assumption that all three were intended to have, or originally had, the same common angle 26° 18′; as Piazzi Smyth did not foresee the arbitrary element of chronological length subsequently discovered. Now, if we cannot absolutely prove, we can at least go a very long way indeed towards proving that they were never, in the nature of the case, intended to have, and never had, the same angle; and that one at least of the *measured* angles is nearer the actual truth than the measurer himself believed. So let us attempt to tell the story as briefly and lucidly as may be without the aid of diagrams and technical detail, referring when necessary to Plates I., VII., and VIII. of the text-book already quoted; and premising that the reader has studied the preceding articles mentioned at the head of this.

First, let us have clearly in mind that the angle 26° 18′ of the Pole-star *a* Draconis is that by which the *date* of the Pyramid is determined. It is, therefore the *memorial* angle, and certain to be the *dominant* angle in some chief internal structural feature. Also, by the very nature of the Pyramid, whose height is to perimeter of base as radius of a circle to circumference, or 2 π, the sine of this particular angle with the Pyramid height for radius equals half the side of a square whose area is that of the meridian section of the Pyramid. Now note that this absolute coincidence with the angle of the Pole-star at lowest culmination, at the time when Pleiades above and the Equinoctial point (see preceding article, *Life from the Dead*) were also on the same meridian, could happen only once in 25,827 years. Therefore in all those years there was only one short period in which such a Pyramid could be built, to fulfil the implied conditions. This, then, is the foundation of the whole scheme.

Next, it is necessary for our purpose to consider the *lower* portion of the Entrance-passage, which, from the base of the Pyramid downwards, is cut in the solid rock, as organically distinct from the *upper* portion, which from the base or near it upwards is formed in the built masonry; and the ending of one and beginning of the other must be theoretically assumed as being on the true base-plane of the Pyramid. This compels us to use new terms of description; and it will be convenient for brevity and precision to depart from cumbersome nomenclature, consecrated by nothing but usage, and substitute for "Entrance-passage," *Entrance-adit* for the upper portion, and *Transit-adit* for the lower; for "First Ascending-passage," simply *Ascending-adit;* and for "Grand Gallery," simply *Gallery.* The "King's Chamber" we will call the *Coffer Chamber*, and the "Queen's Chamber," the *Cubit Chamber.* Lastly, to avoid repetition, the *Square of equal area* shall always (for our present purpose) mean that whose area equals the area of meridian section of Pyramid.

Now the very first question which arises, and one which might be thought not difficult to answer, is—Where, and how, did the Master-Mason begin his work? Somebody perhaps with more brilliant instinct, or more happily inspired, may find this out easily. But it has cost the writer weeks of labour and many sleepless nights. Working from the base upwards I found it clean impossible to get a solution. Nothing for it then but to begin at the top, at the Coffer-chamber, where the builder *finished*, and work downwards, tracing *backwards* his every step, slowly and cautiously taking up every link in the chain of his method, by the aid of Piazzi Smyth's measures as in previous article described, until at last we arrived at a certain knowledge of the starting points. The following are the specific results, in the order more or less of their discovery, that is in the reverse order of the actual operations, and referring to the Plates I. and VII. and in them to that *quarter* of the *square of equal area* which contains the principal chambers, &c.

1st. The level of Coffer-chamber *floor* coincides with the upper of the two horizontal lines which trisect the quarter of the square of equal area.

2nd. The level of *floor* of Cubit-chamber coincides with the lower of the same two lines of trisection.

3rd. The *floor* line (or plane) of the Gallery, the grandest feature of the structure in which *angle* is an element, is at the *memorial* angle of 26° 18′; and when produced cuts the level of *floor* of Coffer-chamber (50th course) at the East and West *Axial* Plane of the Pyramid.

4th. The Gallery begins (North end) a given fixed distance *above* the lower of the two lines of trisection, and ends South a given fixed distance *North* of the axial plane, but the *memorial* angle continues down the upper part of floor of Ascending-adit to the lower line of trisection, where the change occurs to a new angle for this adit.

5th. By computation on the basis of the *measures*, linear and *angular*, it is found that the scheme of the work continues unbroken from the North end of Gallery along the *floor* of Ascending-adit down to the intersection of its plane with the *roof* of the Entrance-adit; whence it "returns" along that *roof*, or soffit, and "closes in" on the base-line of the Pyramid at the distance of half the side of the *square of equal area* from a point vertically under the intersection of the Gallery-floor-line produced with the level of Coffer-chamber floor; that is to say, the intersection of the roof of Entrance-adit with the base of the structure is distant from the East and West Axial Plane of the structure the length of the sine of the *memorial* angle (with Axis for radius).

This solution demonstrates that the *square of equal area* was used as the basis of the geometrical projection, and shows the manner of its application. Moreover it demonstrates not only that the value of π is the Key-note of the structure, but also that the builder had a perfect apprehension of that value and its relations;—because with the slightest departure from them the conditions would be impossible to fulfil. But it also shows that the Entrance and Ascending Adits were not intended to be laid to the *memorial* angle. Because computing them by that angle the result is "nowhere." Nevertheless it may be inferred that they were made to *approximate* to that angle, in order to indicate its existence as a dominant function.

6th. The South end of Ascending-Adit being fixed as described, its Angular position depends on (*a*) the arbitrary chronological length in inches it had to embody between the north wall of Gallery and the intersection of its own floor produced with the floor of Entrance-adit; and (*b*) on the incidental angular position of Entrance-adit. So that before its precise angle can be theoretically determined, it is necessary to know the angle of the Entrance-adit. But outside the bounding line of the *square of equal area*, the scheme of geometrical projection gives no assistance.

7th. The lower end of Entrance-adit being fixed, as already described, by the exact point of intersection of its roof, or soffit, with the base of the Pyramid, there are three alternatives for fixing the upper end (*a*) By a *defined angle*. This is excluded, as impossible for us, because the *measured* angle cannot be (as before explained) in the nature of the case sufficiently accurate for decisive determination (*b*) By an arbitrary *chronological length to the finished face* of the structure. But this is also impossible for us, without the definite angle which we have not got. It is also improbable, because from the nature of the case it may be inferred that the chronological length ends with the inclined masonry of the floor near the entrance (see Plate XVII. *Our Inheritance)* as assumed by Piazzi Smyth. If the chronological length extended to the finished face, the

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elements for measuring it would have been of consequence to preserve, and we may be sure that Providence would have ordered their preservation. (*c*) By a *vertical* height, or by a height measured up the finished slope, or both. This is the only remaining alternative. The Master-Mason must have fixed the position of the entrance somehow, or he could not build the adit.

In any common structure, even a stable, the *entrance* is surely the thing of prime moment. In temples of old, and cathedrals of newer time, the entrance is one of the most important structural features. How much more in this House of God.

Now, to preserve the general direction of the *Transit-Adit* (which we will consider presently) and an approximation, as already explained, to the dominant memorial angle, a height must be taken which will secure this accordance. But it is not permissible to assume that it would be taken haphazard in some or any nearest even dimension. Because we know as absolute matter of fact that no single thing about the whole Pyramid, however apparently insignificant, has been left out of strict subordination to a miraculously refined systematization. We may, therefore, be certain that the height of the entrance will be in terms of the organic dimensions. Next, being an *outside* feature, we may almost certainly infer that it will be in terms of the *base-side*, over and near which it is. Lastly, we may be sure that it will be commensurable with the base-side by a dominant Pyramid number, probably *ten*.

But another question arises,—Will the measure be to the *threshold*, or to the soffit, the *lintel*? Most certainly to the soffit, because the other lower end of the Entrance-adit, as already shown, is fixed by the soffit, and it would give a world of trouble (as we know in the computations) to transfer the scheme of the work from the plane of the soffit, or roof, to the plane of the floor. Besides, we know, as already described, that the lines of the scheme are so far continuous.

Now take your compasses and measure carefully on a section of the Pyramid (say Plate VIII, the latest, but unhappily the least accurate of all) the distance along the *finished face of slope* (the dotted line) from the base-line to where the roof-line of adit produced cuts the outer slope. Then see how many times that will take you along the base to the central axis, and you will find that it is as near as may be—*five* times; that is *one-tenth* of the length of a base-side. That is highly satisfactory as far as it goes, and might be enough for the fanatic enthusiasts who snatch, as we are told, at anything that comes uppermost. But the judicious sceptic is not so easily settled. For him, therefore, it is requisite to reinforce this "mere coincidence" by something more conclusive. That something happens to be, that the *vertical* height corresponding to the described oblique height has to that oblique height a certain mixed ratio, constant in all *segmental similar* triangles of the meridian section of a π pyramid, *and no other;* which ratio is in its specific terms, as it should be, at the *entrance* to such a structure—a complete epitome of the mathematical properties and relations which lie in infinite wealth in every fibre of a π pyramid, like gold in richly auriferous granite. This ratio has been already announced in the preceding articles. But its commutations, intricate relations, and varieties of expression, are inexhaustible. The form in which it was announced was that in which it was first *discovered*. It is important to note this, because it makes manifest its application, in specific organic terms of the Pyramid, to the entrance. Let us, therefore, repeat it—the *third* term being the *vertical* height to soffit of entrance:—

Height of Pyramid : *Slope* : : (10 $\sqrt{}$ *Side of Square of equal Area*) + ($\frac{1}{2}$ *Side of Square* ÷ *Slope*) : $\frac{1}{10}$ *Base* = oblique height of Soffit of Entrance.

Referring this simply to the isosceles triangle formed by the Meridian Section of the Pyramid, and calling the height, H; the Slope, Hyp:; the base, B; and the area of the triangle, A; the ultimate form may be stated,—

$$H \times B = Hyp. \times \left(100 \sqrt[4]{A} + \frac{10 \sqrt{A}}{Hyp.}\right)$$

Now it may be objected that as this ratio is necessarily the property of all, or any of the segmental similar triangles which may be taken between the zero of the base and the whole height, it is necessarily the property of the triangle at whose vertex the entrance may be, *whatever* its height; and that, therefore, it is of no service for identifying the height. But this objection is entirely beside the question, inasmuch as it leaves altogether out of account the two fundamental conditions, to wit (*a*) that the height shall be such as to make the angles of the adits approximate to the *memorial* dominant angle, and (*b*) that the height in both its terms, oblique and vertical, shall be commensurable with the organic dimensions by a known dominant factor of the structure. But the triangle of the ratio as stated in its first form, and in which the known dominant factor 10 is in both the third and fourth terms the commensurator, is the *only* one of all the infinite number of triangles between 0 at the base and the whole height which fulfils, or can fulfil the fundamental conditions, Q.E.D. If you think there may be any other you are welcome to waste your time in trying to find it; and equally welcome to find any other than a π triangle with this property.

Assuming, then, *pro tanto*, that we have the solution of this matter, what is its symbolic significance? Why, this;—that when the entrance was perfect, before ruthless time and men destroyed it, he who entered had—*not* under his feet to be trodden upon, but instantly over his bowed head as he stooped under the low lintel, the meeting point, in the arris of the lintel, of two lines which in themselves and in their relations express the entire mathematical organism of the stupendous pile, which contains the "Record of Time Past, of Time to Come, and of the Ordinance of the Heavens." The elements expressed, or involved, are:—

1st.—The value of π and its relations, in—
2nd.—The height of the Pyramid,
3rd.—In its base-length,
4th.—In the length of its meridian slope.
5th.—The meridian sectional area of the Pyramid, and
6th.—Its equivalent square, and circle.
7th.—The sine of the dominant angle 26° 18′.

This last occurs in the *added* quantity of the third term of the ratio, which is of extreme interest. The quantity is so curiously minute that it very nearly escaped detection. In the whole 718 inches of (theoretical) vertical height of the entrance, it amounts to only a third of an inch; and in the whole height of the Pyramid to (correspondingly) only $3\frac{1}{2}$ inches. But seven years apprenticeship in the matter, and certain months of special experience, had taught me that Pyramid measures permit no such margin as this, and that not only must analytical deductions be true to near one-tenth of an inch, but that to arrive at true results we must often work with the fifth and even sixth decimal fraction of an inch. So let him who enters on this business remember what Dante wrote over the gate of another place, and leave behind him—if not "all hope," at least all hope of an easy life in the matter of decimal places. Wherefore, we forthwith set to work to discover what was the important factor we had omitted, in order to make the ratio absolutely (within the limits of the determinable value of π) true and constant for all or any dimensions. The *sine of the dominant angle* as a function of the ratio was a diamond of rich reward for the pains, because it perfected and completed the epitome. The explanation of the "added quantity" must be reserved for the present.

But, then, to what extent does this hypothetical height affect the *angles as measured* of the Entrance-adit and Ascending-adit? Let us now continue the enumeration of results.—

8th. The *measured* angle of the Entrance-adit is 26° 27′. The angle computed by the theory is 26° 44′, the difference being 17′. Is that more than, under the special difficulty of recovering the true mean plane of the floor or its parallel for the purposes of angular measurement, may be allowed as a fair limit of error? With nearly thirty years of angle-measuring, I believe it is not.

9th. The *measured* angle of the Ascend-

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ing-adit is 26° 6′. Now in this case, Professor Piazzi Smyth, on the assumption that it was intended to be, or actually was, the *memorial* angle 26° 18′, allows an error of 12′ against the measure. But the computed theoretical angle is 25° 56½′, giving a difference of only 9½′ from the measured angle. (Of course the angle of this adit decreases as that of the Entrance-adit is increased.)

The net result of the two cases is, then, that while the theoretical angle of the Entrance-adit tends away from the measured angle, on the other hand the theoretical angle of the Ascending-adit approaches more closely to its measured angle; and the theoretical angles have the same *general* relation as the measured angles to the *memorial* angle, one greater, the other less. Hence we are entitled to say that the theoretical result is as fairly in accord with the facts, as far as we know them, as in the nature of the case might be anticipated.

The results from 1 to 6 inclusive, and the first paragraph of No. 7, are set forth as final, and demonstrated by the perfect coincidence of the theory with the established facts.

The remainder, however logical and probable to very near the extent of certainty, is nevertheless confessedly hypothetical in its application, and set forth subject to examination and test by more skilled and competent investigators. I make no pretence of being a "philosophical mathematician," I have other work. But at least, if the theory of the entrance be proved to be unsound, the record of it may attract attention to the important question (the only one, with one exception, relating to the organic measures which remains unsettled) may serve as a basis for the research of others, and perhaps lighten their labours. The remaining measure to be determined is the true distance of the entrance east of the meridian plane; and I already foresee that this also may be determinable by the new-found ratio.

Lastly, what of the entirely new question now set afoot,—the "Transit-Adit?" Unhappily nothing certain, because there seems to be no groundwork of actual angular measures. But the train of reasoning (impossible to convey in its fulness in this brief space) which led, without a halt or false step, to the certain intersection of its *roof* with the base-line of the Pyramid at the exact distance of the sine of the *memorial* angle from the East and West Axial plane of the Pyramid, leads to conclusions with reference to this adit which future technical examination is almost certain to verify.

Innumerable questions precedent swarm like bees about the ears. Had the underground chamber other than a symbolic purpose? Was this lower adit merely a passage to that chamber; and the chamber itself a "blind" to draw off attention from the upper system, which for so many long ages was closed to mortal ken by the "portcullis?" Let us leave aside all such at present apparently hopeless speculations. It is hardly conceivable that this adit should be with such deliberation cut for about a hundred feet in the solid rock, without having in and by itself to serve some grave and special purpose. One or other of two only, under the surrounding conditions, seems rational. *First*, to record the exact *memorial* angle. But that is done with superbest pomp and circumstance in the Grand Gallery, the glorious symbol of the 1881 years of the Message. Why should the record, merely as *record*, be stowed away besides down in the unfrequented depths? *Second, to observe* the actual angle of the lower culmination of the Pole-star *a* of Draco, at and about the time when Pleiades above and the Equinoctial point were combined with it to write on the meridian the indestructible date of the structure itself, and the very first absolutely certain date in all human history—the beginning of "Time." Providence working by human agency uses human means, directed by Divine guidance. Transit-instruments with their paraphernalia of lenses, tangent and focussing-screws, and what-not, were yet in a far dim future. It would be difficult under the circumstances to invent a more practical method for observing the culmination of a star, than an adit, large enough for ingress and egress, cut inch by inch until sufficient length was obtained for direction, down into solid rock, if the work was carried on night after night, at and about the short time of the lower culmination, by the infallible guidance of the star itself as directrix. (However little I may hope at present to convince others, I have in my own mind the instinctive belief that it was so done.) To *build* such a thing with masonry, with such refinement of accuracy, would be most certainly immensely more difficult, costly, and tedious.

But the adit is only the *tube* of a transit-instrument. To be of service it must have an accurately defined line (or at least, plane) of collimation. Now, evidently, no accurate definition could be attained on such a scale and with unaided human sight, by anything corresponding to the cross-hairs of a modern instrument, such as by stretched lines intersecting on the *central axis*. The floor, covered with debris and soiled by trampling feet, would not serve either as a plane of collimation.

But the *roof?* Why, with such unerring certainty, as already described, are we led step by step in the path of the Master-builder, down from the level of the Coffer-chamber, along the floors, first of the Gallery, then of the Ascending-adit, to the *roof* of the Entrance-adit; and then along that to a point on the base of the Pyramid exactly the sine of the memorial angle from the axial plane? At the moment of reaching that for us final point, it seemed as if the Master-builder stood there in the flesh, but clad in light, pointing with his finger to the speck of intersection, and saying—"That is where *I began*; first downward, by the star whose sine this is; then upward, the way you came down to meet me." There was his plane of collimation, then.

Very curious, if true! But how could a man use such a plane of collimation as *that* without thrusting his head into the solid rock? The question argues small fertility of invention in him who asks it. There is a perfect answer—a means of which the extreme simplicity is equalled by its refined accuracy. But until I see how what I have already written is accepted, I say nothing about it.

A wholesome humility and dread of mare's nests is inspired by the memory of at least three—most elaborately and comfortably wrought—into which rash Pyramid men have fallen in time past, anent Pyramid measures. But above and beside all this, the ground is holy, and he who treads it with shod feet, and without reverential dread, not looking always for help and guidance to the Divine Hand which fashioned the fashioner of the work—well, he may reap the praise of men, but the last reckoning will be a sore one, when He shall say, "I have not sent these prophets, yet they ran."

It is needful to carry in the mind what we know thus far must have been the general procedure in the work. The latitude and longitude for the point which is the centre of the whole land-area of the world, was approximately defined by the centre of the quadrant (see plate V.) formed by the Nile Delta, being thus at once in the "midst" and at the "border" of the primitive land of Egypt. The precise point would be fixed by any of several available expedients, in default of refined angular instruments, and subject to some minute adjustment to avoid too close an approach to the edge of the rocky base. The central point of the Pyramid being thus determined, the true North and South line, or meridian of the structure, would then be laid down through the centre. But as the central vertical plane through the adits was to be 300 inches (?) *East* of the meridian plane of the structure, another line had to be laid down at that distance parallel to the meridian. Next, the transverse East and West, or latitude line, had to be laid down through the Pyramid centre; and from the intersection with this of the second line, and along the second line Northward, was then laid the length of the sine of the memorial angle, for that fixed point already described as that of the beginning of the actual construction. Observe that as the work begins Eastward, towards the rising of the

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sun, so it finishes toward the setting of the sun with the Coffer Westward of the axis; the end of "Time," and the vesper of a new Order of Righteousness and Justice on the Earth.

W. J. COCKBURN MUIR.

Christmas., 1876.

THE GREAT PYRAMID DIAGRAM AND SYNOPSIS.

THE following extract from a letter addressed to Mr. Cockburn Muir may suggest to others a mode in which they can forward this important work, which involves considerable outlay.

"I have the pleasure to enclose you a draft for £10 as my subscription to your *Pyramid Synopsis*, with heartfelt interest in the subject. I hope the publication of it will arouse and refreshen the excitement hitherto felt, and make a stir among the *dry bones* as well as among the more vitalized parties."

The letter is from the author of the remarkable treatise on the *Sin of Adam*, published many years ago, and who has for years taken a deep interest in pyramid research.

"THE CLIFTON CHRONICLE LETTERS" ON THE IDENTITY. BY "P. I."

THE UNIVERSAL CREDITOR.

LETTER NO. 4.

TO THE EDITOR OF THE "CLIFTON CHRONICLE."

SIR,—Among all the nations of the world there seems to be one especially marked out to be the "money lender." We have heard sometimes—have we not?—of the tendency of the Jew to play this part. That race has time out of mind been in bad odour on this very account.

But we English have not, when our own needs pressed, despised the help our Jewish-Hebrew millionaires have given us. Lately, when the Suez Canal shares were bought and paid for, the Jewish Premier negotiated the temporary loan, and the naturalized Jewish bankers, Messrs. Rothschild, found the £4,000,000 sterling that were wanted at the two days' notice. The Jews, however, are not a nation. They have no established government, fixed polity, or settled habitation. They are distinctly a "scattered people," few in number—five to seven millions throughout the earth, and barely 52,000, all told, in Great Britain. The national "money lenders," we shall find (if we reflect) are the British. Let any one who doubts this fact take up an issue of the *Times* or *Standard* any day, and examine the Stock and Share Lists. He will find that not only is London the "counting-house" of the world, but that about five-and-twenty of the fifty-six civilized nations of the earth are indebted to the British! Their stocks are quoted regularly in our money markets, and the greater portion of the cash they have wanted has come out of British pockets. The *Westminster Review* of January last gives us the actual facts. "Foreign countries" it said, "during the last thirty years have added something like three thousand millions to their debts;" and "there is no question that we (British) have been the great lenders." Now the curious fact connected with this matter is that when our own Government has needed money, British millionaires, merchants, and subjects have advanced it, but never the alien; whereas the foreigner, when he has been forced to borrow—(and which of them has not?)—has always had his wants supplied largely by emptying John Bull's money bags, being sure of finding there a perennial supply, and a creditor constantly ready (hitherto) to lend.

How is this phenomenon to be accounted for? "Why," say the learned, "the British have an enormous commerce, which brings wealth; and out of the surplus profits they are able to lend money to all comers." But how, we ask, came these islanders to get this world-wide trade? How is it, that it yields such enormous returns? Whence the "ready mind" to lend? The commerce of France, of Germany, of America, is extensive; the resultant wealth of each considerable. Why do not these nations figure as money-lenders to all mankind? I beg, Sir, to hazard a reply. God's Word foretold this remarkable *rôle*, now played by the British races alone, as Israel's portion. "If they would hearken (nationally) to the voice of the Lord their God," "The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in His season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow" (Deut. xxviii. 12, xv. 6). The immense wealth of this Hebrew people is also distinctly predicted in Deut. xxviii., 1–14; Isaiah lx., 16.

The national debt of this Israelitish Power—Britain—is merely her own children's help to the parent's need.

Its amount is trifling compared with the nation's capital and credit.

OUR OPPONENTS.

(Concluded from page 9.)

WE continue our notice of Mr. Baillie Hamilton's pamphlet.

The argument in Mr. Hamilton's hands must be a hopeless mass of confusion, for he is not able yet to see the Scriptural distinction between Judah and Israel. His pamphlet in many portions of it betrays this lamentable ignorance on that vital point. Thus he speaks (page 4) of the origin of the British "not being Jewish." He misapplies Ezekiel's terminology, and understands him to speak, in his prophecy, of the Twelve Tribes, instead, as he really did, we submit, of the Two, the House of Israel; since the Jews were at that time the only representatives of "Israel" in the land. Of course if Mr. Hamilton takes as he does, a prophecy denouncing God's wrath in express terms, against Judah and Jerusalem (Ezekiel xxii.), and declares that it refers also to the Ten Tribes (banished from their land 150 years previously) we cannot argue with him! He must learn first the Scriptural distinction between Israel and Judah, and when his eyes are open to that vital point he will have obtained what we have acquired—the key which opens nearly the whole of God's Word to our investigations.

We cannot recommend Mr. Baillie, Hamilton's Pamphlet and do not think it will be found worth the trouble of perusal.

The Rev. R. CORNALL, on the other hand, being a strenuous opponent of our views, on conscientious grounds we feel bound carefully to weigh his objections. He considers these opinions false and dangerous; that we are "evil men and seducers waxing worse and worse, deceiving and being deceived" (page 3), and so seriously does he regard the growth of these, in his opinion, "labyrinths of errors" (page 3) that he has circulated his views throughout his parish in Bristol by the device of printing his warnings on the outer sheet of a localised monthly periodical called "Home Words." The denunciation also takes the form of a pamphlet of 16 pages, printed in such fashion that, being three inches long by two wide, it can be easily carried, for constant reference, in the waistcoat pocket!

This small battery is levelled particularly at the head of Mr. Edward Hine. But as many of the matters charged are those to which we, most of us have given our adhesion, it will be worth while and proper besides, to examine into Mr. Cornall's strictures, and see how he arrives at the conclusion that the teaching he denounces "is false, the theory about our being Israelites a delusion and a snare" (page 16).

The first objection is to the allegation to be found at page 197 of "Oxford Wrong," that "Christ came to redeem Israel the Ten Tribes, but not Judah the Two Tribes." Mr. Cornall is horrified at this statement, and says it is monstrous to allege that the Lord Jesus, himself a Jew, should not have provided salvation and redemption for his own peculiar tribe." "Salvation" says Mr. Cornall "is for the Jew first" (Rom. i. 16.). We wonder, when we read words like these, whether Mr. Cornall has really perused the book which he condemns so utterly? If he has, he would have seen that the very next page (198) has recorded on it the statement that the period of Judah's disabilities, punishment, and curse, is in

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the author's view to terminate with the discovery of Israel; Judah's redemption being thus provided for and contingent on an event which we all with Mr. Hine are trying hard to bring about; namely, the discovery and identification of the Ten Lost Tribes.

It is clear the writer who is thus attacked by Mr. Cornall merely stated what is undeniable fact, viz., that Judah was *offered* salvation by Christ and rejected it, and that in no sense can it be said that the Lord "has" hitherto "redeemed" that branch of His chosen people. He will do so ere long, but as yet He *has not done it.*

The next matter Mr. Cornall takes up is an allegation at pp. 46 and 47 of the Identifications that "the Ten Tribes must be Christians under Christ, while the Jews in our Lord's time must be "under the Mosaic Law." The point is made by Mr. Cornall that, if this be true, then there is the obvious absurdity "that as all Jews must be lost, so all the Ten Tribes must be saved; for, if they are Christ's sheep, they can never perish." But surely in all this Mr. Cornall must have strangely overlooked the plain argument of the writer he denounces? There was no reference in those pages to the individuals composing the Ten or the Two-tribed nations. It was argued that the Ten Tribes, *i.e.* the British, must, *as a people,* as a nation, and as a mass, be Christians, but the Two Tribes, *i.e.* the Jews, must also, as a nation, be still under Mosaic Law. Now these words represent facts of to-day which Mr. Cornall has not refuted. His attempt to discredit what is confirmed by hard realities patent to all men can carry no weight. Judah or the Jews are *en masse* under Moses' Law to this hour. But the British as representing Israel the Ten Tribes, are to-day the Christian nation.

In regard to the view which many of us hold, that the Tribe of Benjamin was indicated by St. Paul in Roms. xi., 5. Mr. Cornall calls it "a novel application of the words and as untrue as novel." But it would be well to consider that with reference to the context (verse 4) there is really no other view to take of the matter than that enunciated at page 10 of vol. 1 of "Life from the Dead." After showing that 7000 men had been reserved out of Ten-tribed Israel in Elijah's days, "Even so then" says the Apostle "at this present time also," *i.e.* A.D. 60, when St. Paul wrote the words, "there *is* a remnant, according to the Election of Grace." Remnant of whom? Why of Israel, of the Ten Tribes, the subject of the previous context, of course! And who were those then left of the Ten-tribed nation in the Apostle's days joined to Israel-Judah saved from the captivity, and chosen or elected according to God's grace to be a lamp or candle to David's son? Surely it was Benjamin of the Ten-tribed nation then located near the Sea of Galilee, whence all our Lord's Apostles (but one) were chosen; and surely it was not Judah; they rejected and crucified the Lord, crying out "His blood be on us and on our children." (Matt. xxvii. 25.).

Mr. Cornall's next objection is based on Ethnic considerations. It is admitted, he says, that if our origin be Assyrian, that of the Germans is so too. But if it is said the Germans need not, therefore, be Israelites, Mr. Cornall comes in triumphantly with his conclusion:—"Then the British need not be of the Israelitish family either!" This is a self-evident proposition, and does not require us to refute it; if the British could not be traced to Assyria they would not be Israel. But tracing to that portion of the earth, they have *this,* as well as all the other marks God said Israel should have. We British have them all. The Germans not being Israel may trace from Assyria too, but they have not one single *other* mark God described as appertaining to his Lost People; and therefore we say they cannot be of the Tribes! We are not aware there is a faulty link in this chain; and Mr. Cornall's little triumph we think is premature.

Mr. Cornall next ridicules the notion that our Identity acknowledged by the British will do ought for our people by way of "annihilating infidelity, emptying prisons, abolishing pauperism," and the like. "Because," he says, "Scripture plainly teaches that in Christ Jesus there is no difference between one nation and another: Rom. iii. 22, x. 12; Gal. iii. 28; Coloss. iii. 11, are quoted to us to prove this point.

Mr. Cornall, however, fails in all this to distinguish between the House of Israel and the House of Judah, between Abraham's seed by faith and his human lineage. Further, in regard to his *dictum* that "in Christ Jesus there is no difference between one nation and another" we submit that his opinions are directly contradictory of Holy Scripture itself; for *there* we read that God has made choice of one Nation, and only one (Israel) to work his glorious purposes in the earth. "Judah," he said, "was His Sanctuary. *Israel was His Dominion.*" To that one race He assigned the *rôle* of universal domination to bring the nations to Christ (Ps. cxiv. 2, Gen. xxii. 18). He made that one nation which our Lord himself declared was to be "the fruitful one" take the place of Judah (Matt. xxi. 43); and to the two branches of this one race He has assigned everlasting continuance, under a Prince of the House of David, on the mountains of Israel (Ezek. xxxvii. 20 to 28). How, in the face of such scriptures, Mr. Cornall, a learned and pious divine, can maintain that God has made *no* difference between *one Nation* and another is to us marvellous! Ps. cxlvii. 19, 20, is a passage we would earnestly commend to Mr. Cornall's consideration as a man of candour. Individually, we allow, there is no difference. But nationally, we fail to see that the Chosen Nation has ever been displaced.

[*To be continued.*]

NOTE BY THE EDITOR.

We had much pleasure, last week, in drawing attention to our excellent correspondent's (Col. Gawler's) remarks on P. I.'s second Clifton Chronicle Letter. *With this notice we must close the discussion.*

We venture, however, to suggest for our readers' consideration two points.

1st.—That the physical changes which Palestine is destined to undergo, must be *prior* to the "return" and *not* synchronous with or after the invasion of Gog Magog; otherwise the residence of "multitudinous Israel" and of "the House of Judah" in a land under apprehension of and always liable to earthquake, convulsion and violent disturbance must be a perilous one indeed; no desirable anticipation at any rate for the returning Houses.

2nd.—That this clearly is *not* yet God's time for the colonization of Palestine, by Judah, at any rate; because the conditions precedent of the return are "the gathering in the West," and the arrival in Great Britain of the House of Judah as a whole; so that, if the Jews are encouraged now to settle in the Land, they must, before God's time come, be forced to leave Palestine, reach Great Britain, and take their allotted part in the grand returning procession which is, we submit, to occur at the day and hour when God's time really arrives. (Jer. iii. 18., Hosea i. 11., Isa. xliii. 5., Ezek. xxxvii. 16-28., xxxix. 28., Zeph. iii. 18-20., etc., etc.)

NOTICE.

We have been favoured by the Rev. Canon J. H. Titcomb, M.A., Vicar of Woking, Surrey, with a most valuable and important article of real literary merit, to appear in three consecutive issues of this serial. The 1st part will be published, we hope, in the 5th No. of "The Banner of Israel." We trust our friends will secure their copies early; as this interesting work, which will probably be afterwards reprinted in a separate form, is sure to command a very wide circulation. The Paper is designated "A Dialogue: for Inquirers into the Anglo-Israel Controversy," by the Rev. Canon Titcomb, Vicar of Woking; also one by the Rev. Boucher Wray Savile, M.A., on the Ethnographical Aspect of our Great Subject. The public are recommended to give early orders for their copies, for a large demand for *Banner of Israel* No. 3 is anticipated.

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WEDNESDAY, JANUARY 10, 1877.

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

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

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"THE HEAVENS AND THE EARTH WHICH ARE NOW, ARE KEPT IN STORE, RESERVED UNTO FIRE."

(2 Peter, iii., 7.)

WE ask our readers, before they commence this article, to open the passage of Scripture we have quoted, and read the entire chapter, 2 Peter, iii., 1 to 18. Having done so, and then consulted all the principal commentators who have explained the teaching of the Spirit in this matter, we think we can state with great accuracy from our own impressions till lately, what meaning the generality of our readers will usually attach to perhaps one of the most awful, solemn, and inexplicable portions of God's Word. Taken in the literal sense the passage signifies, as Bishop Mant's Comment declares (quoting Pyle), that "air and earth, sea and land, with all the appurtenances of this our habitable world, shall, with the most astonishing circumstances, be destroyed by conflagration." To the same effect Henry & Scott state *in loco*, that "stately palaces, gardens, all the desirable things wherein worldly-minded men seek and place their happiness, shall be burned up—all sorts of creatures God has made, and all the works of men, must pass through the fire which shall be a consuming fire to all that sin has brought into the world; though it may be a refining fire to the works of God's hand." The *consensus* of commentators it may be taken for granted, consigns this universe, earth, air, and water, to a baptism and destruction by fire, just as in Noah's time "the earth or κοσμος that then was, being overflowed with water, perished" (2 Peter iii. 6).

We have been much perplexed in our minds at various times, as doubtless our readers have been too, by the whole passage; and our difficulty has been to reconcile the teaching of the Apostle Peter with that of the Prophet Ezekiel, in chapter xxxvii. 22 to 28, and with many other passages of God's Word, wherein the everlasting condition of Israel's polity and kingdom is distinctly predicted. How, we ask ourselves, in the light of the Identity, can God's People and Nation be assured of an "everlastingly" glorious duration under their Prince David in Jerusalem, if the earth, air, water, Jerusalem, Palestine, and the whole world (κοσμος) is to be burnt up, consumed to a cinder, and cast away, to make room for the New Heavens and the New Earth certainly promised to Israel? Besides, we have thought, and seriously considered, in what sense St. Peter could have urged Christian Israelites to whom his two epistles were most distinctly addressed to be "Looking for and hasting the coming (margin) of this day of God, wherein the heavens *being on fire* shall be dissolved and the elements shall melt with fervent heat." We ask ourselves how reasonable men could be expected to rejoice and "hasten on the coming" of such an awful and terrible catastrophe, as the consumption by fire, of their own homes, their own and relations' bodies, their possessions, their country, the earth they live on—nay, the very air they breathe; and how looking forward to such a state of things, they could hope to survive the horrors of that burning, and live to see the expected "new heavens and new earth" most distinctly promised *them* wherein there dwelleth that thing which is to be, by God's mercy, their own attribute and possession, "righteousness?" (Isa. xxvi. 2, lx. 21). The results of our thoughts on these subjects, arrived at by the light afforded by the Identity, we proceed to give to our readers; premising, that they are offered for their consideration as suggestions which seem to our own minds satisfactory, and which we think agree with the Word of God in many other passages relating to the subject besides those we have quoted; especially with our Lord's prophecies regarding the times and events to which we are convinced St. Peter was alluding.

The first point we notice in the verses under reference is the statement in the 6th already noted, that the world (κοσμος) being overflowed with water at the Noachian Deluge "perished." But did the world "perish"? *It did not!* The earth, air, water, and elements, remained after the waters were assuaged and supported life, human and animal, just as they did before! What then "perished"? Humanity, and all animal life—mankind in their political organisations—the rulers, states, and polities of the then world—one favoured family excepted—all *these* were destroyed, and "perished." St. Peter, therefore, when he stated that "the world perished" was speaking in highly metaphorical language; and in that sense we must understand him. With this key we unlock the passage. Applying it to the next verse we find that "the heavens and the earth which are now, by the same word are kept in store reserved unto fire against the judgment and perdition *of ungodly men.*" The ungodly nations, polities, powers and communities inhabiting "the earth," and the powers of "the heavens" there regnant, meaning, we submit, thereby the Kings, Princes, Parliaments of the same "earth," are doomed to utter and complete destruction and disintegration, *by fire.* The first inquiry is what is meant by the Scriptural term "Earth"? We reply it is that part of the modern political framework of society which being of the *European Roman earth*, is represented by the Gentile Nations as distinguished from Israel and from the habitation of the Tribes in Great Britain and her

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Colonial Empire. As illustrations we may quote Isa. xxvi. 20, 21; "Come my People" (*i.e.* Israel) enter thou into thy chambers, and shut thy doors about thee, and hide thyself, as it were for a little moment, till the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the 'earth' for their iniquity; 'the earth' also shall disclose her blood, and shall no more cover her slain." Here "the earth" clearly represents the Gentile lands and nations, *not belonging to Israel.* In Joel ii. 30, the same events, relating, we believe, to the "Great Earthquake" of the Eastern Question now imminent (Rev. xvi. 19) are described in precisely the same language as that used by St. Peter in the 2nd Epistle, iii. chapter: "And I will shew wonders in the Heavens and in 'the earth.' Blood, and FIRE and pillars of smoke; the sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come." The next verse proves that safety and security and exemption from the fire and bloodshed poured on the Gentile "earth" attends Israel, as the exception, in Mount Zion in Jerusalem. and in the remnant whom the Lord shall call (*i.e.*, His chosen ones in the British Empire the tribes of His people Israel.) Our Lord's words are to the same effect. Matt. xxiv. 29 deals, we believe, with the Eastern-Question Gentile tribulation, and our Lord using language very similar to that of Joel and St. Peter too, says that in that time of tribulation "the sun shall be darkened, the moon shall not give her light; the stars shall fall from heaven; and the powers of heaven shall be shaken." In Mark xiii. 24, 25, and Luke xxi. 25, 26, words are used by the Lord, distinctly predicting awful national disasters, the uprootal of dynasties, the fall of kingdoms, the revolutions and violent disorders and disturbances of nations and peoples, (the sea and the waves *roaring*), but all confined to *Gentile Continental Lands* distinct from Israel's local habitation and dominion. For the Lord says to them (*i.e.* to Israel) "When these things," these Eastern Question things, "begin to come to pass, then look up and lift up your heads, for *your* redemption draweth nigh"—words which clearly prove, that in these calamities Israel is *not* to be involved, but that their whole force is to be spent on the Gentile nations, that are NOT Israel. Luke xvlii. 8, is another instance in our Lord's teaching of the use of the word "*earth*" in the sense to which we now allude. We submit, therefore, that St. Peter in the passage before us was merely describing in words nearly similar to those used by our Lord, by Isaiah, by Joel, and by other Prophets of Jehovah, the terrific events which are shortly after A.D. 1881 to happen to the whole of the Continental Gentile nations of Europe; but which we Israelites, we chosen ones who nationally are God's People, are absolutely, for that very reason, to escape. The Apostle accordingly addresses to us, in verses 11, 12, and 13, words which are full of glorious comfort to Israel. He says: "Seeing then that all these things" (these Gentile national things) "shall be dissolved, what manner of persons ought ye" (of Israel) "to be, in holy conversation and godliness, looking for and hasting the coming of the day of GOD, wherein the heavens (of the Gentiles' political world) being on fire, shall be dissolved, and the elements shall melt with fervent heat?" "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness"—for a new race and for new political organizations in short, in those very regions where evil is now rampant, when the House of Israel—the British—blessed with the New Covenant, baptised universally with the Holy Spirit, shall in their vast multitudes possess themselves of those very Gentile lands and the political dominion therein, which is their own inheritance (Dan. ii. 35-44). There as "the Righteous Nation" they must bring about that state of things which God's Word twice describes in the Old Testament as certain to come to pass; when the knowledge of the glory of the Lord shall cover the "earth" (the same Gentile Continental "earth"), as the waters cover the sea (Isa. xi. 9, Hab. ii. 14, Isa. lx. 21, xxvi. 2).

The explanation of the meaning of St. Peter in our passage, which we have been endeavouring feebly to set forth, has been (though in quite a different connection) placed on record by Professor Piazzi Smyth, at page 294 of "Life from the Dead" No. 22, Vol. 2, in Part 2 of his valuable papers on "The Supernatural in Religion at the Great Pyramid." His words vividly express all we want to say, and we shall take the liberty of quoting them as a fitting conclusion to our own remarks. He says: "What wonder if the Spirit of Christ, which with unexampled patience has been watching the progress of His doctrines of love, for the long long space of thrice 600 years, should at last decide, as did the Spirit of God on a former and long antecedent occasion, 'no longer to strive with man' but to leave him once again to his own devices. And the moment that that is done, *universal war, and by methods and horrid means which realise the second destruction of the earth, and mankind, as to be not by water, but by fire,* is the scene which man with his modern chemistry and physical science to aid him, has inevitably prepared for himself." The Professor agreeing with God's word, with the predictions of the Lord Jesus, His prophets and apostles declares this fiery destruction will be effected by the means of those terrific engines of war, the stupendous artillery and explosives, the Continental 'Cæsarism' of the day is accumulating and storing up for self-slaughter; "blood and fire and pillars of smoke"—and "great hail out of heaven, every stone about the weight of a talent"—being the Scriptural emblems of those actual facts!

The horrors of the future reserved for the Gentile nations are truly appalling! How heartfelt should be *our* national thanksgivings, fellow countrymen and women! that being Israel, we British are destined to escape all these things! Christian brethren! ought not *our* hearts to burn within us with joy and praise and love and glorious anticipation, knowing that vile and unworthy as we nationally are, the love of Christ, and the faithfulness of our Covenant Jehovah are *pledged*, aye pledged, not only to keep us nationally safe through the approaching time of trouble, but to give us besides, that we all so sorely need, namely, the abounding outpouring of the Holy Spirit on our masses, and "the New Covenant" purchased for us by the blood of OUR Lord Jesus; which, when fulfilled (as it shall be), will cause us "All to know the Lord, from the least to the greatest," when we all shall "be His People, and He our GOD" (Heb. viii. 10, 12, Jer. xxxi. 31, 34).

ARE WE OF THE HOUSE OF ISRAEL?

BY THE REV. B. W. SAVILE, RECTOR OF SHILLINGFORD, EXETER.

IN TWO PARTS: PART No. I.

THE late distinguished Professor Agassez used to say that "Whenever a new and startling fact is brought to light, people first say 'It is not true'; then, 'It is contrary to religion'; and lastly, 'That everybody knew it before.'" The Israel Identity question has passed through the first two stages, and is now, as we may reasonably believe, approaching the third and final stage of the process. It is not five years ago that Dr. T. Nicholas had the temerity at the British Association meeting in Brighton in 1872 to assert that "we are *not* Anglo-Saxons;" a saying which almost justifies the stern remark of the late Hugh Miller that "Never yet was there a fancy *so wild and extravagant*, but there have been men bold enough to dignify it with the name of philosophy, and ingenious enough to find reasons for the propriety of the name." Dr. Nicholas' untenable theory was supported by a paper on "The Pretended Identification of the English Nation with the Lost House of Israel," by Professor A. L. Lewis, which may have been read at this meeting of *savans*, but upon turning to the authorised Report of the B.A. at Brighton, the said paper is only conspicuous by its absence. Whether the learned author was afraid to let his paper be exposed to the searching criticism of those who were

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competent to deal with the subject, or whether he realized the value of the old saying that "discretion is the better part of valour," it is certain that his attack upon what he was pleased to term "The *pretended* Identification" it was not permitted to see the light. About the same period another professor of more distinguished fame, the brother of Sir Henry Rawlinson, gave a specimen of his inability to grasp the religious aspect of the question by inserting a paper in the *Leisure Hour* entitled "Where are the Ten Tribes?" in which with something of that supercilious spirit which is so marked a feature in the semi-scientific and semi-sceptical school of the present day, he declared it "would be a waste of labour for which we have no inclination" to attempt to refute the arguments adduced in favour of our Identity with the House of Israel. Inasmuch as Professor Rawlinson is, we believe, a clergyman of the Church of England, and his paper appears in the *Leisure Hour*, an excellent periodical of that very valuable institution, *The Religious Tract Society*, we expected to find something better and more worthy of consideration than the very feeble reasons which the learned Professor has given for rejecting the Identification. He appears to content himself with assuming that it is against religion, or rather against his interpretation of the prophecies of Scripture, while it is very evident that, so far as the Bible is concerned, he has not the remotest idea of the numerous proofs which the advocates of the Identification are liable to bring forward from God's own infallible Word in favour of those views which he so contemptuously rejects. And it is a curious fact that we are indebted if not to the writings of Professor Rawlinson, certainly to some of his own works as containing the valuable notes of his more illustrious brother, for the ethnographical proof in favour of our descent from the House of Israel.

All believers in the supremacy of Scripture (we know an active member of the British and Foreign Bible Society who denies this) readily accept the truth of the Mosaic record that the whole race of mankind are descended from Noah and his family preserved in the ark. We may therefore assert without fear of contradiction that of all the races which have gradually found their way into the British Isles since the Noachian flood—whether it be the first post-diluvian settlers, who are supposed to be alluded to in the Welsh Triads under the name of *Cyttian y Gwyddelad*, and who employed foxes and wild cats instead of dogs in the chase, or the Phœnicians, or the Trojans, or the Cymry, or the Celtic tribes such as the Logrians and Coranians, or the Romans, or the Saxons, or the Danes, or the Normans, or the Augevis—there have only been *two* of these races which can be said to have retained their prominency and nationality down to the present day—the *Cymry* and the *Saxons*; and that these two races combined in one as we shall endeavour to prove, have made England the foremost nation on the face of the earth.

Passing by for the present the numerous Scriptural proofs in favour of the Identification of England with Israel, let us enter the sober domain of history, and consider what we may gather from its pages and especially from the recently-deciphered inscriptions of Assyria and Babylonia which have already thrown a flood of light on this most interesting question. A modern author, the late Thomas Stephens, in the preface to his work on *The Literature of the Kymry* writes as follows:—"On the map of Britain facing St. George's Channel is a group of counties called *Wales*. Their neighbours call them *Welsh* men. Welsh or Walsch, is not a proper name, but a Teutonic term signifying 'strangers,' and applying to all persons not of that family; but the proper name of these people is '*Kymry*.' They are the last remnant of the *Kimmerioi* of Homer, and of the Kymry (*Cimbri*) of Germany." The word *Kymry* is in reality the plural of *Kymro* meaning "a Welshman," and the country of the *Kymry* is called by themselves *Kymree*, which latter word has been Latinised into the form of Cambria. The letter *y* in the Welsh language has two powers, and both of these powers are active in the word *Kymry*. The letter *y* sounds as *u*, except when it stands in the last syllable of a word, and then it has the sound very much the same as our *ee*. Hence the correct pronunciation of the country Wales in its ancient tongue is *Kumree* or *Khumree*.

Who then were these Kymry or inhabitants of the land of the Khumree, and whence did they originally come? Although it may be a dangerous proceeding, as Professor Rawlinson has observed "to build an ethnographical theory upon a mere identity of names," he admits that "the identity of the Cymry of Wales with the Cimbri of the Romans, seems worthy of being accepted as an historical fact, upon the grounds stated by Neibuhr and Arnold." And consequently he affirms "that a people known to their neighbours as Cimmerii, Gimiri, or, probably, Gomerim, attained to considerable power in Western Asia and Eastern Europe, within the period indicated by the date B.C. 800 to 600, or even earlier, is *a fact* which can scarcely be said to admit of a doubt." (Herodotus, Appendix, Book iv. Essay 1.)

Amongst the richest treasures of the British Museum is a remarkable obelisk of black basalt, about 5 feet high, discovered by Mr. Layard in the centre of the Mound at the ruins of ancient Nineveh. Sir Henry Rawlinson found that the cuneiform inscriptions, which covered all sides of the monument, contained the annals of Shalmaneser II. son of Assur-natsir-pul, king of Assyria, B.C. 858 to 823. And the late Dr. Hincks was the first, we believe, to read on it the name of Jehu, king of Israel, who is represented as paying tribute to the king of Assyria. The inscription recording this *fact* reads as follows:—

"The tribute of Jehu, the son of Omri (*Yahua-abil-Khumry*), silver, gold, vessels, goblets and pitchers, etc., etc., all of gold I received."

This is the first known instance of the word Khumry or *Khumree*, as it may be indifferently written, though pronounced as we have pointed out, according to the latter mode, appearing in an historical record. And the reason of Jehu, king of Israel, being termed by the king of Assyria "the son of Omri" or Khumree, may be thus explained. Omri had been the most noted of the Kings of Israel, as the punisher of Zimri, who had assassinated his master, and as the victor of his rival Tibni, whom "half the people of Israel followed;" and, also, as having done "worse than all the kings which were before him," in founding the idolatrous calf worship at Bethel, which doubtless endeared him to his subjects; but chiefly as the founder of the capital of the kingdom of Israel, which previous to the time of Omri had been fixed at Tirzah, but, in spite of the proverbial beauty of the place (Solomon exclaims, "beautiful as Tirzah, comely as Jerusalem," Canticles, vi. 4), Omri transferred the capital to the mountain, called in the Hebrew, "Shomron," but better known to us by its Greek name of "Samaria," or as written in the Assyrian tongue, *Khumree*. Hence, as Dr. Hincks observes, "The title *son of Omri* is equivalent to the 'king of Samaria,' the city which Omri built, and which was known to the Assyrians as *Beth-Omri*," just as when Constantine the Great transferred the capital from Rome to the ancient Byzantium, the latter was ever after known as the "city of Constantine" or Constantinople.

Now it is of great importance to trace the connection between the *Beth-Khumree* or Khumry of the cuneiform inscriptions, such as it appears on the Nimrod obelisk of the time of Jehu, king of Israel, in the 9th century B.C., and the early settlers of the Cymry, the time of whose first appearance in Britain is unknown, though it may be approximately dated as early as the 3rd or 4th century before the Christian era. Dr. Margoliouth, an English clergyman of Hebrew descent, considers that there are traces of Hebrew settlers in Cornwall as early as the times of David and Solomon; *i.e.*, in the 11th century B.C. Now we have very little doubt that the Phœnicians as early as those days began trading with the inhabitants of the South-West corner of

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Britain, the *Cassiterides* of Herodotus, as the only place known to the ancients where tin was to be procured (the name being derived from a Greek word signifying "tin;" and Bochart derives *Britannia* from two Hebrew words *Barat-anac*, "The land of tin"). A tomb was discovered, a few years ago, at Marseilles with a Hebrew inscription bearing marks of the highest antiquity and therefore much injured and defaced by time, while the words עבד שלומה "subject of Solomon*" could still be read without difficulty; and it is a very reasonable supposition that some of the manufactured articles containing tin brought from the ruins of Nineveh and Babylon, two or three centuries later than the time of Solomon, now in the British Museum, have, after a lapse of between two and three thousand years, returned to the very land from which they originally came. Dr. Margoliouth's theory is founded on finding certain sentences in the archaic Cornish language which are also found in the *Psalms* of David and the *Proverbs* of Solomon.† Hence we are not surprised at finding a town in Cornwall with a distinct Hebrew name "*Marazion*" which may be interpreted as "the market of the people from Zion or Jerusalem."

In the century following the time of Solomon's death, when the Hebrew nation became divided into the two kingdoms of Judah and Israel, we meet for the first time, as we have already pointed out, with the land of the *Khumry* or *Khumree*, the land of Israel or the Ten Tribes of which Samaria was the capital. In the next century, Tiglath-Pileser II. who reigned B.C. 747 to 730, and who was the first to carry into captivity a portion of the Ten Tribes of Israel, in a fragmentary inscription, which relates to his wars in Palestine, speaks of "Samaria" as the land of *Beth-Khumree* (See *Western Asiatic Inscriptions* of the British Museum, Vol. iii., p. 10). In the century succeeding, an inscription of Esarhaddon, son and successor of Sennacherib, B.C. 680 to 667, describes one Tuispa as chief of the *Cymry* or *Khumree*, a roving warrior whose own country was "remote in the province of Khubusina." (W. A. I., v. i., p. 47). In the following century, Darius Hystaspes, king of Persia, in the trilingual inscription on the famous Behistun rock, B.C. 516, when speaking of those who had rebelled against his authority, says of the last figure in the line of captives, according to the *Median* tongue—"THIS IS ISKUNKA, THE CHIEF OF THE SACÆ," *i.e.*, the Saxons.

Now it is important for us to consider the connection between these *Sacæ* or Saxons made in a cuneiform inscription of the Median tongue, in the year B.C. 516 with the *Cymry or Khumree* spoken of between three and four centuries earlier in another cuneiform inscription of the Assyrian tongue. We may mention incidentally that the name *Iskunka* in Median answers to *Sakuka* in Assyrian, and *Chunka* in Persian, the three languages written on the Behistun rock. Sir Henry Rawlinson considers that "The ethnic name of *Gimiri* occurs in the cuneiform records as the Semitic equivalent of the Aryan name, *Saka* (or Sacæ, Σάκαι). The nation spoken of contained at this time two divisions: the Eastern branch, named *Humwega*, and the *Tigrakhuda* or 'archers,' who were conterminous with the Assyrians. Whether at the same time these *Gimiri* or *Saka* are really Cymric Celts, we cannot positively say. Josephus identified the גמר of Genesis with the *Galati* of Asia Minor, in evident allusion to the ethnic title of Cymry, which they, as so many other Celtic races, gave themselves. But it must be observed that the Babylonian title of *Gimiri* as applied to the *Sacæ*, is not a vernacular but a foreign title, and that it may mean '*the tribes*' generally corresponding thus to the Hebrew גוים, and the Greek Πάμφυλοι. In this case it would *prove nothing* concerning the ethnic character of the race designated by it. (Herodotus vol. iii., p. 150. H. C. R).

Notwithstanding Sir H. C. Rawlinson's contention that it "proves nothing," we venture to think that it goes far towards supporting our belief that the *Khumree* of Samaria in the eighth century B.C. the *Gimiri* or *Cimmerians* of Media in the seventh century; and the Sacæ of the Behistun rock in the sixth century have one and all a very close connection with the Ten *Tribes* of the House of Israel, as we shall now endeavour to show. Herodotus (vii. § 64) writing in the fifth century B.C. when describing the Scythians with whom Darius, King of Persia waged war, as recorded on the Behistun rock, says that the Amyrgian Scythians were called by the Persians, *Sacæ*, and that their leader in his time was Hystaspes, the son of Darius and Atossa, the daughter of Cyrus. He also mentions that they were "clad in trousers and wore on their heads tall stiff caps rising to a point," exactly as *Iskunka* the chief of the *Sacæ* is represented on the Behistun rock. The historian speaks of them as distinguished for their skill in archery. And on Darius' tomb, remains of which are still to be seen at *Nakski-i-Rustam*, a few miles north of the ancient Persepolis, the *Sacæ Amyrgii* are there termed "the Sakah-*bowmen*." Elsewhere Herodotus (iv. §§ 5, 7.) says that the Scythians call themselves "the youngest of all nations" (*i.e.* comparatively speaking); for they add from the time of Targitaus, their first chief, to the invasion of their country by Darius is "a period of 1000 years, neither more or less." Darius invaded Scythia B.C 520, and Joshua was ruling Israel B.C. 1520 according to the best computation of the Hebrew Chronology. Æschylus, the contemporary of Herodotus, specially mentions that "the *Sacæ* were governed by *good laws*;" and Strabo relates how "the *Sacæ* got possession of the most fertile tract in Armenia, which was called after their own name, *Saccassenæ*, and that though a wandering colony of Nomades they were an eminently *righteous people*." Diodorus considers that the Sacæ sprung from a very despicable origin settled near the Araxes on the borders of Media, but that eventually they obtained "*a vast and glorious Empire*." Ptolemy mentions a Scythian race sprung from the Sakai called *Saxones*, which in English has no other meaning than "Saxons."

Hence an eminent modern historian, whose testimony is the more valuable as he wrote before the cuneiform inscription had been deciphered to confirm his theory, says:—"Although the Saxon name became the appellation of a confederacy of nations, yet at first it denoted a single state. The Romans begun to remark it during the second century B.C., which, until then, had escaped the notice of the conquerors of the world, and possibly utter destruction. The Saxons were a German, *i.e.* a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded, the Sakai or Sacæ, are the people from whom the descent of the Saxons may be inferred with the least violation of probability; Sakai-sani, or the sons of the Sakai, abbreviated into *Sak-san*, which is the same sound as *Saxon*, seems a reasonable etymology of the word Saxon. The Sakai, who in Latin are called *Sacæ*, were an important branch of the Scythian nation. They were so celebrated that the Persians called the Scythians by their name; and Pliny, who mentions this, remarks them

* Sir Edward Creasy, in his *History of England from the Earliest Times*, after careful research and critical examination of the evidence, has come to the mature conviction that "the British tin mines mainly supplied the glorious adornment of Solomon's Temple."

† A distinguished Cornish scholar of the last century remarks that—"It would be difficult to adduce a single article or form of construction in the Hebrew grammar but the same is to be found in Welsh (the language of the Cymry), and that there were many whole sentences in both languages exactly the same in the very words." From many sentences which the learned author gives in confirmation of his opinion, I select two from the *Psalms* and *Proverbs*. In Psalm xxiv. 10—"Who is the King of Glory? *The Lord of Hosts*. He is the King of Glory." An ancient Cornish sentence reads—"Who is he that is possessor of attainments? I THAT AM HIM OF HOSTS. He is the possessor of attainments." So in *Proverbs* vii. 8, it is written—"He went the way to her house," in our English Bible; but which might be rendered—"He would tread the way to her dwelling;" and a Cornish sentence reads almost exactly as the passage might be read in the Hebrew: *Dyrac buth hi ai-i-sengyd*. Now if the *Kimry*, or Ancient Britons, were not descendants of Israel, where could they have got hold of such purely Hebrew sentences?

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among the most distinguished people of Scythia." (Sharon Turner's *History of the Anglo-Saxons*, vol. i., p. 28, *et seq.*) Albinus, the contemporary of Bede in the eighth century, believed that the Saxons of his day were descended from the ancient *Sacæ* of Asia, and that in process of time they came to be came to be called "Saxons," as if it were written *Sax-Sones i.e.* Sons of the *Sacæ*.

Of this people, which Professor Rawlinson admits "has an antiquity of above 2500 years, and has spread from the steppes of Ukraine to the mountains of Wales," we propose to show the more than probability that they are verily and indeed of that house of Israel to whom such glorious promises are made in the prophetic portions of the Word of God. These may be summarily described as follows:—First: That the House of Israel would be carried captive by the kings of Assyria for an *unlimited* period; would not return to their own land as their separated brethren of the House of Judah, but would become a mighty strong nation, possessing immense wealth; lending to all, borrowing from none; with a vast colonial empire, &c., &c. The Rev. J. Niel, late Incumbent of Christ Church, Jerusalem, has recently published an interesting work entitled *Palestine Re-peopling and Signs of the End.* A review of the work, in a weekly periodical, *The Christian Herald and Signs of our Times*, makes, but whether on the authority of the work in question or of the reviewer himself, is not said, the following statement—"The number of Jews scattered throughout the world is variously estimated from five to ten million. *The Ten Lost Tribes*, of whose habitat as a whole we are yet uninformed, only small scattered bodies, such as the Nestorians, Beni Rechab, Arabs, Afghans, &c., *having been hitherto identified*, will, in all likelihood, be found a still larger number. (*Isaiah* xlix. 20, 21.)" It is melancholy to think how utterly ignorant the writer of this sentence must be of what can be said in favour of England's identity with the House of Israel.

Second: That the House of Judah would be carried captive by the king of Babylon for the *limited* period of 70 years; that they would then be permitted to return to the land of their fathers by Cyrus, king of Persia their predicted deliverer, where they would remain until the promised "Shiloh" was come, and the sceptre was departing from Judah; that when Christ came to "His own, His own received Him not;" but put Him to a cruel death, uttering that fearful cry around the cross of Calvary,—"His Blood be upon us and our children," the echoes of which have been reverberating throughout Christendom during the last 1800 years, during which they have become "a proverb and a byeword amongst all nations of the earth;" while the "signs of the times" appear to point to the destined result, *viz.* that being still "beloved for the Father's sake," the time of their restoration to the land which God gave to Abraham and his seed as "an everlasting possession," is now manifestly drawing nigh. Hence we are warranted from the prophetic portion of God's Word as notably set forth in the 37th chapter of Ezekiel, when the two sticks, one representing "Judah and the children of Israel his companions," and the other "Ephraim and all the children of Israel his companions," shall be joined together "into one stick and they shall become one. Thus saith the Lord God—I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations: neither shall they be divided into two kingdoms any more at all. 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 the nation shall know that I, Jehovah, do sanctify Israel, when My sanctuary shall be in the midst of them for evermore."

The slightest unprejudiced knowledge of Scripture prophecy, or of secular history, both ancient and modern, teaches us that these promises on the part of Almighty God, respecting the once divided kingdom of Israel and Judah have yet to be accomplished; and it is astonishing to think how any man pretending to be a preacher of God's Word, like Dr. Pusey, Canon Liddon and others of their school, can so torture Scripture as virtually to interpret these things only in a *spiritual* sense, though practically it comes to this, that all the curses are applied to the Jewish people, while the promised blessings are coolly assumed to the nominal Church of Christ; and which, alas! alas! is really as apostate and idolatrous in the mass as Israel was in her worst days when she abused God's gifts and worshipped the fiery serpent until the days of Hezekiah (just as apostate Christians worship the cross unto this day), and committed even "greater abominations than these." Such persons may be truly said, as Hooker quaintly expresses it, to turn Scripture into "a nose of wax" in order to make it speak what they please.

(To be Continued)

"NO MORE SEA."

We read in the *Evening Standard* of Dec. 27th, the following words: "To adopt the familiar phrase, we have indeed had the "sea and the waves roaring," just at the time when men's hearts are failing them for "fear" of the things which may be coming upon the earth. The great meteorological disturbances seem to have been accompanied, if not caused by, strange variations of temperature over a comparatively narrow area." . . . . "There is evidently a crisis in the physical, as well as in the political world, and it is perhaps as well for us that we cannot set a Conference of European plenipotentiaries to put it to rights." We accept this literal reading of our blessed Lord's words in Luke xxi., "The sea and the waves roaring;" but, while fully alive to the misery caused by the late terrible storms at sea, we would, at the same time, point to a far wider, a more important and terrible interpretation of the prophecy. We believe it to be a warning of the fearful times at hand, when the "roaring of the waves" will be the warfare of contending nations; when many nations shall say in bitterness of anguish "Deep calleth unto deep, at the sound of Thy waterspouts; all Thy waves and Thy billows are gone over me." (Psalm xlii. 7.) "The floods have lifted up, O Lord, the floods have lifted up their voice, the floods lift up their waves. (Psalm xciii. 3.) And "Thou hast afflicted me with all Thy waves." Psalm lxxxviii. 7.) Do we not hear the muttering sound of a coming tempest, which may soon lash the waves of angry passions into fury, and spread desolation over a portion of the "earth?" Can we be blind to the fact that there is a gathering storm about to burst near that chosen land where He who spoke the words prophesying of awful times to come, walked in the world He had created? Is it a wonder if men's hearts fail them for fear?

But let Israel be calm and at peace, resting on the promises of their Covenant God, looking for the "redemption that draweth nigh" and forward to that joyful time when nations shall no longer rise against nations, at the call of ambition, covetousness, or intolerance, when treacherous truces shall no more deceive the unwary, luring them on to destruction. When peoples "shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." (Micah iv. 3.) And the glorious day shall arise when the Prophecy shall be fulfilled—"THERE WAS NO MORE SEA." (Rev. xxi. 1.)

L. P.

OUR OPPONENTS.

(Concluded from Page 23.)

Mr. Cornall as his 6th point deprecates the distinction asserted to exist between the Ten Tribes and the Two, as a deplorable misrepresentation of Scripture. He points (as does Mr. Ker Hamilton also) to Isa. viii. 14, as proof that our Lord Jesus was to become a stone of "stumbling and rock of offence to *both* the Houses of Israel, as well as a sanctuary;" and he

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argues, therefore, that Christ was "to be rejected by the Ten, as well as by the Two." To this we reply, that no doubt the fact is truly stated, seeing that the Ten Tribes did as a body, for ages and generations reject our Lord; and that from the time when St. Paul preached to a portion of their nation in Galatia till the days of the Reformation in the 16th century, the history of our people is a sad commentary on the prophecy of Isa. viii. 14. The Ten Tribes (the British) did indeed "stumble" and "were offended at Christ." For ages they were open idolaters,—as it was predicted they should become (Hosea i. 4, 9; ii. 7; iv. 17, &c.) And for hundreds of years, till the 16th century, in fact, they gave their power and strength to support the Harlot Church, the enemy of the blessed Lamb, and thus constituted Him "a Rock of offence and stumbling block" to themselves.

The 7th point Mr. Cornall takes up is that relating to the British Colonies. He asserts that the Desolate Heritages promised to Israel have reference only to Palestine and not otherwise. To which, all we can reply is, that desolate heritages represent heritages in the plural number, while Palestine falls to Israel under distinct promises as "*the* land, which He hath given for an inheritance to their fathers." But Israel, in fact, is to have the whole earth, as the journalists, and even the scientific of the present day, find to be the fact (*vide Times* and Mr. Hawksley's, C.E. late address). It does not much signify in the long run, whether a few spots we term "the Desolate Heritages" here and there, are to fall, sooner or later, to a race which is to inherit the whole earth at last (Dan. ii. 35-44).

Romans xi. 25 is the next point—one of learned Greek criticism which Mr. Cornall fulminates at the heads of us Israelites, to show how poor our claims are to be heard. "Blindness" which is to happen to Israel is πωρῶσις and that is distinctly "hardness of heart" not "blindness as to origin," as we have in some quarters maintained. Besides, "the fulness of the Gentiles" in that verse Mr. Cornall has authority (?) for stating is "not emigration fulness, but the complete number of the elect from the Gentiles" Eph. i. 23, we are told, proves *that*. The verse in question on reference does not seem to our minds to avail as evidence to satisfy! The apostle there was speaking of "the fulness of Christ's body"—the Church—Abraham's spiritual seed,—but in Rom. xi. 25, there seems to our view a reference to Gen. xlviii. 19, the *melo 'h' goim*, the *fulness of the Gentiles*—the Abrahamic "seeds as of many"—which was the very expression of St. Paul (Gal. iii. 16). As to the "blindness" to happen to Israel until this contingency of "the fulness" occur, we have only to say the word does signify "blindness" as well as "hardness of heart." It is so translated in the Authorised Version as the best to use; and it corresponds accurately with God's description by Isaiah's inspired prophecy concerning Israel—that they shall be "a blind people having eyes," who are yet to be his "protestants" or "witnesses" (Isaiah xliii. 8; xlii. 18-19).

In reference to objection No. 9, we would merely state that Mr. Cornall seems to allege that God, like man, is capable of breaking His covenant. But the Lord positively declared by an angel sent to notify the fact to his rebellious people, that "His covenant He would never break with Israel" (Judges ii. 1), and He never has! Man broke his part and was punished, but we British exist, we presume, to this very hour, till the New Covenant promised to Israel be ratified (Heb. viii. 10) under the conditions of that old one made to our forefather Abraham, which God that cannot lie, swore to keep and hath kept faithfully, even until now.

At page thirteen of his pamphlet, Mr. Cornall enters on the consideration of the alleged non-applicability of such texts as Ps. cxxxii. 11., and 2 Samuel vii. 12-16, to Christ. He states that Luke i. 69 and Acts ii. 30 prove that they do so apply but not otherwise. No one denies that "in Christ a horn of salvation was raised up for us in the House of David" when the Lord Jesus was born, (Luke i. 69) or "that Christ, according to the flesh, shall sit on the Throne of David" (Acts ii. 30); but we do assert, and Mr. Cornall cannot deny it, that from A.D. 30 when our Lord told Pilate, "*Now* is my kingdom not from hence" (John xviii. 36) to the present moment (A.D. 1877) the Lord has not for one single instant occupied the Throne of David, either in Jerusalem where that throne is to be established for ever (Ezek. xxxvii. 20 to 28.) or elsewhere; nor has He (from its very nature) fulfilled the very precise promises attached to David's dynasty as RULERS over the seed of Abraham, Isaac, and Jacob (and that while day and night last) to be found in Jerem. xxxiii. 25, 26.

The 11th objection regarding "the multitudinous seed of Israel" we need not notice. Mr. Cornall admits that what has been, is to be again (we are glad of that admission), and that Israel is yet to show this "fulness" when the Gentile period closes (Rom. x. 26). We quite agree in that conclusion. But we join issue as our previous writings amply testify, when we are told by Mr. Cornall that Deut. iv. 27, xxviii. 62, prove that "Israel during their dispersion was to exhibit the mark of fewness." Israel-Judah ever has and do that still, but not so the "Kingdom" of Israel of the Ten Tribes. Hosea i. 10 quite suffices for proof of *that*, to those who have candour to acknowledge what the Scriptures, not there only, but in so many other passages besides, fully declare.

The 12th and last of Mr. Cornall's arguments relates to our assertion that Israel in exile was to be "as though God had not cast them off," and he strangely appears to imagine that that promise is found in Deut. xxviii. We must express surprise at that slip if such it be, and point out that God made this wondrous and gracious promise to the Ten Tribes, *not to the Two*, in Zech. x. 6; to the House of *Joseph*, so that there should be no mistake. He tells Ezekiel also to repeat it in almost identical words (chap. xi. 16.). Moses was ordered to record it in that glorious passage, Levit. xxvi. 44, when after the long catalogue of Israel's sins, the Lord said, "And yet for all that, when they be in the land of their enemies I will not cast them away, neither will I abhor them to destroy them utterly, and to *break my covenant* with them, for I am the Lord their God." We say that if Mr. Cornall will only read Deut. xxviii with an unbiassed mind he will find, as a wondrous fact, that since the British Reformation of the 16th century, when Israel began "to hearken diligently to the voice of the Lord their God," every one of the blessings promised *to Israel obedient*, from verses 1 to 14 of that chapter (both inclusive) have been the heritage of the British; that every one of the curses fulminated against the *same* people for rebellion have been poured out on the heads of *Israel-Judah* and *they* suffer from them to this hour.

Mr. Cornall deprecates the discovery of Israel among the British, because we are a sinful nation; but we reply, that "Israel of the Ten Tribes" was always sinful, headstrong, disobedient, and nowhere in God's word is there a hint that the evil heart shall be removed till the blessed day arrive when, Israel being found, God will, for Christ's sake, give her nationally the New Covenant. (Jer. xxxi. 31, Hebrews viii. 10.) We pant and long for that day to come, and we deprecate such writings as Mr. Cornall's because it serves to perpetuate the curses on the House of Judah which the Lord seeks to remove, and acts as a stumbling-block to "my people Israel" which He commands us Himself to take up *out* of the way (Isa. lvii. 14).

We have said enough, we trust, to induce Mr. Cornall's parishioners who, we suspect are from his precautions and efforts, largely and earnestly looking into these things, to pause before they accept his views *against* the Identity, and we trust he will himself shortly "see" that "our theory," so far from being "a delusion and a snare" as he alleges, is precisely *the* most comforting, *the* most glorious truth our Covenant-keeping God has revealed in these, the latter days, to His people Israel, the British Nation.

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THE GREAT PYRAMID.

SPECIAL NOTICE!

THE article giving the results of Mr. Cockburn Muir's investigations, in our last number (10th January) was arranged to have been inserted in the *present* number, so as to give time to revise some points which were yet under consideration. By a misunderstanding, the article being in type was published a week before the time, and when it was already too late for the author to make a final revision. The result was most unfortunate, as it turned out that the *only* calculation which, for want of time, remained unchecked, was not quite accurate. The theoretical angle of *Ascending-adit*—instead of 25° 56½′—should be 25° 49¼′, being about half a degree less than the *memorial* angle, as the angle of *Entrance-adit* is about half a degree greater. As it is of the utmost importance to ensure accuracy in this matter, readers are earnestly requested to make the correction with pen and ink in the article, and to observe the modification which ensues in some of the statements referring to this point.

The sequel will be given in February number of *Life from the Dead.*

OPINIONS.

THE CONFERENCE AT CONSTANTINOPLE.

"Whatever the disposition of these two Powers, Russia and Turkey, there is no reason why either should be anxious to force the members of the Conference to hasten the issue and to disperse themselves. If peace is sought, the Conference can best procure it; if war is to be tempted, the Conference cannot hinder it, and may at any moment be dismissed. As long as it continues its meetings the world will continue to speculate on the intentions of the Russian Government, though with a diminishing belief in its warlike resolution. The reason of this doubt does not lie principally in what is said of Russia's want of preparation. A judicious politician will not attach too great importance to what we are told of railway traffic breaking down, of troops detained starving in this or that locality, of fraudulent commissaries or contractors, of stores not forthcoming, of war material deficient, and so forth. Something of the kind is inseparable from an immense movement of troops; a good deal more might be true and yet not cripple the armament seriously or for any length of time; at any rate, if the Government were resolutely bent on war, the deficiencies imputed could and certainly would be made good. The real reason for doubting the determination of the Russian Government to carry things to an extreme is that the gain cannot be worth the toil and the danger. The Porte has a large army, and though the Russians by using all the strength and all the resources of the Empire might overcome its resistance, the Russian Government could not hope to gain any permanent territorial extension, or even such an exclusive authority in the liberated province as would make it a subsidiary dominion. When all was done the other Powers would insist on making what is now the Turkish territory independent of Russian control, and the Government of St. Petersburgh would find no Power more exacting in this respect than Austria, which has had so large a part in the origination of those troubles. Austria would insist on a compensating occupation of other provinces, even if she did not offer direct resistance to the Russian march."—*Times.*

THE EMPRESS OF INDIA.

"The Empress Queen of the West, who rules over a more substantial Empire than any potentate under Heaven except the President of the United States, well deserves and gracefully bears her title. If we 'survey mankind from China to Peru,' and from Nova Zembla to Cape Horn, we shall find no other potentate, with one single exception, and that in the Western hemisphere, not the Eastern, whose power is so stable and consolidated, because so legitimate and so free. Victoria I. reigns supreme, because she reigns without ruling, and, above all, because she reigns in the hearts of her subjects. What forces, or combination of forces, could at all affect the solidity of the British Empire? While Victoria is mistress of the seas, the shores of her Empire must remain inviolate. A combination of Powers may be readily suggested which would "crumple up" the new unconsolidated German Empire "like a sheet of paper." The power of the Czar is like a pyramid poised upon its apex. The seething volcano of secret societies and Socialism is fiercely burning beneath the surface, and ready for a tremendous cataclysm, which at any moment may wrap the Empire in flames. Austria is in a rapid decline, and is, in fact, a mere "geographical expression;" while Italy, the country to which that term was formerly applied, is almost the only nation on the Continent which is renewing its youth like the eagles, and rising like a Phœnix from its ashes. But even Italy has an uphill race to run compared with the solid, settled, old-established British Empire, over which her Imperial Majesty Victoria I. reigns with undisputed sway. British citizens in all quarters of the globe love and revere her as sovereign was never loved and revered before. To use the gorgeous language of Burke, if an insult, however trivial, were offered her, "a thousand swords would leap from their scabbards to avenge it." And why? Because, we repeat, she reigns in the hearts of her people, but does not attempt to rule or govern. She wisely leaves that to her Parliament and the Prime Minister her Parliament has appointed, Benjamin Disraeli, Earl of Beaconsfield, and the first British Premier who has made an Empress."—*The Morning Advertiser.*

The great Durbar of 1877 has surpassed in grandeur and importance any ceremony of the sort recorded in Indian history. It is true that the assumption by her Majesty of the title of Empress of India ostensibly changes in nothing her relations towards her feudatories. She has but formally announced that her style is henceforth to be in harmony with her position. Such is the view of the large majority of Englishmen but such is not that of the Princes of India. They recognise in the event the complement of the proclamation which in November, 1858, informed all whom it concerned that India would in future be under the direct rule of the Sovereign of the British Isles. In the change of system then inaugurated there was to the Oriental mind, accustomed as it is to personal government, something vague and abstract. The tendency of the Prince of Wales's visit was to create a personal tie between the Queen and her Indian subjects, and this visit was the best possible preface to the proclamation which has just taken place. Moreover, to the natives of India the title of Empress has a far wider meaning than that attached to it by Englishmen, for it signifies not only the *suzerainete* over all dependent States in India, but a vague though important position in Asia generally. For example, Afghanistan, Nepaul, and Burmah, are all independent countries; yet all, if not in words yet in their hearts, regard the Sovereign of India as a paramount power. Viewed in this aspect her Majesty will exercise influence over a far larger area in Asia than the proudest of the Mogul Emperors, while as to direct rule actually carried out there is no comparison between the Empress Victoria and any of her predecessors.—*Standard.*

THE JEWS IN RUSSIA.

"None of the descendants of Abraham are more to be pitied than the three millions of Jews who are domiciled in the Russian empire. Not only are they subjected to the most galling restrictions—in themselves an inexhaustible source of moral and social misery—but they are ground down by oppressive statutes which aim at perpetuating the degradation of their race. But why this antagonism on the part of Russia to the poor Israelite? Perhaps prophecy may help us to answer the question. If the Muscovite power answer to the "Gog" of Ezekiel—of which we cannot entertain a doubt—it is part of her destiny to invade Palestine when the same shall have been partially re-peopled by its legitimate owners, who after a few years of tranquillity will be living in ease and security, having "gotten cattle and goods" (Ezekiel xxxviii.

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12). Then it is that "Gog will think an evil thought," and what can be conceived more aggravating to a tyrant's heart than the spectacle of Jewish prosperity brought about by a concession which Turkey had granted, though Russia had repeatedly refused? Thus the second journeying of Israel to Palestine will lead to a second pursuit on the part of the Pharoah of the day, who like his prototype of old, will perish miserably with all his host under some striking manifestation of Divine power. We must therefore regard the enmity of Russia to the Jew as a *judicial enmity*, bringing her under the operation of Balaam's far-reaching prophecy—uttered as he looked down upon the tents of Israel—"Blessed is he that blesseth thee, and *cursed is he that curseth thee*" (Numbers xxiv. 9). And here a very solemn and suggestive thought forces itself upon the mind, when we observe the avidity with which the entire Ritualistic party espouse the side of Russia. It is but another evidence of their ignorance of the truth, and of that sympathy with error which is urging them forward to their terrible doom."—*The Rock*.

Mr. Hall, M.P., speaking at Oxford, said "He quite felt that the Powers were bound to obtain substantial guarantees for the good government of the Christian subjects of the Porte—bound to take steps to protect the Slav from the Turk, and the Turk and the Jew also from the Christian, who had sorely oppressed him. Lord Salisbury, whose acceptance of the post of Plenipotentiary was a source of pride and gratification to Oxford, for he was the Chancellor of their ancient University (cheers), would, he hoped, not be satisfied until perfect equality before the law was the portion of Christian, Turk, and Jew. (Cheers.) If Russia was sincere in her professions, which he for one did not believe (cheers), let her show it by joining in asking for such guarantees as Turkey could fairly give. If she persisted in treating Turkey as if she were a defeated foe Turkey would fight, and Russia would stand convicted before Europe of having stirred up the insurrection, of having violated all international law by feeding it with men and money, and then imposing impossible terms in order to get her foothold in the territory she had long coveted, not only in Bulgaria, but also south of the Balkans. (Cheers.) The policy of Great Britain must be one of watchfulness. She could not aid Turkey owing to her persistent misrule, and our statesmen must look sharp or Russia would hoodwink them again as she had done so often before. . . . . Lord Beaconsfield (loud cheers) had been vilified for not bowing down before the message of the Czar—a message which expressed surprise at English suspicion, unmindful of Khiva (cheers), a message which disclaimed ambitious designs on Constantinople and fortified the disclaimer by a misstatement of history; for the reason why the Russian General Diebitsch did not march from Adrianople to Constantinople was, not that he was unwilling, but that he was unable, having but the shadow of an army left him. The old ambition was strong then and it was strong now to extend their way to the Bosphorus and to occupy the throne of the Constantines. (Cheers.) Mr. Bright appeared to approve of this. Join, he said, for Russia the stormy Euxine and the bright Ægean, and hail her as a great Mediterranean Power. No matter that, as Napoleon said, "The Power that holds Constantinople holds the world," no matter that our Naval Estimates must be largely increased if our maritime supremacy was to be maintained. But why should it? Perish our supremacy at sea, perish India, rather than that something which these men call wrong should be done—that is, rather than that the English Government should refuse to aid and abet the schemes of Russian aggrandizement. The present position of affairs was one which required that our public men should rise superior to party. But both Mr. Gladstone and Mr. Bright had fallen far short of that. Lord Hartington and Mr. Forster were men of a very different type. They had shown some self-control during the recent discussions, and they were entitled to public credit on that account. He rejoiced to think that England could yet command the services of men who were able, amid the din of party conflict, to keep their heads clear, to judge of the future by the history of the past, to think first for their country and for themselves and their party afterwards.

THE HOUSE OF JUDAH.

THE following, taken from an accredited source, gives us such important statistical information regarding the dispersion, the number, and the favourite localities of the Jews, that we offer no apology to our readers for quoting the statement from the *Globe* newspaper. We would merely add that the Jews, who are stated below to be less than five millions of souls, all told, upon the Earth ("abiding upon" but "*not inheriting it*," says this "*Blind Promoter*") number in Great Britain barely 52,000 in all!

The writer says, speaking of

THE JEWS.

Some curious, and in some respects surprising, particulars have lately been collected and published in a French paper respecting the Jews. Although they hold such an important place in trade, commerce, and finance, and are to be met with in every quarter of the world, it appears that they are to be found in least numbers in some of the most commercial countries, and in most numbers in some of the least prosperous and enterprising States. Moreover, widely as they are scattered, and numerous as they appear to be, it seems from the statistics in question that the census of the whole race falls short of five millions of souls. In France, where there exists little or none of the stupid and barbarous prejudice against the Jews which prevails in some countries, and where one would think there was a wide field for the peculiar talents of the race, there are only forty-six thousand Jews. In all America, apparently a still more favourable country, there are only one hundred and twenty thousand Jews. On the other hand, in wretched, unprosperous, and down-trodden Poland the Jews are to be found in greatest number, one out of every seven of the inhabitants being a Hebrew. One can understand that there should be few Jews in Spain, but it is surprising that they should be almost as rare in Belgium. In Sweden there are comparatively few Jews; but they abound in Hamburg, Austria, and Roumania in the proportion of one to every twenty-four inhabitants. In Hamburg and Austria there is abundant employment for their talents, but in Roumania there cannot be any great scope for their commercial and financial instincts. Ireland always boasts of being the only country in the world in which the Jews were never persecuted—and, indeed, whether at home or abroad, the Irish always manifest a certain respect for the Israelites—but Ireland has hardly had the opportunity of persecuting the race, for even at the present day there are not three hundred Jews in the whole country. Norway stands lowest after Ireland on the list, there only being twenty-five Jews in that country. An interesting addition to these statistics (if it were possible to secure it) would be the amount of wealth in the hands of the less than five millions of Jews that abide upon, if they do not inherit, the earth. Considering the enormous wealth possessed by only a few well-known individuals of the race, such a return would doubtless show a high average per head.

In this short extract we have many scriptural prophecies concerning Judah, declared to be fulfilled. God's Word said the Jews should be scattered—few in number—down-trodden—without inheritance in the earth, and despised. The secular writer says that these predictions are exactly true, to-day, and perfectly fulfilled. If Judah thus answers to the prophecies, shall not the House of Israel respond to *theirs* we ask?

THE TEN VIRGINS.

A CORRESPONDENT (C Stubbs, B.A. London), has made the following suggestions to our paper which appeared in No. 5. They are certainly worthy of some consideration, and render the application of the parable still more forcible.

"I was struck with the coincidence of the intervals between engagement and marriage (10 or 12 months), and the Reformation and our own time. Taking the Reformation, A.D. 1520, the ten months or (10 × 30) 300 hundred years expired 1820, about the time specified in the Great Pyramid—1813— for revival; and the 12 months—(12 × 30)—360 years expire 1880, almost the precise year—1881—worked out as signally by the same authority." JOHN T. GOTT.

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THE REV. R. GASCOYNE, M.A., ON ISRAEL AND JUDAH.

A PAMPHLET* having been put into my hands bearing on the subject of the union of the Ten Tribes of Israel with the Two, I desire to make a few remarks upon it.

I will not enter on lengthy remarks regarding certain statements which the writer is pleased to set down as "it is possible," "it is probable," "it is not unlikely," or other similar expressions. These I look upon as guesses, fancies, or imaginations, which may safely be left to their own want of foundation or sequence. I doubt not that other writers, equally learned, will regard those very things as *impossible*, *improbable*, or *unlikely*. Nor will I attempt to combat assertions which are contrary to well-known facts, such as that in the time of Hosea the prophet the Jews had then lost their genealogies (p. 19), contradicted by the genealogies recorded in Ezra, Nehemiah, Matthew, Luke, Josephus, Tobit, and others.

Again, "that it is plainly stated in 1 Chronicles ix., 1-3, and in Nehemiah xi., 3 and 20, that the kings of Israel and Judah kept Genealogies of all the tribes, *and that the latter took them when they went captive to Babylon*" (p. 9). It is sufficient to say that no such statement is made by Nehemiah, and as regards Chronicles, it is simply a misrendering of the passage; that "Paul says, in verses 9-11, that Israel and Judah metaphorically describe the Gentile Christians" (p. 19). I can only wonder *where* such a statement is to be found? But I *cannot* pass over in silence the *principles* upon which the pamphlet is written, and the way and manner in which Jewish prophecies relating to the Jewish nation are treated. As far as they are given in the pamphlet they seem to be the following:—

1. When we know or see that a certain declaration, or promise, uttered by the prophets, has received its accomplishment, we must conclude that those promises which precede it, or are stated before, have also been fulfilled, though the fact of their fulfilling is not recorded either in sacred or profane history (p. 11 and 12).

2. That many of the promises of God to His ancient people must be limited to Judaism, or to the times antecedent to the coming of Christ, (p. 10 and others) though the words of the prophets in their literal, natural, and obvious sense, speak of later times and subsequent ages.

These, I feel bound to say, are dangerous methods and unjustifiable contrivances for explaining Scripture. They are pregnant with mischief. They derogate from the authority of the Word of God, and give occasion to unbelievers and infidels to speak reproachfully. "What an elastic book of revelation you have!" will these say, "you can form and mould, restrict or extend its declarations at your will and pleasure. When a prophecy does not agree with the history of one age, you do not scruple to remit it to another; and when you can adduce no facts to prove its fulfilment you simply say it *must* have been accomplished." Is it not, I would ask, coming near, dangerously near, to making the Word of God of none effect, by our pre-conceived notions and fancies? Should Christians, who boast of having the full light of the Gospel, much less ministers and teachers, handle the promises of the Bible in so unworthy a manner as to make them mere exponents of their own ideas and opinions? In their zeal to expose and refute what they deem erroneous, are they justified in allowing themselves to overstep the bounds of propriety and destroy the just hopes and expectations of the people of Israel? "My brethren, these things ought not so to be."

Supposing, however, that Mr. Gascoyne had succeeded in limiting and restricting some of the prophecies which he discusses to the times anterior to the coming of Christ (or to Judaic times, as he calls them) would that establish his theory that "the present Jews are substantially the twelve tribes? Ephraim and Judah blended into one?" I trow not! there are other clear, unmistakeable declarations of the prophetic word which Mr. Gascoyne with all his ingenuity, even with the help of all his "*possibles*," "*probables*," and "*likelies*" will fail in limiting and restricting to the times of the return from Babylon. Take for instance the xi. chapter of the prophet Isaiah. Everybody admits that the coming of the blessed Saviour is here foretold, that the justice of His rule, the peace and prosperity of His dominion, and the great increase of the knowledge of the Lord, are here clearly described. Now what follows:—The prophet having stated the effect of the reign of Christ on the world at large, proceeds to show what happy results it would have on the scattered Jews. "And it shall come to pass in that day that the Lord shall set his hand again, the second time, to recover the remnant of His people," not from Babylon only, but from all other countries. "And he shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." Then, but not till then, brotherly feeling and good-will will be re-established among the tribes. "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off, Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Can there be a plainer or more explicit announcement that the union of the tribes of Israel and their restoration will not take place in the Judaic times, (as the writer calls them) but long after that, hundreds, perhaps thousands* of years after the return from Babylon, when all Israel shall have been brought back reinstated, and re-established in the Land promised to their fathers.

Secondly. We have also other sure words of prophecy, whereunto all would do well to take heed. Not only does Holy Writ teach us to look for the restoration and re-union of the children of Abraham *after* the Judaic times, but we are also told *where*, and *under whom* those glorious events are to take place. The union of the tribes is not to be brought about, as the writer of the pamphlet suggests "by feelings of common suffering, or the drawings of sympathy," and therefore might take place in any part of the globe, but it is to be the work of the Lord himself. Here is what the prophet Ezekiel declares in his explanation to his brethren of the typical act of joining the sticks of Ephraim and Judah together: "Thus saith the Lord God, behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land: and I will make them *one nation in the land upon the mountains of Israel*, and one king shall be king to them all." (Ezekiel xxxvii. 21, 22.) Who is to be the king that shall reign over them is further on given by name. "And *David my servant* shall be king over them, and they all shall have one shepherd," (v. 23). Unquestionably therefore the place where the tribes of Israel are to be united can be no other than their own beloved land, and the bond of their union must be a king of the royal house of David. Dare any one assert that such events have taken place? If not, let him acknowledge that both promises wait their fulfilment.

And here I must beg to call the attention of all—both those who do not know it, and those who do, but are apt to overlook it,—to one of the most important facts—that after the return from Babylon the Jews had no kings of the royal house of David. As vassals or subjects of the kings of Persia they were permitted to return and rebuild their city and temple, and when the Persian empire was destroyed Greek princes bore sway over them. The Maccabean princes fought and, by

*Are the present Jews substantially the Twelve Tribes—the Two Sticks—Ephraim and Judah blended into one? By Rev. R. Gascoyne, M.A.

*One of Mr. Gascoyne's objections is that in the prophet Ezekiel, it is said they *were at hand* to return home, which cannot possibly describe a future return, after a lapse of more than 2000 years (p. 17). We will not embarrass him with a reference to the original Hebrew, nor point to the same expressions used in the New Testament (Philip iv, 5; 1 Peter iv. 7; Romans xiii. 12), and upon which nearly 2000 years have passed over, but simply beg to remind him of the Apostolic saying, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise."

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God's help, gained the independence of their nation and country, but they were priests of the tribe of Levi, and not members of the tribe of Judah. The last kings before the destruction of Jerusalem belonged to the Herodian family who sprang from Antipater, an Idumean. Consequently from the time that the prophet uttered those words, to this very day they have not had David to be their king; and as "God is not a man that He should lie" we confidently look for their *future* fulfilment.

Another gracious promise is given to Israel by the prophet in the same chapter. It is that God *will purify their hearts and make them his people.* "I will cleanse them, so shall they be my people, and I will be their God . . . . . they shall also walk in my judgments, and observe my statutes and do them." Was there a period in the history of the Jews during the Judaic times, or the times of the second temple, to which we can point as the fulfilment of this prophecy? Certainly not! Both the works of Josephus, the Jewish historian, and the writings of the Rabbis, abundantly show that no such godliness was to be found then in Israel!

Lastly, in the next chapter but one, another statement is made, to the effect that when God brings back the captivity of Jacob and has mercy upon the house of Israel, He will have "left none of them any more there (in their enemies' land), neither will He hide His face any more from them." (Ezek. xxxix. 28-29.) Can any man's ingenuity or perversity restrict or limit this promise to the return of the captivity from Babylon? It is a fact, established beyond all controversy, being attested both by sacred and profane history that the *greater part of the Jewish nation* remained in foreign countries, and did not return to the land of their fathers. Every believer in the Bible, therefore, be he Jew or Christian, must admit that the union of the tribes of Israel into one nation and kingdom, under the rule of the Son of David is still future, and will be accomplished in God's own time. Our motto, like that of the prophet, should be "though it tarry, wait for it, because it will surely come." A JEW,

Waiting for the redemption and restoration of Israel.

SIR BARTLE FRERE GIVES IDENTITY EVIDENCE.

We think we must include Sir Bartle among the "blind promoters" of the truth of "Our Identity," regarding whom, we heard in our last month's issue He certainly is no believer in our Israelitish origin, and, yet, in one of his speeches on the future of the "African Negro," he was decidedly of opinion that the task of raising him in the scale of nations is one which can only be undertaken by the—British! God said of His people Israel that, conditional on their obedience, He would "set them on high above all nations of the earth" (Deut. xxviii. 1). Speaking, we believe, of this same people the Prophet Daniel was instructed to declare that "the Kingdom and dominion, and the greatness of the Kingdom *under the whole heaven*, shall be given to the People of the Saints of the Most High" (Deut. vii. 27). Sir Bartle Frere being one of the "blind ones" whom the Lord deigns to cite as "His witnesses" (Isaiah xliii. 8-10), we now call into court, and, as in duty-bound, we request him to speak for himself to the Lord's chosen people, to testify to them that they are in truth of that Race to whom "the Dominion" of the world (including the sons of Ham in Africa) for moral purposes is allotted; that "Israel," in fact, who are "God's Dominion" to prepare the whole of the "Families" of the earth to receive the Son of God, who came of "Judah."

Sir Bartle said:—

"Was the Negro, then, incapable of rising? Many said he was: but he quite differed, and believed that the negro was quite improvable. Some persons talked of the three C's; these were, Cotton, Christianity, and Commerce. Through these the Negro might rise. But the Negro had no power of rising by himself. He must be taken in hand by a stronger race! Sir Bartle then went, one by one, over the leading countries of Europe, and the Americans, and showed that there were fatal obstacles in the case of all of them, *till you come to our own country, and with it the task lay.*"

Sir Bartle Frere, therefore, sees clearly what the Word of God in Isaiah xix. 20, declares so plainly, viz., that the Land of Egypt *as the representative of the African races* needs help, that the deliverance from "oppressors" shall be given by "a Saviour and a great one," and that "great one" Sir Bartle declares must be the British! We need not add we perfectly concur with him, on grounds, however, connected with Our Identity!

OUR IDENTITY TESTIFIED BY THE BISHOP OF ST. DAVID'S, 500 YEARS AGO, IN A.D. 1377.

It was the year the great conqueror Edward III., the father of English commerce, died. Edward the Black Prince, the heir of the British crown, had passed away, to the grief of the nation, in June the previous year (A.D. 1376); and his son, Richard of Bordeaux, the Prince of Wales, a stripling of eleven years of age, was next for the throne. His grandfather's reign, which had extended to 51 years, had been most glorious in the annals of British history. It included in its scope the victories of Creçy and of Poictiers; the conquest of France; the captivity of its king, John; the triumphs of the Black Prince in Spain; and the rise and rapid growth of Civil Liberty in our own land. At that crisis, Richard of Bordeaux, the Prince of Wales and Heir-Apparent, was introduced to the Parliament sitting in A.D. 1377 (the year of the King's death), by the Bishop of St. David's. The speech made by that Prelate on the occasion was a remarkable one and should be interesting to us Israelites as being singularly confirmatory of the views we hold in regard to the origin of this nation. Addressing the House, the Diocesan of St. David's said, in the quaint language of that day: "And so you may embrace your noble King with the arms of your perfect love, since he has sent you him whom you longed for. And after your King, embrace with love as perfect, my Lord the Prince, who is here present (God save him!), whom you so ardently desired, and at now seeing whom you may repeat your *Nunc Dimittis*; for there is through him that peace *over Israel which the Scriptures name*—Israel being the heritage of God, and that heritage being also—*England! For in good truth, I believe that God would never have honoured this country by victories such as had given glory to Israel, had He not intended it for His heritage also.*"*

These are remarkable words to have emanated in A.D. 1377, from lips ecclesiastical and prelatical! We should hardly have credited their use, had we not proof in our own Book of Common Prayer, that 200 years later, in the 16th century, the compilers of our State Church formularies recognised (in a non-natural sense it may be) that this realm is the *habitat* of Israel! The due succession of the reigning family is there prayed for, and the national petition we are taught to send up to the throne of God is "that our posterity may see her (Victoria's) children's children *and peace upon Israel!*" The Bishop of St. David's, however, in the 14th century, appears, in his speech in Parliament, to have distinctly recognised "England" as "God's heritage Israel." The substantial and good reason for his statement was also given by the Bishop (as we hope to elucidate soon in our Papers on "*Israel's Battles*"), namely, that the remarkable victories God gave to the British between A.D. 1342 and 1377, were just such as He promised to Israel, and that had not the British been Israel, conquests like those the nation then achieved, would never have been theirs!

We, who at the interval of exactly 500 years after the date of the speech of his Lordship of St. David's, are looking earnestly into these very matters, are thankful for the corroboration thus afforded to our views, and are pleased to find that our Israelitish origin was a matter which was suggested to a learned Prelate in times closely approximating to such events as the battles of Creçy and Poictiers.

* "Lives of the Princes of Wales," Dr. Doran, F.S.A., p. 197 (Bentley, London); quoting from "Rolls of Parliament," vol. 2, page 361.

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"THE CLIFTON CHRONICLE" LETTERS ON THE IDENTITY. BY "P.I."

THE HAPPY FAMILY PARTY.

LETTER No. 5.

TO THE EDITOR OF THE CLIFTON CHRONICLE.

SIR,—Your readers recollect a clever cartoon in *Judy*, published on the 5th January, 1876, called the New Year's Family Party? The story was this: John Bull has a little dinner for his "family party," and round his festive board at the New Year's gathering are assembled the following near relations: first, Australia, looking blythe and handsome; second, British Columbia, sturdy and strong; third, Caffraria; fourth, Natal; fifth, New Zealand, dark and tatooed; sixth, Canada, pointing to her necklace ornament, "The British Standard." The seventh chair is vacant; but offered to "Brother Jonathan," a tall and thin American, who disdaining this invitation, walks off, or makes as though he would, thinking of the "Centenary of Independence." John Bull, however, offers him hearty hospitality, proffers him a tankard of "foaming ale," and greets him with the honest expression of good will, in these words, "Jonathan, you may as well take your place at this table!" What *Judy* made fun of, is surely, Sir, some day to be a glorious fact!

Have your readers noticed, that since the civil war in America, the feelings of our kinsmen to us "Britishers" has been far less bitter than it used to be? We have seen it somewhere stated that ere long it will be proper that the British nation should offer the United States "federation," and thus re-unite with the parent stock a branch of the Anglo-Saxon race, which ought never to have been allowed to become separated. One with us in kindred, in manners, laws, customs, traditions, language, literature and faith, it has required but one point of union more, to make the ties which bind us lasting. We have wanted a common monetary system; a "common unit of money and accounts" between the two great countries, giving us a commercial confraternity, which must tend sooner or later to fuse the two races of the stock into the one grand Anglo-Saxon brotherhood they are surely destined to exhibit.

A telegram from Philadelphia, dated June 7th, published in the *Times* of the 8th, proclaims that this desideratum has been all but accomplished. The senate has passed the resolution "authorising negotiations for a common unit of money and account, between the United States and Great Britain." The Bill will doubtless pass the House of Representatives, and be adopted, we trust, by ourselves. Then will be accomplished what the Editor of the *Times*, on the 21st January, 1876, declared will be an immense benefit to the whole Anglo-Saxon Race. "The field of this international currency is not," he truly said, "a narrow one. It opens to us no less a prospect than the establishment of a common system for all English-speaking peoples, who by the end of the century will probably rule, or people, the greater part of the earth's surface, and monopolize even a greater share of its commerce." These are remarkable words to emanate from the "leading journal;" but they are not more remarkable than those the same writer used, speaking of the "giant colonies" of Great Britian, on the 1st May 1875. He then said that these constituted the "grandest federation of states the world has ever witnessed;" a "Vast united Empire," at the "ends of the world, with the old country," acting as the "central link." Let the reader add to this vast "federation," the United States, already one with us in friendly bonds, and soon to be also in the commercial ties which a "common unit of money and accounts" will certainly create, and we may easily see that there is thus realized for us the prediction of God Almighty to "our forefather Abraham," "A nation and a company of nations shall be of thee," Gen. xxxv 11. The fact is true of the British to-day. We are "a nation and a company of nations." No one can deny it! Must we not then be of the Hebrew, or Israelitish, stock?

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I observe in your last, a very interesting account by Mr. Spencer of his visit to Tara, wherein he states that about £400 would be required to carry out a satisfactory exploration of the mounds.

I observe that he speaks of a fund having been started three years ago. I would suggest that this should be advertised in all Anglo-Israel periodicals at least every quarter (better perhaps a standing advertisement) giving the names of the Trustees, state of the fund as last reported, and subscriptions received subsequently.

I have £10 entrusted to me for the object, and shall be glad to hand it over to duly constituted Trustees.

As, in pursuing an object, a judicious employment of the funds is important, I would suggest that nothing should be attempted until a certain amount, say £250 has been raised, and that then a Committee of three should be appointed to devise, in the first place, a plan of procedure.

I would observe however that I have been so much puzzled with the numerous claimants to the ownership of Tara, that I have wondered if there can be more than one set of mounds of that name. Mr. Spencer states that Earl Russell is the freeholder; and so, indeed, of *one* set of mounds in Ireland, he appears to be; but is *the one* towards which all our desires turn—the great Mergech—one of them!

Truly yours,
J. C. GAWLER.

Tower of London,
January 3rd, 1877.

QUERIES AND REPLIES.

IN the "Pyramid and Bible" (page 48) by the Rev. W. Mackenzie, it is stated, that the sacred cubit is called by Moses "the cubit of the sanctuary and sacred to Jehovah thy God:" also in a paper by Mr. Habershon quoted in the preface to Commander Tracy's "Pillar of Witness" it is said "which Moses designated the cubit of the Lord your God." Will any one kindly tell me where in the books of Moses it is so said?—D.T.

Answer.—We are unable ourselves, at the moment to satisfy our correspondent. Perhaps some of our readers would supply the answer?

NOTICE.

THE first part of the article by the Rev. Canon J. H. Titcomb, M.A., Vicar of Woking, Surrey, alluded to in our last, will appear in our next number instead of in No. 5, as erroneously stated. Parts Nos. 2 and 3 will be published in Nos. 5 and 6 of the *Banner*.

The Rev. B. Wray Savile's article will be concluded in our next.

We hope shortly to commence in the *Banner* a series of papers bringing our great subject before the "Lambs" of the House of Israel. The papers will be designated "The Children's Column," and will be by the Editor.

THE METRIC SYSTEM IN INDIA.

SIR,—In your issue No 3, October 1876, at page 30, middle column, is an enquiry respecting the use of the French System of Weights and Measures in India. In a letter received by me in August last, from a relative who is engaged in the State Railways, in the Upper Provinces, is the following:—

"Concerning weights and measures, we are in an awful mess here! Every presidency has a different measure, and even every town for the matter of that, as the natives systematically vary the maund everywhere. There is the Government of India "maund" that is used in all Government work, 82⅔lbs, but practically we use tons and cwts. on railways in verbal conversation. The same horrid mess exists in length measures. The yard, ell, and other native measures being mixed up. The Government tried to alter this state of things a few years back, and made all the French measures the standard for India. *They are, however, entirely ignored by the natives and Europeans both.* In fact, their policy was not thorough *enough* to effect a change of this sort. They made the use of the measure only optional; and themselves only use the linen measure, the metric, and *even not that in long distances*, which we always put in miles. All our standard drawings for rolling-stock stations, wells, water-lifts, &c., which have to be adhered to for all ordinary work, are in metric measure, and the Government has actually supplied a table of conversions! so hopeless did they find it even to induce the engineers to give up using English measures, *whereby we turn the measures at sight into feet and inches.* As a specimen of the horrid nuisance that actually exists, I may state that all weigh tables in the country are duplicate, giving English and Indian weights both. And now on the state railways they are *triplicate—English, French, and Indian.*"

I think that this is a tolerably clear reply to E. W.'s enquiry.—Yours faithfully,

SYDNEY HALL.

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EDITED BY PHILO-ISRAEL.

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THE EMPRESS OF INDIA AND THE IMPERIAL ASSEMBLAGE AT DELHI.

"SHAH-IN-SHAH, Padishah! be happy! The Princes of India bless you, and pray that your sovereignty and power may remain steadfast for EVER!" Such was the speech, wish, and heart's desire of His Highness the Maharajah Scindiah on the memorable 1st January, 1877—the occasion being the proclamation of Her Imperial Majesty's titles, by the Viceroy of India, when the Empress of India, Her Gracious Majesty Victoria, by the grace of God, Queen of England, and Ruler of God's People Israel, publicly assumed her Imperial state as the Representative of the "Kings of the East," and as the prophetic "King of the South!" The pageant and the ceremony had, we may be sure, more significance than as that merely political event some would have us believe it was. It was in truth prophetic in importance, and was a fitting sequel to and outcome of the tour of His Royal Highness the Prince of Wales in the Eastern Empire of his Royal Mother. The proclamation will prove to the 230,000,000 of our Indian fellow-subjects, "how keenly we British feel the enormous responsibility we assume in undertaking to govern those differing from us in race, speech, religious instincts, traditions, hopes, aspirations, and all that can make up a Nation."

The Viceroy's object on that memorable day was to tell all India—aye, and all mankind as well!—that henceforth we rule the heathen empire God has given His People Israel in the name of the Lord our God; that justice, equal laws, rectitude, military and naval power, unbounded wealth, indomitable perseverance and determination to do the right, will, with God's help, be now and henceforth as they have for the most part been in times past, the qualities and agencies we shall bring to bear on the task we have assumed. "And behind all these qualities and possessions" says the Editor of the *Times*, "lies the richest and strongest nation in the world *to insure the perpetuity of the union between the British and the Eastern subjects of the Empress of India.*"

The Editor of the *Rock* newspaper in the issue of the 5th January last, looks upon this matter in a light closely approximating to that in which it appears to us Israelites. Indeed, our sympathies are so heartily with that paper in almost all its objects that we long for the day to come when the Editor, who sometimes writes as if he were all but persuaded of Our Identity, would openly advocate our views, and give publicity and power to a cause which has for its earnest advocates a Titcomb, a Savile, a Hickson, and we believe, many another evangelical, godly clergyman and minister of the Church and Nonconformist bodies too, now looking deeply into this question. The *Rock* on that occasion said:—

"An event of much prophetic significance has marked the opening of the new year. On Monday, at Delhi—formerly the capital of the Great Mogul—our Sovereign Lady Victoria was proclaimed EMPRESS OF INDIA amid salvoes of artillery, and all the accessories of oriental pomp. Thither came great princes and petty chiefs—the Rajahs and Maharajahs whose quondam territories are now included in our Eastern possessions—to do homage to the Viceroy of our gracious Queen, who has become the recognised mistress of more than two hundred millions of human beings in India alone! The assumption of this tremendous responsibility, added to the influence which we have acquired in Egypt through the purchase of Suez Canal shares, seems to leave little doubt (as the *Rock* was the first to point out—see *Rock* December 3, 1875) that this country has taken to itself the prophetic character of "King of the South" with Russia, as "King of the North" for her eventual antagonist (Dan. xi. 40-45). In this passage we have the quick-coming future dimly mapped out, but the outlines will become clearer as events progress. The Conference which is now deliberating at Constantinople, and whose proceedings the world is watching with such breathless anxiety, is merely preparing for a campaign which, in all its main features, was arranged and announced more than two thousand years ago."

So far the *Rock*. We do not pause to notice the points taken up by the writer in the above article. It suffices to remark that the Editor clearly sees that the Empress of India is "The King of the South" of Daniel, having for her prophetic national enemy the Emperor of Russia, now recognised as the King of the North. Daniel xi. 41, 44, 45, should, however, have taught the writer that when the great events there depicted are transpiring, the King of the South will surely be the owner of "the glorious land," the country "between the seas in the glorious holy mountain"—and that there, in the full tide of his military career, as a storm though his overflowing be (Ezek. xxxviii. 9, xxxix. 3 to 5), the Russian is to "come to his end, and none shall help him." The King of the South then must be the name assigned in Daniel's prophecy for God's People, the Lost House of Israel, God's dominion, His mighty hammer (Psa. ii. 8 and 9). In India we see the British respond even now most beautifully to these their destined functions; and as we ourselves said in another publication lately "nowhere was the proof and evidence of God's favour and selection of His People Israel so marked and so grandly manifested as at *the Imperial assemblage at Delhi* on the 1st January, 1877"—an event, as an eye-witness declares, which "no spectator can ever forget, and which will form a most conspicuous landmark in the history of India."—*Times*, January 8, 1877.

As a fitting conclusion to our record of

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a great and nationally important event, we append a copy of the telegraphic message from Her Majesty to her subjects in India, which was read from the daïs by the Viceroy Lord Lytton at the termination of his addresses at Delhi. It was to the effect following :—

"We, Victoria, by the grace of God, of the United Kingdom, Queen, Empress of India, send through our Viceroy to all our officers, civil and military, and to all Princes, chiefs, and peoples now at Delhi assembled, our Royal and Imperial greeting, and assure them of the deep interest and earnest affection with which we regard the people of our Indian Empire. We have witnessed with heartfelt satisfaction the reception which they have accorded to our beloved son, and have been touched by the evidence of their loyalty and attachment to our house and throne. We trust that the present occasion may tend to unite in bonds of yet closer affection ourselves and our subjects, that, from the highest to the humblest, all may feel that, under our rule, the great principles of liberty, equity, and justice are secured to them, and that to promote their happiness, to add to their prosperity, and advance their welfare, are the ever present aims and objects of our Empire."

A DIALOGUE

FOR INQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

BY THE REV. CANON TITCOMB, M.A., VICAR OF WOKING.

Arthur. I understand that you believe the English people, or speaking more generally, the Anglo-Saxons, are the lineal descendants of the Ten Tribes of Israel who were carried into captivity by the Assyrians. Is this so?

Anthony. My opinion is that the British nation, with its great Anglo-Saxon colonies, represents most, if not all of those tribes, by a true lineal descent. Smaller, and more detached portions of the human race may possibly represent fragments of the same family in other places; but that Great Britain is an embodiment of the House of Joseph in particular, and that, probably, other of the so-called lost tribes are mingled with them, is a proposition which I am ready at any time to maintain and defend.

Arthur. Will you favour me with your arguments for so strange an opinion?

Anthony. Most readily, if you, on your side, will reply to the questions which I put, and will promise that when you have once answered affirmatively, you will never reopen the question or revert to it as if it were undecided.

Arthur. I will.

Anthony. Tell me, then, in the first place, whether you hold the Sacred Scriptures to be a witness of truth from which there is no appeal? And whether the testimony which it gives to the destiny of Joseph's descendants may be implicitly relied upon?

Arthur. I do most fervently believe this.

Anthony. To deal systematically with the subject let us commence with the covenant which God gave originally to Abraham. Was he not the first covenant head of the Hebrew race?

Arthur. Certainly.

Anthony. The promises which God gave to Abraham were threefold. Firstly, that he should be made a great nation, inheriting the land of Canaan; secondly, that he should be the progenitor of the Messiah, in whom "all the families of the earth should be blessed;" and thirdly, that he should be the "father of many nations." Was not this so?

Arthur. Yes. But it is by no means certain that when God promised Abraham to be the "father of many nations," He did not mean that he was to be the *spiritual* father of many Christian nations in Christ Jesus; for St. Paul speaks of the Gentiles as being of the "seed of Abraham." In which case the second and third promises of the Abrahamic covenant which you have just quoted became one and the same thing.

Anthony. You are perfectly right in your interpretation, as far as it goes. But, like many other promises of Scripture, *that* may be an inclusive interpretation, while another of a more literal and exact nature may be no less intended. It is, however, an open and undecided question between us for the present; and therefore you may revert to it again until we agree to close it.

Arthur. Nothing can be more fair or candid.

Anthony. Candour is essential to all truth-seeking. Without it controversy becomes unreasonable. But answer me this question before we pass onward. Am I not right in declaring that the Abrahamic covenant, (whatever it contained) descended to Abraham's posterity through Isaac only? Ishmael was his other son; but you will remember that St. Paul says, "the son of the bond-woman shall not be heir with the son of the free woman." And again, "In Isaac shall thy seed be called." Consequently every hope which Abraham received in the covenant must have been embodied singly in the person of Isaac.

Arthur. That is a fact which admits of no contradiction.

Anthony. May I not say the same of Jacob? For Isaac had only two sons, Jacob and Esau. But Esau lost both his birthright and blessing, and thus became excluded from the Abrahamic covenant.

Arthur. I suppose no one would doubt this fact.

Anthony. Then, observe that for the more exact interpretation of the question which you just now raised, as to whether Abraham was "the father of many nations" only in a spiritual sense, I must look to what was said to *Jacob*.

Arthur. Undoubtedly.

Anthony. Listen, therefore to what the Lord said unto Jacob: "I am God Almighty. Be fruitful and multiply. A nation, and a company of nations shall be of thee; and kings shall come out of thy loins." (Gen. xxxv. 11.) Does not this language, from first to last speak of literal fruitfulness, and of lineal descent? Without denying the spiritual interpretation which you have put upon Abraham's promise, and which may, in a secondary manner, be put also upon this, can any honest meaning be given to these words which would exclude their natural and plain interpretation? Jacob was to be made a "company of nations." Observe, not only "*a great nation*;" but "a *company* of nations." And, as if to anticipate the mistake of our spiritualising everything in these latter days, he was expressly told that their kings should "come out of his loins."

Arthur. Was not the prediction that "kings should come out of his loins," fulfilled in Hebrew history? It is not said here that the promised "company of nations" were to come out of his loins. That may have been only the *spiritual* part of the promise.

Anthony. In the first place your criticism is altogether out of harmony with the nature of Hebrew writing, which continually varies consecutive clauses by parallelism and continuity of thought. Thus the words "*of thee*," are parallel exactly to "*out of thy loins*"; the one expression is to be balanced, and explained by the other. No Hebrew scholar would say otherwise. In the next place, if your reasoning be correct, if the "*of thee*" did not mean a literal and lineal descent in the case of the "company of nations," why should it mean that in reference to what precedes? For it is said "*a nation*, and a *company of nations* shall be *of thee*." Surely, by all the laws of just grammar and of proper inference, these two clauses must go together. If the Hebrew nation, which was referred to in the first clause was literally and lineally descended from Jacob; then "the company of nations," in the next clause, must be equally so.

Arthur. I do not see how I can resist your reasoning.

Anthony. In that case, remember our bargain. Do not revert, or reopen the subject. Regard it as settled and decided between us, that Jacob was not only to be the "father of many nations" in a spiritual or Messianic sense; but the father of "a company of nations," in a literal and lineal manner. Thus, you will agree with me in that tripartite division of the Abrahamic covenant, which at first you began to dispute.

Arthur. I will promise not to reopen that question. Yet this is very far short of a proof that the "company of nations" here spoken of represents the British and Anglo-Saxon nations. I am anxious to

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know how it is that you can possibly come to any such strange and monstrous conclusion.

Anthony. A long journey is completed only step-by-step. And in this case you will find it the same; for we have many steps to take before that conclusion can be arrived at. Meanwhile, settle it firmly in your mind that it was part of God's covenant to make Jacob the *lineal ancestor* of "a company of nations." And, remember the Ishmaelites were not of these nations; nor the Edomites; for these people were not descended from Jacob. Am I not right?

Arthur. Yes.

Anthony. In order to consider the lineal descendants of Jacob from whom this promised "company of nations" was to be derived, we must therefore first examine the Abrahamic covenant in connection with Jacob's twelve sons.

Arthur. Obviously.

Anthony. You will find, on examination, that while the inheritance of the land was conveyed to the whole number of Jacob's sons, from whom came the twelve tribes of Canaan, the promise of the Messianic birthright was personally conveyed to *Judah.* It was separately and absolutely his, and belonged to none other of the brothers. "Judah, thou art he whom thy brethren shall praise." (Genesis xlix. 8.) And again, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and to him shall the gathering of the people be. (Genesis xlix. 10.) Thus it was through Judah alone that the promised seed should come, and in whom "all the families of the earth were to be blessed; not only the Gentile nations, but even Judah's brethren also. Not one of the other tribes could be hereafter saved, but through the tribe of Judah. Consequently they were all required to submit to his headship, as progenitor of the coming Christ. And, when Christ came they were all alike to be received into the New Testament Church by accepting Him as their Redeemer. Do you agree to this?

Arthur. No Christian doubts it.

Anthony. You will observe, then, that a great fact has been established; viz. that on Jacob's death, the patrimony of the Abrahamic covenant became divided. The first part of it, *i.e.* the *land of Canaan,* went to all his sons in one inheritance. But the second part of it, *i.e.* the *birthright of the Messiah* was tied up, by way of special election to Judah alone. Let us ask, now, what was done with that third part of the Abrahamic covenant of which we were just now speaking, *i.e.* the *birthright of the "many nations,"* or of the "*company of nations*"? To which of Jacob's sons was that given? If it had been merely a spiritual paternity of the nations, as you previously argued, on the ground of the Messianic birthright, it would necessarily have descended from Abraham through *Judah,* to whom that spiritual birthright was alone promised. But, as a matter of fact, it was not so. This promise, being of a temporal nature, would naturally have fallen upon Reuben the first-born son of Jacob. Reuben, however, was disinherited by reason of his sin; and it is expressly said that *Joseph* received the promise. Let me refer you to 1 Chronicles v. 1-2. "Now the sons of Reuben, the first born of Israel—(for he was the first born; but forasmuch as he defiled his father's bed, *his birthright was given unto the sons of Joseph,* and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brother, and of him came the Chief Ruler; *but the birthright was Joseph's*)." Can anything be plainer than this? You see, here, that Judah and Joseph are both spoken of as the two elected sons of Jacob in connection with the covenant of Israel. Judah, as I have just shewn, in connection with the spiritual birthright of Jacob; and Joseph, in connection with the temporal birthright. In other words the birthright to the "company of nations," originally promised to Jacob, was specially handed down to the *sons of Joseph.* Can you raise any doubt or difficulty upon this reasoning?

Arthur. It is quite new to me; I never noticed it before; nor am I able to dispute the point. Everything you have said appears clear, credible, and unanswerable.

Anthony. You will say so still more when you look to Genesis xlviii. 18, where Jacob on his death-bed blesses the two sons of Joseph: "And he blessed Joseph and said; God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named upon them, and the name of my fathers Abraham and Isaac; *and let them grow into a multitude in the midst of the earth.*" This was the *temporal* birthright, transferred, as you have just heard, from Jacob to Joseph; and observe in what it consisted—"A multitudinous seed." Not a multitudinous seed *spiritually,* for that was Judah's portion, but *temporally;* for Reuben's was the temporal birth-right. Joseph's sons, that is to say, were to grow into "a multitude," or as the margin of the Bible says, as "fishes do increase in the sea." Does not this confirm what I have already declared?

Arthur. I cannot resist the evidence, whatever it may lead to.

Anthony. See it confirmed, however, still more by what follows. For when in the sovereignty of God's will, Ephraim, the younger of Joseph's sons, was placed before Manasseh (v. 18, 19), Jacob said, "His younger brother shall be greater than he, and *his seed shall become a multitude of nations.*" That is to say, the temporal birthright of Reuben first came to Joseph, and was afterwards tied up to *Ephraim.* Accordingly, if scripture is consistent with itself, we shall discover throughout the rest of the Old Testament, recurring promises of this sort given to Joseph's house to be inherited finally by Ephraim. Are you willing to accept that as a condition of scripture verity?

Arthur. It seems impossible to refuse to do so.

Anthony. Yes. And, when you remember that the "gifts and callings of God are without repentance," it seems certain that a definite promise given to Ephraim must, in some way or other, be actually fulfilled. The people of Ephraim are verily to "*become a multitude of nations.*"

To be continued.

ARE WE OF THE HOUSE OF ISRAEL?

By the Rev. B. W. Savile, Rector of Shillingford, Exeter.

IN TWO PARTS: PART No. II.

The question, then, which we have to consider is this—What ground have we for assuming that the English nation, composed chiefly of two distinct races, as is commonly supposed, the *Cymry* or Ancient Britons, and the *Sacæ* or Anglo-Saxons (but who, as Rawlinson considers, are really the same people in descent, and who arrived in this island, with a possibly interval of six or seven centuries between the two, as that of the Saxons is well known to have taken place towards the close of the fifth century of the Christian era), are descended from the House of Israel?

We learn from the cuneiform inscriptions that the word Cymry or Khumree first appears in the Nimrod obelisk of the ninth century B.C. as defining the land of *Samaria* or the kingdom of Israel. When the final deportation of the captive Israelites was accomplished by Esarhaddon, they were settled in the various cities of the kingdom of Media. In their previous captivities by Tiglath-pileser and Sargon, kings of Assyria, their place of imprisonment was confined to the places named as *Halah, Habor,* and *Hara,* near the river Gozan, all external to the kingdom of Media, because at that time it had not been conquered by the Assyrians. This appears from the inscription on Bellino's Cylinder, now in the British Museum, comprising the first two years of the reign of Sennacherib, son of Sargon and father of Esarhaddon; in which the king of Assyria speaks of "receiving a great tribute from *the distant Medians,* though in the days of the kings, my predecessors, no one had ever heard even the name of their country; but I made them bend low and submit to my majesty." And it appears from another inscription on a hexagona

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prism of baked clay, found by Mr. Layard on the mound of *Nebbi Yunus*—"The prophet Jonah"—near Nineveh, now in the British Museum, that in the reign of Esarhaddon, the *Cymry* or *Cimmerians*, as they are there termed, were under the leadership of one "Tiuspa, a nomadic warrior," then dwelling in the Kurdish mountains, lying South-west of the Caspian Sea, and bordering on the kingdom of Media, in the chief cities of which the last of the captives of Israel were settled.

Scripture then leaves the departed Israelites scattered throughout the Assyrian empire, but chiefly "in the cities of the Medes," a country which had then only recently been acquired by the kings of Assyria; and it is not unreasonable to suppose that just as in our country the one dominant race of Anglo-Saxons has virtually absorbed all the other races which at various times have found their home in the British Isles, so all the various races which occupied Media, whether of Aryan or Semitic origin, were absorbed gradually by that one dominant race, which first came into Media as despised captives, but who were destined in the ordering of Providence, as descended from Abraham, to become "the heir of the world," and as children of Isaac and Rebekah to become a multitudinous nation amounting to the enormous number, as Scripture expresses it (Genesis xxiv. 60), "*of thousands of millions;*" and that this blessing more peculiarly belongs to the House of Israel than to the House of Judah, may be seen in this fact that at the present time the Jews scattered throughout the earth, are supposed to be in number something under 10,000,000; whereas, assuming that we are Israelites by descent, the Saxon race certainly numbers at this present time between *one and two hundred millions;* and so much greater is the growth of population in England, America, and our vast colonial empire, than in any other part of the civilised world, that it has been estimated by the end of the next century, if the present dispensation lasts till then, it will have increased to the enormous magnitude of *one thousand million.*

It is of considerable importance to consider what became of the descendants of the Ten Tribes who occupied "the cities of the Medes," during the two centuries which intervened between the time of their first deportation and the return of Judah from Babylon to Jerusalem, B.C. 538, but who had no share or lot in that return.

Very limited, unfortunately, is our information on this point so far as secular history is concerned. The Apocrypha and Josephus are our sole authorities for the period between the return from Babylon to the commencement of the Christian era. The writer of the apocryphal book of Esdras, who represents himself as the prophet Ezra of the Tribe of Levi, one of the captives "*in the land of the Medes*" in the reign of Artaxerxes, king of the Persians" (B.C. 474 to 425) but the writer of which was probably of a much later date, relates as follows:—

"These are the Ten Tribes which were carried away prisoners out of their own land in the time of Hoshea the king, whom Shalmaneser, king of Assyria, led away captive, and he carried them over the river (*Gozan*) by which they entered another land. But they took counsel among themselves, that they would leave the multitude of the heathen and go forth into a further country, where man never dwelt, in order that they might thus keep the laws of their own land (*Samaria*). So they entered the Euphrates, by the narrow streams of that river, where the Most High showed signs on their behalf until they had safely passed over. And through that country there was a great distance to go of a year and a half, and this country is called *Arsareth*" (II. *Esdras* xiii. 40-45).

Bearing in mind that though this Apocryphal statement has no pretensions to Scripture authority, it may possess sufficient historical accuracy to induce our acceptance of the record concerning the ethnographical aspect of the question. Nor does it conflict with the slight allusion which Josephus makes to the subject in the first century of the Christian era, as he says merely that "there are but *two tribes* in Asia and Europe subject to the Romans, while *the Ten Tribes* are beyond the Euphrates, an immense multitude." And Jerome, writing about three centuries later, says in his *Commentary on Hoshea*, that—"The Ten Tribes inhabit to this day the cities and mountains of the Medes." The writer of the book of Esdras may have only meant to refer to the first of the many emigrations of the Israelites ftom Media and other places in the Assyrian empire. Herodotus may possibly afford a clue as to the time when the first emigration began. In his description of the capture of Babylon by Darius Hystaspes (about 20 years after its capture by Cyrus) Herodotus says, that after having put many of the leading citizens to death, and "wishing further to prevent the race of Babylonians from becoming extinct, he provided wives for them, levied from the nations bordering on Babylonia, who were each required to send so large a number to Babylon that they amounted to no less than 50,000. It is from these women that the Babylonians of our own time are sprung" (iii. § 159).

Inasmuch as the captive Israelites had been dwelling for more than two centuries "in the cities of the Medes," about the same period that the United States of America have now been peopled by the descendants of the Anglo-Saxon race, they must have shared in the punishment which Darius inflicted upon the many nations over whom he ruled; and this would doubtless have been considered so grievous an injury to multitudes of the Israelite captives, that they might naturally have determined to go to another far distant country where man never dwelt; though the large number may, as Professor Rawlinson says, when speaking of the time of Alexander the Great—"have been completely amalgamated with the mass of the population among which they had been introduced, and were undistinguishable from other Medes and Mesopotamians."

Now, this very argument, which Rawlinson introduces in his article in the *Leisure Hour* in support of his view, contradicting the Identification of Israel and England, in reality tells against him; for if, as he admits, there were two races occupying Media at the same time, one composed of God's favoured people to whom a distinct promise was made that they were to become a mighty nation of "thousands of millions;" and the other an unknown people which have as completely passed away as the greater nations the Assyrians and the Babylonians have done—are we not fully justified in assuming that the former race is the one which in the purpose of God passed from Asia into Europe and formed that tidal wave of emigrants which gradually took possession of Britain and have thus become the leading nation of the world? Hence Sharon Turner observes:—

"It is peculiarly interesting for us to consider the immigration of the *Cymry*, the *Goths*, and the *Saxons*, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German or Gothic. The first appearance of the Scythian tribes in Europe may be placed, according to Herodotus, in the seventh century B.C. The first scenes of their civil existence, and of their progressive power, were in Asia, to the East of the Araxes. Here they multiplied and extended their territorial limits, for some centuries unknown to Europe."—(*History of the Anglo-Saxons*, i. 94.)

If the testimony of the book of Esdras is to be depended on it is clear that the first emigration of the Ten Tribes from the locality where they were deported by the kings of Assyria among "the cities of the Medes," must have been in a North-Westerly direction, as they are said to have crossed the Euphrates by its narrow passages, *i.e.*, near where it rises in Armenia on their way to a land at the distance of one and a-half years of journeying on the confines of the then civilised

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world, to a country known to the writer by the name of "ARSARETH." Now if any of our readers will carry their finger on the map from Media through Armenia in a North-Westerly direction, towards the confines of the civilised world, allowing for the slow rate of travelling which a numerous body of emigrants would necessarily follow, he will find himself landed somewhere in the North-East corner of the present Ottoman empire, or as it is more familiarly known to us as that part of European Turkey, which bears the name of Roumania or the combined Danubian provinces of Moldavia and Wallachia. In that land there remains to this day a city named "ARSARETH," *i.e.*, *Ar-sereth* "the city of Sereth," a compound word like *Ar-moab* "the city of Moab," or *Ar-mageddon* "the city of Mageddon," both Scripture names; or like the more modern name of a place in France called *Ar-morica*, denoting a colony of the Cymry from Wales, planted in Brittany, *circa* B.C. 400, and so named from *Ar-mor*, which is Welsh for "the city by the sea." And it is an argument of no slight importance in favour of the Identity question that the *learned* language of the Cymry, *i.e.* of their bards and wise men; just as *Latin* is among the Roman clergy, or Sanscrit among the Hindoos unto this present day, was *the Hebrew tongue*, certainly as late as the sixth century A.D. For Taliesin the most eminent of the Druidical bards, who lived in that age, and who subsequently became a Christian, expressly says in his poem entitled *Angar Cyryndawd*, "My lore has been declared in Hebrew, in the Hebraic tongue." (Davies' *Mythology of the British Druids*, p. 573.)

The most conclusive evidence, however, of the emigration of the House of Israel from the original scene of their deportation to certain parts of Europe, is to be found in the recent discovery in the Crimea, now a portion of the Russian Empire, of an ancient Israelite cemetery. On a high chalk promontory to the east of Sebastopol, on the road from Balaklava to Batshiserai, the ancient cemetery of *Tschufut-Kaleh* "Israel's fortress" is still to be seen, the entrance to which bears the suggestive scriptural name of "the Valley of Jehosophat." All the inscriptions in this cemetery, many of which have now been removed to the Imperial library at St. Petersburgh, have some date to denote the time of their erection; some dating from the Israelitish reckoning, (notoriously an incorrect one) of the creation of the world; while the chief part date "from the time of our exile," *i.e.*, from their deportation to Assyria during the reign of Hoshea their king. When Mr. Stern, an English missionary of Hebrew descent visited the Crimea a few years ago the Rabbi at *Tschufut-Kaleh* showed him an ancient document from which we extract the following:—"I am Jehudi, the son of Moses, the son of *Jehudah the Mighty*, a man of the tribe of Naphtali, of the family of Shilmi, which was carried captive in the captivity of Hoshea, king of Israel, with the tribe of Simeon, together with the other tribes of Israel which were carried away captive by the Prince Shalmaneser, from Samaria. They were carried to Halah, to Habor (which is *Cabool*), to Gozan (which is Gozna), and to the Khorsonesus (*Crimea*). Khorson was built originally by the father of Cyrus, and afterwards destroyed and again rebuilt and called *Crim;* and *Tschufut-Kaleh* is Crim a fortification."

Some have thought that "Jehudah the Mighty" is the same as "Hu the Mighty," whom all Welsh antiquity agrees in describing as the leader of the first colonists among the Cymry in their migration to the White Island of the Welsh (*Albion*), from the summer land of the Crimea, which as an ancient book entitled *Varaka* states was in possession of the *Sacæ, i.e.*, the Saxons, who gave it the name of "Saxem." (See *Asiatic Researches* xi. 61). This seems to be confirmed by Taliesen's poem named *The Pacification of Lludd*, which reads as follows:—

"In the name of the Trinity, show thy charity!
"A powerful and numerous race, who were the first colonists,
"*Repeat* their invasion of Britain, the chief of the isles of the sea.
"They came from a country in Asia, known as the region of Capyo.
* * * * *
"The *Cymry* rise in their might and make war upon their slaves;
"They compel the Roman invaders to decamp:
"It was the time for the greatest exaltation of British power."

The Karaite Israelites of the Crimea declare that their separation from the rest of their brethren who remained in the cities of the Medes occurred during the period of Zerubbabel's Temple. Professors Chowlson and Neubauer have given an account of the inscriptions on the Crimean tombstones, which have been removed to St. Petersburg, one of which reads as follows:—"We must inscribe here the wonders which God has done for us, as who can recount what has happened to us all during the 1500 years we have lived in this exile, etc. Our latest enemy Prince Gatam would have destroyed us, had not God sent us help in our brothers the Chazars, who have become Israelites with their Prince Milsam at their head. These have saved our sacred rolls and have captured the fortress Theodora in the year in which we are now living, 4565 of the Creation, and 1501 (A.D. 780) of our exile; thus may God still continue to help us and to send the prophet Elijah in our days. Amen."

Another inscription reads:—"To one of the faithful in Israel, *Abraham ben Mar Simchah* of Kertsch, in the year of our exile 1682 (A.D. 961) when the envoys of the Prince of *Rosh* (Russia)* and *Meschech* (Muscovy)—Exek. xxxviii. 2.—came from from the city of Kiow to our master the Chazar Prince David—Halah and Habor and Gozan to which places Tiglath-pileser had exiled the sons of Reuben and Gad and half the tribe of Manasseh and permitted to settle there, and from which they have been scattered throughout the entire east even as far as China. . . . The descendants of the Ten Tribes, under the kings of Media, Cyrus and Cambyses, obtained possession of the Crimea and settled there; and thus the exiles of Shalmaneser and of Nebuchadnezzar were mingled together in one people."

One more inscription of nearly 1000 years earlier a date and we must draw to a close. It reads thus:—"This is the grave of Buki, the son of Isaac the priest; may his rest be in Eden at the time of the deliverance of Israel; he died in the 702nd year of our captivity" (B.C. 19).

Before drawing to a close we would call attention to one of the many remarkable prophecies connected exclusively with the House of Israel. Hosea (ix. 17) predicts that "Ephraim shall be *wanderers* among the nations." According to Jeremiah (xlv iii. 12.) the term *wanderers* is applied in our English Bible to Noah, but inasmuch as the Hebrew has two totally distinct words for the term the reference in Jeremiah needs not to be considered here. The reference however in *Hosea* is of considerable importance to the Identity question. Dr. Pusey in his learned work on the *Minor Prophets*, like all other commentators who have failed to distinguish between God's promises and threatenings to "the outcasts of Israel," and "the dispersed of Judah," as Isaiah (xi. 12) does, appears to refer the predictions to the whole Hebrew race, in place of limiting it to the Ten Tribes or "Ephraim," the representative of "all the House of Israel" according to the words of the prophet Ezekiel (xxxvii. 16). Now it is not a little remarkable that Kemble in his history of *The Saxons in England*, speaking of the continual changes taking place in the position of the various tribes that peopled the northern districts of Europe, says: "Into this great basin the successive waves of Keltic,

* Our English version unhappily renders the Hebrew word ראש by the title "prince" instead of ethnic name of *Russia* as the LXX the best of the ancient versions, and De Wette's German Bible the most exact of modern versions translate the term. Gesenius says the word means "undoubtedly the Russians, who are mentioned by Byzantine writers of the 10th century under the name of Pως, dwelling to the north of the Taurus, and described by an Arabic writer of the same ages as dwelling on the river *Rha i.e.* the Volga." The proper names translated "Meshech" and "Tubal" with no less certainty may be applied to the well-known Russian provinces of Muscovy and Tobolsk.

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Teutonic, and Slavonic migrations were poured, and here, through hundreds of years, were probably reproduced convulsions, terminated only by the great outbreak which the Germans call *the wandering of the nations.*" (Vol. I, p 4.) And the same author in his description of *Woden* the Patriarch of the Anglo-Saxon race, says: "The Royal family of every Anglo-Saxon kingdom, without exception, traces its descent from Woden through some one or other of those heroes or demigods who are familiar to us in the German and Scandinavian traditions—Woden is, like Odysseus, *pre-eminently the wanderer.*" (Vol. I. pp. 335, 341.)

Can we, then, have any reasonable doubt of the connection between the House of Israel, known to the Assyrians and Persians as the *Khumree* or *Sacæ* and the ancient *Cymry* or *Saxons*, the well-known ancestors of the British people?

ISRAEL'S BATTLES.

No. III.

"There is none other that fighteth for us but only Thou, O God!"—*Book of Common Prayer.*

OUR subject carries us next to the great Battle of POICTIERS in France.

We have still to do with the times of Edward the Third, and the date A.D. 1356. The Battle of Crégy had been fought and won, ten years before. Calais, the GATE of France, by means of which Edward purposed to add that kingdom to his own crown, had been in English hands for nine years. Philip de Valois of France was dead; and his son John had succeeded him as King. Taking advantage of the dissensions which distracted France at that crisis, Edward resolved to attack his old enemy in two directions. He himself using his newly acquired GATE at Calais ravaged the North of France. He returned to England then with the booty so acquired, making use, going and coming, of this Gate of his enemy's lands. His son Edward the Black Prince, he deputed to invade France to the South-West. The latter landed, accordingly, in the Garonne, over ran Languedoc, advanced to Narbonne; and after "an excursion of 6 weeks, returned with a vast booty and many prisoners, to Guienne, where he took up his winter quarters." In 1356, encouraged by this success he took the field again, but with a force so ridiculously weak, that we should wonder at the fool-hardy proceeding, did we not know that the Lord was fighting for Israel, and that with the few, He was about to give them the victory over the hosts of their enemies. The Prince's army numbered scarcely 10,000 men, of whom not 4000 were English. With this small force, intending to march through France into Normandy, he ventured right into the heart of the kingdom! He purposed in this high-handed manner to prove, that with his small force he could treat France like a conquered country. But difficulties met him. First, all the bridges of the Loire were found to be destroyed: this was an insuperable obstacle to his advance. The Prince could not proceed northward, as he intended; and it soon became doubtful if he could retreat. The King of France resolved to punish the audacious foe. He collected an immense force, and threw himself across the invader's line of retreat; reaching Poictiers just before his expected prey. The French army was 60,000 in number; that is, six times as many as the Prince's, and fifteen times the number of the English portion of it! Edward, no doubt, felt himself brought to bay. But see the interposition of the Lord! Here was an army of "His people Israel" ready to be swallowed up by a mighty host of the aliens. The circumstances were just those when we might expect the God of Israel to prove to His People that there "was none other that fighteth for them, but only He Himself." The Prince was a brave man; and resolutely using the means, he faced the danger. King John wasted a day in negotiations, and just those precious hours the Prince utilised to secure the victory! He chose a spot wherein to give the French battle, which was naturally strong; and he forthwith strengthened it, artificially. He dug new intrenchments. He placed ambushes. He posted his small force in such a position that there was no possibility of approaching it save by a narrow lane, having hedges on each side of it. These hedges, we may be confident, the Prince took good care to line with the picked shots of his English archers. On the 19th September, 1356, the battle was joined. The French trusting in their great numbers advanced in masses along the lane, to get at their foes. The English archers plied them with clouds of arrows. In the dense masses of the French, each shaft told: they fell in heaps! Those who escaped to the end of the lane found the Prince in force, and were smitten by him, as they advanced to the attack. The French, overthrown, recoiled on their own army, and put their own advancing ranks into disorder. The Dauphin of France, his two brothers, the Duke of Orleans, and other French Commanders, actually fled from the field with their entire divisions! King John and his youngest son were taken prisoners. The battle was won!

The French who were as fifteen to one, compared with the English, were vanquished and scattered "as the chaff of the mountains before the wind, and like a rolling thing (or thistledown) before the whirlwind." (Isaiah xvii. 13.) King John was conveyed to London as a captive, where he remained for some years, and there he eventually died.

Now in all this we see several clear and distinct characteristics of God's people Israel. We find the nation, supreme at sea, venturing to cross the ocean, going out to battle against their enemy France. (1 Kings viii. 44.) We find them attempting the conquest of their foes with a mere handful of men, and succeeding in effecting the defeat of a well-appointed host, fighting in a good cause, in their own fatherland! Under the most adverse circumstances, we perceive God remembered His covenant and "maintained the cause" of His people Israel. "He caused their enemies to be smitten before their face; they came out against them one way, and they fled before them seven ways." (Deut. xxviii. 7.)

Edward the Third was, as we have already pointed out, faithful to God, in his opposition to the pretensions of the Court of Rome; and God in mercy gave him prosperity at home, success in foreign war, supremacy at sea, and a flourishing commerce. In 1356, he had not only John, King of France, as his prisoner in England, but also David Bruce, King of Scotland, an Israelitish monarch, as his captive too.

Such was the great battle of POICTIERS. It was a wonderful deliverance, given by the God of Israel to His chosen people; and on this occasion, as at the battle of Crégy, was fulfilled the promise that He would "gird them with strength for the battle; those that rose up against them He subdued under them. He also gave them the necks of their enemies that they might destroy those that hated them." (2 Samuel xxii. 40-41.)

An achievement of the Black Prince in Spain during 1367, similar in character to the battles of Crégy and Poictiers, deserves a passing notice. Induced by Peter the Cruel, then dethroned, in Castile, the Prince crossed the Pyrenees by the famous Briar Valley, "then deep with winter snow." He was opposed by Du Guescelin, soon to be Constable of France, who had lent his sword to Peter's half-brother, Enrique of Transtamare. Edward forced the unwilling Du Guescelin to battle near Najarra, south of the Ebro. The contest resulted in the most complete defeat of Enrique and the Spaniards. They lost 20,000 men; and Enrique himself was driven from the field! Du Guescelin was taken prisoner, bravely fighting. "In vain the Spanish slings, famous for cracking helmets like nuts, hurled stones upon the English lines. The arrow drawn by English sinews, did its customary work, and won the day again." (W. F. Collier's History of England.) The enterprise was perilous; for Edward's force was small in comparison with his enemies. But the latter were smitten with an exceeding great slaughter, while the victors lost, it is said, but "four knights, and forty private men."

We do not say that Crégy, Poictiers, Najarra, and the terrible contest we have

yet to notice, fought out at Agincourt, were victories in themselves which could be regarded as blessings to this nation. Far from that! They were, in their tendencies, national misfortunes! For, had the conquest of France been the result of any or all these bloody fields combined, England would have been mixed up to-day with Gentile races in their neighbourhood, and must, therefore, have been partakers with the latter, of the chastisements and punishments they have since plentifully received from the hands of their God. But Israel was to be a "Separated People," a race "severed from other people" by the Lord Himself. (Lev. xx. 24-26.) It was, therefore, meet they should be restricted to their little island "Sanctuary." (Ezekiel xi. 11.)

"A simple law of physical geography forbad an English Empire in France; and there WAS NONE." Nevertheless, now and again, the people, to witness to their origin, were "led out to battle against their enemies" by the hand of God Himself, to prove to them the truth of His promises, made in response to the conditions of the prayer of Solomon. Hence we see how repeatedly "He heard in heaven their prayer and their supplication, and MAINTAINED their cause." (1 Kings viii. 45.) In each battle, He was His people's "shield and exceeding great reward." (Gen. xv. 1.) It was true of them as of the same people in the days of Joshua, about B.C. 1427, when God made a covenant with His chosen "Israel;" saying "One man of you shall chase a thousand, for the Lord your God is He that FIGHTETH for you, AS HE HATH PROMISED YOU." (Joshua xxiii. 10. See also Exodus xiv. 14, xxiii. 27, Deut. iii. 22.)

"THE CLIFTON CHRONICLE LETTERS" ON THE IDENTITY. BY "P. I."

THE FATALLY DESTRUCTIVE RACE.

LETTER NO. 6.

TO THE EDITOR OF THE "CLIFTON CHRONICLE."

Sir,—Have your readers ever reflected that there is one race of men now extant on the earth, whose bare presence in certain quarters, where they desire to locate themselves, is the death-knell of the Aborigines, and that that race is the British?

Let me point out some instances of this curious anomaly, to which we give too little thought.

Our race, the Anglo-Saxons, have during the last 250 years, taken possession of, and colonized, the whole continent of North America, from the Arctic circle in the north, to the tropics in the south; from the Pacific in the west, to the Atlantic in the east. This vast continent was the home of the Red Indian when the Pilgrim Fathers landed at Plymouth, Mass., in A.D. 1620. The Aborigines, then roaming "fancy free" throughout the great domain of their fathers, are now rapidly dying out, and by the last accounts were barely 300,000 in number. Intemperance, sterility among females, and impatience of settled habits, are causing their disappearance when brought face to face with the vigorous and "pushing" Anglo-Saxon. (Deut., xxxiii., 17.)

Australia and Tasmania were both peopled originally by distinct races of savages, very few in number and destined soon to vanish.

Those of Sydney died out in 1846. In 1803 the aborigines of Tasmania were 3000, all told. In 1864 the last male survivor of that helpless race was present at an entertainment in Hobart Town, and since then he has gone. The last female, "Lalla Rookh," having recently demised, there is left now no trace of the native Tasmanian on the earth. The blight of our fatal presence has been on the "stationary savagedom" of the land, and the "blacks" have disappeared!

In New Zealand a really vigorous nation of Red men have been brought into contact with our people. What has been the result? The Maories in 1858 were 56,000 in all; of these but 3000 resided in the Southern Island. They have rapidly passed away, and by this time have probably died out altogether. In the Northern Island the native races, decimated by disease, war, drunkenness, infanticide, and sterility among the women, are destined. we are told by local observers, to early disappearance before the same "pushing," overwhelming British, whose mere contact has been so fatal to the aborigines of other unhappy lands, where they have set their hearts on settling as colonists.

In very recent times, what has been the result of our occupation, as a British colony, of the Fiji Islands? It is a dark and dreadful story; but one reflecting, happily, no blame on us as a nation. No sooner had we annexed them, and assumed, at their own request, the protectorate of their territory, as one of Great Britain's possessions, than an outburst of measles and typhoid fever among the natives, carried off whole tribes, decimated whole communities, struck off fully one-third of an already sparse population, causing 40,000 deaths during the four months plague.

Can any of your readers account for the fatality attaching to the colonizing efforts of what is really a noble people; one which, on the whole, has kindly cared for the Aborigines, and fairly striven, generally, to act towards them *in loco parentis*? We beg to offer a solution of this new mystery. This nation, being Israel, as a result of her singular fecundity, and of the "straitness" of her home, has been forced to seek many outlets for her enormous, multitudinous progeny. She has been "scattered to the ends of the earth," and "planted" there in colonies. And God has foretold as the fate of the races she is to "push to the ends of the earth," that "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; xlvi. 27-28.)

The subject, and the reason for this wondrous fatality attaching to our colonizing operations, deserve the attention of the thoughtful inquirer.

THE CONFERENCE AT CONSTANTINOPLE.—The Sultan's Grand Council met on Thursday last, to consider the final reply of the Porte to the Powers, and unanimously decided that the proposals laid before them by the Plenipotentiaries should not be accepted. The heads of all the religious denominations assisted at the deliberation, and we learn that both the Greek and Armenian Patriarchs spoke strongly against the Porte yielding to the demands made upon her. From that time, therefore, the duties of the Conference were virtually at an end. "The question now is," says the *Standard*, "what will Russia do? Defied by the Porte, after minimising her demands again and again, will she eat the words of the Moscow speech, withdraw her mobilised regiments, and preserve peace? There are not wanting signs pointing in that direction. All our intelligence is to the effect that the enthusiasm for war has cooled down, and the public is waking up to a sense of the risks of an invasion of Turkey. . . . . It is possible, however, that all this meekness may be assumed. At any rate, it is certain that the work of mobilisation shows no slackness. . . . . The truth, no doubt, is that the Russians themselves are as yet uncertain of the intentions of Prince Bismarck, and are, consequently, hesitating how to act. That they will have to fight Austro-Hungary, if they invade Turkey, seems certain, unless Prince Bismarck repays the debt of 1870. We have but to reflect upon the excitement created in Prague by the presence of Gen. Tchernajeff to form to ourselves an idea of the effect on the Austrian Sclaves of a series of Russian victories south of the Danube. It is clear that Austria could not remain quiet in such a contingency. But how would Prince Bismarck act? The permanent interests of Germany undoubtedly forbid the aggrandisement of Russia. But, in the meantime, an alliance with Russia might add to the mighty Empire of the Hohenzollerns a much coveted seaboard and still severed members of the German race. Russia, then, can bid highly for the aid she needs to protect her right flank when crossing the Danube, and we can well believe that she is not without hope of making the bargain. In any case, however, it is unlikely that immediate war will break out. Neither Russia nor Turkey is ready to move; and, moreover, the season forbids serious military operations. We must look forward, therefore, to a few months more of uncertainty and disquiet."

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

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THE FOOLISH NATION.

ONE of the most serious difficulties certain minds experience in receiving the truth of Our Identity with Lost Israel, is felt to be the passage from St. Paul's Epistle to the Romans, chap. x, 19—itself a quotation from Deut. xxxii, 21. The former runs thus: "But I say, Did not Israel know? First Moses saith, 'I will provoke you to jealousy by *them that* are no people, *and* by a foolish nation I will anger you.'"

The corresponding passage in Moses' Song taught to the children of Israel, is to the effect following: "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* not a people: I will provoke them to anger with A FOOLISH NATION."

The difficulties our friends experience are these. In St. Paul's epistle he starts (they say) with asking if Judah, whom he calls in the passage very properly "Israel," did not know "the truth as to the call of the Gentiles?" And the answer is, that God by Moses' mouth had already long since settled that point by declaring that they were wilfully blind and ignorant, but that to teach them the real facts, as regards the Gospel of peace (verse 15), He would provoke them (Judah) to jealousy by a Christian Gentile nation, termed "No People," and "a Foolish Nation"—a people who, being not of God's chosen ones at all, should nevertheless be privileged to accept Christ, and show forth his praise. Such a Gentile People (say these objectors) are no doubt the British; who are consequently the "Foolish Nation," "not God's people Israel" in any sense, but are that very Gentile race therefore, who are, as such, destined by their prosperous condition to excite the godly jealousy of the House of Judah (the Jews), and lead them to embrace salvation as it is in Jesus.

Now to this class of objectors we would desire to oppose the following arguments for consideration. It is very true that St. Paul in his epistle was in the passage in question dealing with the condition of the House of Judah. The Jews being Israelites, he perfectly legitimately referred to them when he asked "Did not Israel (the Jews). know?" And the answer derived from the Word of God by the mouth of Moses, referring to the last or now present days of this dispensation, says that the Jews shall be moved to jealousy and angered too, by "LO AM"—"not a People"—by GOI NABAL, "a Foolish Nation;" one single nationality, be it observed, whose proper description is the twofold name of "LO AMMI" and "GOI NABAL," "The foolish Gentiles," called also "LO AMMI."

Now, does God's Word give us a clue who that one nation called LO AMMI is? Does it anywhere state to what race they belong? Hosea i. 9, 10, ii. 23, leave us without excuse if we are ignorant! There God's people, Ten Tribed Israel are "cast away" and depicted under the threefold aspect of "Jezreel" the seed of God; of "Lo Ruhamah" "NOT obtained mercy," and of LO AMMI, "not my People." That very "Lo Ammi Israel," however, is afterwards to be "sown unto the Lord in the earth, to become the "Ruhamah," and the "Ammi" race, "the People to obtain mercy," to be "God's people once more;" the inconceivably, multitudinous Nation; to be restored, in short, from a condition of outcast, Gomerian, European, Gentile, apparent-heathendom, to be again what they were before; God's chosen, His People, His saints, His inheritance, His heritage; His SONS—"the sons of the LIVING GOD." "And it shall come to pass that in the place where it was said to them "LO AMMI" "Not my People"—(Goi Nabal too—the foolish Gentile nation) —*there* (*i.e.* not in Palestine where they were ever known as Israel, God's People) *there* it shall be said to them "The sons of the Living God!" *i.e.*, Christian Israelites, believers in the Lord Jesus Christ! (John i. 12; Rom. viii. 14-19; 1 John iii. 1, 2; Phil. ii. 15).

It follows then, that the "Lo Ammi" people are no other than the "foolish," apparently Gentile Nation, the "silly dove" Ephraim (Hosea vii. 11), disguised Lost Israel, that seed of Ephraim, which Jacob of old in Genesis xlviii. 19 prophesied should develop into "the multitude," or "fulness of *the Gentiles*" (melo ha' goim) the Gentile nations, (yet truly "Israelites") who should come out of the Waters of Israel, and who we believe were in St. Paul's thoughts when he stated in Rom. xi. 25, that "Blindness in part is happened to Israel" (here the Ten tribed nation) "until 'the fulness of the Gentiles or nations'—the 'melo ha' goim'—the πληρωμα των εθνων the 'multitude of nations,' "be come in."

That crisis in the world's history we affirm has now occurred! Britain and her colonies constitute to-day Israel and the fulness of apparent or disguised "Gentile nations;" and we may soon, therefore, expect the "Blindness" to cease, the outpouring of God's Holy Spirit on our masses; the bestowal of the New Covenant on our entire race; and then "All Israel (the 10 tribes) shall be saved (or return) as it is written, "There shall come out of Zion (Judah) the Deliverer, (the Lord Jesus Christ), and shall turn ungodliness from Jacob, (the 10 tribes) for this is my covenant unto them (promised in Jer. xxxi. 31) when I shall take away *their* sins" (Rom. xi. 26). One

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word and we have done. Does not all this throw a flood of light on the Lord's parable of "The Prodigal Son?" The elder son (Judah) seeing the glorious blessings heaped on the outcast, "foolish," Ephraim, the "LO AM" Israel, is "jealous" and "angry." "He would not go in." "Entreated" by the Father, he still refuses! He points to the treatment meted out to himself, and compares it with that which this degenerate, outcast, Lo Ammi, Gentile, "foolish," "Silly Dove" Ephraim, experiences; and the Jew is obviously "jealous" and "angry!" "He refuses to come" into Christ's covenant of grace; but though willing to return to the land *with* the British, he does so in unbelief; he joins Russia in the last war of Armageddon, and fights "against Jerusalem," (Zech. xiv. 14) till finally the "sight" of the rejected Lord suffices to restore him; for "He the LORD saves the tents of Judah" (encamped against Jerusalem) "first, (Zech. xii. 7) that the glory of the House of David and the glory of the inhabitants of Jerusalem (the British Israelites) do not magnify themselves against Judah."

A DIALOGUE

FOR INQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

BY THE REV. CANON TITCOMB, M.A., VICAR OF WOKING.

N.B.—By an error which we greatly regret, and for which we apologise to the Author, the names of the parties have been transposed in the first portion of the Dialogue, published in "*Banner of Israel*," No. 4. Readers are requested to correct the mistake,—for "*Arthur*" throughout read "*Anthony*," and *vice versa*. In the present number, and for the future, we have thought it best to omit the names altogether,—that being also the Author's wish.—EDITOR.

(Continued from Page 39.)

Was it not fulfilled when Ephraim became the head of the Ten Tribes in Palestine?

How can you say so? Ten is not "a multitude of nations." Besides which, the word used here for "nations" in the Hebrew, is that which Scripture invariably employs in the plural number to express Gentile nations or people, outside the land of Palestine; so that it could not refer to the Ten Tribes.

I know the last statement you have made to be truth, even from my own reading. Yet, strange to say, such is the perfunctory manner in which we are accustomed to peruse the Bible, that I never took "Ephraim shall become a multitude of nations" in that necessary sense. Do you, then, mean to say that Ephraim was actually to "*become*," in his descendants, a multitude of *heathen* nations? What covenant blessing could there possibly be in such a promise as that? And how could that birthright fulfil the hopes of Abraham, Isaac, and Jacob?

You make a very pertinent inquiry, and one which deserves a clear and calm reply. Only first let me remark that as the saying is irreversibly true—"Ephraim shall become a multitude of nations"—the prophecy must, in some way or other, be fulfilled; and fulfilled, moreover, as you hint, in the way of covenant blessing.

But how could the house of Joseph be blessed by becoming a multitude of Gentiles?

They could not, of course, become Gentiles by birth, for they were naturally and hereditarily Israelites. We are driven, therefore, to the belief that Ephraim became Gentile by degeneracy and perversion.

Yet that makes the whole interpretation more and more difficult! For such a promise would be a curse, rather than a blessing, and could scarcely belong to the old Abrahamic covenant.

You are quite right. It would do so, if we were to regard the word Gentiles, or "*goyim*," in this passage, as expressive of nations who were to remain in a heathen and unbelieving state to the end. But—looking on through the Messianic covenant which came into the world through Judah—we may surely regard a time when Ephraim, though paganised for a season, might be converted to Christ, and so "become a multitude of" believing Christian "nations." Would not that interpretation make this old promise a blessing; and fairly bring it within the terms of the Abrahamic covenant?

There is certainly nothing impossible or unreasonable in such an interpretation; especially, if you can show that it is consistent with any further revelations of the Word of God.

That is all I ask you to admit, at present. What I have to shew you, therefore, is, that Ephraim although separated from Judah by a period of paganised degeneracy, was to be converted to Christ afterwards, and to be multiplied in Christian nationalities throughout the world, for the glory of the Redeemer's name. Will you admit that if this can be proved from Scripture the conditions of the case will be satisfied?

I will. But, even then, you will be a very long way from proving that Ephraim and the Anglo-Saxon nations are identical.

Never mind that. I am not anxious to build up any theory; but only to ascertain the mind of God in His Word, and the true meaning of the Abrahamic covenant.

No one can object to that method of inquiry. If you can only maintain your point, I shall be, to say the least of it, very much interested.

The first thing I have to prove is—that the House of Joseph (or Ephraim as his representative) is invariably set before us in the Old Testament as the destined inheritor of the temporal blessings promised to Israel by the Abrahamic covenant. I have explained already the starting point of this great promise, from the words of Jacob to Ephraim in Genesis xlviii. Now that promise of enlarged fruitfulness, and of temporal prosperity, reappears in the next chapter; where it is written "Joseph is a *fruitful bough*, even a fruitful bough by a well, *whose branches run over the wall*." (v. 22.) You must carefully notice those words; for they expressly indicate increase, and extension, and are given to none of the *other* sons of Jacob. The reason is that Joseph stood in Reuben's place, to whom the temporal birthright had alone belonged, but who was now disinherited. Judah was to be the *spiritual* head of Israel, bringing in all the Messianic blessings of the Abrahamic covenant, while Joseph was to be the *temporal* head of the covenant, having the inheritance of multiplied nationalities.

I can scarcely understand your making that assertion; for it is directly in the face of Bible history which plainly makes *Judah* the temporal, as much as the spiritual head of Israel; and denounces Joseph's house as guilty of rebellion in breaking away from Judah's dominion!

You are perfectly right. For which reason it is clear that the fulfilment of these promises to Joseph could never have been intended, until *after the mission of Judah had been accomplished; that is to say, until after Messiah had appeared.* It was through Ephraim's sin that he rebelled against the House of David, and so endeavoured to seize upon his birthright before the appointed time. Had he waited patiently he would have, doubtless, inherited his promised blessings in a very different manner. But his sin, though it delayed, did not forfeit his blessings. We must, therefore, look for their fulfilment *subsequently to the time of Christ.* Is not this reasonable?

Perfectly so, if you can only prove it to be consistent with other parts of Scripture.

You shall see and judge for yourself. Meanwhile, listen to the words of Moses, when he blessed the tribes of Israel, in Deut. xxxiii. Having, in verses 13-16, promised him temporal riches in abundance, he adds: "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 (or peoples) to the ends of the earth, and these are the ten thousands of Ephraim, and the thousands of Manasseh.*" Here, again, you observe the same promise reappearing. Joseph, in his "fruitfulness," was to be an increasing, extending, conquering branch of Israel; destined, as Jacob had promised, to "*become a multitude of nations.*"

But why should not this promise have been fulfilled when Joseph pushed his way by Joshua, who was an Ephraimite, even to the ends of Canaan?

Because this promise of enlargement and extension was *renewed* to Ephraim *long after he had obtained promise*

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of his Canaanitish inheritance; nay, *even after his exile from the land*, as I will shew you presently, out of the prophets. Surely, if I can do this, you must allow that the promise of Moses looked beyond Joseph's Old-Testament history, and thereby extends onward to his converted condition in the future times of the Messiah, *i.e.*, to the dispensation of the Gospel.

If you can satisfy me that the prophets predicted this increasing, extending, conquering condition of Joseph's house, *subsequently* to the great Israelitish exile in Assyria, I will promise to yield to you.

Tell me, then, with regard to the prophet Zechariah, whether he did not live long after the Israelitish captivity in Assyria?

I must certainly confess that he did, even more than a hundred years after.

Yet you will find that, in his 10th chapter, he prophesies of Ephraim by name, and most plainly predicts three things: *first* that he shall be redeemed and restored to covenant favour; *secondly*, that when so converted, he shall become mighty and prosperous; and *thirdly*, that he shall then extend into far countries where he shall increase and be found faithful to the Lord.

I never noticed the passage as bearing this interpretation. Perhaps you will point me out the words?

They are very plain, and can scarcely be mistaken. For, in the first place, it is said: "I will save the House of Joseph. They shall be as though I had not cast them off. I am the Lord their God, and will hear them." (v. 6.) Is not this a clear proof of their restoration to covenant favour?

True; yet why may it not predict the restoration of Joseph's house to the favour of God under the Old Testament dispensation; instead of being necessarily referred to New Testament times as you seem to take for granted?

I like to see you cautious. I am, however, none the less cautious myself; and for that reason, I bid you look to the 2nd chapter of Hosea; in which, after God's repudiation and disinheritance of Joseph's house, and the curse of their coming exile, the prophet speaks of their restoration to the covenant as falling in New Testament times, and *not* under the Old Testament dispensation.

What makes you say that with such confidence?

Because the very terms which predict Ephraim's conversion and restoration are those which St. Paul applied to the Church of the New Testament, "I will say to them which were not My people, thou art My people; and they shall say, Thou art my God." (v. 23.) (Compare Romans ix. 26.) That language is so thoroughly identified with the Gospel covenant, that when Hosea applies it to the conversion of apostate Israel it must needs be understood in the same way. Zechariah, therefore, must not be supposed to be contradicting Hosea, who lived 200 years before him, but to be referring to the same times. In other words, Zechariah is pointing us here to Joseph's introduction into the Messianic covenant.

I cannot resist the force of that argument.

Well, then, you agree to the truth of Ephraim (or Joseph's house), remaining in exile until the times of Christianity; and of its being, at some undetermined period, converted to the faith of the Gospel?

I do.

That fact being settled, let me now go back to Zechariah x., and show you, in the *second* place, that when so converted, Ephraim was to become mighty and prosperous. Listen! "They of Ephraim shall be like a mighty man; and their heart shall rejoice as through wine; and they *shall* increase, as they *have* increased." (v. 7, 8.) The whole passage predicts an uprising of Joseph's house, according to the tenour of Jacob's and Moses' prophecies, into an enlarged prosperity, and mighty kingdom; and that, remember, not in their Old Testament condition when they were living in sin and rebellion against Judah; but when they were afterwards restored from all such rebellion, by their conversion to Christ under the Gospel dispensation. In other words, the House of Joseph either has been, or is to be, a mighty Christian people, extending and increasing into a "company of nations" according to their long promised birthright. Do you see it?

On the lines which you have already laid down, and which you have driven me to acknowledge, I cannot fail to see it.

Well, that fact being admitted, let me go to the *third* point in Zechariah's prediction, *viz.*, that Ephraim was to push his way into "far countries," and live there for the glory of the Lord. Listen! "I will sow them among the peoples (for it is in the plural number), and they shall remember Me in far countries; and they shall live with their children and turn again." (v. 9.) Now you will be pleased to observe that this conversion of Ephraim, or Joseph's house, is not predicted as immediately preceding a return to their inheritance in Canaan. On the contrary, you will notice that they are to be spread out as a great and mighty people in Christian settlements, scattered over "far countries" of the earth. Hence, we are to look for Joseph's portion just as Jacob had described it, as becoming "a multitude of nations;" and just as Moses had described it, as a power that should "push the peoples to the ends of the earth;" in other words, as a vast, populous, colonizing power, bearing the covenant name of Christian. Are you not carried along by this line of reasoning to such a conclusion?

Yes! But I think it very rash notwithstanding, to draw so strong a conclusion from one prophecy.

Who told you that this was the only prophecy of its kind? So far from it, I might name several others. Take for example, a prediction of Jeremiah in his 31st chapter. He is then prophesying of the return of Ephraim finally to the land of Palestine. And how does he describe it? He says, "There shall be a day that the watchmen of Ephraim shall cry, Arise ye, and let us go up to Zion." (v. 6.) And from whence are they to go up? "Then saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations." (v. 7.) Thus you see Ephraim is not to be at the time of its last restoration an insignificant people, but one of the "chief of the nations," *i.e.*, a great and a prosperous power. Nor this only, but just as I have already told you, a wide-spread race, occupying large colonies spread through the world. For, listen to what follows: "I will bring them from the North country, and will gather them from the coasts (or sides) of the earth." So that, at last, when they re-occupy Palestine they will be identified in the globe with a multitude of extended nations, spread along the coasts or sides of the world in all directions. Is not this quite consistent with what Jacob, and Moses, and Zechariah had alike declared?

I cannot deny your inferences. Nevertheless I should be more satisfied if you were to corroborate them by further evidence from the prophets.

You cannot expect them from all, because most of the prophets addressed themselves to the two tribes rather than to the ten. Yet the evidence of Hosea, who was sent expressly to the Ten Tribes, is quite concurrent. This prophet in denouncing God's anger plainly predicted that the Ten Tribes should be exiled as idolaters, and be left to themselves to pursue the devices of their own hearts. "Ephraim is joined to idols, let him alone." (Hosea iv. 17.) Yet when the hour of their conversion should come, they were not to be *immediately* restored to Palestine. On the contrary, in terms exactly the same which Zechariah used afterwards, he said, "*I will sow her unto me in the earth.*" (ii. 23.) "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread." (xiv. 5, 6.) Is not this all akin to Joseph being called a "fruitful bough," and spreading forth or "pushing out" to the ends of the earth, in a regenerated and new covenant condition? Observe how uniformly consistent Scripture is, with regard to the Abrahamic promise of Joseph's partaking in temporal things; and how one voice of inspired truth, from beginning to end, confirms the saying that "Ephraim should become a multitude of nations!"

[To be continued.]

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THE SABBATH.

THE earnest gravity of the English, and the stern severity of the Scotch Sabbath, are too widely acknowledged to be contradicted, and indeed are proverbial amongst foreigners who have visited our shores or studied our recorded customs. It has been matter of surprise and varied conjectures why thus the day should be sanctified by the British, when it is not regarded in a like manner by other Christian Protestant nations. To us, the difficulty is now removed, believing as we do, that it is the "sign" (Exodus xxxi. 13) which God promised to our forefathers should exist throughout their generations. For a time it was lost to Israel, when after falling into gross idolatry, it became a captive and then a wandering people. But it was preserved by Judah's sons, and when in due course Israel became a Christian nation, the sign was restored to it, differing it is true, as to relative position, to the other days of the week but still retaining its God-appointed proportion of time—one day in seven, with the additional seal of Christianity set on it, as it speaks of the risén Lord, without whom was not anything made that was made. (John i. 3.)

As Christians God gave back to Israel the ancient "sign," but the veil of mystery as to their origin was not to be lifted. Therefore, as Christians alone, they received the Sabbath, accepting the day adopted by other Christian nations, and not regarding the ancient Sabbath retained by Judah. Yet He who willed that His chosen people should have this especial sign, without understanding the full force and meaning of the glorious possession, appears to have inspired them with a deep and earnest feeling respecting it widely differing from that of all other Christian nations. This was possibly accomplished by reviving in them faint echoes of past traditions; but if this be not probable, may we not hazard the conjecture that the spirit of the Sabbath "sign" was revived when the full complement of the Tribes of Israel was completed by the arrival of Benjamin in "the isles" at the Norman Conquest? For they, bringing with them the memories of Judah's Sabbath which they had observed in Judea, for centuries after the other Tribes had gone into captivity, may well have infused into our Christian Sunday much of the solemnity and strictness of the Jewish Sabbath.

It has been a stumbling block to some and a plea with others for disregarding the first day of the week, that Sunday not being the seventh or last day, it is unreasonable to consider it to be the Sabbath, and so to keep it; but in reply to this we would quote the words of the Rev. Andrew Thompson of Edinburgh.* "Let us settle first principles, and understand what is the essence of the Sabbath law. Is it not this—that a portion of time, say a seventh, shall be separated from common to sacred uses, and consecrated to religious worship? Whether that day shall be the sixth, or the seventh, or the first, is a mere matter of external and positive appointment, which does not enter into the essence of the Sabbath at all. The institution may remain intact, though the day be varied. Hence the command is, 'Remember,' not the seventh, but 'the Sabbath day to keep it holy.'"

There is remarkable testimony to the sacredness of the "sign" promised to us by our Covenant God, in our laws, according to which, for legal purposes, Sunday is a "*dies non*," and is always omitted in the computation of time, so that if a thing is to be done in so many days, Sunday is not counted." Till within a short period "a man could not be arrested for debt on a Sunday." "There are statutes against Sunday trading, still in force, spite of efforts to modify or repeal them, and places of amusement are certainly closed by law on Sunday, though an attempt was made in the House of Lords, a year or two ago, to open them." Other efforts have been made, and are still making, to secularize the day; but, with few exceptions, these attempts have failed, and though millions of our people at home and abroad cannot be said to observe the Sabbath day to keep it holy, yet, except with the most degraded and hardened, we believe it to be neglected with a secret sense of wrong-doing. The oft-repeated testimony of those who have wandered far in the paths of sin and wickedness, that their evil course first began by disregarding the Sabbath, is a proof, we think, how widely and deeply rooted in the British mind is the belief that we are intended to hallow it, and that failing to do so, we bring punishment on ourselves. Surely the Sabbath is as a bright star that patents our nobility as the Chosen People: let us see to it that it does not grow dim by an individual and national disregard to its privileges; and that it be not shorn of any of its rays by changes in the Laws that tend to sanctify and honour it.

L.P.

* *The Christian Sabbath*, published 1850.

THE SABBATH IDENTITY.

BELIEVERS and unbelievers in the Truth we are advocating encounter a difficulty in the Sabbath Identity. An intelligent Jew recently placed it before us in the following manner:—

The seventh day was the Sabbath day.
We observe the seventh day—
Therefore we keep the Sabbath.
You keep the first day—
You do not keep the Sabbath.

Since the question has been raised in No. 5 of *I.I.S.* by A Country Parson, without undertaking to settle it, we desire to place before our readers a few thoughts thereon.

Instituted at Mount Sinai (Exodus xx. 10), God has declared that the Sabbath shall be a "Sign" "forever." (Exodus xxxi. 12-17.) It should further be noticed that He calls it "*My* Sabbath," *i.e.*, God's Sabbath of rest, instituted for man's observance.

There is a peculiarity about the use of the word "Sabbaths" which we cannot fully comprehend. "Verily my *Sabbaths* ye shall keep: for *it* is *a sign*," &c. (v. 13.) Query: Why is not either the singular or the plural used in each sentence?

Throughout the whole of the Old Testament the seventh day is undoubtedly the Sabbath day, and in the New Testament we find our Saviour obeying the letter of the law, by observing the Sabbath day. His deeds of mercy wrought on the Sabbath day were the first which brought upon Him the displeasure of the Jews. Hence they charged Him with desecrating the Sabbath, when, after healing the impotent man, He said "Rise, take up thy bed and walk." (John v. 8.) Yet those men thought it no desecration, when, with murder in their hearts, on that same holy day, they set about "to kill Him." (v. 16-18.)

Christians observe the first day of the week because the resurrection (Matthew xxviii. 1-6, &c.), ascension (Acts i. 1-9), and the outpouring of the Holy Spirit (ii. 1), have sanctified that day as a holy day to them. Jehovah has sanctioned that day by giving a visible sign from heaven. (Acts ii. 3.) Before the crucifixion, our Saviour charged His disciples to go to the *lost* sheep of the House of Israel, and to no others (Matthew x. 5-6), but after His resurrection He commanded them to go and "*teach*," (*i.e.*, make disciples or Christians of) "*all nations*." Hence we have an Identity. The disciples went forth with reverent memories of the first day of the week. It was their holy day, knit to their souls by many sacred ties, and observed by them to the end of their lives. (Revelation i. 10.) Therefore, wherever you find the "lost sheep" they must be observing the first day of the week; they must be going forth to teach "all nations." Britain stands *alone* as a Sabbath-keeping *people*, and a missionary *nation*.

Such is the Biblical account of the Jewish and Christian Sabbath, but this is not all that can be said. Common sense bids us begin at the beginning, and we remember that the *seventh* day of the world's existence was the *first* day of man's. Man, the perfection of creation, the glory of all His creatures, was created last. Genesis i. 26-28. His eyes saw not the light of the natural sun, for the glory of God lighted the Garden of Eden. Search and you will find that the *seventh day* (man's *first*) was a day "all light,"

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was the only day *without* "an evening and a morning." So long as man remained in a state of innocence, he enjoyed a long Sabbath of rest, brightened and beautified by the Shekinah. True he had to work, but it was not the work that begets weariness of the flesh and vexation of spirit. It has been well said, that he was "always working" yet "always resting." "His work was the work of rest, his rest was the rest of work." When man sinned, then that day "all light" ended. The glory of God was taken away from the garden of Eden, the ground was cursed, and man condemned (but not without hope of restoration) to labour "in the sweat" of his face. (Genesis iii. 19.) Ere man was cast out of the garden (like Israel now) a Redeemer was promised (v. 15), and the cherubim were emblematical representations "not intended to drive our first parents from the tree of life in terror, but to inspire them with hope; to demonstrate to them that the Divine mercy was still vouchsafed to man, though now fallen, and to be an emblematical representation of the covenant of grace." (Holden.)

Our Saviour told the Jews that "the Sabbath was made for man, and not man for the Sabbath." (Mark ii. 27.) Which Sabbath? The seventh day Sabbath. He came into the world to make reconciliation between man and his Maker; to make an atonement, not only for God's chosen people Israel, but for the sins of the whole world. His resurrection on the first day of the week was the seal of the satisfaction made. His ascension on the first day of the week was the seal of acceptance at the hands of the Almighty. Thus, the first ray of light on the first day of the week has always suggested to the true Christian the sure hope of a glorious resurrection. But to the Christian Israelite it means much more than the resurrection from the dead. It brings to his mind the Almighty's promise to quicken the dry bones of Israel, and in the millenium period to restore man to the state and condition which he lost at the fall. Then will come the day when

"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.

Thy sun shall no more go down:
Neither shall thy moon withdraw itself:
For the Lord shall be thine *everlasting* light,
And the days of thy mourning shall be ended.
Thy people also shall be *all righteous:*
They shall inherit the land for ever."—(Isaiah lx. 19, 20.)

Hence every Christian Israelite, on the first-day Sabbath, is called to remember man's first day on earth, which was a veritable Sabbath of rest; to remember what man lost through the fall, and to look forward with joyous hope to that sabbath of rest which God has promised shall again come upon the earth.

Thus the first-day Sabbath was the *original* Sabbath, and the seventh day Sabbath was the one that was "*made for man*" after the fall.

As Christian Israelites, has it not been part of our *blindness* to call the *first* day of the week the Sabbath? We think so. To us, indeed, it is a holy, sanctified Sabbath of rest—a slight foretaste of that "rest that remaineth for the people of God." Throughout the whole of the New Testament this day is termed "the *first* day of the week," but the Holy Apostle St. John gave it a name, the most appropriate name the mind could conceive, and he called it

"THE LORD'S DAY." (Rev. i. 10.)

So ought we to call it and speak of it. We honour the Master by so doing, and the soul is led to look forward to an early answer to the petitions in the Lord's prayer—"Thy kingdom come; Thy will be done on earth, as it is in heaven."

In the beginning God worked six days, and on the seventh day He rested. On that day man held communion with his Maker, and was divinely taught by emblematical representations.

Again, nearly six days (*i.e.* nearly 6000 years) has God worked in the world, but on the seventh day (*i.e.* 7000th year) He will rest, and the people of God shall rest with Him. They will also receive the same communion, and the same Divine instruction in precisely the same manner. Ezek. xli. 18-26.

JNO. T. GOTT.

SILENT SHEPHERDS.

WE have expected, hoped, and waited in vain for the appointed "Shepherds" (Ezek. xxxiv.) in our land, to speak openly from their pulpits, on a question which is daily attracting increased attention from the thoughtful and better educated, as well as from the less cultivated, whose simple faith in the Bible, and very lack of mere book learning, enable them at once to see the truth and the bearing of Britain's Identification with Israel, from the Scriptural proof brought before them.

Is it that the rumour has not yet reached the ears of our "shepherds" of the discovery first pointed to by the late Mr. Wilson, brought fully to light by Mr. Edward Hine, and illuminated by flash after flash, from the pen of Philo-Israel and others? Is it that knowing of it the "shepherds" believe it to be a dangerous error, and shrink from meddling with it? but surely if it is in their estimation an error fraught with danger, they are, as teachers, bound to examine into, and if possible refute it, for their silence is not likely to check its growth. Perhaps some of them agree with the rev. gentleman, who, referring to the belief in our Israelitish origin at an important meeting, stated that it was "the teaching of Satan." We have thought since hearing of this assertion, that our great enemy the devil was turning over a new leaf, since he was sending his pupils to the pages of the Bible, bidding them judge of what he taught by carefully weighing and comparing the words of Holy Writ! But such assertions as the above are no argument and little calculated to stay the progress of a belief founded on the prayerful study of God's Word.

We believe as watchmen our clergy are bound to sound a note of alarm (Ezek. xxxiii. 7) if danger be at hand, not by mere abuse, but by proving the arguments used to be unsound, after careful study of the question: not as in one case, where a minister running his eye through some Identification papers, declared a day or two afterwards to his congregation that "the theory was absurd!" Such handling of a subject that claims to be founded on God's promises can result only in ultimate shame to the preacher!

We are inclined to fear the silence of many of our "shepherds" may arise from indolence. They have learnt their lesson, they think; they have taught, and are teaching others: must they learn their lesson over again? Pshaw! "What does it matter, if we are Israel?" but are they not bound to look into it and see whether or not it *does* matter?

There is perhaps pride at work: shall they be taught by members of their flock, who they themselves are appointed to instruct? Fear may have effect upon some—fear of ridicule, fear of opposition and argument—fear of their own ignorance, which a close discussion may bring to light! If there is injustice in these suggestions we regret our suspicions, and we would acknowledge with unfeigned respect and admiration for their self-denying labours, that in many cases, the earnest "Shepherd," worn out in the service of his flock, has neither time nor strength left, to look into any question that is new and that appears to him not of essential consequence. We pity and we honour these weary labourers; but we think, did they enquire into the matter, they would find much in it that would strengthen their hands, comfort them under disappointment, and cheer their aching hearts, as they mourn over the degradation, and to them apparently hopelessly lost condition of the multitudes around them.

But we would venture to utter a few words of warning to those who *have* leisure to learn, and yet are "dumb." In a short time the question of our Identifi-

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cation with Israel will probably surge up on every side. We believe it is quietly making steady way amongst the masses in parts of England; if the light is a false one how will those be prepared to meet it who have not sifted the arguments for and against? and if it be a truth as we assert it to be, how will our "shepherds" have to take the lowest place, where they have ignored or derided the teaching of others, and be forced to follow where they might have led?

To those who are halting and hesitating to throw into the scale of belief their open adhesion because they prefer to wait and see which way the tide sets, and what line is taken by the leaders in Church, in Science or in State, I would use the words of a poet of the last century,—

"Be thou the first true merit to befriend,
His praise is lost, who stays till all commend."

L. P.

THE "ROCK" NEWSPAPER REVIEWS THE REV. MR. CORNALL'S PAMPHLET.

"*The British Nation* NOT *Identical with the Lost Ten Tribes.*" By the Rev. R. CORNALL, M.A., Vicar of Emmanuel, Bristol. (Butler and Tanner).

"This costs still less than the last, for it may be had at 6d. the dozen, and a better investment we cannot conceive in neighbourhoods which are infected with the "Anglo-Israelitish-Origin" absurdity. Mr. Cornall has had the patience—which we confess we lacked—to wade through and diligently examine every one of Mr. Hine's forty seven (!) identifications of the British nation with the "Lost House of Israel." The conclusion to which he has come after all this weary work is as follows:—"Mr. Hine's theory is both *false* and *dangerous*. After careful examination of the passages of Scripture referred to by the writer I have no hesitation in saying that Mr. Hine has most sadly perverted and misapplied the Word of God; the majority of his references being *utterly irrelevant and forced.*" (The italics are Mr. Cornall's.) Mr. Cornall then gives instances which fully justify the very serious charge he has felt it his duty to make against the author. In these days of wrong-headedness nothing need surprise us, otherwise we could not have thought it possible that there should be Evangelical Protestants who while they refuse to admit that the Pope answers to "the Man of Sin" are quite ready to believe that Englishmen are Jews!"—*Rock* Newspaper, 19th January, 1877.

We hope our readers will attentively weigh the above words. The writer it will be seen is not ashamed to admit that as a reviewer "he has lacked patience" to peruse a work which Mr. Cornall and he concur in publicly condemning! He concludes his remarks further by a statement which our readers would peruse with merriment, were it not sad to think, that a public writer can sit down, and with such utter unfairness, pass judgment on a subject which his own words show he has not in the least comprehended. *Who* "believes that Englishmen are Jews?" Not we! *What* Israelite has "refused to admit that the Pope answers to the "man of sin?" If they have done so, what has that to do with the views we hold, on the strength of God's own Word, regarding the Identity? Whose writings has the Reviewer in the "Rock" patiently perused of Identity authors, to satisfy his mind that any of us refuse this belief regarding the "man of sin?" Let him name the writer on our side, who has been absurd enough to style "Englishmen JEWS." How long will the Editor of the "Rock" continue in a position which he ought to feel is thoroughly un-English and monstrously unfair? If we Israelites be wrong, let him examine the evidence we adduce and convict us of folly! But to pass judgment without, as he confesses, even reading the proofs we produce, and then to show his own ignorance in the lamentable manner he has done in the review above quoted, certainly reflects no credit either on his judgment, his candour, or his diligence! Most of our readers will, we think, agree with us in this! Mr. Cornall we have lately disposed of. We bring forward the "Rock" newspaper now, to prove to the world how shallow the opposition to us really is!

THE GREAT CITY BABYLON USURPING THE ROLE ALLOTTED TO GOD'S PEOPLE ISRAEL.

THE POPE AND THE HOLY LAND.

A DESPATCH from Rome says that if there is any truth in the information contained in the following extract from a letter the *Lombardia* publishes from its correspondent in Rome, the Papal railway in Palestine is but a feature of a much more important scheme:—"Monsignore Hassoun, the Armenian Patriarch, entertains the idea of converting Palestine into an appanage of the Pope, and it appears that he has not only the support of Pius IX., but, strange to say, also that of the Turkish Government, to which the Court of Rome is rendering important services at this moment. His intention would be to attract to Palestine a powerful current of emigrants from all the Catholic countries of Europe, to allot land and cattle to them, to build workshops, and to call into activity the principal industries through which the other countries of the world flourish. The capital of the State would be Jerusalem, which by means of railways would be placed in connection with Bethlehem, the Dead Sea and the other holy places. At Jaffa a grand port would be constructed, and lesser ports provided for the smaller cities on the coast. This project, fantastic and improbable as it is, has nevertheless obtained a number of supporters in the Vatican, beginning with Pius IX. himself, who perhaps desires to secure to his successors the faculty in that classic land of exercising both the temporal and spiritual powers."—*Edinburgh Daily Review, 9 October, 1876.*

We are requested to give notice that a Lecture will be delivered in Abbey-road Chapel, St. John's-wood, London, on Tuesday evening, February 20th, by E. W. Bird, Esq., (Philo-Israel). Subject: "The Hebrew origin of the British Races, as proved by the Scriptural Evidences." Chair to be taken at 8 o'clock p.m. Admission Free. A collection will be taken at the close of the Lecture, in aid of the New Chapel at Bundesbury.

Correspondence.

(To the Editor of the Banner of Israel.)

SIR,—To some of our readers of the *Banner of Israel* and the believers generally in the identity of the British nation with the Lost House of Israel, it may be interesting to know that the recently-published Government and Ordnance Survey maps, *i.e.*, the parish maps of that survey, technically called the "Cadastral" Survey are drawn to a scale of 25·344 inches to the mile.

This scale very closely approximates to the sacred cubit as referred to by Prof. Piazzi Smyth and the Rev. Mr. Hickson.

It is true that this scale simply represents $\frac{1}{2500}$th of the real or full size; but it is equally true that such a scale was not adopted by the British Government (through a select committee of the House of Commons in 1861) until the question as to the various scales had been submitted to, and well discussed throughout the country by the various public bodies and scientific and practical men.

A peculiar merit of this scale consists in the statute acre being represented on such a map by one square inch.

Assuming, therefore, that the sacred cubit as demonstrated in the great pyramid is 25·025 British inches it requires no very unwarrantable stretch of the imagination to believe that there is an immediate connection between the sacred cubit and the British acre and British mile. The mere discrepancy of $\frac{1}{9}$ of an inch in the cubit or $\frac{1}{25}$ part of the whole need not be fatal to the value of the identity.

The following extract from one of Sir John Herschel's works entitled, "Familiar Lectures on Scientific Subjects;" written in 1863, and published in 1867, will at once show the value of the *25-inch cubit* as a standard of measurement. Sir John Herschel doubtless advocates the value of this cubit in every way independent of or apart from the discovery of it in the Great Pyramid by Professor P. Smyth. In his lecture on "Celestial Measurings and Weighings," he says: "If we were to increase all our imperial standard measures, each by one precise thousandth part, and designate the measures so increased by the epithet *geometrical* instead of *imperial*, a geometrical inch would be the exact 500,000,000 part of the polar diameter of the earth; a rod of fifty such inches the exact 10,000,000th part of the earth's polar axis; and one of twenty-five such inches (which might be called A GEOMETRICAL CUBIT) the 10,000,000th part of its polar *semi-axis*.

The distance of the sun from the earth being 91,626,282 geometrical miles, we find it equivalent to 23,222 polar semi-diameters of the earth, or 10,000,000 times that number of GEOMETRICAL CUBITS of twenty-five geometrical inches each."

Again in his lecture on the "Yard Pendulum and Metre," Sir John Herschel says: "I would leave untouched all our present *denominations* of measures of length and capacity and their relations to the standard, and the only new measure I would legalize would be a "module" (or some other name *at present unoccupied*) of fifty geometrical inches being the 10,000,000th of the polar axis, or its half the geometrical cubit of 25 such inches, leaving its use quite voluntary."—I remain, Sir, yours faithfully,

P. A. W.

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To the Editor of the "Banner of Israel."

LETTER FROM THE UNITED STATES, INDICATING, OR ILLUSTRATIVE OF, THE DISTRESS AND PERPLEXITY OF NATIONS IN THE LAST DAYS.—(Luke, xxi, 25).

Sardinia, Erie Co., N.Y.,
Dec. 24, 1876.

ESTEEMED AND DEAR SIR,—I have thought it might be agreeable to you to hear from across the water, in view of the grave and critical situation of affairs in America, and especially as illustrating their relation to the timely and important work you have done in opening up the mystery of the Great Pyramid. You have, doubtless, been an attentive reader of reports from this great experiment-ground of the federal-democratic system, especially since the election in November. I happened to write a letter, embodying views at some length upon prophetic developments which I thought probable, to an enquiring friend, E. H. T———, Exeter, Devon, England, on the very day of the election, and I said to him, "I expected trouble out of this election;" and in fact I refrained from voting from conscientious motives. What are the facts? However it may pain and chagrin many men of eminence and ability in the realm of American statesmanship to discover and acknowledge the fact, I must say I do not believe we have a strong government. A republic to be strong, *must* have, not only an enlightened, but a virtuous citizenship. We have many dangerous elements among us. There are many Roman Catholics in America; a considerable foreign and ignorant population, to say nothing of the somewhat sharp antagonism more or less developing between the white and the coloured citizens of the South.

We have sought to elect a President; and, lo! we have, so far, made a conspicuous failure! The flags are still flying on the poles erected numerously all over the country, but their very folds seem to have a kind of mocking aspect. *The great struggle is yet to come!* The crisis is on us and yet *impending*. Various are the schemes for solving the perplexing problem. The papers are teeming with plans, and loaded with partisan hopes and claims and complaints. It is the simmering of a sea, a word-tumult of the people, not yet threatening immediate violence, but always including and suggesting the possibility of a by no means distant period of collision, revolution, disruption, or to prevent the dreadful catastrophe of anarchy, personal, and perhaps military government at Washington. Many men cry peace, ministers of the gospel among the rest. A friend in Washington writes me—"Never was the cry of peace and safety more vigourous! and prevalent than now in Washington, that is, in the pulpits."

I cannot, in one letter, describe the complex character of the problem set for us to solve. The difficulties appear almost insurmountable, suggesting a Gordian-knot sword-stroke as alone adequate to the exigency. There are the endless contentions in regard to the action of the returning boards in South Carolina, Florida and Louisiana, almost every man foaming and uttering an opinion according to his partisan predilection. There are *two* acting legislatures and governors in South Carolina, a situation which *can not* be long maintained; but how is a settlement to be reached? The example is mortifying and demoralising. The question arises: Shall we commence our first post-centennial year with a double presidency, exhibiting a spectacle of weakness that is calculated to wound every simply worldly sentiment of patriotism and pride at home, and excite ridicule and contempt abroad? What will be the relation of the coming system of Antichrist to our latest political phase? The coming second Wednesday of February is the day for the declaration of the result of the election in a joint meeting of both Houses of Congress; but what result *can be* declared? Much is said of the prerogative of the vice-president in this most momentous connection. The U.S. Senate may choose a President of that body who is not a member of it; even a man of war, a general of the army. The present presiding officer of that body is an estimable gentleman, Thomas W. Ferry, of Michigan. I spent several weeks in Washington last spring, and I was frequently in the Senate, and have some knowledge of the men of bone and sinew in that body. Suppose on the trial day the Democratic House of Representatives should withdraw and proceed in a kind of extra-constitutional way to declare or elect a president. Suppose the U.S. Senate also proceed to declare or elect a president. Something is said about a new election in May; but I scarcely believe that expedient will be resorted to. The Catholics almost unanimously supported Tilden. There may have been some exceptions among the Germans. I should not be surprised if General Grant continues to hold the office after March 4. It would be much better than universal uproar, bordering on anarchy, while at the same time if he should by the aid of a Republican senate perpetrate a sort of *coup d'etat*, it would no doubt produce a tremendous uproar. Yet it is possible the financial strength and influence of the country would desire and endorse any strong government as a barrier against threatened ruin of business interests, and there are some indications that the South, though (excepting the negro vote) much preferring Tilden, would nevertheless far prefer Grant in a contingency so alarming as a war of races, or anything approximating to such a threatened destruction of material interests as they once suffered. It may be many influential men in the South will rally to the support of Grant as a President Provisional, exercising special functions, suitable to a time of extraordinary peril. But I will not weary you with guesses or speculations. One thing is certain—we have the language of the Great Pyramids, south wall in the grand gallery, in its "impending state," illustrated in the impending dangers that overhang our nation. I can assure you the situation is exciting, and wise men are apprehensive.

But if the Hebrew dispensation ends, and the Christian begins at the North wall of that grand gallery, is it not as clear that the Christian dispensation ends at the South wall of the same; and in that case is not the next great event the Second Advent!* And did not our Lord and Saviour characteristically and emphatically admonish his people to beware of *neglecting the one great hope and promised assurance of His appearing;* attaching to such neglect, a culpableness truly peculiar and consequences even appalling.

But praise be to God, there are in America many truly humble, and, I think, instructed Christians, who do very diligently discuss the question of Christ's second appearing, and do conscientiously maintain its literal imminence And I must say there is every indication of a commotion in the approaching year 1877, such as the world has never seen; especially in view of the nervous and excitable relations existing between various and powerful countries, and the contiguity and impressibility by influences spreading with contagious rapidity, in a time of vast telegraphic distributions and ramifications.

C. C.

*Yes! the next *great* event; but separated by a rather long period of anguish and distress of nations from the close of that unprecedented and beneficient dispensation of the first coming, of which the world has not made so much use as it might have done, in its *national* and *corporate* character, during the eighteen hundred years now passed away beyond all recall.

P. S.

It was resolved at a Grand Lodge of Freemasons the other night, to hand over to the National Lifeboat Institution the sum of £4,000, to establish and endow two lifeboats as a permanent memorial of the Prince of Wales' visit to India.

THE EMPRESS OF INDIA.—By the Queen's assumption of the title of Empress of India, the Sovereign of England has become more obviously identified with the prophetic "King of the South" of the latter part of Daniel's last prophecy. We say more obviously because when in 1875 England acquired an influence in Egypt by her virtual purchase of the Suez Canal, we pointed out at the time its bearing on our prophetic position in the conflicts of the last days, now apparently at hand. The *Rock* was the first journal that did so. Deeply as every rightminded man should deplore the awful calamities of war, still, in face of the teaching of Holy Writ, we are compelled, whether we will or not, to the sad conclusion that, in spite of all the devices of human skill in diplomacy, and of all the political manœuvring of the most consummate statesmen, Turkey must be broken up, and its dismemberment will be the occasion of a terrible and discisive war. Palestine must be free to the Jews to return. Already they have begun to do so. But to permit of their influx in any considerable numbers "the River Euphrates must be dried up in order that the way of the Kings of the East (the Jews) may be prepared." Nothing can prop up Turkey. It must go as it has been predicted. To the man of the world—to the politician, and to the careless reader of the Bible, all this may seem wild and visionary, but we can easily afford to wait the issue of events which before long will prove the truth or falsehood of these scriptural interpretations of the Eastern Question—in so far at least as the integrity of the Turkish Empire is concerned. In humble dependence upon the teaching of God's Word, we think that war is inevitable. Let all who are waiting for the development of Christ's kingdom be much in prayer that we may be enabled to see the fulfilment of the prophetic word, not according to individual fancy, but by the light of history which is every day rendering prophecy more and more clear in proportion to the winding up of the drama of European politics in the East. We are undoubtedly on the eve of great and solemn events. May we each and all prepare our hearts to meet them.—*The Rock.*

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WEDNESDAY, JANUARY 31, 1877.

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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."—Psalms lx. 4.

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EDITED BY PHILO-ISRAEL.

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THE JEW FIRST.

AN article with the above heading appeared in the pages of *The Nation's Glory Leader*, from our pen, under date 19th July, 1876, in Vol II., No. 76. We revert to the topic again in the "*Banner of Israel*," impelled by some remarks in the *Nation's Glory Leader* of the 24th January last, challenging us by name, and calling us, as it were, to substantiate the views we hold on the subject of the Gospel offer to the House of Judah, which we maintain to be as imperative a duty now, on the House of Israel, as it was in our Lord's days or in those of St. Paul, St. Peter, and St. John. The article we allude to (doubtless from the pen of the Editor of the *Nation's Glory Leader*) requires a faithful response; and we shall proceed to give it, quite undeterred by the fact that our acquaintance with the literature of Israel and Our Identity dates only since 1874, whereas that of Mr. Edward Hine, of course, reaches back, as he tells us, to a period nigh 40 years ago. We have, however, God's Word in our hands, the teachings of our Lord and His holy apostles to guide us, and we fail to see that we are wrong or doing other than our bounden duty, when we strive with all our might to bring as many sons of Judah as we can to the knowledge of salvation by "the only name under heaven given among men whereby we must be saved," even the name of Jesus Christ of Nazareth (Acts iv, 10, 11).

We have ourselves the privilege, in our locality, of being an office-bearer (Honorary Treasurer) of the venerable Society having for its object "The promotion of Christianity among the Jews." We mean, holding firmly as we do all the views we are constantly enunciating regarding Our Origin, to adhere to the principles of this Society, because we believe we are thereby engaged in doing the Lord's work, and following His blessed example. We shall be quite undeterred by the assertions we find on page 294 of the *Glory Leader* of the 24th January last, that the agents of this and similar Societies "make a trade of Jewish conversions;" "go about the Empire misapplying Scripture, deceiving gullible persons: obtaining money under false pretences; being little more than impostors, deserving the operation of the Vagrant Act," and the like. Language of this character, we conceive, is quite out of place in discussing our subject, and can only recoil on those who use it. Far be it from us to follow in such a path. We desire temperately, and with caution, to state, in language becoming a Christian man, why in our view it is the bounden duty of the House of Israel and of every Christian Israelite in the land, to join heart and hand in offering and in also pressing home, the claims of the Gospel of the blessed Jesus, on *every* erring sinful son of Judah throughout the earth. We do so for the reasons following;—

1st. Because the Lord Jesus Christ so commanded us almost with his last breath upon the earth, before he ascended to His glory. "Go ye therefore," He said, addressing Israel, "Go ye and teach all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii, 19). "It behoved Christ to suffer, and to rise the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke xxiv, 46, 47); "Go ye into all the world, and preach the Gospel to EVERY CREATURE" (Mark xvi, 15)—passages which, with Acts ii, 39, &c., conclusively show (to our mind) that our Lord prescribed that Judah should be offered the free salvation through all time, and *certainly was never to be excluded.*

2ndly. Because our great *exemplar* the Lord Jesus, first offered salvation to His own brethren, and we have to follow His example, in the absence of any deterring sanctions.

3rdly. Because the Lord assures us by His word, by His conduct, by His own recorded historians, that He loved the Jew, and loves him still. In Luke xiii, 34, we have an instance of His yearning love and longing desire that they had only heard His word; in Luke xxiii, 34, He prayed for their forgiveness, and was not that Love Divine? *While He fails expressly to forbid us* to tell His brethren and our own, that He is waiting even now to be gracious to them still, are we to shut them out *as individuals*, of the gracious invitation addressed to "every creature," and deny to them, that Messiah came to die for Judah, when God's Word tells us in express terms, that that was indeed the very truth? (John i, 11; xi, 50, 51, 52; xviii, 14).

4thly. Because as an actual fact we find that both before our Lord's suffering and after He was received up into glory, there were selected witnesses even of the House of Judah who were ordained to testify for Christ, to profess His Gospel, and to be obedient to His Word. And if that were the case in apostolic times who, we ask, dares to say that since that period the door of possible entry for such of the Jews as are ordained to eternal life has now been closed? and that our invitations to the Lord's hidden ones must be, at man's bidding, withheld from the House of Judah? In our Lord's days we know from John iii, vii, 50, xix, 39, that Nicodemus, a ruler of the Jews, was a believer in the Lord, a weak one it may be, and yet a Jew. Joseph of Aramathea was probably another. "Among the Chief Rulers also

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many believed on him, but because of the Pharisees they did not confess him" (John xii, 42). After the Resurrection we have abundance of evidence that even among the Jews there were selected ones to witness "that Jesus was the Christ," and who shall deny that the Lord has some now of such lost ones to bring forth from among them? Acts vi, 7 testifies that "a great company of the Priests was obedient to the faith;" and whatever the Editor of the *Glory Leader* may affirm, throwing doubt on the genuineness of the conversion of Jews to Christ's holy religion in the present day, the evidence to prove it is too strong, too general, too clear, and too positive, to be set aside by derisive doubts, or language of the character we see used, in the article now in question.

Having said thus much to justify our position in doing and continuing to do all we can to bring the Gospel home to the hearts of some of the sons of Judah—let us not be misunderstood—we hold with our friends, and quite as strongly as they do, that as a body, as a mass, and as a people, the Jews will not be converted to Christ. The vast bulk of prophetic testimony quite suffices to negative that idea. We have no more notion in sending the Gospel to the Jews that that scattered people will as a race accept Christianity, than we have, by labouring for the sixteen heathen nations in India, or for those in China, Africa, and South America, that the Gentiles there will acknowledge Christ *en masse* at the present day, in response to our evangelising efforts. Why then continue them? *Because the Lord has bidden us. We* have "to preach the Gospel to every creature," and the description must, by its very terms, include the Jew; but the results are in the Lord's hands. We utterly deny the application of such texts as are quoted against us (Ezek. xliii. 27. etc.) as sanctions for abstaining from this blessed work; because we know that the Lord's acceptance of the Jewish Mosaic Ceremonial after the Return relates to a state of things not now existing; and we do not yet know and cannot say, what those mysterious ceremonies and sacrifices prescribed in Ezek. xl. to xlvi may mean; whether in fact, for reasons not now divulged, the Lord will then accept the Jew in unbelief and in denial of his Saviour. With that future we have yet no concern. It is ours as Israel, to carry the Gospel to-day to "all the families of the earth," and in disseminating that blessing (which is Christ) to every creature, we see nothing in God's Word to exclude the Jew; but rather much to encourage us in including him, since an inspired Apostle has been commissioned to distinctly tell us, that "the Gospel of Christ is the power of God TO SALVATION, to every one that believeth,—to the JEW FIRST, and also to the Greek." (Rom. i. 16).

A DIALOGUE

FOR INQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

BY THE REV. CANON TITCOMB, M.A., VICAR OF WOKING, SURREY.

(Part III., continued from Page 47.)

YOU have carried me along with you in a way that forbids my retracing your steps, and reopening the closed-up questions. But, tell me, if these things be so, why are they not referred to in the New Testament?

Because the New Testament is wholly concerned with the spiritual portion of the Abrahamic covenant, and not the temporal. It has nothing to do with the House of Joseph in particular, being a revelation of divine love to the world at large, and intended only to show how the House of Judah brought in salvation for mankind through the birth of the long-promised Lord. But because it formed no part of that revelation to illustrate the fulfilment of God's temporal promises to Joseph, does it therefore follow that those promises are not to be fulfilled? The fulfilment of the Messianic covenant through Judah was as necessary for Joseph as for the rest of the Tribes, and for the world at large. This fact however cannot abrogate the special birthright of Joseph in regard to the temporal inheritance. It is therefore simply left out of sight, to be fulfilled in God's own time, and in His own way. The New Testament covenant having nothing to do with it, says little or nothing about it.

Does it even say *any* thing about it?

Yes, I think it does. For St. Paul writes: "Darkness in part is happened unto Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved." (Rom. xi. 25.) Now this "fulness of the Gentiles," or "fulness of the nations" is Ephraim's exact promise in Gen. xlviii. 15. St. Paul, therefore, seems to imply, that the full salvation of *all* Israel cannot be spiritually accomplished, until Ephraim's temporal promises have first been brought in under the terms the Gospel covenant.

I never read it in that light before.

Very likely, since, until of late, our commentators completely overlooked the fact of Joseph's descendants having never inherited their promised birthright within the period of Old Testament history. They have been so uniformly full of the more important promises bestowed on Judah, that they have overlooked the temporal inheritance bestowed on Joseph. In fact, they have virtually robbed him of his birthright by allowing it to drop out of sight. But the time has now come when a fuller, a more correct, and comprehensive view of the great Abrahamic covenant has been taken; so that we are looking for that which before was forgotten. This is why St. Paul's allusion to "the multitude of nations"—which was verbally and accurately Ephraim's covenant inheritance—has not been hitherto understood in its proper sense.

You have certainly thrown a new light upon that part of Scripture, and opened my eyes to the future of Joseph's House which I shall be interested in studying.

But how can you study it, if Joseph's House is *still unconverted, and among the lost Tribes—as they are called—buried in some unknown country where no travellers have as yet discovered them?*

Why should they not be?

Because there seems no room in the chart of unfulfilled prophecy, and in the present advanced history of the Christian church, for the necessary time to elapse in order that the predictions we have been considering should be fulfilled.

I scarcely know what you mean.

I mean this; that, if we admit your supposition, then we must expect some tribes of Israelites at present unknown, not only to arise and become a mighty nation, but to become a Christian people, increasing through the world with extending conquests, and pushing their way in large settlements along the coasts or sides of the earth to its very extremity. Such a course of events seems in the highest degree, improbable, if you study the condition of the nations either geographically or politically. At all events, it would require some centuries for its development. Whereas, by regarding the British nation as Joseph's representative, the whole prophecy has been already fulfilled; and a very slight alteration in the aspect of what is now termed the Eastern Question would speedily place them, with the rest of their associated brethren in full possession of their promised restoration to Palestine. For *we do* occupy the very ground thus predicted; and that, in a variety of ways which I have not as yet had time to describe.

To what do you refer?

Are we not a nation now occupying a position in the earth, by our colonies, and our missionary settlements, and by the evident blessing of God upon our temporal prosperity, which exactly agrees with the position of Ephraim as portrayed in the passage cited? Do we not enjoy that promise which God gave Abraham in a far more extended sense than the Hebrew nation ever did in Canaan when he told the patriarch that his seed should "possess the gate of their enemies" (Gen. xxii. 17)? We hold the gates of our enemies throughout the whole world from Gibraltar to the Red Sea. And do we not inherit that blessing which God gave to his faithful people, when He told them that they should not be a nation of borrowers but of lenders? (Deut. xv. 6.) Why, we are the great capitalists, and financiers of the world; all nations come to us for loans. And is it not often said,—and most truly—that we are as much an Eastern or

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Asiatic nation, as a nation of the West? And are we not, among all people in the earth, the true "witnesses" for God, by our Protestant repudiation of idolatry, and our homage to the written word of revelation?

I admit the likeness; but that does not prove the identity.

It is not in the nature of things that an Identity can be absolutely demonstrated. We are dealing with facts in an order of moral, prophetical and providential sequence, rather than of mathematical; and, no doubt, there is still required some margin of faith as well as of reason. All I ask of you is, to put these things together; and first, by looking at the prophecies, and then by seeing how little time is left for their fulfilment in any other way, to inquire whether this solution of the case is not, in the highest degree, probable?

I might perchance, agree with you, if there were not ethnological reasons against your theory. But the British people, as you know, belong to the Aryan race; whereas Joseph's House must be Semitic.

Have you never heard of a people who, by change of circumstances, have lost all traces of their ancient race, and have become identified in their characteristics with another race?

Never.

Then I will tell you. The Magyars of Hungary, who are now in physical characteristics a fine Aryan race, full of energy, courage and intellect, and who possess the same oval skulls, and regular features as the rest of the European family came originally from the Ugrian stock, and belonged to the Turanian race. They appeared on the plains of the lower Danube about A.D. 900, with all the physical traits of the stock from whence they came, having high cheek bones, broad faces, and thick set stature. Yet such has been the effect of external circumstances exercised during ten centuries that now they are completely changed, and are in no way distinguished from the Aryan population of Europe.

That is singular, I allow; but I suppose they are still traceable to their true origin through their language. Whereas the Anglo Saxons, on your theory must be not only changed physiologically, but have lost all trace even of their Hebrew tongue. How can you account for that?

You fence well. Yet the fact is most easily explained. For, when the Ten Tribes were exiled, they had lapsed into idolatry, and had thrown away their old religious beliefs. In the course of centuries they were, therefore, entirely assimilated to the people among whom they lived. Do not the modern Jews in England speak English? If they ceased to reverence their Hebrew Scriptures, and gave up their synagogues, do you suppose it would require long for them to forget and renounce altogether their knowledge of Hebrew? It was so with the ancestors of those whom we now call Anglo-Saxons. They wandered from Assyria into the south-west of Europe, adopting the language of the tribes among whom they dwelt; and thus entirely lost their acquaintance with Hebrew. Is there any thing difficult in such a belief?

I see what you mean very clearly, and am bound in honesty to admit that it makes the matter plainer than I had anticipated. But there is another great difficulty remaining, and that is, the impossibility of showing from history how any of these Israelitish idolators could have made themselves one with the Gothic tribes, and not have lost their own identity.

Do you think so? Did you never hear of the Kenites who allied themselves to the Hebrews? (Judges i. 16. and iv. 11. and 1 Samuel xv. 6). As time went on, this people became more and more closely incorporated with the Hebrews; so much so that, in the days of Jeremiah, the Rechabites who were Kenites were openly recognised as of their own stock. (See 1 Chronicles ii. 55.) Observe they were registered even in the Jewish genealogies. Can you not allow therefore, that it is possible for a part of a foreign nation to become incorporated with another by long alliance, and yet not to lose their own identity?

(To be Continued.)

THE GEOGRAPHY OF THE GATES.

NO. VI. ADEN.

We have already passed in review, five of the chief "gates" connected with Israel's inheritance—three in actual occupation, the fourth and fifth destined, we believe, to early transfer to the "possession" of the destined heritor. In Gibraltar and Perim we recognised the two great "gates" which guard the access to those seas, forming themselves the highways of approach to the Holy Land. In Malta we found a third and important link in the chain of fortresses between these "Islands of the West," the home of Israel, and her destined land of promise. We introduced the reader, lastly, to the chief of all the "gates," the key to open them all, the Sublime Porte, as the one mighty, peerless, naval station; always the seat of sovereignty, the mistress of the world, and the key of the whole Orient. We now ask our readers to accompany us while we introduce them to a remarkable spot—a burnt up, exhausted volcano, whereon no green tree, nor blade of pleasant grass can grow; where rain seldom, or very rarely, falls; and which yet is the military double-lock on the "gate" of Perim, and secures what already man imagines is safe and sure, in Israel's keeping. We allude to Aden.

This seaport town and station is situated in lat. 12° 46′ N., long. 45° 10′ E., one hundred miles East of the island of Perim and the "gate of tears." It faces the Indian ocean to the Eastward, and situated at seven days' steam from Bombay, is a "port of call" and a coaling station of the vast trade between that presidency and Suez; a trade which has long been represented by the gigantic fleet of the Peninsular and Oriental Steam Navigation Company. Like Gibraltar, Aden is a mere isolated rock, or cluster of rocks, five miles long, East and West, by three from the North shore to *Ras Sanailah*, or Cape Aden, its most Southern point. Like "the pillar of Hercules" also, Aden is separated from the mainland, and yet is connected with it by a low sandy stretch of ground only a few feet above the level of the sea. The greatest elevation of the hills of which Aden is composed is 1776 feet above the ocean, a height which exceeds that of the loftiest point of the rock of Gibraltar by 300 feet. The place is again singularly like Gibraltar in that it is surrounded by precipitous rocks, coming sheer down to the water's edge, which form "an admirable natural defence." Aden boasts of two harbours, an outer and an inner. The outer one is almost silted up with mud; the inner, called by the Arabs, *Bunder Tuwayyi*, Aden Back-bay by ourselves, is on the Western side of the peninsula, and capable of accommodating a large number of vessels, drawing not more than 20 feet of water. Aden being within the tropics and almost in the same parallel of latitude as Madras, is excessively hot and distasteful to Europeans. It however is a station of immense importance to us nationally; not only as a trade emporium and entrepôt for which it has been famous anytime these 2000 years; but as one of the "chain of fortresses," forming a continuous line of "gates," given by God to Israel, from her far-off Western isles to India, the heathen empire in the East, to China, and to the colonial "desolations" she holds at the very ends of the earth, to the South, and at the antipodes of Great Britain. In B.C. 24, the Romans saw the advantages of Aden as a commercial post, and captured it. They called it "Arabia Felix," or "Altanæ." In the beginning of the 16th century, the Portuguese took the place but were ousted by the Turks in A.D. 1538. *They* abandoned the locality in the next century, and the Sultan of Senna in his turn, became the master of Aden. In A.D. 1730 the Sultan of Lahej threw off allegiance to him of Senna, and founded a new line of Sultans. It was in 1837 that the British Lion appeared on the scene, and the reader would do well to mark the steps, by which God made us masters of this wonderful place of arms, whose influence is strategically such, that no gun is fired from Zanzibar to Guardafui, from Bab-el-mandeb to

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Singapore, but the owners of Aden must know "the reason why."

In 1837, a Madras vessel, sailing under the British flag, was wrecked off Aden. The passengers and crew were grossly ill-treated by the Arab residents of the place. The British Government at the neighbouring eastern "Gate," Bombay, demanded "compensation and redress." The sultan not only promised it, but offered to sell to the British, the town and post of Aden, which had given the offence. Captain Haines, of the Indian navy, was deputed by the Bombay Government to complete the necessary arrangements and take "possession;" when lo! it was found that the sultan's son, who had succeeded him, declined to fulfil the promise, and defied the British Lion to do his worst! *Quem deus vult perdere, prius dementat.* The result of this folly was of course, a naval and military expedition, which made short work of the matter, and "took" Aden without paying for it! On the 16th January, 1839, the place was captured; and from that day to this, it has been in the safe custody and possession of the rightful heir, the House of Israel. Before 1839 the trade of Great Britain and the European world had passed to the East *via* the Cape of Good Hope. Just about the time Aden lapsed to our nation, the overland route to India was established; and the place which had fallen into disregard as a trading port, and had barely 1000 inhabitants, at once rose to great importance as a military and commercial entrepôt; and now boasts of a population of 40,000 souls! Aden was forthwith constituted by the British a "free port." It is the chief coaling station for all steamers plying from the Mediterranean *via* the Suez canal, to India, and the East; and its "export trade' of coffee, gums, feathers, balsams, drugs, "gold, frankincense, and myrrh," pearls and ivory, brings it in an import trade worth £1,404,169 per annum (1871-2), while its exports were, the same year, of the value of £885,919. The town and port of Aden are now heavily fortified by the British Government. It is garrisoned by about 2000 troops, including a regiment of British foot, and two batteries of royal artillery, though the number have, we believe, lately been reduced. Like most other of the "gates" of Israel, its retention by their owners depends entirely upon their naval supremacy. Deprived of *that*, they must fail to hold Gibraltar, Malta, Perim, Aden, India, and the Suez canal. But God has given this gift, too, to Israel, for He has promised that their "Home Gates" shall "never be shut day or night" (Isa. lx. 11), and this with other promises of the like effect, guarantee to them the *perpetual* mastery of the sea, and, therefore, by consequence, the everlasting possession of the gates of their many enemies throughout the entire world.

Since 1839, many crafty plans have been laid, and attempts made by the fierce Arabs in the neighbourhood of Aden to surprise the garrison and capture the place. In vain! God has frustrated all these attempts, and British hold on Aden as the Gate of their Arabian "enemies," is stronger to-day than it has ever been before (Gen. xxiv. 60).

Aden on the whole, is a healthy place; but one which, as the reader may easily imagine, the British military man garrisons with regret—and leaves with joy! It is intolerably dull, exceedingly hot, utterly monotonous, very expensive, and without one single alleviation to make residence either pleasant or even tolerably endurable!

The designation of this Gate "Aden," is derived from the Arabic word signifying "*a permanent settlement.*" We note that Israel having now entered on "possession" as promised by the Living God, the settlement of our race on this spot is destined to be everlasting.

(To be continued by a Paper on "Socotra.")

THE HOLY LAND.

"The land shall not be sold for ever." (Leviticus xxv. 23.)

THERE is a rumour current, to which considerable importance has been attached by some of the weekly journals, to the effect that a great scheme is under the consideration of the Sultan's advisers, for replenishing the exhausted treasury of the Porte by selling the land of Palestine, and that purchasers are likely to be found either in, or on behalf of the Jews, to facilitate their restoration. This is not the first time the word "purchase" has been applied to the Holy Land—that land *given* by God for an *everlasting possession* to His chosen people Israel—and it is much to be regretted that such a scheme should receive countenance, however slight or ineffective. There are always persons ready, from various motives, to fall in with anything that is novel, but on this occasion we are surprised to see our excellent contemporary the *Rock* sympathising with these misguided schemers. It must be admitted there has latterly sprung up among all classes of our people a great and unusual interest in the Jew, more particularly in reference to his restoration; we know not whether this is solely to be attributed to the discovery of their long-lost brethren the Ten Tribes, and the consequent attention thus directed to the Jews through them; but, however this may be, certain it is, the Jew has not for ages been so much discussed as during the last few years or even the last few months. That he is to be restored to the land of Palestine very few persons now seem disposed to question, and we must not be surprised at schemes like the one to which we refer being, from time to time, evolved from the lively brain of the imaginative. That they will eventually fail to receive the approval of all thoughtful persons, and meet that inevitable failure they justly merit, may be taken for granted. To all such schemes the one answer will apply—The restoration is the work of God, and He alone will bring it to pass. The Holy Land belongs to the Jews and their brethren, the Ten Tribes, conjointly, and is secured to them by such "title deeds" as the owners of no other possessions can boast! In the face of this does it not strike one as sublimely ridiculous that the land should be purchased for its rightful owners?

"If this project were carried out," says the *Rock*, "it would be the most amazing *bargain* ever negotiated, including, as it must, promises and privileges covenanted by the hand of God Himself." The restoration *does* involve promises and privileges transcending anything ever yet realized by mankind, but we must be excused if we doubt whether the Almighty would ratify any such "bargain" as the one alluded to, or fulfil promises and grant blessings, when the restoration on which they rest has been forced and brought about by means of Cæsar's image and in superscription. Our glorious inheritance the Holy Land, and the stupendous events to be coeval with, and subsequent to, the return of Israel and Judah together, are not to be purchased! Our Lord's command is that we "give Him no rest till *He* establish, and till *He* make Jerusalem a praise in the earth;" and when *He* has done it—*not we ourselves and our gold*—then, and not till then, as the *Rock* says, "will the times of refreshing come from the presence of the Lord." In His council the restitution of all things is irrevocably bound up with the restoration of Israel and Judah," than which, it were impossible to assign a weightier reason why man's "bargaining and negotiating" should have neither part nor lot in the matter.

The *Morning Post*, referring to this report in a very undignified style, gives out, in its facetiousness, a remark with which we, in all soberness and earnestness, concur. It says: "We most sincerely trust this report is not founded on fact. The possibility, even, of such a catastrophe strikes us with feelings of perfect awe." *We*, also, sincerely hope that there is no truth in the rumour, for, should there be, and the scheme became matured, it might cost us much trouble and annoyance. Our Government would find it necessary, under such circumstances, to put their veto on the whole transaction. The interest England has always maintained in the Holy Land, together with the money and lives she has sacrificed in keeping it in the hands of the Turk—to say nothing of our national rights as the people of Israel—would make an imperative call on Lord Beaconsfield, whose own feelings would,

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we believe, revolt against such a scheme, to put an effectual stop to the whole design. Turkey holds the land *in trust* only, and when, in the council of the Almighty, the time arrives for Israel's restoration, will have to give it up to its legitimate owners; and of this the Porte may be assured, she will not in the meantime, be allowed to become a fraudulent trustee!

In conclusion, we repeat the scripture passage with which we commenced, "The land shall not be sold for ever." These are the words of God Himself, and if, in the course of events, they be subverted or evaded, with however good an intent, no blessing can possibly be expected to accrue.

I. TURVEY.

20th January, 1877.

ISRAEL AND THE GREEKS.

SOME of the best and most distinguished of the communities of which the States of Ancient Greece were composed, were undoubtedly Israelitish.

"I think," says Latham (Ethnology of Europe, p. 137) "that the eponymus of the Argive Danai was no other than that of the Israelite Tribe of Dan; only we are so used to confine ourselves to the soil of Palestine in our consideration of the history of the Israelites, that we treat them as if they were *adscripti glebœ*, and ignore the share they may have taken in the history of the world. The sea-ports between Tyre and Ascalon, of Dan, Ephraim and Asher, must have followed the history of sea-ports in general, and not have stood on the coast for nothing! What a light would be thrown on the origin of the name *Pelop*-o-nesus, and the history of the *Pelop*-id family if a *bonâ-fide* nation of *Pelopes*, with unequivocal affinities and contemporary annals, had existed on the coast of Asia! Who would have hesitated to connect the two? Yet with the Danai and the tribe of Dan this is the case, and no one connects them."

Some critics of course will at once demur, and will ask if there is any record of circumcision having been practised among any of the Greeks. I am not aware that there is any *direct* evidence on the subject, but this absence of proof would stand equally as an objection against the Phœnicians having been colonizers of Greece. All students will will concede that so-called Phœnicians founded some of the earliest and most important colonies there. The same authorities, however, who supply this information relate also that circumcision was practised by the Phœnicians. *We* think, of course, that most of the energy, commerce, and civilization credited to Phœnicians really belong to Israel.

It is, however, actually recorded (Herod. II., 104) that the Colchians practised circumcision. It is also recorded that the Colchians, or indeed the Argonauts as a body (Herod. IV., 145) were known to be of the same stock as the Lacedœmonians. And it is further on record that the Lacedœmonians claimed to be of the seed of Abraham, and that this was acknowledged by the Jews (Joseph. Antiq. XII., iv, 10; 1 Maccabees xii, 20. 21).

Whether, however, circumcision was generally or only partially observed among the Greeks, or whether it fell altogether into disuse (as it did during the forty years in the wilderness under Moses, Josh. v. 2-9), my present object is to point out a passage in Homer where the *doctrine*, so to speak, of circumcision is symbolised.

Those acquainted with the Odyssey will recollect how Ulysses and his companions arrive at the island of Calypso, the abode of the goddess Circe. The tale is allegorical, and represents the power of vice to weigh men down to a level with the brute creation: (Milton's Comus is similar). The companions of Ulysses being separated from him are enticed into Circe's palace, where she entertains them, and then waving her wand drives them forth transformed into grovelling swine. Ulysses in quest of them is met by Hermes, sent by Jupiter, who instructs him how to proceed to obtain the release of his companions, and gives him a charm to preserve him against Circe's sorceries:—

"he stoop'd and pluck'd a flower;
Moly its name, to mortals hard to find,
But all is easy to th' ethereal kind."

I always believed that there was some hidden meaning in "*moly*," for I could not conceive the poet coining a meaningless name in a story with such a point and moral.

On turning to the Hebrew I find מל *mol*, to separate, to circumcise. As a noun it is called plural in the lexicons, מולת *moluth*, circumcisions; the singular form would be מולה *moleh*.

This, whether as indicating the "mortification of the flesh" (or applied as the same word is to the circumcision of the hearts, Deut. x. 16. and xxx. 6. separating it from all worldy lusts) gives to the poet's story the exact point required.

There is yet another remarkable meaning to the same word. It signifies also a *termination* or *boundary*, and hence (Exod. xviii. 19.) is applied to Moses as a *mediator* viz. one *standing between* God and the people (compare Gal. iii. 19.); and thus the symbol is complete both for the law and for grace: "for what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh condemned sin in the flesh." Read Romans viii.

Tower of London. J. C. GAWLER.

A CORRESPONDENT suggests that Mount Nebo, where Jeremiah buried the valuabe treasures of the Temple, should be explored.—*Liverpool Courier.*

Review.

THE CORONATION STONE.—By William F. Skene. Edinburgh, 1869.

PART I.

AMONG the secondary points of evidence in connection with our Israelitish origin, one of the most interesting and remarkable is undoubtedly the possession of a stone which for centuries has been held by learned and unlearned to have been the pillow of our father Jacob. The subject has been several times shortly written on in various publications, but the above-mentioned work contains the fullest and most complete historical (but not scriptural) account of the subject that has been published. The author is a man of great learning and research, and the book is illustrated with a cut of the Coronation Chair and Stone; a seal of Scone Abbey, with the Scottish king seated on the stone, a view of ancient Scone, the marble chair, and an illumination of Alexander III. seated on the stone.

While thus giving all due praise to the author for this learned and valuable addition to our writings on the Lia Fail, we are unable to agree with his conclusions. His facts, his evidences, quotations, and authorities, will be most useful to all who wish to know somewhat more than is generally found concerning specially the Scotch history of the stone.

But his deductions, conclusions, and inferences, from those historical evidences are, we venture to think, neither strictly logical, nor such as agree with the greater and best portion of that evidence, as we now possess it.

Mr. Skene admits the Westminster stone to be the same as the Scone stone, but he denies that the Scone stone is the same as the Iona stone, or that either of these are identical with the Tara stone.

We will follow the author's plan, and examine the subject in reverse chronological order, and remark upon each of his difficulties.

First.—Is the Scone stone the same as the stone upon which the devoted and holy Columba laid his head in his last illness, when (like Israel on Jacob's stone) he beheld a vision of angels.* What evidence does Mr. Skene rely upon in his rejection of those authorities who consider them to be identical? Mr. Skene says (p. 26), "It seems unlikely that Kenneth should, 200 years after St. Columba's death, have removed the monument on his grave, and made it his coronation stone." This amounts to no evidence at all, but is simply the reason or opinion of the author. Mr. Skene's opinion, as an antiquary, as to what King Kenneth might or might not do, 900 years ago, is entitled to all reasonable consideration, but it remains simply an opinion still, and nothing more. Others, equally learned, and of equal research, have also studied the whole subject, and come to an opinion the very reverse of this. Few will venture to dispute the claims to learning and ability of Dean Stanley and Joseph Hunter, Esq., vice-president of the Society of Antiquaries, and Assistant Keeper of the Public Records, and author of various learned works published by the Record office. Yet, Dean Stanley,†

*Adamnan, *Life of Columba*, by Reeves, Edinburgh, 1874, p. 97.

†*Historical Memorials of Westminster Abbey*, 1868, pp. 60, 492.

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in the most emphatic manner, thus identifies the Scone stone with the Iona stone :—

"But of all explanations concerning it, the most probable is that which identifies it with the stone pillow on which Columba rested, on which his dying head was laid in the Abbey of Iona; and, if so, it belongs to the minister of the first authentic coronation in Western Christendom."

Mr. Hunter* even goes to the extreme of belief, by coming to the conclusion that there is no historical or reasonable evidence against our considering it to be the very stone that Jacob rested on. We refer to these as two well-known and accessible authorities, of the highest repute for learning, character, and position, and as being above all party bias. It would be easy to multiply authorities, did space permit, who held the view of Dean Stanley, but it would not be easy to support Mr. Skene in his view. Again, as to the intrinsic improbability of this removal, it may be remarked, that its parallel could easily be found in many analogous cases.

Relics of this sort, from the nature of the case, increase in value the older they grow. The respect paid to it by St. Columba would greatly increase the veneration that had hitherto attached to it. On this very account the monastery who had it in charge, would be very unwilling to part with their greatest treasure, and an opportunity may not have occurred for 200 years to enable the Scottish king to obtain possession by removal of it; the sanctity of the monastery and the relic would alike prevent the exercise of force.

In the early times of which we speak also the state was so continuously disturbed by Pictish incursions that Iona would probably be a much safer place for it to rest in than Argyle or Perthshire.

When Kenneth MacAlpine, who is said to have removed the stone from Iona, entirely overthrew the Picts in 839, and permanently settled the Scottish over the Pictish power, which from that time passed away, it was just such an occasion as was suitable for settling his kingdom on the firmest footing. Amongst other means would be the possession of the Columba stone, to be placed in the capital, and become henceforth the coronation seat of Scotland's kings. We, therefore, conclude that Mr. Skene has no sufficient reason to deny the identity of the Scone and Iona stones, and that the balance of the argument is in favour of their being the same stones.

Second.—Did the Tara stone pass over into Scotland? On this very difficult point, Dean Stanley's summing-up probably shews the exact state of the case, when he says—"At this point, where the legend begins to pass into history, the voice of national discord begins to make itself heard. The Irish antiquarians maintain that the true stone remains on the hill of Tara. But the stream of Scottish tradition carries us on. Fergus the founder of Scottish monarchy, bears it across the sea."†

We have here therefore a contest of authorities, and in such a case we must select those which appear best supported by internal evidence and external probabilities. One thing is clear—that though the Lia Fail had occupied so prominent a place in Irish history up to the time of the conquest of Scotland by Irish invaders; yet from that time it disappears from notice, and we find soon after a sacred stone occupying an exactly similar position in the Scotch history. Though Mr. Petrie may say the Tara stone never left Ireland, there exist numerous historical writers who mention that it did pass over from Ireland to Scotlond. Thus Keepe* says, "It was brought out of Ireland by king Ferguze, about 370 years afterwards into Scotland," and Anderson† in his invaluable historical work thus alludes to the fact, "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 Scotch Chronicle." We cannot therefore agree with Mr. Skene that it is an historic fact that the Tara stone never left Tara, when we have historic testimony that it came to Scotland.

[*To be continued.*]

* *Archæological Journal*, 1856, vol. xiii., p. 245

† *Historical Memorials of Westminster Abbey*, 1868, p. 60.

* *Monumenta Westmonasteriensia*, 1681, p. 142.

† *Royal Genealogies*, 1736, p. 752.

"THE CLIFTON CHRONICLE" LETTERS ON THE IDENTITY. BY "P.I."

THE UNCONQUERABLE NATION.

LETTER No. 7.

TO THE EDITOR OF THE CLIFTON CHRONICLE.

SIR, Great Britain assuredly occupies a most singular position, as the ONE European Power of the first class, which has never suffered the indignity of hostile invasion by the alien—certainly since A.D. 1066! It has been foremost in almost every great conflict for the last eight hundred years, but has rarely, and that when good reason can be assigned for the facts, been really worsted by the foreigner.

We have heard and read of Battles of Dorking, and of the ease with which British soil could, any day, be over-run by Continental Armies, if only—"British Naval supremacy were at an end!" *That* is of course the point! How came our race to obtain this supremacy; and why?

But I would draw attention to the fact, that over and over again, in our history, we have completely placed ourselves beyond the influence of this so-called over-riding advantage, and have thrown ourselves on foreign soil, and offered battle too, to the Foreigner, where every advantage has been his own! Let Crécy, Poictiers, Agincourt, Blenheim, Ramilies, Oudenarde, Malplaquet, the Peninsula Campaigns, Albuera, Quatre Bras, Waterloo, the Indian Mutinies, the Crimean, the Abyssinian, and Ashantee battles, all testify, with what result! The Duke of Wellington was the hero of a hundred fights, and "every fight he fought he won;" and never, in the field, did he lose a single cannon!

Then, in regard to our native land; can any of us recollect the time, or recall from history the date, when foreign fleets and hostile squadrons have blockaded our many ports; enabled the foreign foes of Britain to insult her by actual invasion; to land an army to effect the conquest of the soil, or humiliate a race whose boast is, that under God's protecting blessing they never have, on this, their own ground, signed a treaty of peace, purchasing the clemency of the alien conqueror; or submitted to terms dictated by the victorious invader of their home?

Can this be asserted by France?

Have we not ourselves, within this century, twice over-run that land from end to end? and in the late war the German armies did the same! Were Germany, Austria, Italy, Spain, Portugal, or Russia, free from the iron grasp of the Great Napoleon's military power? and did not each of them submit for a time to humiliation and indignity unutterable, which that ruthless conqueror imposed on *them;* as he purposed to do on us, had not the Providence of God been our refuge and our shield?

What has caused the happy immunity of our race and land from these chastisements to which we see *all* our foreign alien neighbours have been subjected?

"The sea," say some, "has been our defence." Nay! It has afforded foreign lands no protection, when *we* have had a mind to issue forth and attack them on their own soil! "British supremacy at sea accounts for it," say others. Nay! in 1805 an accidental (*!*) storm was all that prevented Napoleon's successful landing on the shores of Albion! Our military authorities and the author of our "Battle of Dorking" tell us that nothing will be easier, in these days of steam, than the successful invasion of our Fatherland, "given certain opportunities which a chance (*!*) storm or an accidental (*!*) absence of a British Channel Squadron may any day supply." What, then, sir, makes us so confident— so safe in this our Island home, our land of "unwalled villages" and towns? I must offer what I submit is a reasonable solution.

This nation, being Israel, is under God's own immediate protection. He has assured us, as a nation, that He is "Our God." "I will strengthen thee," He says, "Yea I will help thee—yea I will uphold thee, with the right hand of my righteousness; they that strive with thee shall perish; they that war against thee shall be as nothing, and as a thing of nought"—(Isaiah xli. 10, 12).

He has also appointed for "His People Israel" a PLACE (Great Britain) "that they may dwell in *a place of their own*; and *move no more*; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded Judges to be over MY PEOPLE Israel."—(2 Samuel vii. 10-11.)

This, sir, it seems to me, is the security we British rest upon, in our Island home, to-day. It occurs to me, too, we want no better!

Correspondence.

[The *Rock* newspaper having refused to insert, *in extenso*, a letter our good friend the Rev. C. W. Hickson of Bristol forwarded to the editor by way of "protest" against the notice, in the issue of the 19th ulto., which we published lately, regarding the Rev. R. Cornall's pamphlet, Mr. Hickson has very kindly, at our request, sent us the substance of what he wrote (no copy having been kept). We have to state, at Mr. Hickson's desire, we ourselves vouched to him for the fact that three out of the seven "protesting" evangelical clergy of Bristol and Clifton look favourably on the views we Israelites hold. Mr. Hickson himself is the fourth; and the fifth is the clergyman he mentions, who in

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his own pulpit at St. Bartholomew's gave public testimony in our favour. We thank Mr. Hickson for the bold stand he takes, and we are sure all our readers join us in admiring the noble example he sets to our too-long slumbering shepherds.]—Ed.

To the Editor of the Banner of Israel.

Sir,—In the *Rock* of the 19th inst. the paragraph appeared which is re-published in the *Banner* of the 31st, No. 5. Having read it, I sat down and wrote a letter to the editor of which the following is the *substance* (I kept no copy).

Sir,—I write simply to enter my protest against the minute publication of my dear friend, the Rev. R. Cornall, *viz.*, *The British Nation* NOT *Identical with the Lost Ten Tribes*, being held up as an exposition of "sound prophetical views." A weaker attack upon Anglo-Israelitish views I have seldom read. It is effectually refuted in *The Banner of Israel* for January 10th and 17th. I must also protest against the false statement that there are "Evangelical Protestants" who "are quite ready to believe that Englishmen are Jews!" No holder of Anglo-Israelite views believes anything of the sort. In the judgment of charity I presume that you are not aware of this fact; but such ignorance only shows how utterly incompetent you are to express an opinion upon a theory which you flippantly dispose of as an "absurdity." The fact, admitted by you, that the holders of these views are Evangelical Protestants should lead you prayerfully to compare the statements of such men as Philo-Israel (who is, I think, one of the best exponents of this theory) with the Word of God. Of the seven clergy who signed the protest against the mixed Bristol Mission, two are believers in the Hebrew origin of the British race; one sees no harm in the theory; a fourth once upon a time passed Wilson's first work through the press, and has said that "it is not unlikely that the English will turn out some day to be the Lost Ten Tribes; and a fifth has referred to the view in my own pulpit, as not altogether devoid of probability." An evangelical clergyman, vicar of an important parish in Bristol, lately remarked to my wife, "there is a great deal to be said for it, and nothing to be said against it." Another clergyman holding an important position in Bristol in connection with a Protestant Society is almost, nay quite, a believer. And, lastly, a curate of one of the seven has fully received these views.

All these are men most unlikely to take up any view, without prayerful consideration of it by the light of Scripture. Unless, therefore, you wish to diminish the influence of your invaluable paper, to which I have subscribed for years, you should if you can say nothing in favour of the Anglo-Israel view, say nothing at all about it, or at least refrain from charging myself and others with believing such an absurdity as that "Englishmen are Jews."

Your own paper shows that the Rev. B. W. Savile is regarded as a man whose opinions are worthy of consideration. Canon Titcomb too is no mean scholar. It is an insult to such men to say that they believe such a monstrosity as that "Englishmen are Jews."

C. W. Hickson.

In to-day's *Rock* the following paragraph occurs in which only the first few words of my letter are quoted.

"Our Anglo-Israelitish Origin.—The Rev. C. W. Hickson, St. Bartholomew's Vicarage, Bristol, writes to us 'simply to enter his protest against the minute publication of his dear friend, Mr. Cornall, *viz.*, *The British Nation* NOT *identical with the Lost Ten Tribes*, being held up in the *Rock* as an exposition of sound prophetical views. A weaker attack upon Anglo-Israelitish views he had seldom read.' Mr. J. C. McClellan writes—'As you have so much to say about the Rev. R. Cornall's refutation of Anglo-Israelism which is really capital, how is it that you have so little to say about my pamphlet, in which the real character of this pernicious heresy was thoroughly exposed?' The two communications referred to above—each extending over many pages—reached us by the same post, and we notice them together to show the inexpediency (we use the mildest term we can) of throwing open the columns of the *Rock* to the discussion of views which, although held by a few individuals whom we sincerely respect, are none the less erroneous. Mr. McClellan will not hear of 'The restoration of the Jews, which he considers in direct opposition to the plainest teaching of the New Testament, and a virtual denial of the universal Messiahship of Jesus.' We consider this quite as 'pernicious a heresy' as that of our Anglo-Israelitish origin; however, when we have settled with our enemies it will be time enough to argue such questions with our friends."

To me it seems most unfair to the believers in the Identity that the editor of the *Rock* should by the sidewind of a review on dear Mr. Cornall's *libellulus* attack the holders of Anglo-Israel views, and with absolute falsehood impute to them an absurd belief which they would one and all repudiate, and then, having thus thrown down the gauntlet to Identity people, decline to open his columns to the discussion of the question. The editor was at least bound in candour to withdraw the assertion that we believe "Englishmen to be Jews," or quote that part of my letter disclaiming such an absurd belief. Not that it is to be wondered at, that the editor should exhibit such poor acquaintance with Anglo-Israel views, for he himself confesses that he has not had the patience to read the arguments by which they are supported! His position is virtually this: "I dont know anything about the Identity view but, of course, it's all absurd nonsense." And this is the position of most of our opponents.

As for Mr. McClellan, a man who considers "the restoration of the Jews in direct opposition to the plainest teaching of the New Testament, and a virtual denial of the universal Messiahship of Jesus" he is not one whose judgment on prophetical points is likely to have much weight with those who think that in prophecy, as in all other parts of Scripture, that interpretation which is farthest from the plain grammatical meaning of the words taken literally is, as a rule, the most remote from the truth, and, *vice versa*. Mr. Cornall is welcome to his coadjutor.

C. W. Hickson.

27th January, 1877,
Bristol.

(To the Editor of "The Banner of Israel.")

34, Lansdowne-road,
Notting Hill, London, W.
13th January, 1877.

Sir,—Referring to your No. 1, dated January 3rd, this year, and to the letter from Professor P. Smyth, dated 5th December, 1876, announcing the latest discovery in the Great Pyramid and the mode of it, I would simply observe that in April, 1874, a work was published by Mr. William Flinders Petrie, entitled "Researches in the Great Pyramid," in which he states in No. 56, page 11:—"Contents Noah's ark=10^5 coffer contents," in other words the identical quantity now claimed by the learned professor as a new and the latest discovery.

I am, Sir,
Yours faithfully,
Sydney Hall.

[We are very glad thus to learn, though on the strength of our correspondent's statement alone, that the one line he has quoted was really published by Mr. W. Flinders Petrie in 1874; yet we must object that such mere verbal statement is not, and cannot be, the "identical quantity" given and demonstrated in figures and numbers, in our issue of January 3rd, for it is on the contrary vague and elastic, both as to the measure of the Coffer on the one side, and the manner of using the Biblical description on the other, whether in whole or part. The honour we still believe appertains to the Rev. C. W. Hickson of first discovering and demonstrating to the world the true relation between the ark of Noah and the Pyramid Coffer.]—Ed

Answer to Query in No. 3.—God gave Moses the *cubit measure*, (Ezek. xxv, 10), as He did before to Noah, (Gen. vi, 15). God commands Moses to give the measures to the children of Israel, as the measures of the Lord their God (Lev. xix, 35, 37). Moses repeats the command, (Deut. xxv, 13-16), with the promise of a blessing if obeyed. J. S.

The Government and the Eastern Question.—At the annual meeting of the Nottingham Conservative Club, a resolution of thanks was unanimously accorded to the Government for the cautious, consistent, statesmanlike policy they had pursued on the Eastern question, expressing an opinion that that policy had kept this country and the European powers generally from going to war, and would throw the onus of any coming war on one great power. The resolution further expressed approval of the general home, colonial, and foreign policy of the Government.—The borough members, who were present, were requested to forward a copy of it to the Premier.

Lord Dufferin, the Governor General of Canada, in a speech at the National club of Toronto, considered it no small part of his good fortune that his connection with Canada should have occurred at a moment when probably she is in the act of making one of the greatest strides towards the establishment of her prestige, stability, and importance which has ever been recorded in her history. Even the casual observer could not have failed to mark the decisive manner in which Canada was gradually asserting her position as one of the most important communities in the civilised world, and this circumstance has had a very visible effect upon the public opinion of both England and the United States.

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THE HEIR OF THE WORLD; History, Language, and the form of the Skull are considered in this Work, with reference to the origin more especially of the Welsh, Irish, and Scotch. The Welsh are shewn to be of the Ten Tribes, Khumri being Samaria, and their religion of Hebrew origin; the Gael are traced to the two and half Tribes on the East of Jordan.

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OPINIONS OF THE PRESS.

Another specimen of Anglo-Israelitish literature, written by one who has evidently studied every branch of information connected with the subject and that deeply and with unusual intellectual grasp. To the students of history, no less than of prophecy, the work may be warmly commended.—*Sussex Daily News.*

The question of the Jewish *(Israelitish)* origin of the Anglo-Saxon race is very ably and fully argued in these pages, the subject being more satisfactorily treated than in any similar work we have met with. The various points of the argument are clearly put forward.—*The Rock.*

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

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WEDNESDAY, FEBRUARY 7, 1877.

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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."—Psalms lx. 4.

No. 7. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 14, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE PREVAILING PLEA.

WHEN our ancestors, the tribes of Israel, were journeying in the wilderness of Sinai, they provoked the LORD to anger times out of number. The uniform testimony of Moses regarding them, was that they were a stubborn, stiff-necked, rebellious, provoking people, always murmuring against their God, always discontented with their present lot, forgetful of the Lord's past miracles in the land of Egypt, of their wonderful deliverance from the cruel bondage there, and in their hearts turning back to the flesh-pots they had left behind them. The history of their provocations is the subject of the books of Exodus, Numbers, and Deuteronomy, and one wonders reading of their idolatries, back-slidings, perversity, and wickedness, how God Almighty bore with them with that pitiful loving-kindness that He showed them from the beginning to the end of their wayward career. Did we not know our own characters, and how exactly our own people here have corresponded in the minutest particular in perversity, declension, wickedness, and even in idolatries, with our Israelitish ancestors of Moses' time, we should be almost inclined to imagine the picture by the sacred historian was overdrawn, and the people were not so black as he has painted them.

We desire on this occasion to point to two remarkable occurrences in the history of this people, which were turning-points in their career; critical moments when their destinies were trembling in the balance, and when the only thing that saved the guilty nation from utter destruction was the fact of their identity pleaded before their angry God by the appointed mediator. The first instance occurred B.C. 1491 when, during Moses' absence on the Mount, the Tribes invited Aaron to make them molten calves, which they forthwith set up and worshipped saying, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt" (Exod. xxxii. 8). What was the result of this open, flagrant lapse into gross and unpardonable idolatry? Verse 9 tells us. "And the LORD (Jehovah) said unto Moses, I have seen this people, and behold it is a stiff-necked people. Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them. And I will make of thee a great nation."

The reader will observe the Lord's anger here appeared disarmed by the presence of Moses! "Let me alone" seems to imply that wrath would have had its way if mercy and the plea soon to be raised were not to intervene. The emergency was a terrible one; the moment, one full of peril for Israel; and for Moses it was a crisis, which had he seen fit or coveted the honour, would (it seems) have planted him and his seed in Israel's place and disinherited the latter! How did he meet it? He pleaded the fact of Israel's Identity! He called God to witness that these miscreant rebels and red-handed idolators were after all "His People!" and the plea instantly prevailed! He "besought the Lord his God, and said, 'LORD, why doth thy wrath wax hot against THY PEOPLE which Thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did He bring them out to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath and repent of this evil against Thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom Thou swarest by Thine ownself: and saidst unto them, I will multiply your seed as the stars of Heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever."

What was the response to this bold appeal to Almighty justice—to God's faithfulness, to His own oath? It was immediate, unconditional, unreserved abandonment of the purpose of destruction announced just before; and the motive for the change was the irresistible plea that the sinning people were identical with those He had pledged Himself to bless, preserve, and bring into possession of the glorious inheritance! "And the Lord repented Him of the evil which He thought to do unto His people Israel!" The Identity pleaded was the successful plea to save the nation. The people did not go unpunished, it is true, nor did God's anger cease to burn. But their utter destruction as a nation, or final restoration to God's favour, depended on their Identity, and that fact *pleaded*, saved them through the blood of the Son of God!

Turn we now to the next similar instance recorded in Numbers xiv. 10-21. The occasion, B.C. 1490, was the faithlessness of this ever-rebellious people in the matter of the report of the spies sent out to search the land of Canaan. The people terrified at the accounts brought of the power of the inhabitants of the country, desired to return, at once, to Egypt; to depose Moses; to elect a new captain, and go back forthwith! Joshua's and Caleb's expostulations were treated with contempt. Nay, "all the congregation bade stone them with stones!" (verse 10). Instantly "the glory of the Lord appeared in the Tabernacle of the congregation, before all the children of Israel." "And the Lord said to Moses, How long will this people provoke me? and how long will it be ere they believe Me for all the signs I have showed among them? I will smite them with pestilence and *disinherit them*, and will make of thee a greater nation and a

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mightier than they." Again the same burning wrath; again the same appeal and offer to Moses by the Lord Jehovah! And how did the servant of the Lord meet this second terrible emergency? Just as he did the first! He put the Lord in remembrance that these wicked ones were the people He brought out of Egypt, that He had so long borne with, and that being their God, ever present with them in cloud by day, and by fire at night, it was not consistent with His honour and faithfulness to abandon and destroy them in the sight of the heathen! "Pardon, I beseech thee," he adds, "the iniquity of this people according unto the greatness of Thy mercy, and as Thou hast forgiven this people from Egypt even until now." (verse 19.) Now mark the instant response to the same plea of the identity! "And the Lord said, I have pardoned according to thy word. But, as truly as I live, all the earth shall be filled with the glory of the Lord." (verses 20-21, see also, Isa. xi. 9, Hab. ii. 14.) Again there was punishment of individuals; but, the preservation of the nation, as such, from instant destruction, was assured the moment the identity was pleaded. What, let the reader reflect, is the condition *now*, of the British nation, God's people Israel? Are we one whit better than our forefathers? Does the Lord fail to see in us, to-day, stubbornness, rebellion, wickedness, idolatry, and want of faith? Alas! alas! judged by the "shekel of the sanctuary," we British, sons of Ephraim, the very house and kingdom of Israel though we are, are deserving of instant destruction and separation from the covenant of our God, as our idolatries, Romish and Ritualistic, our gross infidelity, and national ungodliness, abundantly testify!

But what will be the result? Shall we (as we deserve) be cast aside, and destroyed by our offended Jehovah? Ah no! Our God hath raised up for us, of our brethren—of the house of Judah—a prophet, JESUS, *like unto Moses*, and Him have we heard." (Acts vii. 37.) Our Mediator, having entered into the Holiest of all, is there NOW, raising for us through His precious blood, that same plea of the identity of our nation as His people; and faithful to His oath and promise, the great God of His chosen ones, our fathers, will shortly, we believe, come forth; and for His truth's sake, as well as to show that He is the faithful God, bless us with the universal outpouring of His holy spirit, (Joel ii. 28); will bestow upon us that new covenant which He hath solemnly promised to grant to the House of Israel alone (Jer. xxxi. 33, Heb. viii. 10-12); and fulfil to *us*, that gracious thing which He has engaged to bring to pass, when He said, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel; and I shall put MY SPIRIT in you, and YE SHALL LIVE; and I shall place you in your own land." (Ezek. xxxvii. 12-14) Israel (the British), being thus identified, will inquire of the Lord to effect for them all those great glories that He hath promised them (Ezek. xxxvi. 37.); constituting them before the world, "the righteous nation," "God's own people," "the sons of the living God," the name of joy, and praise, and honour; His heritage and His inheritance, while *He* becomes, as He always said He would become, *their* Covenant GOD. (Ezek. xxxviii. 23, Joel ii. 28, Jer. xxxi. 33-34; xxxiii 8-9, Hebrews viii. 10-12.)

A DIALOGUE

FOR INQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

BY THE REV. CANON TITCOMB, M.A., VICAR OF WOKING.

(Concluded from page 55.)

I SAY again, can you not allow it is quite possible for a part of a foreign nation to become incorporated with another, by long alliance, and yet not lose their own identity?

You have made out a case on a small scale; but, in the instance we are speaking of, the scale is so much larger, that the difficulty of understanding it seems greater.

The principle, however, is the same.

But, even if it were so, I do not see how this principle would help you, for the British nation is made up, not of one, but many peoples; such as the Celts, the Jutes, the Danes, the Saxons, and the Normans. How could all these represent the House of Joseph, though preserved in the way you describe?

I never said they did. If you once admit the possibility of God's Providence in preserving the scattered kingdom of Ephraim throughout its long wanderings over Europe, you will easily see how the various tribes may have been unconsciously guided in the over-ruling and inscrutable purposes of God's sovereignty, by different routes, and under new names, into these Isles of the West. Ephraim, as the largest of them gave its name to the kingdom,—even in Bible history. And so it would be still. If, therefore, the Anglo-Saxons, as the dominant element in England, represent that old tribe in Israel, the fusion of it with other representatives of his fellow tribes, would still constitute one homogeneous kingdom, which might well be called an Anglo-Ephraim or Anglo-Israelite kingdom..

You state your points, one after the other, with considerable plausibility. But, notwithstanding everything you have said, it seems to me to be nothing more than brilliant speculation.

I have already admitted that there is nothing in the nature of the case, which allows of an absolute demonstration. I do not consider, however, that you have any right to call it mere speculation, when the belief falls in so harmoniously with Scripture prophecy, and when the covenant promises given to Ephraim and Joseph can have been fulfilled in no other manner. The promise to *Judah* was fulfilled in the revelation of the New Testament. Why should not the other promises, equally given to *Joseph* be fulfilled in the mystery of Divine Providence? They are bound, by God's eternal faithfulness, to be accomplished in some way. Is it, therefore likely, that the great part predicted for Joseph to occupy in the earth, and of which I have abundantly spoken, should be delayed so long after the accomplishment of Judah's inheritance, as your own rejection of this belief would necessitate?

Of that I can say nothing: but it still appears to me, that in identifying the kingdom of Ephraim with the British Isles and their colonies, you are up in the clouds of imagination, inasmuch as there is no allusion to them in the Old Testament history.

I am not so sure of that. What do you say to Isaiah, xli., 1. "Keep silence before me O islands, and let the people renew their strength!" What people? In our view of the case, all is clear, or how do you read Isaiah, xxiv, 13—"When thus it shall be in the midst of the land among the people; they shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea! Wherefore glorify ye the Lord in the fires, even the name of the Lord in the isles of the sea?" Does not the belief I am advocating throw light on such a passage?

I do not perceive how the exiled people of Ephraim can be associated with the British Isles, when they are always spoken of as in the *North*, and *not the West*.

You are incorrect. I can show you a most distinct passage in one of the prophets, where Ephraim is described as having settled in the West, before his final occupation of Palestine.

Pray give it me; for that would go far to produce conviction in my mind.

It is in Hosea, chap. xi. 9, 11; and the substance of it is this:—"I will not return to destroy Ephraim!" "They shall walk after the Lord; the children shall tremble from the west; and I shall place them in their houses!" You see then that Ephraim is to come, on his final restoration to the promised land, *from the West*.

You have well spoken. If I were disposed to argue for arguing's sake, I might perhaps contend that the west here only indicated the isles of the Mediterranean. But I do not think this would be fair. For, seeing that other passages describe the return from the north, and this from the west, the British Isles, (which are *North-west*) may fairly be argued for as a better interpretation. At the same time there is

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even now one difficulty which I cannot surmount.

Tell it me.

If the Anglo-Saxons, from Britain and and its colonies, (which are spread out as a "multitude of nations" over the world) really represent Ephraim, and have to return to the Promised Land, in order to inherit finally the temporal covenant given to Joseph: how could there possibly be *room to receive such great numbers in that narrow corner of the earth?* Is not this a serious difficulty to your theory?

On the contrary, it is one of its best evidences. For Zechariah, (in the passage already quoted,) distinctly informs us that this difficulty of numbers must ensue. He says:—"I will bring them again out of Egypt and Assyria," (those countries being the figurative representations of exile,) "*and place shall not be found for them.*" Evidently the prophet contemplates the increase of Joseph's house, ("the fruitful bough," and "the multitude of nations,") as so vast, that large numbers of them will still have to occupy other parts of the world, while the rest will be restored to their own land, and hold it *representatively* for them. Have I satisfied you?

I cannot reply to your reasoning, only I would like to know what you think of *Judah's final return!*

My opinion is that when the Jews (who now represent Judah) behold the occupapation of Syria and Palestine by the British power,—a political consummation which is fast approaching—they will do what Jeremiah, in his 3rd chap. and 18th verse, describes as rendered in the margin of our Bible:—"The house of Judah shall walk *to* the house of Israel;" in other words, they will acknowledge us Anglo-Saxons as their lineal brethren, and, by the grace of God, be restored both to their covenant and their land. But in what order I know not. It will be then, however, that Ezekiel's prophecy in chapter 37 shall be finished: Judah and Ephraim becoming one kingdom, and David king over all!

PALESTINE EXPLORATION IN ITS BEARING ON ISRAEL'S RESTORATION.

"I lifted up mine eyes and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? and he said to measure Jerusalem: to see what is the breadth thereof, and what is the length thereof."—(Zechariah's Vision, Chap. ii., 11.)

We have before us a report issued by the "Palestine Exploration Fund," of the progress made in connection therewith in the survey of the Holy Land. It is full of interest, and, just at this time when the truth of our identity with Israel is being made manifest, its contents become most significant.

The fund was established in London in 1865, under the patronage of Her Majesty the Queen; since which time its officers have been doing their work quietly, but effectually. Two-thirds of the land have already been surveyed: nearly three out of every four Bible sites have been discovered; and the New Testament topography has been almost, if not entirely completed. The magnificent wall built by Solomon around Mount Moriah, also the walls of the Temple itself, have been discovered. These were found buried beneath from sixty to a hundred-and-twenty feet of the accumulated rubbish of nearly eighteen centuries. Proof has been found that the immense stones (1 Kings v., 17.) were brought to the spot ready dressed, and lowered into their places, which fully accords with the inspired account given in the Bible (see 1 Kings vi., 7). On them were found the original masonic marks in Phœnician characters (1 Kings v.; 1 Chron. xxii, 2; and Josephus' Ant. vii., 14). "The shafts," says the report, "opened another and a lost book, so to speak, in the history of the Bible: they shewed the actual work of the Jewish Kings; they proved incontestably the very words of the Sacred Narrative; they enabled us to understand with a greater fulness the pride with which a Jew would regard his Holy City—the joy of the whole earth." A map of Palestine is in course of preparation, which is confidently expected to be the finest map ever produced.

Do our readers see any connection between these *accomplished facts* and Zechariah's *Vision of the future* quoted at the head of this paper? To anticipate a possible objection, it may be remarked that this passage cannot have any reference to the restoration from Babylon, for, according to the accepted Bible chronology, it was not written till B. C. 519, or seventeen years after that event; and, moreover, a later verse in the same chapter declares that "many nations shall be joined to the Lord in that day," evidently pointing to the time of Israel's marvellous restoration of the yet future.

Ever since the destruction of Jerusalem the land has remained trodden under foot, and possessed by alien races—a ruin, a desolation, a wilderness. This is just as the Almighty said it should be; but it cannot continue so for ever. Some of the most beautiful and thrilling passages in the Bible have the restoration of the land for their theme. "For the Lord shall comfort Zion; He will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody" (Isaiah li., 3). "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, He hath redeemed Jerusalem" (Isaiah lii., 1 and 9).

When shall these things be accomplished? Who shall say? The sites of Israel's chief and holy places are being brought to light, after having been for centuries buried in ruin—her children are "taking pleasure in her stones, and favouring the dust thereof."

This very interest we are taking in the land was, we submit, foretold by the inspired writer of the 102nd Psalm; but what does it imply? For light on this all-important question we must refer to the prediction itself—to the law and the testimony. The Psalmist, after pouring forth a grievous lament, bursts out into a fresh strain and points to the restoration of the land and of the people. "Thou shalt arise and have mercy upon Zion; for the time to favour her, yea, the set time, is come. For thy servants *take pleasure in her stones and favour the dust thereof.*" The two things are very closely united—the one consequent upon the other: the favouring by Israel of the stones and dust of their ancient but long-neglected inheritance, and the favouring by God of that same land, and of that same people. This prediction of the Psalmist has almost invariably been understood by commentators to refer to the restoration: so far, therefore, we are treading in the beaten tracks of centuries; but after this point believers in our Israelitish origin can no longer agree with the interpretation laid down. We are told that it has already been fulfilled in the restoration from Babylon. *We* say it refers to the restoration of Israel and Judah together, *which has not yet taken place!* It must be borne in mind that the explanation from which we are obliged, though with all deference, to dissent, is the natural outcome of a belief that Israel had either "already returned," as some say, or been "annihilated," as others say, or been "cast away, never to return," according to the dictum of others. Thus, while encircled by all these errors, there is no ground for surprise that the Jewish restoration should be fixed upon as a fulfilment of this prediction. Now that lost Israel has been found, however; now that it has been incontrovertibly proved that they have never yet returned; and now that the Scriptures are shewn to abound in assurances that "God hath not cast away His people Israel," and in promises of a restoration to the land of their inheritance, this error becomes most palpable. We fail to realize also how it can accurately be said of the Jews that on the eve of their restoration from Babylon they "took pleasure in her stones, and favoured the dust thereof," while the action of our people (whom we sincerely believe to be Israel) for the past eleven years, and their proposed action for years to come, is its own exponent, and appears to be in

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beautiful harmony with the Psalmist's inspired utterance, "For thy servants take pleasure in her stones, and favour the dust thereof." The readers of this journal are too well informed for it to be necessary on our part to say we do not wish to imply by the foregoing remarks that, on *this consideration alone*, we are justified in assuming that the restoration is actually *at hand:* many important essentials have yet to be accomplished, and many requisite changes to be effected; but what we *do* imply, and, further, what we unhesitatingly assert is, that, taken in connection with other "signs of the times" in the history of our nation, there are sure indications of the *approach* of the time when the "Lord shall arise and have mercy upon Zion." This is what God has promised; this is what we expect and are looking for; this is what we are working and praying for.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah xxxv., 10).

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos ix., 14, 15).

"Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and until He make Jerusalem a praise in the earth" (Isaiah lxii., 6, 7).

I. TURVEY.

THE POET LAUREATE (ALFRED TENNYSON) GIVES IDENTITY EVIDENCE.

READER! take down your "Harold;" "a Drama, by Tennyson;" and at that point of the poem where Harold returns to England, and Edward the Confessor dies, you will read what we hold to be wonderful "Identity Proof." Edward the Confessor before he expires tells his Vision;—which relates to that "High Cedar" of Ezekiel's Riddle, (chap. xvii. 22-24) God's chosen nation—the British,—whom the Poet likens to the

"green tree!
Then a great Angel passed along the highest
Crying "The doom of England," and at once
He stood beside me, in his grasp a sword
Of lightnings, wherewithal he cleft the tree
From off the bearing trunk, and hurl'd it from him
Three fields away, and then he dash'd and drench'd,
He dyed, he soak'd the trunk with human blood,
And brought the sunder'd tree again, and set it
Straight on the trunk, that thus baptised in blood
Grew ever high and higher, beyond my seeing,
And shot out sidelong boughs across the deep
That dropt themselves, and rooted in far isles
Beyond my seeing: and the great Angel rose
And past again along the highest crying
"The doom of England!"

—a glorious "Doom"—realising the promises of God through Jacob, (Gen. xlix. 22) through Moses, (Deut. xxxiii. 17,) through Ezekiel, as above quoted,—through Daniel, (ii. 35, 44,) through Isaiah, (liv. 3,) and in many other parts of God's Word written. Washed in the human blood of the God-Man Jesus, this chosen Nation is Redeemed, and enters on its glorious career as the "Righteous Nation," (Isaiah, xxvi. 2; lx. 21) and inherits the whole earth as the saints of the most High, (Daniel, vii. 27; Isaiah xi. 9). Again, let the reader turn to the end of the Poem, where he will notice the concluding scene which gives occasion to Duke William (the Conqueror's) half soliloquy over his fallen rival and the gallant English soldiers who fought with him at Hastings,—

"Pray God
My Normans may but move as true with me
To the door of death. Of one *self-stock at first*,
Make them again one people—Norman, English,
And English, Norman—we should have a hand
To grasp the world with."

"Our opponents" call the British of to-day a "Cosmopolitan race," derived from many diverse ethnic sources—totally unconnected,—Scots, Saxons, Danes, Angles, Jutes and Normans, and, therefore, "never Israel."

But *we* see, the Poet Laureate knows better;—and following Sharon Turner, Pritchard, and others, declares the truth, that the English, Saxons, and the Normans were "Of one self-stock at first," and prays God to "Make them AGAIN one people, Norman-English, and English-Norman." The *re*-union too, he sees, would make the united tribes,—The Chief of Nations! and *we* add, that thus they are seen to be, *God's People Israel!*

UNITY AND SCHISM.

THESE two words describe much of man's experience, from the beginning to the present day; gatherings together and scatterings abroad, blessings and curses, have been curiously blended; blessings through their abuse have brought evil, and curses rightly borne have turned to blessings. God has over-ruled all events to redound to His own glory; to the comfort of the faithful, and confusion of the rebellious. In the accounts we have of the Fall and Flood, the building of Babel, and call of Abram, the exodus and settling in Canaan, the rending of the kingdom in twain, and the captivities that overtook both the new kingdoms, we have some of the most remarkable instances of old time, of unity and schism, gatherings together and scatterings abroad most worthy our serious consideration, as examples of God's way of dealing with the children of men.

But for brevity's sake I must pass over these events and speak of the House of Israel, after the time that their actual history closes in scripture. Judah's history is known, and the only remark I need make concerning it is, that everything foretold concerning them has been fulfilled, so far, most literally; for about 1800 years they have suffered the curse they prayed for to the uttermost. Israel's punishment overtook them earlier than that of their sister kingdom, and, unlike the Jews, they never returned to the land; their heavier curse became a blessing to them, for they were kept out of danger's way, of joining in Judah's sin of shedding the blood of the Innocent One. Israel was ordained by God to be lost for a season, to go by some other name, to be scattered among the Gentiles, and when under disguise, to become a mighty nation, with various well marked tokens, that shall serve to prove their origin when the day of their revelation at length arrives; coming events cast their shadows before them. Ere Christ was born, there was a general expectation of the arrival of some Great One; so now the opinion is daily gaining ground that we are on the eve of the revelation of Israel. The prophets are searched to see what they say; there is no lack of evidence, and, if taken in their literal meaning, they seem to point to ourselves being they, whom we have so often sought for in vain.

The admission of the Gentiles into the Church of Christ was once a mighty mystery, but God revealed it, and now the difficulty with us is to comprehend how the apostles could have been so slow of heart to believe, after all they had read, heard, and seen. At the baptism of Cornelius that mystery was fully revealed; all were satisfied with St. Peter's account of the events of that day and glorified God. Who of us has not been puzzled with a riddle, and in vain, after much thought, has failed to find the answer; but when he has had a clue given him, has perceived how true and simple it all is, and has been surprised at his former dulness? Ezekiel (chapter xvii.) set a riddle to which the Identity doctrine seems to be the clue. On the supposition that the British are the Lost Tribes of Israel, the matter is being worked out; and it is astonishing how one token after another is found with us alone. The evidence becomes so strong that humble-minded, diligent, students of the Bible generally become converts to this new and strange doctrine; while the opposition chiefly consists of those who care not to search the Scriptures for themselves, or those who cannot lay their prejudices on one side and submit to have their preconceived notions modified. But, besides these, there is a vast multitude in perfect ignorance; the mass is not yet leavened, and, in my own opinion, cannot be, till such time as the shepherds of the sheep declare plainly to their flocks what is written in the prophets concerning Israel. I say this not to underrate any "lay help" the doctrine has already received,

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but simply because, judging by past events, it is according to the plan of the unchangeable God, to cause His own messages of love and peace to be proclaimed by His own messengers, to use His own appointed means to carry out His own appointed ends. Gathering together and scattering abroad has been the lot of God's chosen ones from first to last; one of the most striking events in the Christian Church was the notable day of Pentecost. For a short time, within a limited space, Babel's curse was suspended, when representatives of all the tribes were gathered together in one place; great as that day was, it seems but the earnest of a greater, not yet come, when all shall have one language in common, and shall be gathered together to glorify God and to be anointed with the Holy Spirit. Pentecost was a holy gathering, followed by a holy scattering of those at unity; that they, by preaching the word, might bring others into unity ready to be gathered together again when God sees fit to accomplish the number of His elect and hasten His kingdom.

The next and last great event in the Church's history, is the baptism of Cornelius, before alluded to. Gentiles were admitted by baptism into Christ's Church, and the Holy Ghost gave unmistakable signs of approval. But the story of unity and schism does not end here; the Church on earth composed of Hebrews and Gentiles ought to be one, at unity with itself; but it has become divided into three parts, and the part to which we belong has also suffered to a certain degree a tripartite division, though not so complete, thank God, as what has befallen the "Universal Church." These schisms are acknowledged facts, but they must terminate some day, unless our blessed Lord's prayer for unity (St. John xvii. 21) is to remain ever unanswered; and it seems to me that as far as our own differences are concerned, the Identity doctrine is well adapted to bring us into greater unity. If we be Israel, then it follows our Church is that of the firstborn, and though last developed it must be honoured "rather than the others." "The first shall be the last, and the last first" was a favourite saying of our Lord, and who shall limit its application? It may so be that the English Church is the branch God has made so strong for Himself that the gates of hell shall not prevail against it, that it is the ordained germ of the future Church at unity with itself.

There is a curious fact in the Old Testament that has not, as yet, I believe, received any satisfactory explanation, which may perhaps point to this future exaltation of the English Church. I allude to the fact that nearly all the most noted characters of old were the younger sons of their fathers; it must be intended to teach us something more special than God's ability to choose whom He will. I mention this as a thought that has crossed my own mind, and must leave it with others, better instructed in the mysteries of the kingdom of God, to judge whether it be the truth or a mere fancy. If we be Israel, both as a Church and a State, we may look forward in sure and certain hope of the "consolation" yet in store for us, when the days be come, of which Jeremiah speaks, when the great schism shall be healed, and Israel and Judah again be one in their own land, when "Judah shall be saved, and Israel shall dwell safely." and all the Gentiles, that submit themselves, be blessed through them, according to the promise of God to Abraham of old, which neither the Law nor the Gospel can disannul—"In thee and in thy seed shall all the families of the earth be blessed."

A Country Parson.

BENJAMIN ALONE OF THE LOST TEN TRIBES RETURNED FROM CAPTIVITY.

In a late number of the "Nation's Glory Leader" (vol. iii. No. 84) will be found, in an article by "Philo-Israel," a list of some of the arguments taken up by the opponents to our identity with lost Israel; and when placed, as they are, in juxtaposition, they expose their absurdly divergent views. And in a more recent number of the same journal (No. 85) it is stated in the postscript of a letter to Mr Hine. that a bishop declares, "the Ten Tribes were never lost at all!!"

Now, what are we to infer from the above declaration of the Right Reverend Prelate? That they returned at the close of the Babylonish captivity, as some of our opponents have attempted to show? But such an argument must rest on some stronger and more solid basis than the mere fact of the return of Benjamin, one of the Ten Tribes of the House of Israel. And this is the only proof that has yet been brought forward in support of such a view of the question.

Now, it must be remembered that the Tribe of Benjamin, at the disruption of the empire, on the death of Solomon, separated itself from its brethren of the House of Israel, and for a time attached itself to the House of Judah (I. Kings xii. 21). The Tribe of Benjamin was not, therefore, carried away into captivity with the remaining Tribes of Israel, but shared in the Babylonish captivity with the House of Judah. This Tribe alone, of all the Tribes of Israel, we maintain, returned with the House of Judah to their own land, at the expiration of that period.

There is no mention in the books of Ezra or Nehemiah of the return from captivity of any of the Tribes but those of Judah, Levi, and Benjamin. In the book of Ezra (ch. ii. v. 1) we are distinctly told who those of the captivity were who returned, namely, those whom Nebuchadnezzar the king had carried away into Babylon, the two Tribes of the House of Judah (Judah and Levi) and the Tribe of Benjamin (2 Chron. xxxvi. 20); and not those that Tiglath-pileser and Shalmaneser carried away to Assyria (2 Kings xv. 29, 1 Chron. v. 26, 2 Kings xvii. 6).

All those of the captivity who returned came under the general denomination of Jews, but the term applied more particularly and especially to Judah and Levi, the inhabitants of Judea, as St. Peter, in the Acts of the Apostles, addresses them, "Ye men of Judea" (Acts ii. 14).

The Tribe of Benjamin was in possession of its own land at the time of our Lord's ministry on earth, and had even extended its borders, taking in Gilead, east of Jordan (Obadiah 19), which brought it in close proximity to the Sea of Galilee. There are reasons for supposing that our Lord's apostles were chiefly of this Tribe; and it was for this special purpose that this one Tribe of Israel (Benjamin) was given to the House of David, that they should go forth as missionaries and convey the glad tidings of salvation to their brethren of the House of Israel, in fulfilment of our Lord's command, "Go rather to the lost sheep of the House of Israel" (Mathew x. 6). When the object for which they were set apart was accomplished, they separated themselves, we believe, from the House of Judah (the Jews) and fled, as forewarned by the prophet Jeremiah (Jer. vi. 1) from the wrath impending over Jerusalem prior to its final destruction by the Romans, A.D. 70.

The attempt to establish as a fact the return of the Ten Tribes of Israel to their own land at the close of the Babylonish captivity, has no Scriptural foundation whatever; and there is ample proof in the New Testament to show that at the time of our Lord's ministry on earth they, with one exception,—that of Benjamin—were scattered throughout the provinces of Asia Minor. For instance, in the 1st Epistle General of St. Peter, we find the Apostle addressing "the strangers scattered throughout Pontus, Galatia, Asia, &c." (I. Peter i. 1). And who are these strangers but the "dispersion" of Israel? whom, in the second verse, he calls the "elect," and in the 2nd chapter, 9th verse, "a chosen generation, an holy nation, a peculiar (purchased) people, which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy" (verse 10). Such epithets could not possibly apply to the Jews; for, in the first place, at the time this epistle was written (A.D. 60), the Jews were in Judea; and the final destruction of their city, and dispersion, did not take place until some ten years afterwards (A.D. 70).

In the next place, the term "elect

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according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter i. 2), could hardly apply to the Jews, who had themselves crucified our Lord. And St. Paul, in his Epistle to the Romans, makes use of a similar application of the word "*elect*" as applying to Israel, where he says, "Israel hath not obtained that which he seeketh for, but the election hath obtained it" (Romans xi. 7). Nor could "*the no people*" referred to (1 Peter ii. 10) be the Jews, for they have never ceased to be a people, and are a separate and distinct people to this day. Nor have they yet received mercy or pardon for their sin in crucifying the Messiah: the curses denounced against them cling to them to this day. How could they be "*the people of God*," from whom the Kingdom of God had been taken away? For we remember, on one occasion when our Lord was addressing the chief priests and elders in the Temple at Jerusalem, He spoke to them the parable of the husbandman. This parable is recorded by three of the Evangelists—St. Matthew, St. Mark, and St. Luke—and was addressed especially to the Jews. In accordance with the verdict pronounced by themselves as to what the lord of the vineyard would do to the murderers of his son and heir, our Lord told them, "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matthew xxi. 33-44). A people without "the Kingdom of God" could not possibly be reckoned as "the people of God."

That the strangers were not Gentiles is evident from St. Peter's exhorting them, "as strangers and pilgrims, to abstain from fleshly lusts, which war against the soul, having their conversation honest *among the Gentiles*" (1 Peter ii. 11-12). This clearly shows that they were not Gentiles, but a people scattered "among" the Gentile nations.

If neither Jews nor Gentiles, who could these strangers be, but the scattered Tribes of Israel—"the elect according to the foreknowledge of God, and sanctified through the blood of Jesus Christ;" therefore, "a holy nation," "a peculiar people," purchased by the redemption of Christ, and a "chosen people," chosen to show forth the praises of Him who had called them out of darkness into His marvellous light (1 Peter ii. 9)?

The words contained in the next verse (10) are taken from a passage in Hosea (ch. i. 9), and are also quoted by St. Paul (Romans ix. 25). The prophet Hosea wrote some 50 or 60 years prior to the captivity of Israel, and his prophecies are especially directed to that House. He warned them of the consequences of their sin, and probably lived to see them carried into effect, as he prophesied about the time of the captivity. He told them, Thus saith the Lord, "Call his name Jezreel, for yet a little while and I will avenge the blood of Jezreel upon the House of Jehu, and will cause to cease the kingdom of the House of Israel," (Hos. i, 4.) "I will no more have mercy upon the House of Israel, bnt I will utterly take them away." (v. 6.) And how literally were these words fulfilled some sixty-four years afterwards, when the House of Israel was carried into captivity, and when they ceased to be a kingdom, and God's people; as the prophet says, (v. 9,) "ye are not my people, and I will not be your God." Having denounced the consequences of their sin, the prophet adds, "yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered, and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall it be said unto them, Ye are the sons of the living God," (verse 10,) and again, "I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God," (chap. ii. 23.) How could these passages from which St. Peter quotes, (ver. 10) apply to the Jews? The passages quoted from Hosea clearly point to the House of Israel, and the "strangers" to whom St. Peter referred, could be none others than the scattered Ten Tribes themselves.

If each one of us, the inhabitants of these isles of the west, could but realize to ourselves the idea (might we not say the fact, for it is now surely an established fact) that the Anglo-Saxons are identical with the lost Ten Tribes of Israel, what a glorious future would open to us as a nation? The consummation indeed, if we may judge from the signs of the times, is not very far distant. But there is one thing we do well to guard against just now; and it is this—that we *may* be Israelites, but we are not, therefore, necessarily Christians indeed! We may be of the chosen race, and yet, individually, wanting saving faith, fall short *as Israelites* of the Kingdom of Heaven!

Lieut.-Col. W. H. Larkins.

THE SABBATH.

I was very glad to see two articles on the Sabbath question, in the *Banner* of January 31st, for it shews an interest is being awakened in this most important subject; yet both writers appear to me on the wrong tack. I quite agree with L. P. that the majority of those who are of British origin, regard Sunday as the Sabbath, and observe it nationally in a way that other Christians do not; and he is of course right in considering the Sabbath a Divinely appointed "sign" for Israel. But his quotation from the Rev. A. Thompson fails to remove the stumbling-block of which he speaks from my mind; and the last clause of it does not seem to be worth much as an argument, for in that very commandment wherein we are bid to "Remember the Sabbath-day," the Sabbath-day is defined as the *seventh* day; and God's resting on the seventh day is given as the reason for that command. The way "an intelligent Jew" argued to Mr. Gott is very plain and telling; and the only reply appears to me to be to shew proof if possible, if not, very strong reasons for supposing, that our first day of the week is as truly the Sabbath as theirs, because it is the seventh day according to another Divine mode of reckoning. As to what is said about the seventh day of creation being man's first, some might reply—That as man was created on the sixth day, the seventh day would be his second, not his first. My object in making these remarks is not to dispute with those who differ in opinion from myself, but once again to push into notice what seems to me a more excellent way of clearing up a decided difficulty, in the hope that some one may bring forth strong reasons in support of the view of the matter to which I am inclined, a thing not difficult to do, according to Rev. G. Holden, for he speaks of "Jennings' Jewish Antiquities" as containing abundance of information in that direction: unfortunately I have not been able to examine the work myself.

A Country Parson.

Review.

The Coronation Stone.—By William F. Skene. Edinburgh, 1869.

Part II.

Third. What is the earliest trace of the legend of the Coronation Stone? Mr. Skene says on this point (page 20)—"It is remarkable that prior to Baldred not a trace of the legend is to be found in any of the older Chronicles. He is absolutely the first who mentions it."

This is very decisive if not positive language indeed and could only be justified by the clearest proof. Yet so far from it being thus supported, we shall ourselves quote from an *earlier* chronicler, who not only mentions the stone, but also distinctly gives us to understand that it came from Egypt, the very country in which Holy Scripture leaves Jeremiah with Zedekiah's daughters when last we read of them in the sacred page. The words are as follows:—

"The Scots yclupped were
After a woman that Scote hyghte, the dawter of Pharaon,
Yat broghte into Scotland a whyte marble ston,
Yat was ordeyned for thure kyng, whan he coroned wer,
And for a grete jewell long hit was yholde ther."

This clear and decisive testimony is from a MS. in the College of Arms, London. It was written by an anonymous chronicler* in the reign of Henry III., and was a continuation of the celebrated chronicle of Robert of Gloucester of 1200. Henry III. died in 1272. This quotation is therefore previous to that date, and hence earlier than Bisset, 1301, who Mr. Skene so decisively declares to be the earliest. It is also intrinsically valuable for the information conveyed:—1.—Of the existence of a sacred stone; 2.—

* Neale. *History of St. Peter's, Westminster*, 1818, vol. i., p 66.

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That it was kept in Scotland; 3.—That it had been there a long time; 4.—That it was not a native stone, but foreign; 5.—That it came from Egypt; 6.—That it was brought from Egypt by a princess; 7.—That this princess was daughter of an eastern monarch; 8.—That it was especially brought and used as a coronation stone.

We unhesitatingly maintain that in this ancient chronicle quotation we have not only the pith, but the most important points of the substance of the whole so-called legend of the stone of destiny; *i.e.*, the crucial points, the fiducial facts.

If, then, we consider how extremely brief most of the early chronicles are, we need not be surprised that it is not more dilated upon, but rather surprised that a mere stone (if so it was) should be treated at such comparative length, when in some cases a dozen lines serve for a whole reign. The great importance of the stone in the estimation of the chronicler and the nation generally can alone account for this.

Fourth. Did Baldred Bisset invent the account of its coming from Egypt? This is the serious charge Mr. Skene brings against Bisset, but which appears to be quite unproved and unfounded (p. 21).

Bisset held the post of Royal Commissioner from the Scotch Government to the Pope at Rome, to convince him of the independence of Scotland. In 1301, he drew up his "Processus" against the English claim over Scotland, and in it mentions that the coronation stone came from Ireland and Egypt; a statement which Mr. Skene considers Bisset to have invented there and then.

We cannot but remark that this seems a most groundless accusation. A person in his high position would not be likely to introduce such a serious statement into a most important historical record, unless at the very least he had general opinion and tradition to found his assertion upon.

Neither if he ventured on such a forgery would it gain any credence with others, and least of all with the people generally. Popular traditions are the slow growth of centuries; they are not created by one learned man forging some falsehood in an historical document which in such an age would be heard of by very few and read by fewer. Traditions are learnt by generation after generation handing down what they receive from their forefathers, not from a book.

But there are historic facts which, instead of militating against Bisset's account, are strongly corroborative of it.

In the wardrobe accounts of Edward I. (1300) the stone is mentioned as also in the list of Edward's jewels in Edinburgh Castle (1296). Hemingford (1292) mentions the large stone in the Church as the place of coronation, which was carried to London, as a sign that the kingdom had been conquered and resigned.

All these authorities are earlier than Bisset (1301). But a more remarkable circumstance connected with the importance and estimation attached to the stone at the earliest times may be mentioned. Previous to A.D. 904, one of the most memorable of the combats with the Danes was fought at Collin near Scone, in the time of Donald IV. son of Constantine II. This contest was to obtain possession of the stone. It is incredible that such an event should take place merely for the possession of a bit of sandstone from the Perth quarries, and at a time when it could only lately have been made a relic.

There must at this early period have been attached to it the highest sanctity and veneration as a talisman and stone of destiny.

The great difficulty that Mr. Skene cannot overcome is that he has to prove a negative. He produces no fresh authorities, and yet he denies what former authorities have handed down as correct; hence to say the strongest for his view it is at best a contest of authorities, in which Mr. Skene is in the minority. He also, it appears, makes too much of the differences in the accounts. Is it soberly to be expected that at so ancient a period, perfect exactitude could be attained in the various accounts of a matter of such vast antiquity as the stone of Jacob? When we remember that these chronicles were written before printing was invented, and at remote places, by persons unknown to each other, and at various dates, can it be a matter of surprise that slight divergencies in detail are found? The line cannot accurately be drawn between tradition and history. What is called tradition at one time, by later discoveries is proved historical. This has been the case with many so-called traditions; though few if any such have had the weight of evidence and authority attaching to them which can be shewn for the Stone of Destiny.

But from the quotation already made we have direct evidence that Bisset did not invent the legend. For we here find an English chronicler giving a similar account to this Scotch chronicler, only at an earlier date. The points of similarity are these:—1.—Both affirm that the stone was brought into Scotland; 2.—Both say it came from Egypt; 3.—Both make the bearer the daughter of Pharoah. Bisset adds that it came through Ireland. How can this agreement in diversity be accounted for, when written in England and Scotland, at different dates, by different persons? Collusion or copying is out of the question under the circumstances. Only one reasonable solution seems left, *viz.*, That each chronicler mentioned what by the educated and the nation generally was then considered to be the truth, and which they both derived from earlier independent authorities, which may now be lost, or if extant not at present discovered.

Fifth. Is the geologic evidence of the stone conclusive against its alleged origin. Mr. Skene thinks it is, and remarks—"At the very outset there is a fatal objection to it. The coronation stone proved to be a small block of red sandstone, and the rocks of Iona consist of a flaggy micaceous grit or gneiss." Mr. Jukes, the director of the geological survey of Ireland tells us that the rocks of the hill of Tara are of carboniferous age, and do not present the texture or red colour characteristic of the coronation stone.*

Now from the latest examination of those parts it appears that just such a strata of stone exists in Palestine. The learned Canon Tristram† tells us that the new red sandstone, similar in its nature to that of England, is found near the surface on the western shores of the Dead Sea. Thus not far from Bethel, by the last geological investigator, a strata has been found of that very rock of which two of our professed English geologists say the coronation stone is composed, while both Iona and Tara do not produce a similar kind of stone.

The geologic evidence is clearly strongly in support of the belief that the Scone stone came from near Bethel. The reader will notice that throughout we have omitted all mention of one class of evidence, *viz.*, our Israelitish origin; this is in reality the strongest factor in the case. Who else should possess Jacob's stone but his descendants? The Jews from having no territorial possession could not keep it if they had wished to. Israel was to be the true guardian of Israel's stone, and, consistently enough, on our re-discovery, we find Jacob's stone carefully and reverently guarded in our midst, preserved in our most hallowed sanctuary, a tangible memorial, historically and prophetically linking together the past, present and future of the Israel of God.

D. J.

* *Historical Memorials of Westminster Abbey*, 1838.
† *The Land of Moab*, p. 41: 1873.

THE ARK OF THE COVENANT—WHERE IS IT?

THE *Times* newspaper of the 30th January, 1877, publishes a correspondent's ideas on the subject, which our readers will peruse with interest. They are as follows:—

"TREASURE TROVE INDEED.

'A Constant Reader' writes, under date 57, Via Sistina, Rome, Jan. 25:—"Your readers have from time to time followed with much interest the information contained in your columns of the excavations going on in Palestine. Has it occured to the explorers of that country to notice the information given in the historical book of the Maccabees II., chap. 2, verses 4-7, wherein we are told that immediately before the Babylonish captivity the Prophet Jeremiah was instructed to deposit in Mount Nebo the most valuable treasures which the Temple contained—namely, the Tabernacle, the Sacred Ark, and doubtless, the Tables of Stone, of which the ark was merely the receptacle, on which was written the law of the Ten Commandments, traced there originally, we are told, by the finger of God Himself? They were in that mountain said to be concealed. and if that historical book is to be relied on, we must credit the fact that these sacred treasures are there still. Would it not be worth the explorers' while to seek for these in the place specified? The discovery of them would throw great light upon the Old Testament and the language in which the Tables were written."

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THE LATE SIR ROBERT PEEL.—Parliament-square, which has already furnished sites for the public monuments of Lords Derby and Palmerston, has recently received an addition in a bronzed statue of the late Sir Robert Peel. The figure of the great statesman is placed on a plain granite pedestal, and represents him as he was wont to appear in the House. The likeness is said to be excellent. It is stated that it is contemplated to erect other monuments of departed statesmen in Parliament-square. Those of Lords Derby and Palmerston face Palace-yard, the present addition is on the north side of the square.

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WEDNESDAY, FEBRUARY 14, 1877.

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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."—Psalms lx. 4.

No. 8. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 21, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE IMPENDING FIERY DELUGE.

THE train of thought to which the article in our issue of the 17th January, No. 3, gave rise, has led us into the examination of fresh passages of God's Word bearing on the 2 Peter iii. Our friends, too, we find, have been similarly exercised. An esteemed correspondent, who signs himself "a Country Parson," has especially been gifted with a thought which has occurred to him, so striking and so full of meaning as bearing on the subject, that we feel bound, with his consent, to give it publicity. Engaged in official duty, he was writing on Genesis xix. in the course of his ministration, when it suddenly was suggested to him that the whole of the facts connected with the destruction of Sodom, Gomorrah, and the Cities of the Plains were an enacted parable—events prophetic of what is shortly to take place in continental Europe on the occurrence of the great earthquake and the destruction as by fire, of the governments, thrones, polities, and constitutions of the Gentile nations, there doomed to destruction and disintegration in or soon after A.D. 1881, as Great Pyramid teaching leads us to conclude. Let us examine into the matter a little. In 2 Peter iii., as we have seen, the Noachian deluge and destruction by water of the ungodly antediluvian nations was mentioned by the Apostle as the type of the yet greater and more awful destruction awaiting the ungodly Gentile nations of the "earth" Roman, as distinguished from Israel's Home; the agency in the latter case not being water, but *fire*. We noticed that the prophet Joel, in chap. ii. 30-32, described the same awful visitation (destined to take place in the "earth" in connection with the outpouring of the Holy Spirit *upon the House of Israel)* under the figures of "blood, and fire, and pillars of smoke," "the sun being turned into darkness, the moon into blood, before the great and terrible day of the Lord come." Turning to our Lord's own description of His revelation and coming, in Luke xvii. 26-32, we find that He uses two figures to represent the awful character of the events to attend that "day" when the Son of Man is revealed. The first is again the Noachian deluge which is St. Peter's exemplar and parallel; but the second is the terrible overthrow of the Cities of the Plain by fire and brimstone. "Likewise also," He said, "as it was in the days of Lot they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from Heaven and destroyed ALL. Even thus shall it be in the day when the Son of Man is revealed." Then follows the injunction to the residents in the threatened places to instantly depart—to delay not a moment—not even to look back, or return for an instant in order to gather up household goods. "Remember Lot's wife"! So imminent will be the destruction—so sudden, so terrific—that the fleers must be up and away without turning back even to look after what there will be no time to regret or remove.

Our Lord, therefore, clearly links the destruction by fire of Sodom and the Cities of the Plain with the Noachian deluge, and speaks of both as types of that other even more tremendous event *now close at hand* to us, which St. Peter, as we have seen, describes in the words we lately considered, telling of the destruction by fire, sudden overwhelming of the Gentile Continental nations in the course of the frightful earthquake of Rev. xvi. 19, "such as was NOT since men were upon the earth, so mighty an earthquake and so GREAT." Our correspondent then came to the conclusion—a most just one, we consider—that the destruction of Sodom and Gomorrah by the divine interposition, through the agency of fire and brimstone, its sudden and overwhelming character, the escape of a certain small, very small, proportion of the inhabitants, and those only of the *Hebrew race*—their escape by emergent flight, under divine command, to a city, a little one, a "little sanctuary" selected and approved and spared by the same Almighty Being, so tender, so loving, and so thoughtful to the saved remnant, but so terribly and righteously severe to the sinful residents in the Cities of the Plains; all these he thought were parables enacted, events prophetically arranged and recorded for our observation, and brought again to our notice by the blessed Saviour himself, to warn us of the nature of the events now close at hand to us, and what *our* duties, attitude, and conduct in this crisis ought to be. Let us notice the analogies and parallelisms between the two cases. Sodom and the Cities were hopelessly wicked. Their cup was full, and divine vengeance demanded execution of the sentence long delayed. So the earth, the Roman earth, that Continental territory "earth" *not occupied by Israel*, is full of evil now. The cities or churches of the pure Protestant faith in Gentile Germany, France, Austria, Italy, Spain, and Portugal have fallen already or are in the act of passing into the outer darkness of Popery or Infidelity. But God's Israel scattered, and Judah dispersed and afflicted, represented by Lot and his wife and two daughters, the sole Hebrew residents of the plains, free from the sins of the land, are there; and the Lord "can *not* do anything till they be come" to the place of safety and of refuge (Gen. xix. 21). Hence the apocalyptic cry is raised just as the vengeance is about to be poured forth, "Come out of her, MY PEOPLE"—true Israel and Judah—"that ye be not partakers of her sins, and that

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ye receive not of her plagues" (Rev. xviii. 4). The warning, we may be sure, will be heeded! The Lord, who loves His people, will see to that! The coming wars and troubles may be just the very signals which will impel the Jews to leave those lands, *en masse*, soon to be submerged in the fiery wave, where they are now so wonderfully gathered, the very spots where, as we have seen, they are worst treated, where, as in Russia, Poland, Roumania, and Austria, they are down-trodden, despised, and persecuted. And whither shall they escape? To Palestine? Ah, no! That land will be no safe refuge for them if the earthquakes and the commotions predicted in Isaiah xi. are to occur as we believe they must, at that very juncture! Whither then can they flee? Where but to the little sanctuary, the little Zoar? Is it not "a little one?" The western island refuge which is guaranteed by God himself *for ever* as a place of safety for his people, whence "they shall move no more," where no hand of spoiler shall be felt, nor foot of foe shall ever tread; the land whose gates are inviolate for all time, by day, by night, continually, and which is, has always been, and shall yet for ever be, the asylum for the refugee, the safe resting-place for the distressed and afflicted ones of the Lord Jehovah? To the islands, to "the north country," to Great Britain, we believe God's people, the "earth" scattered Children of Israel and the Jews, will all converge; and thence, during the terrible convulsions which will destroy all Europe, they will issue a glorious procession to take possession once more, a united, happy, free, and "righteous" nation, of the "land which the Lord Jehovah hath given for an inheritance to their fathers," even Palestine and the promised lands around (Jer. iii. 18).

"DAN ALSO AND JAVAN."

"JOHN Company" was a mighty giant who commanded the trade of the world. Sitting in Calcutta he stretched one leg over Madras and another over Bombay, laid one hand on Peshawur, and once hurt his knuckles on the rocks of Affghanistan. The other arm he stretched over the Bay of Bengal and brought his fist down with a thump on the palace of the King of Burmah. He made a pillow of the Himalayas and shook the snow off the top of Kinchinjunga when he snored, frightening the people of Lhassa.

A great conspiracy was once organised throughout India against John's life, and the assassins climbed upon his body from all sides by thousands. He struggled violently; when his mother, who was even a larger woman than John was a man, flew to his aid and throwing herself upon him crushed all the rebels but suffocated her son. She then reigned in his stead.

Some such myth, a few centuries hence, if our empire were to pass away, might form an oriental outline of British rule in India.

In a similar way under the symbol of a mighty giant *Heraclees* (whom the Romans called Hercules) and his offspring, are concealed the enterprises and aims of the early bold colonisers and adventurers by sea and land, the הרכלים *Herachleem*, *traders* or *merchants* of Israel, of whom the Danites were the most prominent.

I say that these הרכלים *Herachleem* were Israelites, because, though there was a similar Deity, institution, or genius belonging to Tyre, identified by the Greeks as the "Tyrian Hercules" (Herod ii. 43, 44), he was known at home, *i.e.*, by the Tyrians, as מלך־קרתא *Melek-Kartha—Melkarth*, meaning "King of the City." According to Herodotus and Diodorus there was also, as might be expected, an Egyptian Hercules of still greater antiquity.

"The *Phœnician* Heracles" (says the Popular Encyclopœdia), "whose proper name was *Melcart*, as the patron and symbol of the nation, accompanied them wherever they went and settled, and thus his travels *appear as a symbol of the extension of this nation by commerce and navigation, and of the civilization which was a consequence of it.*" מלך־קרתא Melcarth, *King of the City*, was an appropriate name for the *genius of trade and enterprise*, the wealth and strength of Tyre.

Heraclees having been *fabulated* in *Greece*, it has not occurred to writers also to test *his* name and surroundings by the light of the Phœnician tongue, although it is acknowledged that the earliest and most considerable settlements in Greece were so-called Phœnician.

Heraclees in Greek means nothing, but in Hebrew (which is identical with the Phœnician) it coincides with the Tyrian idea, in other words the *genius of commerce and enterprise* was deified in both cases.

Herodotus (ii. 43—45) was at considerable pains to find out all about Heracles, and is convinced that his name, as well as those of the hero's father and mother, *Alcmena* and *Amphitryon*, are not Greek, but were derived from the Egyptian.

The Grecian Heraclees then, the one of whom we know most; the hero of so many fights, adventures, and travels was represented as having been born at *Argos*, the city which gave its name to all Greece; all the Greeks being called by Homer *Argives*, and classed as *Danai* and *Achœi*.

It is the city of the first colony of a people called Danai, whom Latham (Ethnology of Europe, p. 137), as I quoted in my last, identifies as *Dannites* of Israel, and who at once asserted themselves in a very remarkable manner. Many years later the Lacedœmonians, who were *Argives* and *Heracleidœ* (or descendants of Heraclees), claimed relationship with the Jews B.C. (Josephus xii., iv. 10. 1 Maccabees xii., and in support of their claim (see Josephus), called attention to the seal, "an eagle with a dragon in its claws," which according to Chaldee and Hebrew authorities, was the cognizance of the tribe of Dan (see Mazzaroth).

We may therefore regard *Heraclees* as the *genius of trade and enterprise*, instituted by these Dannites of Argos, in imitation of *Melcarth*, with which they had become familiar through their intimate companions and neighbours, the people of Tyre or Phœnicians. And besides this he seems to be the embodiment of their hopes, aspirations, and principles, and to be indeed the symbol of themselves, the הרכלים *Herachleem* or *traders*; so that when we hear of a people being called *Heracleidœ*, or relatives of Heracles, we may inquire further concerning them, for they will probably prove to be Israelites.

"Heracles" (says the Popular Encyclopædia) "was the most celebrated hero of the mythological age of Greece, in whom poetry has presented *a model of human perfection* according to the ideas of the heroic age; *the highest bodily vigour united with the finest qualities of mind and heart*, which entered into the conception of that period, being combined in him, *and all devoted to the welfare of mankind.* The hero is indeed a man, but the godlike portion of his nature is of Divine origin. His nature strives perpetually after Divine excellence, but under the common conditions of humanity; that is among a ceaseless succession of labours and sacrifices. His indomitable perseverance gives him the victory. This victory shews us the triumph of the Divine part of man's nature over the earthly.

We have a saying among us in these times, that *commerce is the best civilizer*, and assuredly the Dannites in their ideal image would take a high standing even in these days, and in acting up to their standard they seem to have acquired some reputation.

Speaking of the Dannans of Ireland, whose affinities and contemporary annals are identical with the Danai of Greece (indeed they are stated to have resided some centuries in Greece,—*History of Ireland, and Annals of Ireland by the Four Masters*)—Villaneuva claims for them that they were of "*the inhabitants of the city of Dan, at the foot of Mount Lebanus—the spot where the Phœnicians (!) worshipped the graven image given them by Micah, and where Jeroboam had erected the golden calf*," and that from their name the word *danihain* was coined by the Phœnicians, signifying *illustrious, generous, noble* (Villaneuva's Phœnician Ireland, illustrated by O'Brien, p. 184). He also states, p. 161, that *Dan* became *Irish* for *brave* from the traditional intrepidity of the Dannans. The natives of Syria in these days often ratify a promise by saying, "*on the word of an Englishman.*"

The Phœnician tongue, as before stated.

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was identical with the Hebrew, and in Ireland and England there is some most conclusive evidence regarding the language of these Dannans, proving that we are right in seeking through the Hebrew language the elucidation of their myths.

In a small work, "*Antiquities of the Irish Language,*" printed in Dublin in 1772, the words of the Carthaginian introduced in the Pœnulus of Plautus are translated through the Irish. And in vol. 2, part ii. of the transactions of the Biblical Archœological Society the same passages are transliterated into Hebrew by the Rev. J. M. Rodwell, M.A., who points out the idendity of the Hebrew with the Phœnician language.

The next evidence comes even nearer home. It will be recollected that the greater part of the peninsular, from the Bristol Channel to the Land's End, was called *Dannonia* from the *Dannani* who inhabited it. At a later period *Devonshire* only was called *Dannonia*, but the original language was retained longest in the extremity of the peninsular, *Cornwall*. In a lecture delivered at Bodmin, in August, 1876 (see Hebrew Christian Witness, January, 1877), the Rev. Dr. Margoliouth adduces some startling evidence regarding the old Cornish.

It appears that Professor Max Muller, in a pamphlet entitled "Are there Jews in Cornwall?" treated the matter with derision. The learned Doctor, however, having "*culled from the researches of an eminent Cornish scholar*" whole "*sentences and sentiments which were once frequently on the lips of the early inhabitants of Cornwall,*" together with the interpretations given by the best Cornish archœologists, shows them to be pure Hebrew; many of them from the Psalms, Proverbs, and the Jewish Rituals. But those who are interested should study the article itself. The learned Doctor winds up with this crushing remark:—"*If Professor Max Muller had been conversant with the passages which I have quoted, the Hebrew Scriptures, and the Jewish Liturgy, he would never have inflicted so great an injustice on himself as he unfortunately has done in his essay*" Are there Jews in Cornwall."

But to return to Heracles. I have claimed that the myths concerning him were framed by a Hebrew-speaking people, and this seems further borne out by the parentage assigned to the hero.

Though *Argos* was his birthplace, he was said to be the son of Zeus, king of the gods, and *Alcmena*, wife of *Amphitryon*, king of Thebes in *Bœotia*. Without the Hebrew these names have no point or meaning, but with it the allegory assumes an intelligible shape.

Thus, under אלקום *Alcom* in the Hebrew I find the following, *see Bochart, vol.* I, 434, 435, 997. "Hence perhaps the Phœnicians (?) gave the name of *Al-alcomenæ* to a town in *Bœotia*, because it was sacred to אלה אלקום *Eleh-Elcom, the irresistible Deity, i.e. Minerva* (the goddess of art and science) and famous for an ancient temple dedicated to her. . . . .And to this town and temple Minerva herself appears to have had the title *Al-alcomeneian Minerva*. Thus Homer *Il.* iv. 8, "*The Argian Juno and Al-alcomeneian Minerva.*" And the scholiast explains Al-alcomceneian as "*she who is worshipped at Al-alcomenæ, a city of Bœotia.*"

Amphitryon, the husband, whether also a mythical personage, or the soubriquet of a real king of *Bœotia* who founded the town of *Al-alcomenæ* and temple (which was, perhaps, also a college of science and art), and instituted the goddess of science, I derive from אל-פתרון *Al-phitron interpretation, solution* from פתר *pitur* to *expound, interpret*, applied only to dreams, Gen. xl. 5, 8, 12, 16. "Hence פתור *Patur* in *Mesopotamia* seems to have had its name from a *Divine oracle* which was at that place, as *Patræ* in *Achaia* had from a pretended one, and *Patara* in Syria from an oracular temple of Apollo, Acts xxi. 2. "Hence also the priests of Apollo *among the Gauls* were called *Paterœ* from the pretended *oracular* predictions of their God." See Bates, note on Num. xxii. 5. פתורה *Pethorah* (Balaam's residence); Bryant's Analysis of Ancient Mythology, Vol. i. p. 296; and Bochart, Vol. i. 666.

According to the myth, then, *science* (*i.e.* Alcmena) is the bride of *Revelation* (Amphitryon). And, in all our wonderful discoveries and inventions, we acknowledge much to the same effect in modern times.

A severe critic would probably insist that if the hypothesis be correct it should be possible, by means of the Hebrew, to interpret all the names in elucidation of the myth. I think this quite possible. For instance, if I may be pardoned for carrying it one step further—*Alcmena* or *Science* was the child of *Eleketryon*, From the Hebrew we obtain אלה־קטרין *knotty point, difficulties*, Dan. v. 12-16. In other words "*difficulty the parent of science,*" or, as we have it, *necessity is the mother of invention.*

The myth of Heracles the son of Alcmena may be taken then to cover the proceedings, as it were, of an ancient Israelite institution for the promotion of commerce and science.

Heracles being represented as born in Argos, though his parents were of Bœotia, together with portions of his early life, may be taken, I think, to mean that Israelites among some of the early settlers in Bœotea (which appears to have received the earliest colonists) but that the control of trade, for which there was some hard struggling, perhaps against many disabilities, was not firmly secured by the Israelites until the arrival in Argos (about 100 years later than Cadmus in Bœotia) of a considerable colony of Dannites.

J. C. GAWLER.

THE PROPHECIES REGARDING EGYPT.

WE were much interested lately in reading an article we came across in a work by that earnest-minded and good man, the late Mr. J. Wilson, called the "Watchman of Ephraim." It was written more than ten years ago; and we think we may venture to make use of some of his ideas in our attempt to open out the same subject, for we are certain we cannot do better than reproduce some of his opinions in the pages of the *Banner*.

Few writers appear, he says, to have had their attention called to the fact that Egypt affords great testimony to the truth of prophecy. A curse has been on her land and people, as certainly as it has been, and is still, on the land and people of Judea. In Ezek. xxix., xxx., and Isa. xix., we have the most marked prophecies concerning Egypt's future, and when we turn to the pages of history we find much was fulfilled even soon after these prophecies were uttered. Thus, in Isa. xix. 2, we find the following: "I will set the Egyptians against the Egyptians, and they shall fight every one against his neighbour, city against city, and kingdom against kingdom," &c. This was uttered about the year B.C. 714. In Ezek. xxix. 12 we find another prophecy concerning Egypt delivered about the year B.C. 588. Further on, Ezek. xxix. 19, foretells who will be the instrument of all this—"Therefore, thus saith the Lord God, behold I will give the land of Egypt unto Nebuchadnezzar, King of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army." A still more striking prophecy was uttered by Jer., xliv. 30, "Thus saith the Lord, behold I will give Pharoah-hophra, King of Egypt, into the hands of his enemies, and into the hand of them that seek his life, as I gave Zedekiah, King of Judah, into the hand of Nebuchadnezzar, King of Babylon, his enemy, and that sought his life."

History tells us that about this time there was a civil war in Egypt, and Nebuchadnezzar the Second took advantage of it and invaded the country, which did not recover from the effects of this for the following 40 years. "Yet, thus saith the Lord God, at the end of 40 years will I gather the Egyptians from the people whither they were scattered, and I will bring again the captivity of Egypt, and I will cause them to return into the land of Pathros, into the land of their habitation; and they shall be the basest of the 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" (Ezek. xxix. 13, 14, 15). Accordingly, we read in history of the restoration of Egypt to prosperity at the end of 40 years, under Amasis; but only for a short time, for after his death (B.C. 525) Egypt fell into

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the hands of the Persians, and the last of the ancient Egyptian kings was put to death.

Egypt remained subject to Persia for many years, and then became a Roman province. It has ever since been governed by foreign rulers—Romans, Saracens, and eventually Turks. A most remarkable prophecy has thus been fulfilled—"There shall be no more a prince of the land of Egypt" (Ezek. xxx. 13); and Egypt still remains what the Lord made her more than two thousand years ago.

No words can better describe her present condition than those of Isaiah and Ezekiel. The land is "utterly desolate," though a very fruitful country; the cities are a mass of modern ruins amongst others more ancient; the people are truly the "basest of kingdoms" ruled over by one who is not a prince of the land of Egypt, but a Pasha of Turkey. The present Khedive, Ismaïl Pasha 1st, the fifth ruler of his house, is a Turk of the dynasty of Mehemet Ali, appointed governor 1806. Ismaïl is a man of superior ability, anxious to develop the resources of his country, and honestly to pay the foreign bondholder what is his due. His people, though under five millions in number, are miserably poor, because hitherto ground down and terribly kept under, by excessive taxation and mismanagement. Matters are now doubtless mending in the land of the Pharoahs. But the word of the Living God must stand, and *that* states, as we have seen, that Egypt must long be a "base nation," shall no more rule over the nations, but be "diminished" till that day that the Egyptians will be "blessed" of the Lord as His people. We add that the title of the ruler of Egypt, Khedive, is Persian-Arabic, and means "king." It was conferred on the Viceroy by an Imperial Firman dated May 21st, 1866. He was called thenceforth Khedive-el-Misr, the King of Egypt. There is another prophecy in Ezekiel, the fulfilment of which we have not traced. The Egyptians were, we read, to be carried away like the ten tribes of Israel into captivity, and to be "scattered amongst the nations." Like them, they were supposed for many years to have disappeared as a nation or people, and it has long been disputed whither they went, and who are the present inhabitants of Egypt.

Prophecy does not leave us in doubt as to what was to become of the ancient Egyptians. It distinctly tells us that after 40 years the Egyptians should return and remain in their country as a "diminished people" and a "base kingdom." We have therefore the greatest reason to believe that they are still in Egypt, and many think they can be recognised in the Copts of the present day, for, like the Jews, the Copts are completely separate, having their own "quarter" assigned to them in the towns in which they reside. In their features they much resemble the ancient Egyptian sculptures and paintings, and through a knowledge of the old Coptic language, the hieroglyphics have been read and understood. Many of the modern Egyptians, or so-called Arabs of Egypt, bear a far stronger resemblance to the Copts than to the Arabs from whom they are supposed to be descended, and the higher class deny that they are Arabs.

Both the modern Egyptians and the Copts are exceedingly intelligent and clever, and quite capable of rising to great power and wisdom, but for the oppression that has been on them, which seems to have blighted in manhood the great promises of youthful capability.

May we not then believe the modern Egyptians and the Copts to be identical to a certain degree with the ancient people of Egypt? May we not look forward to the future literal fulfilment of prophecy in this case? and hope that the time is at hand when the curse will be removed and "the Egyptians shall know the Lord," and "shall return even unto the Lord, and He shall be entreated of them and shall heal them." "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Isa. xix. 24-25.

G.

THE FUTURE DESTINY OF ENGLAND.

PART--1.

FREQUENT corroborations of the truth of our identity with Israel are to be noticed in daily life by every one possessing the ordinary powers of observation. The Newspaper Press, the Pulpit, the Lecturer, are all so many "blind" supporters of the truth of our Israelitish origin. The Press revels in dilating upon our immense numbers and rapid development, the extent and value of our national possessions, our civil and religious liberty, our missionary enterprise, our trade, commerce, army, navy, &c., &c., without in the least supposing they are furnishing direct testimony to "the truth." The Pulpit adduces God's promises to His people Israel, and glories in *our* possession of them. The Lecturer, whether he will or no, must needs pay *his* tribute: would that all lecturers and public speakers came as near the truth in their utterances as did Dr. Cumming in the lecture referred to below. This reverend gentleman is well known as a great student of prophecy, and those of our "Identity" friends who have read his works cannot fail to have been greatly interested in their perusal. He is a great witness that we are Israel, but apparently knoweth it not.

The following is a report of a lecture by Dr. Cumming on the "Future Destiny of England," * and we are sure it will amply repay all the attention and consideration our readers may be disposed to give it.

"The Rev. Dr. Cumming, of the Scotch National Church, Covent Garden, delivered a most interesting lecture to his congregation on Sunday evening, relative to England's future amongst the nations of the earth. The rev. gentleman, selecting for his text the 18th chapter of Isaiah, stated that he had already delivered several discourses upon a subject analagous to that he was about to bring before them. He intended on the present occasion to show what would be England's place amongst the nations on that day when judgment would be poured out upon the four quarters of the world. He purposed showing them that there were irrefragable proofs in the Bible that England would outlive the wreck of nations, that she would appear before God in the ages to come to be more alive and to be nearer the great white throne than any other nation on the earth. In the first place, were they (Englishmen) the people to perish amongst the wreck of nations indicated by all students of the prophecy as taking place on the occasion of the opening of the seventh vial? The seventh vial was being poured out on the German Ocean, the Mediterranean, and on the countries of the world. The head of the Mahomedan religion had been changed three times with a few months. The head of the Roman Catholic religion was dying of old age. Other nations seemed upon the very brink of being overwhelmed, and the question was:—Were they, with the nations which had renounced God, with the nations which had no Bible, or if they had a Bible had no Saviour, no prayer, no praise, nothing indicating the presence of God in the world—were they to perish under the Seventh Vial, or with those who had embraced the "Apostacy," or would England be exempted by God from the general wreck and reserved for a special purpose? He believed the excepted nation alluded to in the Apocalypse to be Great Britain. He did not think she would be involved in the general wreck of nations. He believed Old England was destined by God to a glorious and exceptional place amongst the nations of the earth; he believed God would make her most beautiful, most glorious, and most blessed of all nations on the earth. It was out of no vain glory he said this, but he would produce authorities, the study of which they would hold to be conclusive. He had endeavoured in various lectures and expositions to show that England would not be involved in the general destruction of the nations. Great Britian had been the only nation which had successfully opposed the Great Apostacy at the period of the Reformation in the 16th century, and had not been one of the ten kingdoms represent-

* *Vide Daily Chronicle*, 17th October, 1876.

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ed by the ten horns involved in the ruin of the Papacy. England had been distinguished for her Protestantism and Scriptural Christian unity. The rev. lecturer next quoted extensively from the works of the historian Robinson, Bishop Elliott, Count Montalembert, Dr. Crowley, Bishop Horsley, the Rev. Mr. Chamberlain (Church of England Minister), &c., to prove what he had just advanced. In the second place it was set forth that the excepted nation would be a powerful maritime and manufacturing nation, who would send ambassadors to distant lands in ships. If they would turn to the 60th of Isaiah and to the 38th of Ezekiel they would see that the Tharsus alluded to therein could be none other than Great Britain. Tartessus was the old name of Gibraltar, which was the only key to the Mediterranean. The Tharsus alluded to in the prophecies would be an island, a maritime power, a manufacturing place, with mines of brass, tin, iron, &c. If all the evidence that he had brought before them were well considered, the conclusion would be that the inhabitants of England would not be involved in the general wreck of the nations all around them. The nations around were shaking and tottering to their very foundations, and he believed England would in the end come up strong and vigorous. The whole Continent was at that moment in a state of trepidation, whether they regarded Russia in the north, Turkey in the east, or France and the Mediterranean in the south. He believed God in his mercy would raise up old England to be the means of accomplishing the return of the Jews to Palestine, to be the exempted nation, not on account of any merit of her people, but out of His own goodness; for with all her faults she was a God-fearing land. She had held to God's truth when the 10 kingdoms of prophecy at the Reformation had separated from the truth. She would of course be chastised occasionally, as a loving mother chastises a daughter for her good. The rev. lecturer, after drawing a splendid picture of England's future amongst the nations, concluded by quoting a lengthy passage from Longfellow eulogistic of England's religion and status."

There is very little in the foregoing to which we are unable to subscribe, and it is greatly to be deplored that the learned Doctor should ever have said (as he is reported to have done), that the ten tribes had been annihilated, for the very destiny he recognizes for England really accrues to it not as *England* but *as the ten tribes of God's inheritance*. This evidence, however, may have all the more weight with many persons, coming, as it does, from one who not only does not believe in our identity with Israel, but who also does not believe that people to be any longer in existence. The matter simply resolves itself into this: the *revealed destiny* of Israel is pronounced by Dr. Cumming to be the *actual destiny* of England, and from this, if the doctor be correct in his conclusions, there can be but one result, viz.—that the people of England and Israel are identical!

We will consider the more suggestive points of Dr. Cumming's lecture separately. "He does not think England will be involved in the general wreck of nations on the pouring out of the seventh vial." He gathers from the Apocalypse that in the day when God's judgment shall be poured out on the four quarters of the world, there will be one "exempted nation", and that nation he believes to be England. In this we fully agree; but the lecturer fails to give any satisfactory and convincing proof. *Our* reason for this belief is *because we are Israel!* Now, we submit, the nation specially exempted by the Almighty is Israel, and the Bible teems with assurances of this fact. The following passages will be sufficient to demonstrate this.—"For thou hast confirmed to Thyself Thy people Israel to be a people unto thee *for ever:* and Thou, Lord, art become their God (2 Sam. vii. 24). "Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until He have done it, and until He have performed the intents of His heart: *in the letter day ye shall consider it.* At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." (Jer. xxx. 23, 24, and xxxi. 1.) That the British are here referred to as "all the families of Israel" may be gathered from the 10th verse.—"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.*" In the great and terrible day of God's vengeance, when He shall assemble the Gentile nations together, (Joel 3,) when all their calmer judgment shall give way to a thirst for war; when the weak shall persuade themselves into a false belief that they are strong, and when the strong (according to man's idea of strength shall come together and all the dreadful engines of destruction with them; when the "multitudes, multitudes" shall assemble together in the valley of decision; and when the nations shall be plunged and engulfed in all horrors of a war of destruction and devastation; then "the Lord shall roar out of Zion, and utter His voice from Jersusalem; and the Heavens and the earth shall shake: *but the Lord will be the hope of His people, and the strength of the people of Israel*" (verse 16). Then it is that the children of Zion shall be glad and rejoice in the Lord their God. "And ye shall know that I am in the midst of Israel, and my people shall never be ashamed." (Joel 2, 23, 27.) Then it is—while this conflict and wreck of nations is raging—that Israel shall be at peace and at rest, and none shall make them afraid. "Come my people," they are invited, "enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast, for behold the Lord cometh forth out of His place to punish the inhabitants of the earth." (Isa. xxvi. 20, 21.) "For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isa. 54, 10.) Israel is the only nation to whom exemption in the great and terrible day of the Lord has been promised, and they will be secure under the Divine guidance and protection.

I. T.

To be continued.

THE EASTERN QUESTION AND THE PRESENT CRISIS.

MATTERS are doubtless drawing to a close! We must expect ere long to find, as the result of the failure of the Conference, and the recent action of the Turkish Government in the sudden dismissal of Midhat Pasha, that the first hostilities between the Russian and the Turkish Empires will sooner or later occur. This must lead to the dismemberment of the latter; to the British acquisition of their promised GATE, Constantinople; and, finally, as the effect of Russia's success, to the "great earthquake" contest (the outcome of European jealousies Isaiah xlii. 12). which is to shatter the Continental system to pieces! How serious is the crisis now, our readers probably have not realised! "Midhat Pasha has fallen"! "Edhem Pasha is Grand Vizier"—a man of strong Turkish proclivities. The Russian army is massed on the banks of the Pruth in ever-increasing strength. The Russian circular to the Powers has just been issued. The British Parliament has met; and the question of war or peace between the Porte and Servia and Montenegro trembles in the balance! No man can tell what an hour may bring forth. And just at that critical moment, before the diplomatists lately assembled at the Conference in Stamboul had time to reach their homes, the news was flashed across Europe which seems to upset all calculations and render war rather than peace the most probable of present contingencies! Well may *The Times* say, as it did on the 6th February, "*An invisible power seems to arrest the process of reconciliation*, and the hope that the next three weeks will see peace restored between the Porte and the Provincials seems again remote!" We add, "No doubt!" God's hand *is* working! He has come down "to stir up the jealousies;" and when He wills war, who shall arrange for peace? For ourselves, we see, we think, that our national part in the coming events will be a plain, honest, and open one. We seek no aggrandisement; we desire no extension of our already

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colossal Empire; we do *not* desire to be embroiled in an European contest; and certainly shall not shed one drop of British blood, or spend one shilling to maintain the thoroughly worthless Empire of the Turks for a single hour! We should, had God so willed it, have been content had He permitted the Turkish Empire to continue to be the guardians of Constantinople and the Bosphorus, well assured *our* interests, as the Power supreme at sea, would have been always safe. But events are not in our own keeping; and the God of His people Israel decrees, as we find He does, that the set time for His people's return, and for the re-occupation of their own inheritance with their brethren the Jews, is approaching. We are thankful that the crisis finds us under a government of which the Prime Minister is the Earl of Beaconsfield! Under his control we feel that the destinies of our empire are, with God's blessing, safe. What our future action will be in certain eventualities has been ably sketched by a foreign pen; and we propose now to direct our readers' attention to a remarkable article from the *Debats* published in Paris, and quoted in the *Standard* newspaper on the 22nd November last. In this sketch of coming events, we see much to arrest our notice. We urge our readers carefully to note how to foreign eyes our destiny as to "the gate" is clearly leading us to *British* occupation of the Porte, though the writer for want of identity light fails to see that the grand results must be worked out for the people of God's choice *in peace*, since the Lord Jehovah has promised it shall so turn out (Jer. xxx. 10).

The writer in *The Debats* states, speaking of the great Eastern Question—

"The Cabinet over which Lord Beaconsfield presides, the party which contends for the possession of power against the masses whose voice has been raised at public meetings, have all and each of them spoken out plainly enough to enable us to know what England thinks, and to what extent she is disposed to carry forbearance or resort to action. First let us set aside the contingency of a war waged in the interest of ambition or provocation to hurry on the struggle which sooner or later must doubtless break out between the two conquering powers of Asia. That is a notion which has no more partisans than a war for the sake of Turkey, a war for the salvation of the Porte. If a conflict is to arise out of the present crisis we may be quite sure that England will make English interests her chief concern, and only take the interests of the Ottoman Empire into account so far as they coincide with her own. Now the interest of England in the Eastern question, such as it now exists, is the security of her communications with India. All people in England are agreed as to that point, but all do not think alike as to the guarantees which may be necessary to protect that security. What is the line which the rival Power is not to be allowed to cross? Is it the Pruth? Is it the Danube? Is it at the foot of the Balkans, or at Constantinople? Does it include the Bosphorus, or must the line be drawn at Egypt? The fact indeed is beyond question that by the side of those who would retain the political traditions of England there is a new school which, rejecting all care as to the future to regard only immediate interests, thinks that Great Britain may rest satisfied with commanding all the issues of the Mediterranean by her fleet and her naval fortresses, and that in the event of a territorial revolution in the East it would be sufficient for her to add the key of the Suez Canal to the formidable bunch of keys that already jingles at her girdle. Those, however, are more numerous who would place the outworks of England in the positions pointed out years ago by General Von Moltke. Those lines command at once the road to Constantinople and the outlets of the Bosphorus, new lines of Torres Vedras, which no army could dispute to the Power in command of the sea. That, no doubt, is the point which the English Government would make up its mind to occupy if the Treaty of Paris should come to be violated."

Such are the Frenchman's views. He sees that the British have hanging a formidable bunch of keys at their girdles ("*Gates*" God's Word calls them!), and suggests that some think the addition of one more—the Suez Canal (recognised, the reader sees, as a veritable "GATE"—will be all they want to make their position safe! But even he rightly admits that this will be a vain security if Stamboul lapses to the Muscovites, and points out most justly that the great strategist, General Von Moltke, was probably in the right when he indicated that the true British *Torres Vedras* were "the road to Constantinople and the outlets of the Bosphorus," the possession, in fact, of "the gate of their enemies" which the Lord Jehovah has, *on oath*, pledged himself to grant to His people Israel (Gen. xxii. 17). Well may the English journalist conclude by saying that the article in the *Debats* had caused a great sensation in Paris! He says "it is regarded as setting forth the probable line of action of England the moment Russia crosses the Pruth."

THE NUMBER OF THE CHILDREN OF ISRAEL SHALL BE AS THE SAND OF THE SEA. (Hosea i. 10).

THE above prophecy relates to the ten tribes' time of exile; to the *Lo Ammi* condition of Israel, the very period the British, who are Israel, have now reached! How do facts respond to the prediction. Let the reader judge by reference to the following statement taken from official sources, and published in the *Standard* newspaper on the 11th January, 1877. It is headed

SIXTEEN YEARS' GROWTH OF POPULATION.

In the current weekly mortality returns for London and the chief provincial towns, the Registrar General alludes to the means adopted by him for estimating the population of the various towns in order to obtain a basis for his calculation of the death rates. The estimates simply start on the assumption that the rates of increase seen on comparing the census returns for 1871 with those of 1861 are undisturbed, the following steps being merely questions in arithmetic in compound interest. Thus, in the case of London, the decennial rate of increase per cent. was 16·1 by the last census, and, accordingly, the population of the metropolis shows an increase from 3,254,260 in 1871 to 3,533,484 in 1877, dating to the middle of the year. In the same way the population of Brighton, which was 77,693 in 1861, and 90,011 in 1871, is now 102,264, taking the municipal boundaries in this and the following cases. Portsmouth in 1861 stood at 94,799, and at 113,569 in 1871, now the population is 127,144. Norwich similarly has increased from 74,891 and 80,386 to 84,023; Bristol from 154,093 and 182,552 to 202,950; Plymouth, from 62,599 and 68,758 to 72,111; Wolverhampton, from 60,860 and 68,291 to 73,379; Birmingham, from 296,075 and 343,787 to 377,436; Leicester, from 68,056 and 95,220 to 117,461; Nottingham, from 74,693 and 86,621 to 95,025; Liverpool, from 443,938 and 493,405 to 527,083; Manchester, from 338,722 and 351,189 to 359,213; Salford, from 102,449 and 124,801 to 141,184; Oldham, from 72,333 and 82,629 to 89,796; Bradford, from 106,218 and 145,830 to 179,315; Leeds, from 207,165 and 259,212 to 298,189; Sheffield, from 185,172 and 239,946 to 282,130; Hull, from 97,661 and 121,892 to 140,002; and Newcastle, from 109,108 in 1861 and 128,443 in 1871, to 142,231. In other words, the population of these towns in 1861 was 5,430,515; it is now 6,945,230, an increase of 1,514,715, due in great measure to the excess of births over deaths, but also to a considerable extent to immigration. London alone has increased in the past 16 years by 729,495 souls. The next formidable rise is in Sheffield, where the increase is equal to 96,958; Leeds follows, with an addition of 91,024, Liverpool with 83,145, Birmingham with 81,360, and Bradford with 73,097. The 16 years' increase in Plymouth is 10,312; Brighton, 24,571; Portsmouth, 32,345; Norwich, 9,132; Bristol, 48,857; Wolverhampton, 12,529; Leicester, 49,405; Nottingham, 20,332; Manchester, 20,491; Salford, 38,735; Oldham, 17,463; Hull, 42,341; and Newcastle, 33,123.

A friend lately sent us the following statistical statement taken from the Registrar General's returns for six weeks regarding the excess of births over deaths in 23 large towns in the United Kingdom, prior to January, 1877. The table gives the following results :—

	Births.	Deaths.	Excess Population
1st week	5,486	2,944	2,542
2nd "	5,668	3,146	2,522
3rd "	5,708	3,222	2,486
4th "	5,538	3,033	2,505
5th "	5,688	2,974	2,714
6th "	5,675	2,945	2,730
Total.....			15,499

This is a portentous result for only six weeks' growth, and shows that the rate of increase in Great Britain is very rapid and very great. It would become serious to our national well-being were we not sure that, being Israel, our God is working out this very result in order that we may by our over whelming numbers rapidly occupy the "earth," in Continental Europe

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after the awful visitation of the chastisement now impending, and fulfil our rôle as Daniel's stone, by filling the whole world with the righteous, blood-bought, Christian race, soon to be baptised with the Holy Spirit and blessed with the new covenant, whose occupation of this planet will bring to pass the saying that "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. ii. 14).

A PRE-HISTORIC UNIT AND STANDARD OF LENGTH MEASURE.

We extract the following interesting account from p. 137 of last week's issue of "Les Mondes," a scientific journal in France under the editorship of the learned M. L'Abbe Moigne, canon of the ancient cathedral of St. Denis.

"M. Bernardin, having met in the book 'The Fossil Man of Europe,' by M. Lehon, a careful drawing, half the real size, of a polished pre-historic axe of green jade stone, bethought him of superposing it on another polished axe of the same substance which has been discovered at Melle, and established satisfactorily that it covered it with exactitude. The second axe was therefore just half the size of the first; which induced him to question, if, in effect, between two of these primeval polished axes, found on widely separated points of the earth's surface, there might not be an *intended common measure*. He measured therefore all the ancient stone axes which he had within reach, and proved without doubt that they seem to have a common measure amongst them, amounting to something near 30 millimetres; and we are further led to conclude that the unit of length measure of those pre-historic times was not so exactly the 30 millimetres as first indicated by M. Bernardin, but 25 millimetres, more nearly, in fact the *inch* of the Great Pyramid. This unit which is so universally met with in a more or less perfect state of preservation, is, in its rougher reference to the length, or rather breadth, of the first joint of the thumb, a necessary and natural consequence, and, at the same time, an eloquent witness of the unity of origin and species of the human race. The *inch* of the Great Pyramid, which differs by only one thousandth part from the English inch of to-day, is the twenty-fifth part of that cubit (the sacred cubit of the Hebrews under Moses and Ezekiel), which is in its turn the ten-millionth part of the Polar semi-axis of the earth."

C. P.-S.

We are happy to inform our readers that the Rev. C. W. Hickson, E. W. Bird, Esq. (Philo-Israel), and J. T. Gott, Esq., have consented to visit Liverpool, and attend a public meeting which will be held about the middle of March. See future announcements in *Banner*. Ministers and other gentleman who would be willing to take part in the meeting, will kindly communicate with W. Cookson, 6, Avenue Chambers, Hale-street, Liverpool.

"THE CLIFTON CHRONICLE" LETTERS ON THE IDENTITY. BY "P.I."

THE "ENCIRCLERS" OF THE EARTH.
LETTER No. 8.

SIR,—During the late German invasion of France we saw that General Von Moltke's tactics—when a preponderance of numbers justified it, always consisted in the effort to "surround his enemy." At Woerth, at Sedan, and at Paris, we saw how successful these manœuvres were. With nations, as with armies, if there be a decided preponderance in numbers and population, power no doubt, and influence, both result from acquisition of positions which geographically "surround the enemy." Has it ever occurred to you, Sir, and to your readers, that there is one nation now extant on the globe, which is in precisely this tactically commanding, position with reference to all the rest of the earth? The Colonies and possessions of this one race—the Anglo Saxons—actually "encircle" the rest of mankind! The territories of this portion of the human family—the British and the American nations—"belt the world."

The Colonial Empire of the British consists of fifty-six separate Governments; and curiously enough, if any one will take the trouble to trace them on an atlas, he will find that they are so placed, as to form two distinct circles, roughly drawn, one in each hemisphere; literally enclosing in their mighty fold the whole of the other nationalities of the earth! Taking the Eastern hemisphere, we trace the circle thus. Starting with the British Islands in the North-West, we pass in review, Heligoland, Gibraltar, Malta, Gambia, the West Coast African Settlements, St. Helena, the Cape of Good Hope, and South African Colonies, Mombassa, the Mauritius, the Seychelles, Perim, Aden, Socotra, British India, Ceylon, Burmah, the Straits Settlements, Labuan, Sarawak in Borneo, Australia, Tasmania, New Zealand, the Fijis, Hong Kong, the Chinese Ports, and West Canada; thus completing the great *Eastern* Circle.

In the Western Hemisphere, the same remarkable outer circle of the possessions belonging to the Anglo-Saxons, is again manifest.. Commencing with the Hudson's Bay territories, we have passing westward, the stretch of the dominions of Canada, British Columbia, the Fiji Islands, New Zealand, Ushuwia, in Tierra del Fuëgo, the Falkland Islands, British Guiana, Trinidad, the West India Islands, which belong to Great Britain, Nova Scotia, Prince Edward's Island, New Brunswick, Newfoundland, with the possessions of the United States, (all Anglo-Saxon), completing the great circle of the *Western* Hemisphere.

Is it not strange that the outlying fringe of the whole earth, should thus constitute the habitat of the British races, and that East and West, alike, the circle which encompasses the whole earth, should be the heritage of this one people?

What can be the cause of this singular arrangement? I think, sir, God's Word gives us the sufficient answer.

The Anglo-Saxons, including the British are Israel. To that people God has given the "coasts," the "sides," the "ends," the uttermost parts" of the earth; and "when the Most High divided to the nations their inheritance—when he separated the sons of Adam, he set the BOUNDS of the people (i.e. of the Gentile nations), according to the number of the Children of Israel. For the Lord's portion is HIS PEOPLE, Jacob is the lot (cord, belt, girdle, or outside circle) of His inheritance." Deut. xxxii. 7, 9.

This, and other passages, seem to give us the reason for the arrangement. Israel was destined to be the "encircler" of the Gentile nations of the earth. The British, as Israelites, have literally fulfilled that destiny which their God announced, as appertaining to them 3320 years ago.

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—In the "Standard" of Saturday, 27 January, 1877, appears a very remarkable letter from this newspaper's correspondent at Constantinople dated 19th idem. The Conference as he said was then practically dead and little remains to be done but to bury it decently. He then continues: "With the departure of the representatives, the Turks will once more become masters in their own house, and if they will but bestir themselves to set that house in order they may succeed in holding it against any one who is likely to come against them. The unanimity of the Council which met yesterday is of happy augury. It shows that Midhat has succeeded in rousing a public spirit, the existence of which had scarcely been suspected, and it permits us to hope that he may yet carry the nation forward with him in the path of reform. Assuredly his task is one of extreme difficulty, and perhaps his difficulty will be increased if the crisis should prove, as I expect it will prove, less dangerous than it has hitherto been expected to be. If the breaking up of the Conference should result in a war with Russia, Midhat's countrymen will sustain him in his efforts, and will oppose a firm and united front to the enemy. But if the war be averted, or terminated by some special treaty with Russia, the public spirit which has been roused by a sense of danger will fade away, and Midhat will have to lift, almost unaided, the colossal dead weight, which long habit, deep-rooted prejudice, and ingrained corruption have so long opposed to the efforts of the ablest and best-intentioned among Turkish statesmen. Of too many of the Turks must be said that they live only for the present hour. They have a proverb which runs thus:—"After us the Day of Judgment." As they have no past they care little for the future. They neither bear the names of their fathers nor can transmit their own to their children. The pride of family which makes an Englishman desire to transmit unstained the name which has come unstained to him is to them unknown. They have sprung from nothing, and their labours and their talents, be they what they may, will not avail to prevent their sons from returning to a like obscurity. Those who would fain root out hereditary statesmen from the legislative assemblies of England would do well to consider what the absence of hereditary statesmen has made of Turkey." This is only another instance of the organs of the public press bearing witness to the utter rottenness of the Turkish Empire and to the fulfilment of prophecy. But I need say no more than beg special reference to the ominous proverb quoted above.

Yours faithfully,
JOHN S. ANDERSON.

Upper Norwood,
30th January, 1877.

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WEDNESDAY, FEBRUARY 21, 1877.

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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."—Psalms lx. 4.

No. 9 Entered at Stationers' Hall. WEDNESDAY, FEBRUARY 28, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE EASTERN QUESTION.

THE LULL BEFORE THE HURRICANE.

We conceive the nations of Europe are in the position at the present moment of a ship in the eastern oceans, which, with a falling barometer, a rising sea, and an awful, ominous, ink-black sky to windward, is preparing for the cyclone hurricane experience tells the master is imminent. There is a lull in the wind; the elements seem hushed; and yet, in the far distance, there is *to the eastward* the low hum of a rising rushing storm, that all on board well know will in a few moments be on the devoted ship, and, if she be not ready, will throw her at once on her beam-ends, or sink her!

The mighty storm which has for centuries been gathering in the East is now ready to burst. The great earthquake, prepared for the precise times in which our lot is cast, is about to be discharged. The Eastern Question is to be resolved by the only means it can be settled—*by war!* What says the Word of God? While Israel is "giving glory unto the Lord and declares His praise in the islands, the Lord shall go forth as a mighty man; He shall stir up jealousy as a man of war; He shall cry, yea, ROAR; He shall prevail against His enemies" (Isaiah xlii. 19). When the Lord thus shall ROAR as a lion, what shall be the effect on us His people Israel? God's Word tells us!—"When He shall roar, then the children shall tremble from the WEST; they shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria, and I will place them in their houses, saith the Lord" (Hosea xi. 10, 11); i.e., the "trembling" of the British at the Lord's chastisements of the Continental Gentile nations shall result in their discovery that *they* are *themselves* His children and in their "return" home to their ancient fatherland! (Hosea i. 11; Jer. iii. 18). We believe the course of the events now quite imminent in the East will be somewhat as follows, judging from facts patent to all men who have eyes to see:—The war will soon break out between Russia and Turkey, and will be waged by those two powers alone, while all Europe will form, as it were, "a ring," and see the awful contest waged. The Turk is no mean combatant! He will fight well—bravely, with constancy—and at first, we believe, with success. He will die "hard." But in the second, and perhaps the third, campaigns the power of numbers and the sad havoc war makes in populations will tell with severity on the devoted Turks. The Ottoman power, "the water of the great river Euphrates, will be dried up," and Russia will be master of the field. She may, and probably will, advance to the Danube, and, once there, the "jealousies" between her and the European Powers will be excited. Events will hurry on, and the Continental Powers, taking sides, will commence that awful contest of which no man may discern the end; save that it will be "an earthquake such as there was not since men were upon the earth—so mighty, an earthquake so great" (Rev. xvi. 19). The British meanwhile, we believe, will by the course of events (unknown at present) be installed into possession of their Gate, the gate of their enemies. The possession of this very spot will, we believe, in after years when the British as the House of Israel, with the Jews as the House of Judah, are safely located on the mountains of Israel, lead to the demand by Russia for the restoration, or transfer rather, to *their* custody of their own "gate," the entry of their house and homestead. The demand must, of course, be met by a refusal on the part of Israel as a matter of life and death, and surely the fact will be that *casus belli*, which will bring on the invasion of the mountains of Israel by Gog and Magog, which will cause the *war* of Armageddon and the coming of the Blessed, "Redeemer" of the House of His chosen ones, the twelve-tribed united nation of the Hebrews.

We have been led into this train of thought by perusal of the leading article of *The Times* newspaper, of the 13th February, on the Eastern Question. It is wonderful what a clear insight the writer seems to have into the events we also see to be in the close future; and we urge our readers to study every word of this almost prophetic utterance of the leading journalist of our times. He says, speaking of this terrible Eastern Question:—

"At home and abroad the conditions of this problem are now better discernible. We cannot approach moral certainty, but as regards things of the utmost moment which were previously in doubt we have the very highest degree of probability. We know what Turkey has done, we can speak with the greatest confidence of our own country; we think we know what Russia will do; even the policy of Germany and Austria is defining itself. The whole comes to this, that taking the political situation as it supervened on the dissolution of the Conference in the last days of January, there *is imminent danger of a great war between the Russians and the Turks, in which the European Governments will leave the Ottoman Power to its fate, reserving to themselves the right of interference at some future time*, should the disposal of the occupied or conquered territory affect their interests. This is a contingency which has often been talked of, but it has generally been met with a sort of incredulity that the danger would ever become urgent. Some subsidence of national excitement, some return of prudence and reflection, the conscience of an Emperor, the remonstrances of a Finance Minister, might remove the causes of apprehension, or when the two adversaries stood opposed to each other they would find the means to come to terms; or, finally, Europe would reconcile them by the Conference at Con-

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stantinople. *Nothing of this has been done, and the seemingly inevitable hour draws nearer and nearer. The pause of which we are conscious* arises from the feeling that the die has been cast; that, perhaps, the power to change the course of events exists no more. There is no longer anything properly in suspense; the crisis is past, so far as diplomatic interference is concerned, *and any further arbitrament must be of a different order.* But such a phase of feeling cannot endure long. When people recover from the bewildering effect of all these events and revelations, they will combine and compare them in their minds, and ask whether there is nothing more to be done. That is the question which will daily and hourly become more urgent, and will animate the forthcoming debate, which would otherwise take the form of an historical disquisition. It is pretty certain that on both sides there will be a disposition to admit that the European States ought not to gaze in scandalous helplessness on a terrible catastrophe. But the nature of the intervention, which might range from the whisper of a dragoman to the thunder of an eighty pounder, will exhibit as wide diversities of opinion. The debate will be pointed by the knowledge that the Russian Circular has been despatched and requires an answer. It has been said that the Governments, objecting to answer in a body, and finding it inconvenient to answer singly, may take refuge in the resolve not to answer at all. But the worst of this would be that when a document is not answered the author has a certain right to assume that it cannot be answered. If the Governments content themselves with formal phrases, the decent veil of the admission that they have nothing to say, will give a moral advantage to a Power which we may be sure will not be slow to use it.

These considerations tend to show that the Government cannot better pursue the policy which during the last three months has conciliated the national confidence than by using every opportunity, and, if possible, making one, to retrieve the errors into which the Porte has been led by its own natural obstinacy and the suggestions of thoughtless or interested Europeans. This may, indeed, be a difficult task. Our correspondent at Pera describes the preparations for war, the effect of which is that while they ruin the State industrially they bring a large armed force into Europe, fill the capital with martial spirit, and make a compromise almost impossible. 'Every nerve is strained, every farthing is lavished, to make ready as if *for an inevitable contest.* The Asiatic Provinces have been for a whole month drained of their last able-bodied men. Muskets come in from America by hundreds of thousands, metallic cartridges by millions.' Though it is impossible to refuse our admiration to the people who thus prepare to defend themselves, we cannot forget that *they are outnumbered many times by the population of the hostile Empire*, and seem to be entering on a perilous struggle with mistaken notions of their own strength and of the relations of the other Powers towards them."

We conclude with a maxim which we have lately quoted in another connection: *Quem deus vult perdere, prius dementat.*

Mr. Holman Hunt is making good use of his newly-built studio at Jerusalem in preparations for the important picture which is to occupy all his energies.—*Athenæum.*

DEUS MISEREATUR.

PSALM LXVII.

We hear and read much at the present time of new songs, new hymns, and new music, all Israelitish. While this is a very pleasing sign of the interest manifested by poets and musicians who have imbibed the Identity truth, whatever may be said about the music of Israel, let us never forget that Israel's songs and hymns were written long ages ago, and are all ready to hand. When the Jews were carried into captivity they hanged their harps upon the willows by the rivers of Babylon. "Sing us one of the songs of Zion," said their captors, for they knew something of the lofty sentiments of Zion's songs—something of the soul-stirring character of the music of the Temple. How wretchedly bad, flat, and discordant is much of the music in the majority of our churches! "How shall we sing the Lord's song *in a strange land?*" said the Jews, and so may we say. In our ignorance and blindness we have been listlessly chanting some of those beautiful songs—this one among others—and have been utterly unconscious of the fact that they are OURS—Israel's songs. We cannot sing them to the old tunes. The hearts of our forefathers must have been so saddened by plague, pestilence, famine, and war that in all their wanderings they could not sing the Lord's song "in a strange land," and the children never learned them. So, while we have the songs, the old tunes, for the most part, are lost. But ere long God will give us a "new heart" according to His sure promise, and then shall we be able to "show forth His praise" and sing the songs of Zion in an acceptable manner.

This sixty-seventh Psalm is purely an Identity song, and it shows the unerring wisdom which guided the compilers of the Prayer Book when they appointed this song to be sung in our Established Church *at eventide.* Prayer and praise are harmoniously and remarkably blended together. The petitions of prayer are based upon the only principle which can bring a speedy answer, through Jesus, our Saviour, viz. God's sure promises.

God be *merciful* unto US (Israel) and bless US,
And cause his face to shine upon US.

We being identified with Israel, the ten lost tribes, are not a jot better then our forefathers were. Weighed in the balance we are *worse* than they were, for we are prouder, more rebellious, more stiff-necked, more indulgent, more vain-glorious, attributing to ourselves what the Holy One of Israel has wrought out for us. And why has He done so? Because

"Except the Lord of Hosts had left unto US (all Israel)
A VERY SMALL REMNANT,
We should have been *as Sodom,*
And we should have been *like unto Gomorrah.*"
Isa. i. 9.

So in place of boasting of our British pluck, enterprise, and success, let us give God the glory. Has He not plainly declared

"I do not this for *your* sakes, O house of Israel,
But for mine holy name's sake,
Which YE have profaned among the heathen
Whither ye went." (v. 22.)

* * * *

"NOT for YOUR sakes do I this,
Saith the Lord God,
Be it known unto you,
Be ASHAMED and CONFOUNDED for your OWN WAYS
O house of Israel." (v. 32). Ezek. xxxvi. 21-38.

And shall we dare to attribute to ourselves the very eminent position the British people hold among the nations of the world at the present day, and not acknowledge the hand of God working out our destiny, and fulfilling all His sure promises to Israel, in their *blindness.* Can any earthly reason, apart from the prophecies be assigned for our national eminence? Yet we are *nationally* as bad as bad can be. When we sing "God be merciful unto us and bless us" we lay hold of his sure promise

"Now will I bring again the captivity of Jacob,
And (will) HAVE MERCY upon the WHOLE HOUSE OF ISRAEL." Ezek. xxxix. 25.
"Return, thou backsliding Israel,
Saith the Lord,
And I will NOT cause mine anger to fall upon you,
For I AM MERCIFUL, saith the Lord,
And I will NOT keep anger for ever." Jer. iii. 12.

Thus God has promised to be merciful, and being merciful He will bless us. But why? There is no selfishness in true religion, no selfishness in the Christian's prayer, no selfishness in Israel's songs. And so we find the answer is

"That Thy way may be known upon earth,
Thy saving health among all nations.

We are a great missionary nation, and the heathen acknowledge it. In our blindness—ignorant—of two great facts: First—Who we are—second, the Mission given to *us*; we have done our best to make the "way of the Lord" known among men, but we have only been successful to a certain extent. How is this? The heathen are left in doubt about *our character.* Our missionaries carry the Bible to them, and give them copies of the Gospel, speaking peace and good will unto all men, and our traders carry gunpowder and whisky to them. Can we wonder at their doubt? Can we not sympathise with the holy men of God in our midst, whose object has been thwarted by the perverse character of our people. How is the remedy to be effected? Until the heart feels, and the mind comprehends the words the lips utter, we can never expect an answer to prayer. In this grand Identity song we have been asking the Almighty for years to grant us the remedy, and now, with the Identity truth before us, we *may* soon receive an answer. In this song we beseech the Lord to "*cause*

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His face to shine upon us." When that is done, the truth of our Identity will be believed, and in the sight of all the earth, we shall be signally marked out as God's chosen people Israel. Then shall we be able to teach the "way of the Lord," for it is written

"And *many people* shall go and say
Come ye, and let us go up to the mountain of the Lord,
To the house of the God of Jacob,
And he will TEACH us of HIS WAYS,
And we will WALK IN HIS PATHS." Isa. ii. 3; Mic. iv. 2.

Our opponents charge us with bigotry, selfishness, and narrow views, but they do so in ignorance of the subject. The Identity truth is broad, deep, and glorious. It seeks the good of the people of Israel first; their identity being established, and the Holy One of Israel glorified among the heathen, it will bring down heaven's richest blessings upon the earth, and upon all peoples. Hence this grand Identity song continues

"Let THE PEOPLE (Israel) praise thee, O God,
Let ALL THE PEOPLE praise thee;
O let THE NATIONS be glad and sing for joy;
For thou shalt judge the people righteously,
And govern the nations upon earth."

This is the period to which we, as Identity believers, are looking forward, and the first sign of its approach will be the Return of the remnant. Universal blessing, and universal righteousness will be the end and object of that glorious work.

"Let THE PEOPLE praise thee, O God,
Let ALL THE PEOPLE praise thee;
THEN shall the earth YIELD HER INCREASE,
And God, even OUR OWN God, shall bless us;
God shall bless us,
And all the ends of the earth SHALL FEAR HIM."

There is no backward glance in this Identity song, it is all future—future! The earth does not now "yield her increase." There are millions of acres of land "from which the greed and ambition of the wealthy exclude the people. It has been said that the globe has sufficient cultivatable soil to support in comfort *a hundred times its present population.*" (Homilist, vol. xi. page 7).

Thus does this noble song display the nature of the subject we are advocating, by seeking at once the greatest temporal good, and the richest spiritual blessings upon all the people in the world.

Let us endeavour to enter into the spirit of this song, and not listlessly to repeat the words, without any conception of their meaning, for many of Israel's noblest songs have hitherto been dead letters to us.

JNO. T. GOTT.

A correspondent informs the *Sheffield Telegraph* that an urn full of old coins, dated 200 years after Christ, has been dug from the Cloud Hill lime rocks, Breedon, Leicestershire. The workmen sold the coins, but the Secretary of State has claimed them as "treasure trove."

THE FUTURE DESTINY OF ENGLAND.

PART II.

(Concluded from Page 73).

DR. CUMMING (as shewn by the report of his lecture given in the preceding number,) believes England to be "destined to a glorious and exceptional place amongst the nations of the earth", that "God will make her most beautiful, most glorious, and most blessed", and that "she will appear before God in the ages to come to be more alive, and to be nearer the Great White Throne than any other nation." A believer in our identity could scarcely have spoken more in harmony with our own conviction than did Dr. Cumming in this declaration. And *why* is England to be so supremely distinguished? *Because we are Israel!* In the report at our command we are not given the Scripture passages by which the lecturer supported his position, but we doubt not the promises to Israel were quoted, as there are no others in the whole Bible from which such a belief could be derived. Here are Israel's promises:—

"*Destined by God to a glorious and exceptional place amongst the nations of the earth.*" "And it shall be to me a name of joy, a praise and an honour before all the earth which shall hear all the good that I do unto them, (Israel): and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it" (Jer. 33. 9). "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" (Deut. 33. 29). "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7. 6). These three passages, (supported as they are by hundreds of others) indicate such a "glorious and exceptional position for Israel, whether in temporal matters or spiritual, as is impossible for any other nation to achieve.

"*To be more alive, and to be nearer the Great White Throne than any other nation on the earth*". "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end" (Isa. 45. 17). "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" (Isa. 60. 21). "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." (Jer. 50. 20). "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isa. 62. 3). "He that toucheth you toucheth the apple of His eye." (Zech. 11. 8). Surely no one after reading these and kindred passages manifesting the extreme tenderness and regard of the Almighty for His chosen people, could for a moment think of relegating them to a secondary place in the great scheme of redemption. Our Saviour's great concern was for the "lost sheep of the house of Israel," and we *must* believe them still to be the objects of His tender care and solicitude.

"*God will make her most beautiful, most glorious, and most blessed, of all the nations of the earth.*" "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." (Psalm 33. 12). "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the Olive tree, and his smell as Lebanon." (Hos. 14. 5. 6). "And thy seed shall be known among the Gentiles, and thine offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed". (Isa. 61. 9). "Thou art my servant, O Israel, in whom I will be glorified" (Isa. 49. 3). "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35. 10).

"*England is distinguished for her Protestantism.*" This is one of the most sublime and brilliant features of Israel's destiny—to *witness* to the truth, and to *protest* against error. "This people have I formed for myself, they shall shew forth my praise" (Isa. 43. 21). "Ye are my witnesses, saith the Lord, and my servant whom I have chosen. . . . I, even I, am the Lord, and beside me there is no Saviour. I have declared and I have saved . . . therefore ye are my witnesses, saith the Lord, that I am God". (Isa. 43, 10 to 12). The people of Israel are the Divinely-chosen witnesses for God and His revealed truth! they must necessarily, in the fulfilment of this duty, protest against all false and idolatrous practices. They are His witnesses not only that He is the Lord, but also that "beside me there is no Saviour." England, with all her faults, and with all her shortcomings has witnessed and is witnessing to this truth in all parts of the world, and is protesting against all kinds of error both at home and abroad. She has ever been foremost in her opposition to the pretension, the idolatry, and the blasphemy, of the great Anti-Christian Church, no less than in her protest against the atheistic and infidel tendencies of the present day. "Ye are my witnesses. Is there a God beside me? Yea, there is no God: I know not any." (Isa. 44. 8).

The lecturer referred to the 60th Chapter of Isaiah, and the 38th of Ezekiel, and said it would be seen that the Tharsus alluded to therein could be none other than Great

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Britain, a maritime power, a manufacturing place, with mines of brass, tin, iron, &c., "Tartesus was the old name for Gibraltar which is the only key to the Mediterranean," the possession of which key or gate we may here remark is one of the links in the long chain of evidence proving our Israelitish descent! Both these chapters refer to Israel and their restoration to the land of their inheritance: the locality indicated being, as Dr. Cumming shews, that of Great Britain, what then is the natural and logical sequence? That *we* are Israel!

"He believes England will be the means of accomplishing the return of the Jews to Palestine." This the Jews themselves believe, and this we Israelites believe. The Press also is advocating this view! The *Morning Advertiser* recently devoted a leading article to this question. "There seems to be a growing feeling", it said, "that in the event of a dissolution of the Turkish Empire, and Russia taking a large slice of the divided booty, it will be necessary for England, in addition to establishing herself in Egypt, to hold Syria and Palestine as a kind of outwork in defence of our Indian dominions. . . The idea of holding them is, in one sense, a captivating one, on the ground that on such a contingency the Jews would flock in large numbers to their old country . . . It is further said, we know not with what authority, that the return of the Jews to their own land is a cherished idea of Mr. Disraeli himself, and that he would be glad of an opportunity of political events taking such a turn, that the idea might be realized under his auspices." The *Evening Standard*, writing on the same subject, said, "It would be a most worthy ambition for any English Statesman that his country should have the great honour of aiding the fulfilment of the old promises, and helping to restore the chosen people to the land which will certainly be theirs again." The *Hebrew Observer* says "the Jews rely on England, to which country naturally belongs the *rôle* of favouring the settlement of the Jews in Syria." Sir John Lubbock recently "recommended the purchase (?) by England of the western part of Asia Minor, which, if effected, would of course give every facility for a large settlement of Jews in Palestine." Other papers and public men are discussing this question, and all with a pre-conceived notion *that the Jews are to be restored by the aid of England!* And now from secular *opinion* turn we to the sacred *truth*. We here find laid down two facts, viz:—(1) That Israel and Judah will return to the land together. (2) That Judah will return under the protection and with the assistance of Israel: and further, no third party being mentioned in connection therewith, there is no ground for assuming that any Gentile nation will be intrusted by the Almighty with the accomplishment of His great design, which will be the "grand consummation of prophecy." "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off." (Zech. 10. 6). In those days the house of Judah shall walk *to* the house of Israel, and they shall come up together out of the land of the north, to the land that I have given for an inheritance unto your fathers." (Jer. 3. 18). "And they" (those of Israel who escaped to the isles afar off) "shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." (Isa. 66. 20). There is an infinity of passages all to the same purport, but with these we must now be content. The Jews will be restored by the aid of, and together with, their brethren the ten tribes; and it is only by our identity with Israel that this great honour becomes ours.

It will be perceived we have not challenged any one of Dr. Cumming's statements or opinions, but have simply endeavoured to produce scripture evidence in support of of them; such evidence, however, being applicable to England only in the event of our being identical with Israel! England is recognized by Dr. Cumming as possessing the peculiar characteristics of the nation specially selected by God to be the recipients of His Divine favour, and to be blessed with His special protection in the day of His vengeance: but the nation really and most emphatically so distinguished by the Almighty himself is Israel: unless, therefore, our identity be established we arrive at the novel position of having discovered *two* nations for whom precisely the same destiny is in scripture foretold, and as this cannot for a moment be countenanced, we invite Dr. Cumming to extricate himself from the anomalous position in which he is placed by accepting and boldly declaring the truth of our identity with Israel. It is but a single step for him to take, in spirit he acknowledges it already, the word only is wanting, and this, we venture to add, is the only means by which very many of his expositions could be rendered intelligible.

I. TURVEY.

The Curfew bell is still rung during the Winter months at the parish church of Kirkham in the Fylde of Lancashire. The "curfew" may also be heard from the fine old church of Nuneaton, Warwickshire, so also may the "cow bell" in the morning. At St. Bartholomew's Church, Crewkerne, the "curfew" is rung every evening at seven o'clock, "after which another bell is rung denoting the day of the month;" and the "curfew" is rung every night at eight, and the morning bell at eight at St. Peter's Bickernill, Warwickshire.

ISRAEL'S METROPOLIS AND HER MERCHANT NAVY.

WE are so accustomed to take things as matters of course, and have so little opportunity, by reason of our island seclusion, of comparing ourselves with our neighbours, that we do not realise as we ought to do the greatness which our God has conferred upon us as a nation. We do not recognise that we are in truth the very "*Chief* of Nations." In the matter of our metropolis, for instance, there are facts regarding it which are "not generally known," but which, if explained, would enable us to see that this is precisely *the* most populous, *the* most rapidly increasing, the most powerful, the richest and most wonderful city, not only of any country or climate, but even of any time in the world's history! Let us look into the matter and present a few facts to the reader for his consideration.

In A.D. 1631, on requisition of the Privy Council, a return was made by the Lord Mayor of London certifying that the city and liberty contained a population at that day of 130,268. In 1859 there was a total *represented* population of 2,350,780, being an increase in 228 years of 2,230,512.

At the present moment "Greater London," which is co-terminous with the metropolitan and city police district, has 500,000 inhabited houses, and a population of 4,250,000 souls. The next census in 1881 will, it is confidently expected, result in the discovery that the population has reached the stupendous total of five millions—more than the whole population of Scotland, and equal to that of Ireland.

"Never before in the world's history," says a paper issued by the London City Mission, "has there been gathered together such a concourse of human beings. Nineveh might boast of a population, according to the book of Jonah, of 800,000 or 900,000. Rome, which like most of the olden cities, resembled London as the centre of a world-wide empire, never reached a third part of its population. In Nero's days Rome had but 1,020,000 inhabitants; and Pekin of modern times is said to be the only city which has any claim to rank beside London. But eye-witnesses tell us that Pekin is rather a peopled district than a city. Paris, Vienna, and Berlin united would but a little more than equal it in the number of its people, and 23 of the other largest cities of these Isles must be rolled into one to make a second London." "10,488 vehicles pass through 24 of its principal thoroughfares *every hour*."

Let the reader notice how this city of ours grows. Every morning when the Londoner sits down to his breakfast he knows or ought to know, for it is a fact, that there have sprung up since last night 219 more men and women in London, to eat, drink, and work, than there were at the same hour the day before! Every

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Monday morning there are 1,533 souls, added to the vast population of the mighty metropolis as compared with the previous Monday. Every year when Londoners take stock of their human hive they learn that there are fully 80,000 added to its multitudes as compared with the twelve-month past; an addition which reveals the fact that London's population doubles itself in about half a century, and that what is between 4 and 5 millions now must (supposing the rate of increase to be maintained), be in 1977 between 16 and 20 millions! "Every ten years also we must recollect sees added to London's 'inner circle' a new population which itself exceeds that of every city of the empire, except Glasgow, Liverpool, and Bristol, and to its 'outer circle' a city the size of Birmingham" (36,700)!

Such is our wonderful and unique metropolis. Its size, its inconceivable multitude of inhabitants and its rapid growth, are wonders almost as great as the regularity and ease with which such a host of men and women can be, and is, fed, as we see is the fact accomplished before our eyes every day.

The results show us (do they not?) that God has set his mark upon our chief city, has blessed and exceedingly prospered us as a nation, and has fulfilled that promise He made to Israel "Blessed shalt thou be in the city" (Deut. xxviii. 3). By our peerless metropolis the Lord hath testified that we are a separated, a specially blessed an exceedingly favoured nation—whose chief city, worthy of the "chief of nations," is incalculably wealthy, yet all but defenceless—lying apparently an easy prey to the cupidity of the neighbouring gentile races, and yet *really* guarded as the apple of God's eye! In regard to London, God's promises of protection have been literally fulfilled. He has said "He that keepeth thee will not slumber! Behold He that keepeth Israel shall neither slumber nor sleep. The Lord Jehovah is thy keeper, Jehovah is thy shade upon thy right hand" (Psa. cxxi. 3-4).

A few words regarding our merchant shipping, derived from the Board of Trade annual shipping tables for the year 1875 will not be out of place as showing how signally the favour of our covenant God has been shown on our unworthy race, in the matter not of our chief city only but of our merchant navies also—that instrument by which we get our national wealth.

In 1875 the merchant vessels belonging to the United Kingdom (being sailing ships) were of the tonnage of 6,087,701
Those of the whole British Empire 7,744,237

The merchant vessels, on the other hand, of foreign nations were of the tonnage following, viz.:—

	Tons.
The United States (home and foreign trades)	4,792,217
The German Empire (1874)	1,068,383
France	1,037,272
Italy	1,031,889
Holland	511,980
Belgium	45,322
Sweden	597,592
Denmark	212,600
Norway (1873)	1,245,293
Austria (1873)	273,221

In regard to steam vessels the disproportion between British and foreign nations is even more marked still in favour of the British.

In 1874 the United Kingdom owned steam vessels to the extent of ..... Tons. 1,943,197
The British Empire 2,072,804
On the other hand
The United States owned as foreign traders 191,689
And in their home trade 976,979
The German Empire 189,988
France 194,546
Italy 52,370
Holland 71,101
Belgium 30,397
Sweden 59,229
Denmark 27,381
Norway 39,295
Austria 55,966

The palm for vessels sailing and vessels propelled by steam as well, therefore, is borne off by the United Kingdom and the British Empire by an immense majority. Taking the Anglo-Saxon race in bulk the British and American people possess tonnage (steam and sailing vessels together) which compares with that of the whole of the rest of the world *put together*, as 15½ is to 6½, or as a little over 2 to 1.

The statistics we put before the reader above surely prove two grand Identity points, viz.:—1st, That the British, being Israel, are the "Chief of Nations," as the facts regarding their metropolis testify. 2nd, That their world-wide sea-borne trade and commerce thoroughly establish the allegation that to their race is granted the dominion of the sea; but that relatively to the sister nation in the United States, although the latter are a "people," and a "great" people too, the British (the younger brother Ephraim) "are greater than he"—with a larger, infinitely larger, sea-borne trade with nearly double the number of steam and sailing merchant vessels wherewith to carry it on; and with lastly, that crucial test the scriptures themselves supply whereby to know them—the "nation and company of nations" appertaining to *them*, to prove indisputably their ten-tribed, Israelitish origin.

WORKERS AMONG THE WOUNDED.—The Gold Cross of the Order of the Takova has been conferred on Miss Pearson and Miss M'Laughlin, in recognition of their services with the sick and wounded during the late campaign in Servia. This is the fourth decoration they have received for similar services, the three others being for the Franco-German War.

EDOM *ALIAS* TURKEY.

IN *The Times* of February 7th, 1877, appeared a letter from Paris, with an extract from the *Cologne Gazette*, purporting to be a translation from an address presented by the Constantinople Softas to the Hungarian Student Deputation, in which it is said: . . . . "Two-headed Eagles, who say one thing and act another, you are unmasked. . . . . You will never possess Constantinople, for not only is Istambol the political capital of Islam, but it will soon be the capital of the whole Old World, the city where the peoples of the Christian West, and the Mussulman West, who have long been divided by the instigators of the Crusades, meet again and recognize each other as brothers. Are they not in reality of the same race, namely, the white, and are not their religions both daughters of the religion of Abraham? Greedy Eagles, never shall you possess Constantinople! There for the welfare of all, and to the joy of the Mussulmans in the future, will the universal Queen of the Cities stand, where the delegates of all peoples are to meet to take counsel on international laws and effect the union of all sections of the unhappily-sundered human race. . . . Into oblivion, therefore, with you, you Eagles, henceforth helpless symbols! Long live our Crescent! Long live our Morning Star! The tree which our Osman planted, the lofty tree, has not yet developed its summit, not yet stretched out its highest branches."

We have been much impressed by the suggestion we have read, that Turkey is possessed by the Edomites, and on comparing the above extract with the 3rd and 4th verses of Obadiah, we became confirmed in this opinion. Here we have the haughty defiance—"Who shall bring me down to to the ground," the people placing itself on more than an equality with the Eagle (see also Jer. xlix. 16) and the "nest among the stars." "Long live our Morning Star!" Then we turn to Math. xxiv. 29, and we read "the stars shall fall from Heaven," and returning to Obadiah we see in verse 10 "thou shalt be cut off for ever," while in verses 7, 8, 9, we seem to read a page from the late history of events "in the East," of the deception practised by those who "were at peace" with Edom, of the "destroyings of the wise men," and of understanding out of the mount of Esau.

In turning our attention to this subject, we have been struck by the number and distinctness of the prophecies concerning Edom, which would appear to betoken that the part it was destined to play in the world's history, was to be of a very marked and important character. That it was a powerful nation and a skilful, in very early times, is clearly shewn from Scripture History: the list of its mighty men, in Gen. xxxvi.; its venturing to refuse a passage through its land to the vast multitudes of Israel (Num. xx. 14-21); its wars and uprising into strength and independence

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after great destruction (2 Kings viii. 20-22); and its magnificent rock city, whose desolation is a proof of the nation having passed away into obscurity, but only, we think, to come forth again later, under another name, and to play a still more conspicuous part than during the period recorded in the Old Testament.

God has said, by his blind servant, to Jacob, "Cursed be every one that curseth thee, and blessed be every one that blesseth thee" (Gen. xxvii. 29), and though Esau, too, received a modified blessing and the assurance that his seed should break off from their neck the yoke of the younger brother, yet there was no promise given that they should escape the punishment awarded to those who hated God's chosen people. Esau's descendants did apparently hate the offspring of Jacob with an "exceedingly bitter" hatred, and, as is prophetically described in Psalm cxxxvii. 7, rejoiced with a malignant, cruel joy over the fall of Jerusalem. Perhaps this is no wonder, as the tale of treacherous deceit which robbed their forefather of his birthright blessing must have been handed down from father to son. Possibly that part was forgotten which would have told how that forefather had first despised and sold his birthright. But whether natural or not, as a consequence of this hatred terrible things are threatened to Edom in Obadiah and in Ezek. xxv. 12-14. Ezek. (xxxv.) speaks of utter destruction that is to come to this people, and at verse 6 that as "they have not hated blood so blood shall pursue them." That these threats have already been carried into execution we cannot believe, for in Ezek. xxxv. 14 it is stated, "When the whole earth rejoiceth, I will make thee desolate," which must certainly refer to some future time, since the like state of things has not existed from the time of the sin of Adam. Joel iii. 18-21, we think, indicates the time when Edom's desolations shall fall upon it, while Amos ix. 11, 12, seems to point to the same period, and Mal. i. 1-5 destroys all hope of this people being built up again when once they lie with the uncircumcised (Ezekiel xxxii. 29), surrounded by the hosts of "Meshech and Tubal," slain by the sword (v. 26).

By whom is Edom to be made desolate? At verse 12 of Ezekiel xxv. we read the reason of God's displeasure, in verse 13 what shape it shall take, and in verse 14 it is said, "And I will lay my vengeance upon Edom by the hand of my people Israel." This was written long after Israel had gone into captivity and was no longer reckoned amongst the nations, therefore their work, whatever form it is to take as an instrument of God's vengeance upon Edom, is still future. Obadiah 18 confirms this view. Whether the awful threats recorded are to be carried out to the fullest extent, may, we humbly trust, be received with doubt and hope, justified by the imperfection of our knowledge concerning the full meaning of God's expressed intentions veiled in prophetic mystery, and we think this hope must be more than justifiable in us, as God's distinct orders to Israel were, "Thou shalt not abhor an Edomite, for he is thy brother" (Deut. xxiii. 7). We dare, therefore, to hope that if the Turks are the seed of Edom, God in His wrath may remember mercy, and that they may yet be saved, though it be "as by fire," and, together with Ammon, be restored to favour (Jer. xlix. 6) and brought into the fold of Christ, when Israel shall be a "righteous nation."

We make the foregoing remarks in great diffidence and simply in a suggestive spirit, trusting some more competent than ourselves to form an opinion will be induced to look into and write on the subject.

L. P.

THE GEOGRAPHY OF THE GATES.

NO. VII. SOCOTRA.

In close contiguity to Aden, the last remarkable "Gate" to which we introduced our readers, at a distance nearly due east from it of 500 English miles—about 150 miles N.E. of Cape Guardafui, and situated at the entry of the Gulf of Aden (otherwise called the Maiden Sea), there lies a remarkable island called Socotra. Nature has formed it apparently as the outer key or gateway of the approach to the Red Sea from the South. The chief portals of that approach we have seen are entrusted to one and the same hand, namely, the potent power now representing "the kings from the rising of the sun," the House of Israel, to whom God has granted the precious gift of the "Gate of her enemies."

It seems natural, therefore, and according to the ordinary sequence of things, that Socotra, so curiously planted in the very route from India to the southern entrance of the Red Sea, should be in the possession of that Power to which the whole of the ocean highways of the world are entrusted by the God of Israel.

And so it is in fact! In April last the *Times* newspaper announced to the world that the British Government had made arrangements for the annexation of this fine island. Without entering on actual possession, the British, as the paramount power in the East (the chief of nations in the Indian Ocean beyond all manner of doubt), have stipulated with the Sultan of Kishen on the Arabian coast, to whom the Island is nominally subject, that the reversion in the property in the Island is theirs, that it shall never pass to any foreign European power, and that when needful the British Lion shall *de facto* assume charge, fortify and hold the place as an additional security to their magnificent Indian possessions. Also that the free ingress and egress of the Red Sea shall be under their own absolute power and dominion; and that this Island like Aden and Perim, shall be one of Israel's "Gates" to secure their supremacy in the ocean highways of the world. "Socotra," said the Editor of the *Times*, on the 18th April last, "lies about 150 miles east of Cape Guardafui, at the entrance of the Gulf of Aden, and its importance, therefore, as one link in the chain which connects England with her Indian possessions will at once be seen. Its possession by a hostile foreign power might prove extremely awkward in the event of war." "In spite," he continues, "of its fine position at the entry to the Red Sea, a few hours' distance from Aden, it is doubtful whether Socotra will ever be much frequented. Its importance to England can only be as one of the links in the chain by which her highway to India is guarded."

In these words, as, doubtless, our readers will have observed, the *Times* newspaper gives, in utter ignorance of our Identity, clear evidence, that to this nation is entrusted "the Gate of our enemies." As Gentile Islanders of the West, we could have had no claim to Eastern dominion. But, *as Israel*, we are the very people designated by God Himself, on whom the function has devolved of ruling the Heathen of Hindostan; of breaking them with a rod of iron; and of bringing them to Christ. (Psalm ii. 8-12.) But our road of access to them from our island home in the north, and the west of Europe, must be guarded; and accordingly God has given us, His chosen people, "the Gate of our enemies," to have and to hold, to protect our way, to secure our passage, and to obtain for us that supremacy on sea and on land, which we are destined to exercise in order to carry out God's purposes. Accordingly, we have not only naval supremacy guaranteed to our nation *for ever*, but, also, the splendid "Gates" *en route*, of Gibraltar, of Malta, of the Suez Canal, of Perim Island, of Aden, and, finally, of that fine addition we are now contemplating, the Island of Socotra, which is ours as surely and as securely as the Isle of Wight or Guernsey or Jersey, or the Isle of Man and that as a gift in perpetuity!

The productions of Socotra are aloes, (the finest in the world), cotton, the gum of the dragon's-blood tree, dates and tamarinds. The Socotrine aloe, now, as in former times, forms the object of a very considerable traffic. "The Island is generally uncultivated. The few streams that water it are torrents, which during a few weeks send down enormous masses of water, and during the rest of the year are dry. The valleys are sheltered from the north wind, and produce a few palms, which are of great service to the inhabi-

tants. The only animals reared are sheep of a very fine breed, which multiply at an unusual rate." The chief inhabitants of the place are Arabs, and the total population abont four to five thousand. The occupation of this important Island by Great Britain will not only effect the object indicated by the *Times*, but it will also give our country another *point d'appui*, from which we may carry out one of the grandest of the destined functions and the alloted rôle of God's people Israel, in suppressing "the accursed slave trade" which has been so long the terror of the east coast of Africa, but now under vigorous *British* supervision is being gradually annihilated.

Lastly, we note, in passing, that the British Empire is rapidly growing, as God said it should; and that the means He seems to be using to effect His purposes in the present day, is the Government administered by our Prime Minister, of the House of Judah, Benjamin Disraeli, Earl of Beaconsfield.

The Resident of Aden, under whose administration the Island of Socotra has virtually passed into British hands, is General Schneider. The island is situated within the tropics (lat. 12° 30′ N., long. 54° 10′ E.), and is generally healthy. It has a mountainous terrain, a bold coast, with some excellent harbours. On the whole, the acquisition of this fine island was a necessity as a matter of national security; and it is one more instance of that enlightened policy on the part of our present Government, which seeks and embraces every lawful occasion to add by peaceful measures to the Empire of Israel —an empire which God's Word assures us shall be limited only by this planet's capacity to contain its component inhabitants; till finally the day arrive when, as "the righteous nation," blessed with "the New Covenant," they "fill the whole earth," and "the earth shall thus be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14, Hebrews viii. 10, Daniel ii. 35-44, vii. 18). One step towards that glorious consummation was effected when Socotra was virtually added to the crown of the Empress of India.

(To be followed by a paper on Bombay.)

"CAMDEN'S BRITANNIA."

The following curious quotation is from "Camden's Britannia," Ireland, p. 963. The old author laughs at it like many of his genus when recording anything they could not understand:

"Some will have *Ireland* deduced *ab hiberno tempore*, others from Iberus a Spaniard, others from the river Iber. Postellus in his public lectures at Paris upon Pomponius Mela, to show somewhat exquisite and singular, derives it from the *Jews*, so that *Irin* is *quasi Jurin, i.e.*, the land of the Jews. For he says *that the Jews* (forsooth), *being the most skilful soothsayers, and presaging that the Empire of the World would at last settle in that strong angle towards the West, took possession of these parts, and of Ireland, very early, and that the Syrians, and the Tyrians also, endeavoured to settle themselves there, that they might lay the foundation of a future empire.*"

Camden died in 1623, at the age of 73. Would some student find out who Postellus was, and what authorities he quotes in support of his statements regarding the "presages" of the Jews? Jeremiah's mission, we know, was "to pull down and to destroy, *to build and to plant*" (Jer. i. 10). It is interesting to find this early impartial testimony to an ancient Jewish belief in the transfer of the Kingdom to the Isles of the West.

J. C. G.

"THE SACRED CUBIT OF 25 PYRAMID INCHES."

It appears to me that something like the following question must be frequently raised by those who are in any way interested in the connection of the "great Pyramid cubit" with the cubit of the Scriptures, viz.: "What direct proof have we that the Great Pyramid cubit and the Scripture cubit are identical; more especially when eminent travellers, historians, and commentators, &c., have never exceeded 21 or 21⅓ inches as being the outside limit of that cubit?"

In replying to such a question I should say that the only direct test of its length is when the Scripture cubit is brought in contact with cubical measure or capacity, as in the instance of the "molten sea," I Kings, vii. 23-26; or in the table of shew bread, Exodus xxv. 23-30; and Lev. xxiv. 5-6.

In the case of the "*molten sea*" it will be found if we calculate its internal capacity from the dimensions given, by the 21 inches cubit (and allowing for its cup or basin shape) the result would be only about 2,150,000 cubic inches. Whereas the 2000 baths which it contained, according to verse 26, were equal to 3,464,000 cubic inches, *i.e.*, adopting the usually acknowledged measurement of 7 gallons or 1732 cubic inches for the "bath," at 231 cubic inches per gallon (wine measure). By the 21 inch cubit the "molten sea" thus falls short of the 2000 baths by 1,314,000 cubic inches, or about one-third.

On the other hand, by adopting the 25 inch cubit for the internal measurement of the "sea" the result is a cubic capacity of about 3,400,000 cubic inches, or a very close approximation upon the 3,464,000 inches in the 2000 baths.

In any case it is evident that the 25 inches cubit would accommodate the 2000 baths, while the 21 inch cubit falls much below the mark.

Secondly, as to the *shew bread table*, its length by the 21 inch cubit would be only 42 inches. Whereas the 12 "cakes" of shew bread "six in a row" could not occupy a less length than 48 inches, when calculated under the following conditions, viz.: Each "cake" was to be made from "two tenth deals of fine flour," or one-fifth of an ephah. This quantity, after deducting one-fourth for shrinkage in kneading and baking, would be an equivalent of 260 cubic inches, and would represent in bulk a loaf of eight inches diameter and about 5½ or 6 inches high. Taken at this minimum diameter the shew bread table, according to the 21 inch cubit would be at least six inches too short for these loaves, and supposing the loaves to be baked as "cakes" the difficulty is much increased.

On the other hand, by applying the "Pyramid cubit" in this instance we should find that the table would accommodate the six loaves in its length and have two inches to spare.

There may be other similar instances where the cubit is placed in connection with bulk of a given capacity, but such as these just quoted will at least prove the 25 inch cubit to be more consistent with Scripture than the 18 or 21 inch cubit.

P. A. W.

Correspondence.

THE CUBIT QUERY.

To the Editor of the "Banner of Israel."

Sir,—The texts adduced by "J. S." in the *Banner of Israel* of February 7, viz., Ezek. xxv. 10, Gen. vi. 15, Lev. xix. 35-37, Deut. xxv. 13-16, shew that God commanded the Israelites to use "just" measures, but afford no answer to the query—"Where in his books does Moses call the cubit 'the cubit of the Sanctuary sacred to Jehovah thy God.'" Ezek. xxv. 10 must be a mistake, as it has nothing to do with the subject.

D. T.

[We regret the printer's error in the text pointed out by "D. T." It should have been, of course, Exodus xxv. 10. We are inclined to think the exact words quoted by our correspondent are *not* to be found in the Word of God; but surely the passages cited prove the cubit was given as a lineal measure by Jehovah to His people? It was sacred to Him, and practically it *was* "the cubit" of "the Sanctuary," since the tabernacle, the ark, the sacred vessels, the ark of Noah, and the Great Pyramid itself, are all commensurable by this one standard furnished by the God of His people, by His direct command express or implied.—Ed.]

The Survey of Palestine.—After a year of work in the laying down and preparation of that portion of the map already executed, the Committee have decided on sending out an expedition to complete the survey of Western Palestine. The command will be assumed by Lieutenant H. H. Kitchener, R.E., who was with Lieutenant Condor in 1874-75, and has already gained, therefore, the experience necessary for the conduct of the work. He will have a staff of four non-commissioned officers, including Sergeant Armstrong, who has been with the expedition from the beginning. He will first survey the northern portion, including Galilee, and will then take up one or two unfinished portions of the South and execute a general revision of the the whole country. He proposes as well to clear out and restore Jacob's well, for which purpose Miss Peache, of Wimbledon, has given £100, and Dr. Nathaniel Rogers, of Exeter, £50. Lieutenant Condor meantime remains at home working at the reduction to shape of his voluminous notes and the memoirs which will accompany the sheets.

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

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EDITED BY PHILO-ISRAEL.

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"SON, THOU ART EVER WITH ME. ALL THAT I HAVE IS THINE."

(LUKE xv. 31.)

THE above words used by the Father in our Lord's beautiful parable of the Prodigal Son seem to many to present an insuperable obstacle to the reception by them of the views we have pressed upon their attention, recently, in our article on "The Foolish Nation" in the issue of this Journal of the 31st January, No. 5.—It is felt that the elder son cannot appropriately represent the House of Judah or the Jews, however closely the portrait of "the Prodigal" may approximate to that of Ephraim or the younger son, since the narrative distinctly supposes that the Elder son was a resident in his Father's House, and recipient of his love and favor, when the Wanderer was restored to both;—whereas it is notorious, that now, when the British as "Lost Israel," are restored to their forfeited position, in God's sight though not yet to their HOME, are made the Chief of Nations and are about to be publicly acknowledged as "the Son that was dead and is alive again, was lost and is found," the condition of the Jews or House of Judah is anything but that of the angry, envious, Elder son of the Parable. Such objectors add that—

"The Jews are not now in their father's house in Zion, in Jerusalem, or Palestine; they are God's afflicted ones, scattered, dispersed, downtrodden and despised; and it is a mockery to allege that the words we have placed at the head of this article are true of their condition now, that "they are ever with their God, and all he has is theirs." The result of these considerations therefore, is that doubts and difficulties are felt in reference to the explanation offered of the latter portion at any rate of the Parable, and a further exposition of its meaning is held to be desirable if it be expected that the views enunciated shall be accepted as the mind of the Lord when He gave utterance to this most beautiful and instructive narrative. To this line of objection, the cogency of which we admit, and for the caution exhibited by those who advance it, we have the highest respect; we would offer the following arguments by way of reply:—The Lord as may be seen by Hosea, chaps. ii. and iii. and Ezek. xxiii. had two wives—in this parable two sons. In these parallel highly figurative pictures of the reality, we have images presented us of God's relation to the two Houses of his chosen people Israel and Judah. "Samaria is Ahola, and Jerusalem is Aholibah" (Ezek. xxiii. 4) the former the ten, the latter the two-tribed *Houses of Israel.* Both wives were vile and adulterous—both unworthy. But the treatment the Lord meeted out to the two was not the same—it was very singularly and remarkably different. Hosea ii. gives us the history and destiny of "Ahola" or ten-tribed Israel—she was *divorced*; cast out, stript naked, led into the wilderness, allured there by the Lord, spoken comfortably to her heart, and there bidden to recognise her Lord as her husband, (Ishi) once again—"for I am married to you" saith the Lord (Jer. iii. 14; Hosea ii. 16.) The condition of this poor divorced, remarried wife, wandering after her lovers (strange gods) but never overtaking them, seeking them, but never finding, (verse 7) connects the picture of Hosea with that of the lost Prodigal of our Lord's teachings, since the Prophet tells us that this poor wandering lost wife said in her heart "I will go and return to my FIRST HUSBAND for then was it better with me than now," (Hosea ii. 7) which is but another rendering of the Prodigal's soliloquy when he said "How many hired servants of my Father have bread enough, and to spare, and I perish with hunger! I will arise and go to my Father, and will say unto him Father I have sinned against Heaven and before thee and am no more worthy to be called thy son; *make me as one of thy hired servants*" (Luke xv. 17, 18).

The parallelism between the one wife Ahola, and the Prodigal younger son being manifest, the point we wish particularly to take up is, that the description of Ezekiel's Aholibah, the House of Judah, as portrayed by the Prophet Hosea, exactly responds to our Lord's portrait of the angry, envious, gain-saying Elder son, who being in the field, refused to witness or sympathise with his brother's happiness or offer him a welcome on his happy return to Fatherland and Home. First let us notice what sort of treatment the Elder son of the parable really was experiencing at his Father's hands. It is clear that though with his father, and resident in his family, he had no special favors shewn him. He served him—he held strictly to his commandments and his ordinances. Like Paul he could say "I have lived in all good conscience before God until this day; I have lived a Pharisee after the most straitest sect of my religion," thinking verily (but oh! how erroneously) that he *ought* to do many things contrary to the name of Jesus of Nazareth, (Acts xxvi. 9, 10). Living thus as he thought in conformity with his Father's will and law, was his treatment such as to shew that he had the favor of his parent? Had he ever been gifted with the fatted calf? Nay! not even with a kid! Had he even been honoured with a feast? Nay! he had no permission to offer hospitality to one single friend! Had the best robe, the ring, the shoes been ever offered *him*? Nay! no robe at all! no ring, no sign of such distinction, was ever granted him by his Father or in his Father's house, Elder son though he was and serving him as he imagined in his

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Father's own prescribed way! Such was the real condition of the Elder son "*with* his Father" it is true, "alway," and possessing what his father gave him; but still the gifts and possessions were nothing to compare with what the younger son was loaded with, and the disparity was too much for the frailty of the poor human nature of the man to endure. Such was the condition of the Elder son of our Lord's parable. Let us see now by Hosea's description of the parallel character and condition of the Lord's second wife Judah, (Aholibah of Ezekiel) whether the portrait answers to the circumstances of the Jews to-day.

The prophet in Chap. iii. 1-3 describes the second wife as also an adulteress.—"And I said to her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee." This wife, unlike the other, is *not* divorced—she remains with the Lord, unhonoured, despised,—but still with the Lord, she abides for him—she shall have no king, no prince, no sacrifice, no image, no ephod, no teraphim, and no idolatry. But though she has no honours she still remains a recognised wife—lives with the Lord—is so far accepted nationally: are God's ancient people Israel:—but of honors, national glories, national blessings, they have none, and, in that condition, it is their destiny to remain till the time arrive, when as stated in Hosea iii. 5. "*Afterward*, the Children of Israel (the Jews), shall return and seek the Lord their God, and David their King, and shall fear the Lord and His goodness *in the latter days*."

We see then that the House of Judah, or the Elder son of the Parable, though rebellious, headstrong, resisting the Father's grace and invitation to partake of the marriage supper of the Lamb, even so far as to decline to "go in," are yet "His People," "His sons," His ancient still abiding ones, "always abiding" with Him and loyal to their allegiance to Jehovah their God these many days; free from spiritual adultery *now*; abhorring even the very appearance of idolatry; rejecting Christianity on that very ground; they for Jehovah, Jehovah for them, as far as the bonds of Hosea's Covenant (chap. iii. 3.) extend and no further. But alas! alas! without a King, without a Prince, without any sacrifice such as the Lord Jehovah delighteth to honour; without a standing or *stone*, or *pillar*, (see margin) without ephod, without teraphim—a bare standing as a Son in the Father's house; an elder son's it may be; but without one privilege, one blessing, one gracious recognition of the welcome, which is poured with lavish hand and with loving heart on that outcast, ragged, sin-soiled, worthless, foolish, Ephraim, who standing without, in penitence, tears, and sorrow, is desirous to be not a SON, but *as* one of the hired servants of his Father's; who is welcomed nevertheless, and honoured too, with the very best his Father has to give of his good treasures, "for *this*, my son, *was* Dead, and is Alive again; was Lost and "is Found"!

ISRAEL.—THE MULTITUDINOUS SEED—AND HER GREAT POSSESSIONS.

BY J. TURVEY.

IN studying the prophetic writings relating to the future position of the ten tribes of God's inheritance one cannot fail but be struck with the repeated reference to their dominating power, and their influence over other nations. All the Prophets unite in presenting a graphic picture of the vastness of their possessions, and their colonizing propensities. They were to inherit the desolate heritages, their seed to be in many waters—in the north, west, ends of the earth, and far countries.

Nor need we experience much difficulty in understanding the necessity for this great extent of territory; for while the Jews were to be "few in number" very different promises were made with regard to their brethren the ten tribes. A multitudinous seed was one of the great promises to Abraham; and that God intended by this promise a *natural* posterity—and not an *adopted* one as those who spiritualize the promises affirm—may be seen in the amplification of the promise itself, that "in *Isaac* shall thy seed be called." This fact is also evidenced in the selection by God of the particular son of Isaac on whom the promise was to be conferred, and again in selecting Ephraim and Manasseh, the sons of Joseph, to inherit the promises in the succeeding generation. This promise was also repeated to the kingdom of Israel, in contradistinction to the Jews, both before and after they were carried captive. Had a *spiritual* posterity of multitudinous extent been meant this *natural* line of descent would not have been indicated.

That Israel was destined to be a multitudinous race is shewn by the following scripture evidence.—

Promise to Abraham:—

And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Gen. xiii. 16.

And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be. Gen. xv. 5.

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore. Gen. xxii. 17.

To Rebekah:—

And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. Gen. xxiv. 60.

To Isaac:—

And I will make thy seed to multiply as the stars of heaven. Gen. xxvi. 4.

To 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. Gen. xxviii. 14.

To Ephraim and Manasseh:—

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day—the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. Gen. xlviii. 15. 16.

He also (Manasseh) shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his (Ephraim's) seed shall become a multitude of nations. Gen. xlviii. 19.

To the Israelites.—

For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you Lev. xxvi. 9.

Who can count the dust of Jacob, and number the fourth part of Israel? Num. xxiii. 10.

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered. Hos. i. 10.

I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: and they shall make great noise by reason of the multitude of men. Mic. xi. 12.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Isa. xxvii. 6.

I will hiss for them and gather them; for I have redeemed them: and they shall increase as they have increased. Zec. x. 8.

This feature of Israel's destiny is very clear and distinct, and is foretold with a freedom from ambiguity seldom to be met with. To illustrate how they should increase and the immense numbers they should attain to they are compared with the stars of heaven and the sands upon the sea-shore. The place of their rest after their wanderings should speedily become too small for them on account of their ever-increasing numbers (Isa. xlix. 20); hence the necessity for colonies and other possessions to provide room for their rapid development.

Ever since the settlement of our ancestors in these islands, under the name of Anglo-Saxons, they have been increasing at an unparalleled ratio, but more especially during the present century, at the beginning of which our population was sixteen millions while in 1876 it is thirty-four millions—and this, it should be remem-

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bered, under circumstances tending to retard the rapidity of increase; for, during the last twenty years nearly four millions of British subjects have emigrated to our colonies. Thus, while filling our islands at home, we have been, at the same time, peopling other lands. The ratio of increase in our Anglo-Saxon race is now estimated to be almost incomparably higher than that of the other European Nations. These latter, it is estimated by statisticians, are, at the present time, increasing at a rate (taking the average) which would double their population in about 179 years, while the Anglo-Saxons in the British Isles and America together are doubling their population every 40 years. The Jews, it may be here stated, are making scarcely any perceptible progress in respect of numbers.

This multitudinous and ever-increasing seed of Abraham would necessarily require a correspondingly large extent of territory; hence, we find in the prophetic books numerous promises and predictions on this subject, as shewn by the following selection of scripture passages:—

His seed shall be in many waters. Num. xxiv. 7.

He hath shewed his people the power of His works, that He may give them the heritage of the heathen. Psalm cxi. 6. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth to cause to inherit the desolate heritages. Isa. xlix. 8.

For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Isa. xlix. 19. 20.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Isa. liv. 2. 3.

Thou hast increased the nation, O Lord, thou hast increased the nation: Thou art glorified: Thou hadst removed it far unto all the ends of the earth. Isa. xxvi. 15.

Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far and my daughters from the ends of the earth. Isa: xliii. 5. 6.

Go and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Jer. iii. 12.

In those days the house of Judah shall walk to (marginal reading) the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. Jer. iii. 18.

Behold, I will bring them from the north country, and gather them from the coasts of the earth (Jer. xxxi. 8.) Therefore, behold the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land (Jer. xxiii. 7, 8). 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 (Zec. x. 9).

We see, in the first place, that Israel was destined to be an ever-increasing and multiplying race; and in the second place, that God provided free scope for their development, with every other requisite for the accomplishment of this design. We read in Deuteronomy xxxii, 8-9, that "When the Most 'High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot (cord or measuring line, see margin), of His inheritance;" so that in the division of the earth all necessary provision was made for the *future* millions of the tribes of God's inheritance, in the retention of the coast or boundary lands. These lands were Israel's heritage, and were left desolate until the immense increase of that people should render them necessary in the fulfilment of God's purpose. Had not we a full assurance and firm belief in our identity with God's people Israel, this fact of our having possession of the very territory designed by the Almighty for that people, would be altogether beyond our comprehension. Having this assurance, however, we can see how fully and faithfully God's promises to His ancient people have been fulfilled.

Israel was to have possessions in all quarters of the globe—in the west, east, north, and south—the whole to form a rod or belt around the earth. England is occupying this position. Her possessions are to be found in all parts of the world. In the *East* we have the vast Empire of India, Ceylon, Hong Kong, Labuan, Aden, Mauritius, Singapore, Penang, and Malacca. In *America*: Canada, Newfoundland, British Guiana, Honduras, Nova Scotia, Prince Edward's Island, Vancouver's Island, British Columbia, Cape Breton, Hudson's Bay Territory, and New Brunswick. In *Australasia*: New South Wales, Queensland, South Australia, Victoria, West Australia, Tasmania, New Zealand, and Fiji Islands. In the *West Indies*: Jamaica, Trinidad, Leeward Islands, Windward Islands, and the Bermudas. In *Africa*: Cape Colony, Natal, Griqualand West, Sierra Leone, Gold Coast, and Lagos. In the *Southern Atlantic*: Ascension Island, Falkland Islands, and St. Helena. In *Europe*: The British Isles, Isle of Man, Channel Islands, Gibraltar, Malta, Heligoland, ~~and the Ionian Islands~~. The population of all these possessions is estimated at 284,600,000 souls—more than one-fifth of the estimated population of the globe. Truly England hath great possessions. She hath been blessed as was the promise to Joseph, "unto the utmost bounds of the everlasting hills"—the ends of the earth.

Israel was to inherit and occupy the "desolate heritages." May not Australia, New South Wales, New Zealand, and America (now a separate nation, though a kindred people) be so regarded? When Israel cried out *in the islands*, "The place is too strait for me, give place to me that I may dwell;" the answer was, "Thus saith the Lord, In an acceptable time have I heard thee . . . . I will give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;" and again, "Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited (Isa. liv. 3). After colonizing America, our surplus population sought a home in Australia, and subsequent streams of emigrants founded colonies in New Zealand.

One of God's promises to Abraham was, "A father of *many nations* have I made thee; I will make thee exceeding fruitful, and I will make *nations* of thee" (Gen. xvii. 5, 6); and to Sarah, "And she shall be a mother of *nations*; kings of people shall be of her" (Gen. xvii. 16). Jacob was promised "A nation and a *company of* nations shall be of thee" (Gen. xxxv. 2). Our possessions form such a company of *nations*, each one having its separate Viceroy or Governor, and, in the case of the more important ones a local government, subject to that of the mother country. If a parallel to this position could be found among other nations its importance would be diminished; but no such parallel exists.

A most remarkable feature of Israel's colonization is that whatever land they should take possession of for this purpose, the aborigines should be pushed into the corners, and eventually die out. "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. xxxiiii. 17). "Fear thou not, O Jacob my servant, saith the Lord; for I

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am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee" (Jer. xlvi. 28). "There shall no man be able to stand before you, for the Lord your God shall lay the fear of you, and the dread of you before all the land that ye shall tread upon, as He hath said unto you" (Deut. xi. 25). "I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies to turn their backs unto thee." (Ex. xxiii. 27) "Though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. xxx. 2). Now what is the fact with regard to England's colonies? Simply this:—The countries colonized by England were waste and desolate; civilization was unknown and its arts unpractised. On the Briton setting foot upon their shores, the Aborigine moved toward the interior; on the spread of the British, the Aborigines sought the more sequestered spots—the nooks and corners of the land; and at once commenced that process of diminution which has ever gone on so long as any have remained. Notwithstanding the philanthropic efforts of the Aborigines' protectionists, it is a great and patent fact that the appearance of the English is the signal for the disappearance of the Aborigine. Truly the English are a race of supplanters, worthy descendants (in this respect) of their Father Jacob. The native populations of Sydney are now completely extinct. Those of Tasmania are also extinct.* Those of South Australia in 1861 numbered 50,000, and are said to be rapidly dying out. Those of Western Australia are comparatively few. Those of New Zealand numbered in 1872 38,000 nearly the whole of them being in the northern island, and rapidly disappearing.

Since the Fiji Islands were annexed to the British crown, the dying out of the aborigines has been going on to a considerable extent. With reference to this fact it may be objected that the large number of deaths which have taken place in Fiji since the annexation, have been the result of a specific disease. This is not denied, but the fact remains—the people are dying out—hence the great identity fact is established. It may also be remarked that the Indian populations of both British America and the United States territory, are annually decreasing.

England is the greatest and only extensive colonizing power in existence, and this, be it remembered, is *Israel's* rightful position. Are not all these facts a glorious confirmation of the truth of God's Word, and a proof of our identity with the people whom He chose for Himself as the tribes of His inheritance?

*The last Tasmanian aborigine (Queen Trucanini) died in May last, having been the sole survivor of her race for the past seven years.

ASGARD.

WHO has not heard of Asgard, and the many fables connected with this supposed mythical ancient home of Odin and our Scandinavian ancestors? In the far-off Asia, the land from whence their fathers came, it was said to be.

Where then might we look for it but among the mountains of the Medes, where the ten tribes were placed (2 Kings xvii. 6; 1 Chron. v. 26), somewhere near the sources of the Euphrates (2 Esdras xiii. 43).

I have in my possession a German military map of the Caucasus and Armenia, published at Berlin in 1850 by Professor Karl Koch, and at the sources of the Euphrates, about 30 miles north of Lake Van, I find the town of Manasgerd the capital of the district of Asgerd.

In Sir Henry Rawlinson's paper on the Behistun inscriptions (Journal Asiatic Society, Vol. X., part I.), he states at page 9 that he noticed the name of Asagarta.

This appears on the detached inscriptions, p. xxv. G.

J. C. G.

THE REV. SAMUEL A. WALKER OF BRISTOL ON ANGLO-ISRAELISM.*

WE are glad to welcome our dear friend and Protestant co-adjutor Mr. Walker (one of the veritable Boanerges of Bristol) even though it be as a staunch opponent to the cause we have at heart. We are "glad" we say, because, though we should rejoice to see him on our side, yet, after all, we know we have an honest, loving, opponent in him; one who, though he cannot see the truth, would be the first boldly to acknowledge the same did God only give him the faculty to perceive what has already convinced a Hickson, a Savile, a Titcomb, and others of his own cloth in this and other places. Each of these brethren are as acute in intellect as himself, love their Lord and Saviour as dearly as he does, and would, he may be quite sure, be as unwilling as himself, to accept what *he* calls a "pernicious theory," a new crotchet involving perils "to the Jewish cause," "inducing spiritual pride," "arresting Christian sympathy and evangelistic effort, as well as Christian generosity for the sons of Judah!" These are heavy charges to make against godly Christian ministers and Christian laymen! But from our brother, Mr. Walker, we expect plain Saxon words, expressed in straight-forward, loving language. We are not vexed at his use of them or annoyed. We are only sorry that there seems *now* a little lack of Christian charity in his tone, and that some additional painstaking inquiry into the nature of the opinions he condemns so strongly was not undertaken before he published views so unjust, so trenchant, so untrue, and so incisive. Such as they are they are now before the world, and we must grapple with and answer them at once. Mr. Walker first deals generally with Satan's devices to mislead men by interposing objects between their soul's salvation and the Saviour of awakened sinners. We have no objection to make to these general observations and we know that they are only too true. But how do they apply to the present case? Mr. Walker has the published works of several of us Israelites before him. Those of the writer of these lines are not unknown. "The Inquiry," "The *Résumé*," "The Clifton Chronicle Letters," and the four Bristol and Clifton "Leaflets;" besides the many pages of the *Israel's Identity Standard* and *Banner of Israel* published hitherto, and constantly appearing, would surely convict us and our friends of this awful, fearful, deadly error, if it could justly and reasonably be charged against us! Let Mr. Walker cite chapter, verse, and page, and show when, and where, and how, we, and such as we, have written or taught, or even hinted at, such soul-destroying errors as he properly denounces, and we shall be prepared either to retract or explain. Has anything we have taught yet led men to "legalism, ceremonialism, priestcraft, or popery?" Yet these are the very dangers to which Mr. Walker states our opinions point! They are, he hints, the "natural sequence" of our Identity doctrine! Words these, easy to utter; but where is the proof, we are entitled to ask? On one occasion, two years ago, in a clerical gathering to consider our subject Mr. Walker stated in our hearing that our views as they tended to make Christian Englishmen believe they were Jews (!) had the effect and object of "Judaising the Church!" The charge was too ridiculous even for the gravity of the assembled clergy and laity there present. We are glad to see Mr. Walker's objections now are not of quite so *bizarre* a character. We take leave however to tell him, that when he calls our views a "craze," and hurls his Protestant anathemas (prepared for the Ritualists and the Church of Rome) against the heads of men as good and sound Protestants as himself, he quite mistakes the nature of the views he denounces and understands nothing of what he makes, or desires to make, such sad havoc. Our Anglo-Israelism, we beg to tell him, draws us *nearer* to our blessed Redeemer, for we know Him to be the Redeemer of His people Israel, even of ourselves! We know from God's Word, He redeemed "His people Israel" from their sins; and to know that *we* are that very people does indeed put us on a far higher pinnacle of spiritual blessing than if we

* See *Rock* newspaper, 9th February, 1877. Letter from Rev. S. A. Walker, Bristol.

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were a Gentile race; because to no Gentile people did the Lord ever promise "the New Covenant" which *we* expect (Hebrews viii. 10, Jeremiah xxxi. 33), or the outpouring of the Holy Spirit on the masses, only promised to the House of Israel (Joel ii. 28), or the everlasting covenant-relationship between David the Prince and the twelve tribes when located in the land which is Israel's inheritance (Ezekiel xxxvii. 20-28). These and other spiritual and temporal blessings, we tell Mr. Walker we *do* look for, from our blessed Saviour as the precious purchase for the British-Israelite, of His redeeming love and sacrifice; and it pains us deeply, more than he can conceive, or he would shrink from uttering the words, to hear him say: "What should we gain by identification with a people so wicked and profane" as lost Israel! We ask rather: What should we not be sure to lose if we be not Israel! We should lose all Mr. Walker loves and holds dear on earth—our Sabbath reverence; our respect for God's laws and Book; our national godliness, such as it is; our hope of the future outpouring of God's Spirit; "the new Covenant;" the love for God's ancient people (Judah-Israel); the noble world-wide British charity; the universal missionary spirit; the love of lost souls wherever such may be found for searching; these are some of the spiritual blessings we derive solely from our Identity even now; and when Mr. Walker taunts us with the hackneyed *cui bono* question, (answered for the thousandth time), we tell him, these are some of the *losses* to which *he* condemns his British fellow Christians, if they be not Israel. We ask him to search and look, and he will find from God's Word written, that these are just those marks and signs He has there given us Himself, by which we may know His people in the latter days! Were we Gentiles, we had not had them. *Being Israel we possess them all*, or shall soon do so! Mr. Walker singles out as specially a peril involved in this new "crochet" as he calls it, the injury it does to the Jewish cause. We ask how? Nay rather by failing to find Israel, whether among the Anglo-Saxons or elsewhere, Mr. Walker himself is the foe of Judah-Israel; not till Israel, the Ten Tribes be found, can Judah's curses be removed. Not an hour before Israel be found, can Judah "return" to the inheritance, a blessed people; and not till Israel and Judah united, occupy their promised home in Palestine, can the Lord come to reign over and before His ancients gloriously, or fulfil the splendid prophecy of Ezekiel xxxvii. 20-28. By finding Israel, Judah's curses are all cancelled; and we charge it on Mr. Walker that by publishing such opinions as he holds, he is placing a "stumbling-block in the way of God's people Israel," for which he, not we, will be held answerable in the eyes of Him with whom we both have to do! We reciprocate all Mr. Walker's love and kindness towards ourselves; but we trust the time will soon be here when he, as a faithful "shepherd," will join us in our earnest search for the lost sheep of the House of Israel; not in the spiritual sense he would have us take the words, but in the literal, actual, flesh and blood meaning the Lord Himself intended, when by the mouth of the prophet Ezekiel he described them, as "those scattered in the cloudy and dark day, and those he purposed to bring out from the people, gather from the countries and bring to THEIR OWN LAND, and feed them on the MOUNTAINS OF ISRAEL, and in all the inhabited places of the country" (chap. xxxiv. 12-13).

ISRAEL'S BATTLES.

"There is none other that fighteth for us, but only thou, O God"!—Book of Common Prayer.

No IV.—THE BATTLE OF AGINCOURT.

WE now pass on to one of the most remarkable of the Battles of GOD'S People Israel fought on the field of Agincourt on the twenty-fifth of October, 1415.

Edward III. had gone to his account in 1376. The son of the Black Prince, Richard II. had succeeded him, only to be dethroned in 1399 by his cousin Henry of Bolingbroke afterwards Henry IV.

Removed by death in March 1413, the latter was followed by his son Henry V., who almost immediately after his accession revived the old claim to the Throne of France which as we stated in our second paper, Edward III. had asserted and so stoutly maintained.

The invasion of France was at once decided on by Henry; and, in the old daring high-handed fashion, which we must call Israelitish, it was carried out. Then, as now, England was supreme at sea. The British forces therefore left their shores in their Island Sanctuary and "went out" to battle "against their adversary," crossing the channel with a fleet of no less than 1600 vessels, and having on board 29,000 men of whom 23,000 were Archers, and 6000 "Men at Arms".— The point of Henry's attack was Harfleur at the mouth of the Seine near Havre.

The place which was a strong one for the times, stood the attack for 38 days. When all was ready for the final assault it was surrendered, by its gallant commandant De Gaucourt. The siege however cost the English dear. The fruit which grew plentifully in the neighbourhood brought on fatal sickness among the troops. Food was scarce; the season unhealthy; also hot. Consequently, the English ranks dwindled rapidly away. Of the 29,000 Henry brought with him he had left but 9,000 men fit for duty! On the capture of Harfleur, Henry's policy, had he been prudent, ought to have dictated his return at once to England.

His transports however, had, as some accounts state, been dismissed; and rather than appear to yield from necessity to inaction, the Conqueror resolved to throw prudence to the winds and march by land to Calais, England's Gate in the north of France, with his small but gallant band, hoping to accomplish the distance, one hundred miles, in 8 days.

Henry set out on the eighth of October and reached Abbeville in safety on the 18th. He found there, that all the fords of the Somme were held in force by the French in masses, and that not one was practicable! The King nothing daunted marched up the left bank of the river and hit upon an unguarded ford near Saint Quinten. On the 19th October the troops crossed, and thinking the passage clear, hurried on with joy towards Calais. The French however were before them! The Constable of France with at least 100,000 men lay right in the path of the handful of seemingly doomed troops whom Henry V. of England had dared to bring on the soil of France to invade and subdue it. The French were strong in cavalry. During the long dark rainy night that preceded the day of battle the English watched the countless hosts of their enemies "moving across the red glare of their Camp fires." And so in silence they waited for the coming day. Here let us pause to notice on what apparent trifles GOD can cause great events to turn.

At Crécy we saw that it was the covering of the English bows during a storm of rain, and the explosure of the French Cross-Bow strings to the influence of the damp without such cover, which had the decisive effect in determining the issue of the fight. At Agincourt it was, to all seeming, a mere trifle of the same character which produced equally momentous results.

Henry hearing that the enemy relied mostly upon his Cavalry to effect the destruction of the invaders, directed each of his Archers, the day before the battle, to cut a sharp stake 6 feet long and sharpened at both ends, in view to their being fixed into the ground in front of his ranks, pointing outward and thus serving as a rampart to impale the French Cavalry, in their charge. Henry's position was very similar to that of the English both at Crecy and at Poitiers. His whole force of 9,000 men were on foot. They had the village of Agincourt behind them. On each flank were hedges. The troops were massed at the end of a lane. The Archers formed a belt of skirmishers, and the stakes were a wall which protected them from the onslaught of the French Horse. About noon the enemy delivered the assault. The leading French Squadrons of course went down impaled by the stakes! The deadly arrows of the Bowmen did fatal work on those who had been overthrown or were following to the attack. The English being skilfully posted and protected by the lane

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of approach, could only be reached by an enemy presenting an extremely narrow front. The French were soon a tightly-locked seething mass who had room neither to deploy, to charge nor even to bring their lances to the rest! The cloth-yard shafts of the English Archers, the while "emptied saddles by the hundred." The French horses floundered in the mud and could neither extricate themselves nor advance to the charge! The English Archers at last, sword in hand, fell upon the unresisting enemy and the carnage resulting was prodigious! The Lord had given their foes into Israel's hands, and "they were smitten before them" with exceeding great slaughter! Line after line of the French gallantly came on to the attack. In vain! they were involved in the same frightful destruction, till at last the English men-at-arms had to climb over a rampart of quivering mangled flesh, to get at their new, but disordered foes! Henry was nearly slain during the *melée*, but was only stunned, not wounded. On the side of the French, the Admiral, the Constable of France, three Dukes, and at least 10,000 men met their death! The prisoners taken, were the Dukes of Orleans and Bourbon besides 14,000 French Soldiers! The 9,000 British heroes lost but 1,600 privates, besides the Duke of York; and the surviving 7,400 found themselves the captors of double their own number of French prisoners, not counting the hecatomb of slain, left for dead or wounded on the field!

Never was there such a blow inflicted in so short a combat lasting in all but three hours of an autumn afternoon!

Henry, instantly the battle was over wisely made all speed to reach his "Gate" Calais; and returned forthwith to his island home, having inflicted a blow on his ancient enemy which is perhaps, all things considered, unparalleled in the history of that or any previous time!

We conclude with a few reflections on this wonderful battle of our countrymen against their hereditary foes, with reference to those points which indicate the origin of our race.

We have noticed 1st that at that time, England was "mistress of the seas"; a characteristic, always, of "God's people Israel". (Gen. xxii. 17. Isa. lx. 11). 2nd. We remark that Henry V. went forth "to meet his enemies in the daring manner predicted of the remnant of Jacob" in Micah v. 8. When in the land of his enemies the handful of British "both trod down and tore their foes in pieces—and none could deliver".

3rd. The French "rose up" against God's people and He, true to his promise, "caused them to be smitten before their face." "They came out against them one way, and fled before them seven ways". (Deut. xxviii. 7).

4th. The house of Israel went forth to battle against their enemies and "saw horses and chariots and a people more than themselves but they were not afraid of them, for the LORD their GOD was with them". (Deut. xx. 1). And 5th, the French were gathered together against the LORD's people (the British) but they fell for Israel's sake. (Isaiah liv. 15).

And as it was at Agincourt, so will it ever be with the house of Israel: God hath promised and shall He not perform?

MR. J. C. McCLELLAN AND THE REV. C. W. HICKSON.

A CORRESPONDENCE between Mr. J. C. McClellan of York and the Rev. C. W. Hickson of Bristol has been furnished us for publication. We are unable to insert the former's letter *in extenso*, but the reply of Mr. Hickson we give verbatim, as the views of such a man (a Dublin not a Cambridge University man, by-the-bye, as we supposed) must at all times be interesting to Israelites in general. Lest Mr. McClellan should deem us wanting in courtesy or fairness, however, we subjoin a pretty full and accurate *precis* of his opening letter to his clerical correspondent.

Mr. McClellan in adverting to his pamphlet, published last year, points out to Mr. Hickson that on several matters therein mooted, Philo-Israel "has not even attempted a reply." His recent article on "The Jew First" Mr. McClellan regards "with considerable satisfaction," as one which admirably "refutes of Mr. E. Hine *and also Philo-Israel himself.*" The Gospel, Mr. McClellan states, was originally preached to faithful Israelites of all the Tribes, and the term "Jews" covered the whole of the twelve Tribes of Israel. Philo-Israel is quite in error in persisting that "the lost sheep of the House of Israel" designated only the Ten Tribes. If so how could the Gospel be preached to the "Jew First?" "Philo-Israel" is utterly wrong in saying that but a few Jews only believed in the New Testament times, seeing Acts xxi. 20 proves "*that myriads of Jews then believed.*" In the New Testament the word "Jew" means every circumcised person professing the *Jewish* religion. A Gentile though not a heathen was a person not professing the Jewish religion. The terms "God's people," "the people," and "the Jews" "were in the New Testament writings synonymous. How absurd, nay how almost impious, is it therefore to allege that when it is stated in Luke vii. 16, "God hath visited His people," the reference was to the Ten Tribes, and not even to the faithful members of those tribes, but to the idolatrous members of them! The "Jews" of St. Paul's time comprised faithful Israelites of all the twelve tribes (see Acts xxvi. 7), and "the Jews of the present day must do so too. This is the kernel of the whole question," So far Mr. McClellan. To the above the Rev. Mr. Hickson replied as under:—

St. Bartholomew's Vicarage,
Montague Hill, Bristol,
February 9th, 1877.

MY DEAR SIR,—I beg to acknowledge the receipt of your letter of the 7th instant. I am afraid you will consider me very dense, but having read and re-read more than once your communication, I am not quite sure that I see the point to which it is directed. Certainly I see nothing in your observations which in the least shakes my belief in the Israelitish origin of the British nation.

Perhaps I had better take such remarks as appear to me needing any reply *seriatim*.

As regards yourself, let me say without any desire to give offence that I never heard of you or your pamphlet till I saw the paragraph in *The Rock* of January 27th, quoted by me in No. 6 of *The Banner of Israel;* and that the opinion I gave on the value of your judgment on prophetical points is simply founded on *The Rock's* description of your views, for which I am in no way responsible. As to whether Philo-Israel has or has not attempted a reply to your pamphlet, I am not careful to concern myself in the matter.

I am glad you approve of his article "*The Jew First,*" but I fail to see at all how "it refutes himself." If I rightly understood the rest of your remarks they amount to this, that "*Israel,*" "*House of Israel,*" "*Israelites,*" in the New Testament describe what we commonly term the Jewish nation, and that the said Jewish nation comprise Israelites of all the twelve tribes in the apostle's time and now. All this may be (I do not say is) true without in the least affecting *my* belief in the Hebrew origin of the British nation. It may be contrary to *some* things advanced by Hine and Philo-Israel, but I am no way concerned about agreeing with all these good men have advanced. I am rather disposed to say with Canon Titcomb (see *A Dialogue*, page 54, *Banner of Israel*) that the New Testament "says little or nothing" about the Identity question; and therefore cannot be appealed to to much purpose, either for or against the Identity view. I quite agree with you in your criticisms on the "Lost sheep of the House of Israel."

What I maintain is that there is nothing in the New Testament to shew that there was not in our Saviour's time, besides that Jewish nation of which you speak, *whatever its composition may have been*, a multitudinous people existing eastward who were the descendants of the carried-captive and never-as-a-whole-restored ten tribes of Israel. And in my humble opinion the prophecies of the Old Testament necessitate the existence of such a House of Joseph, "and all the House of Israel his companions" distinct from "Judah and the Children of Israel his companions," until such time as these two entire bodies shall visibly unite under one king, which has never yet been done. The ten tribes are therefore (if God's Word is true, *must* be) somewhere existent. And they can be no small body. And I believe the entire British empire to be that body, nor do I see one word in your three foolscap pages to shake my belief.

I am, dear sir,
Yours very truly,
C. W. HICKSON.

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SOME SCRIPTURE PROPHECIES, AND THE MANNER OF THEIR INTERPRETATION.

THE Bible teaches us that the mysteries of the kingdom of heaven can only be apprehended by a spiritual faculty, while it also tells us that many of the prophecies it contains address themselves to our natural understanding—in other words to our common sense. The promises given to Abraham are of this character. These predictions are very simple when contemplated through the medium of common sense, but they are equally complex when we endeavour to explain them in any other manner. Till within the last 1,800 years, no doubt could be entertained that the descendants of Abraham were the chosen people of the Lord; but since the destruction of Jerusalem by the Romans, the Jews have been a scattered people, fully verifying the predictions uttered by Moses that they should be a bye-word and a reproach; but not in the least degree carrying out the unconditional promises previously made to Abraham. This leads the infidel to scoff at Scripture prophecy, and to say the predictions made to Abraham have been utterly falsified. But in the 11th Isaiah, 12th Zechariah, 1st Hosea, 37th Ezekiel, and other Scriptures, we find the re-union of "Judah" and "Israel" alluded to. "Judah" and "Israel" must therefore have been previously divided, as the Scripture clearly demonstrate. In the 12th verse of 11th Isaiah, we have the "outcasts of Israel," and the "dispersed of Judah," plainly set before us. The "outcasts of Israel" being those to whom the disciples of our Lord referred when they said, "Will He go to the *dispersed* among the Gentiles." They had lapsed into fearful idolatry, and became such as were described in the 9th verse of 1st Hosea, where God distinctly says "They are not my people." Therefore they were denominated the "outcasts of Israel," and the Bible tells us they were taken captive and carried into Assyria, where we hear of them as dwelling in Media. It is necessary to take this survey of their condition, for the purpose of seeing how distinct they were from the "dispersed of Judah," who had been guilty of our Lord's crucifixion, and were afterwards banished from Palestine by the Romans, and scattered into the "four corners of the earth." If these "dispersed of Judah," who are usually called Jews, were the only descendants of Abraham, then it is clear that the promises given to Abraham have totally failed of their accomplishment during the last 1,800 years; but this cannot be, for God had sworn unto Abraham that *it should not be*. Abraham must therefore never be without descendants in whom he is *always* blessed. It will not do for this purpose to say "The Jews did not on their part fulfil the covenant which God made with them, therefore during the last 1,800 years they have reaped the reward of their iniquity, but ultimately they will be restored to their own land, and then all the promises given to Abraham will be accomplished in them." This method of reasoning would be valid, if the promises given to Abraham had been of a *conditional* nature, but they were not so. They were so absolute as to be confirmed by the oath of God. We must therefore discover the manner in which God has been *continuously* fulfilling the promise He gave to Abraham in respect of his descendants; and if we take common sense for our guide, we shall not find it difficult to do so. In accordance with the words contained in the 9th verse of 1st Hosea, we find the "outcasts of Israel" described as no longer "God's people"; but they did not cease to be the "descendants of Abraham," and it is in this *latter* character we shall discover what a wonderful destiny they had to accomplish in the world, and how the thread of God's purposes in respect of the descendants of Abraham," when broken by the "dispersed of Judah," was to be taken up and preserved by the "outcasts of Israel." In entering upon this investigation, we have to consider whether we perceive any people in the world who are fulfilling in themselves the promises given to Abraham; and if in this case we reason fairly and legitimately, we cannot deny that the Anglo-Saxon races are accomplishing these results, for inasmuch as they are a multitudinous people, with vast colonial possessions, commercial prosperity, enormous wealth, maritime supremacy, inheriting the "uttermost parts of the earth for their possession," not only being the pioneers of civilization, but sending missionaries to circulate the Bible, and preach the Gospel to the heathen, as well as to the Jews; in every portion of the world they are becoming a blessing to "all nations."

But we have next to ascertain whether these Anglo-Saxon races are in any way connected with the "outcasts of Israel," who are the descendants of Abraham. For this purpose we consult the most celebrated and trustworthy Anglo-Saxon historian, Sharon Turner, who informs us that the birth-place of the Anglo-Saxon race was in that portion of the world where the "outcasts of Israel" were lost—that is in Media, among the Scythian tribes, in the Assyrian empire. This leads us to perceive that the Anglo-Saxon race was the resurrection form in which the "outcasts of Israel" were to appear, and in which they were to accomplish the wonderful predictions made to Abraham in respect of his descendants. In a condition of idolatry, the "outcasts of Israel" came to Britain, and formed a portion of the Anglo-Saxon people. At that time, and previously, they were described by the Lord in the 9th verse of 1st Hosea, as "*not being His people*;" but in proportion as they are brought to believe in the "*seed of Abraham*," who is the Lord Jesus Christ, they enter into that relationship with God which is described in the 10th verse of 1st Hosea—"In the place where it was said unto them, Ye are not My people, there shall they be called the sons of the living God." And after this blessed transformation shall have fully taken place, we have the result described in the following verse of the same chapter of Hosea—"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." Now we have seen that the "outcasts of Israel" had a destiny altogether distinct from the "dispersed of Judah;" that these "outcasts" were described by the Lord as "not being His people;" that their subsequent condition is so far recognised by Him, as to lead Him to say—"In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." And after these things have taken place, says the Lord, "Then the children of Judah, and the children of Israel, shall be gathered together." We may now enquire in what manner does common sense lead us to survey this state of things. Surely that we see in the Anglo-Saxon people the resurrection of the "outcasts of Israel;" that in them all the nations of the earth are being blessed; that although they *were not* the Lord's people in consequence of their idolatry, yet *now*, in consequence of their belief in the Lord Jesus as the true "seed of Abraham," they are becoming the "sons of the living God;" and that this belief in the Lord Jesus leads them to send missionaries to preach the Gospel to the heathen in the "uttermost parts of the earth," and also to labour more especially for the conversion of their brethren—"the dispersed of Judah"—whom they recognise not only socially and politically, but with whom they are longing to be re-united in the bonds of one faith.

E. W. COX.

Cambridge Park, Redland, Bristol.
February, 1877.

NOTICE OF LECTURE BY PHILO-ISRAEL IN THE ABBEY-ROAD CHAPEL, ST. JOHN'S WOOD.—We are glad to announce that the above lecture was a great success. There were about 600 individuals assembled in the Abbey-road Chapel, St. John's Wood on the occasion in question; and among those we recognised many of our Israelite friends who came to greet the lecturer, and do honour to the occasion from great distances. We noticed supporters from Brixton, Norwood, Lambeth, Woolwich, and the city. A large number of the congregation of the chapel where the lecture was delivered were also present. The minister himself took the chair, and paid great attention to the lecture. The delivery of the address occupied quite an hour and a half, during which time the interest was fully sustained. At the close, the Rev. Mr. Tipper of Lambeth proposed the vote of thanks to the lecturer, and stated that during his experience, the whole of the facts and arguments on which the cause of the Identity was based, had never been so clearly or so forcibly stated since the time of his old friend and instructor, Mr. John Wilson of Brighton. Should it be called for by the public, the lecture would probably be issued in a condensed form in the pages of this journal. Suffice it now to state that the lecturer proceeded from step to step in the argument, commencing at the very beginning; that he drew the Scriptural distinction in a clear manner between the Houses of Israel and Judah; he noticed and refuted the errors which cluster around the subject of Israel's "return" to their land; explained in detail how Israel had been "disguised;" and then built up the Identification of the Lost House chiefly by reference to the facts, constituting *an enacted prophecy and parable*, in Genesis xxii.; concluding by a powerful appeal to his hearers on the *cui bono* aspect of the question, urging prayerful study and earnest consideration of the whole matter as brought to view in the Old Testament prophecies illustrated and explained by the New Testament story.

We beg our readers to buy and read the *Margate Gazette* of the 3rd March. Three crushing replies will there be found to the Rev. Vicar of Margate, who has ventured to call the Identity Question "a craze—unchristian—silly," &c., &c.

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The question of the Jewish *(Israelitish)* origin of the Anglo-Saxon race is very ably and fully argued in these pages, the subject being more satisfactorily treated than in any similar work we have met with. The various points of the argument are clearly put forward.—*The Rock.*

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WEDNESDAY, MARCH 7, 1877.

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

THE BANNER OF ISRAEL.

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

No. 11. Entered at Stationers' Hall.] WEDNESDAY, MARCH 14, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE EASTERN QUESTION IN ITS BEARINGS ON THE DEBATES IN THE BRITISH PARLIAMENT.

THE Word of God seems to prescribe for us as our national attitude, non-interference and non-intervention during the terrible convulsions we believe to be imminent during the next few years on the Continent. But though we know and feel sure that this will be the nett result of our Foreign Policy, yet there is no intimation in Divine Revelation that our public assemblies, and the government of the country will be anything but most nervously alive to the troubles, complications and dangers which will apparently threaten our body politic. Nay, so grave will appear the danger, so terrific, so imminent, that we believe "Panic" in the worst form will assail our apathetic, blind, headstrong unbelieving race to drive them "to see" the evidence of their identity with Israel, which now that the danger seems lulled, they gladly put away from consideration and say, "Peace, Peace," when there is in fact "No Peace"! What says God's Word? After speaking of mercy to backsliding Ephraim, Hosea in chapter xi. 10, 11, is instructed to give this message to that sinful house *(ourselves.)* "They (*i.e.* Ephraim—the British) shall walk after Jehovah. He shall roar like a lion. When he shall roar, then the children shall tremble FROM THE WEST. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria. And I will place them in their houses, saith Jehovah."

This passage reveals the fact that when Israel is walking in the light of God's truth, serving the Lord Jesus "in the Islands" as the sons of the Living God, (Hosea i. 10.) that just at that crisis, the Lord shall come down and ROAR like a man of war, (see Isaiah, xlii. 12 to 16), that he shall prevail over his enemies, the Gentile nations, while contemporaneously the blind nation, his people Israel, the "not forsaken" ones, are taken by "paths they know not," to their ancient "houses" in Palestine. (Jeremiah iii. 18.) We see just at this moment, proofs that our Parliamentary debates are partaking of this very character of anxiety, and perplexity; men's minds are exercised by the events looming in the East. Home politics are no longer thought of, but as the *Times* puts it, all our national "insularity has vanished, and home politics can scarcely be said to exist"! Turkey and the Eastern Question are the sole subjects of debate and thought! That is "the burning theme." "The House of Commons gives more nights to the discussion of foreign affairs than any other Legislature in the world" says the same authority on the 8th February, discussing the present aspect of affairs. A passage that follows these sentiments in the issue in question, is so wondrously similar to, and in tune with our own views on the British supremacy among the nations, on her chain of world surrounding gates, and the grand cordon of Colonies and Empire, the nation owns in all parts of the habitable globe, that we think we do best to quote the passage entire, requesting for it the reader's attention as one of the many "corroborations by the way" which we are constantly discovering in our public journals and newspapers in support of "Our Identity." The Editor says:—

"Parliament spends ten times as many hours as the French in debating foreign affairs, and they wonder how so over-worked an assembly can find spare evenings to survey every country under the sun. Indeed, its tendency is to wander too far afield. It would frequently frame better Bills if its vestry instincts were stronger. Themes like local rating, County Boards, and outdoor relief might often have been profitably discussed on nights given up to the affairs of Italy, Greece, Spain, America, and China. But such an expenditure of time is part of the price we must pay for the unparalleled extension of our Empire. The House of Commons must pay much attention to foreign affairs for the simple reason that English interests are interwoven with those of every other country. The fact that we possess India and the greatest array of Colonies ever seen opens a thousand doors of danger, and therefore makes us sensitive to every change in the relations either of great or small Powers. On the way to India lie a series of vulnerable points, round which we must, in case of need, mass the whole strength of the Empire. There is, first, Gibraltar, which links us to the troubles of Spain. There is Malta, which might easily become one of the most coveted stations in the world. There are the Dardanelles, the Bosphorus, and Constantinople, which for half a century have been among the largest elements in the calculations of our foreign policy. The Suez Canal has added a link of still greater moment to the chain of our communications; and on all the countries between the Levant and the Indus we must keep a watchful eye. Thus the Indian Empire alone would suffice to make the interests of England more varied than those of any other country; and the Colonies give them a twofold range. Canada makes it of the highest importance for us to keep on friendly terms with the United States; and Australia and New Zealand would be weak spots in our armour if we should go to war with a great naval Power. Overshadowing, in some respects, the interests both of India and the Colonies are those of a mercantile marine larger than that of all other nations put together. Thus Parliament has the most practical reasons for giving much time to the consideration of foreign affairs. It must discuss them, because they are really the affairs of England, and because, even when tested by the methods of arithmetic, they have often greater practical importance than the schemes of statistical reformers. When a satirist said that the best

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way to reform the Foreign Office was to put a "live coal" under it, he omitted to notice that, for good or evil, the Foreign Office must frequently become incomparably the most important Department of State. People have almost forgotten lately that there is such a place as the Home Office.

Too little attention is paid to one curious effect of our immensely extended interests and dangers. By bringing us into contact with all kinds of nationalities, races, and religions, it helps to develope a wide range of sympathies. We should never have led the attack on the Slave Trade if we had not seen more of its horrors than any other civilized nation; nor should we have set the example of emancipating the negroes if our own Colonies had not forced us to look at the hideous realities of slavery. Familiarity with foreign affairs is one of the causes which make this country quick to sympathize with oppressed peoples abroad."

In the above quotation we find the leading journal admits the truth of what we have so often impressed on the reader's attention in these pages, regarding those signs, marks, and identifications of God's People Israel, which the Scriptures give us in such detail, viz:—1st. That we British are already a people whose dominions extend to all climes, and surround the habitable globe. (Deut. xxxii. 8, 9.) 2nd. That our Empire is extending in a measure that is perfectly unparalleled. (Dan. ii. 35, 44.) 3rd. That we own the Heathen Empire of the world. (Psalms ii. 8.) 4th. Also the grandest Colonial Dominions which have ever fallen to one single nation. (Gen. xxxv. 11.) 5th. That to guard our distant Colonial and Heathen Empires, we have provided for us by our God, a chain of magnificent fortresses, *en route*, which man calls "keys," but God "the Gates" of the world. (Gen. xxii. 17.) 6th. That all these "Gates" and powerful constituents of an Empire, that seems like to fill the world, make our Parliamentary Debates cosmopolitan, since the affairs of the whole globe constitute the business of the British, as the very chief of nations. (Jer. xxxi. 7.) Verily, God works wondrously in our midst, and man in his blindness fails to see that the Omnipotent is directing all these mighty issues! Thrones, Empires, and Dynasties must totter, fall, and disappear, that God's People Israel may in the latter day grandly come forth to fulfil their Scriptural destiny. But the Journalist, and Parliaments, the worldly wise, and learned, with God's word written, before them, and facts staring them in the face, fulfilling it to the very letter, fail to see that the promises of Jehovah are inviolate and inviolable; also, that those He once made to Israel of old, must now be brought in view, and be satisfied, to vindicate His truth. Hence the Ottoman Empire we see is crumbling to its fall to give Israel its "Gate." Russia is developing as Israel's future enemy on the mountains of her land of Palestine. The identity of the British with the lost tribes is being proclaimed by constantly increasing numbers of witnesses, with ever accelerated force, volume, and power, and the awful signs of that coming earthquake which is "to shake the whole fabric of this ill-consolidated Europe," till it is destroyed, as by FIRE, are multiplying about us, and he must be blind indeed, and deaf besides, who cannot both see and hear them.

THE EDITOR OF THE *MISSING LINK* ON OUR IDENTITY WITH ISRAEL.

OUR readers are probably many of them not aware that a Magazine edited by a gifted author, "L. N. R.," has been silently growing into Identity knowledge and giving out Identity light for some time past, but that the quiet efforts of this writer, whose journal "The Missing Link" has a large circle of readers, have not yet been noticed or appreciated by Israelite writers or readers. In our introduction to No 3 of *Israel's Identity Standard* we drew attention to "The Missing Link" and thanked the Editor for permission to make use of her writings in the prosecution of our work in this Journal. Hitherto a press of contributions from many various sources has prevented us drawing on the rich materials "L. N. R." has been gathering for us in this ably conducted Magazine, but now that we have an opportunity we seize it, to introduce our readers to some of the original and striking views expounded by the Editor in her chapters on "The book and its story contained in itself." We are glad to notice that the author sees with us the force of the argument in proof of our Identity derived from "the Gates," and has given the weight of her high authority in favour of The Résumé as a valuable *Vade Mecum* for beginners in pursuit of Identity knowledge.

The first point we notice in introducing L. N. R.'s writings to our Banner readers, is the idea, which we have not seen promulgated elsewhere, that St. Peter's "strangers and pilgrims" were only "an offset from the early "*Chaldean* Church" "elected together with them, and saluting them through the apostle who writes from Babylon." (1 Peter v. 13). These same "Chaldeans" our authoress traces in the *Culdean* Church, or Culdees of Iona, in the Western Isles. We prefer to let the writer speak in those words which "L. N. R." knows so well how to use:—and ask the reader's attention to what she states. Treating of Israel's Prophet, Hosea, "L. N. R." says at page 153 of the May, 1876 No. (Vol. xii. cxxxvii):—

"Hosea is commanded to speak to Israel, first, by *Symbol or sign*. His life becomes, like Joseph's, a *prophecy enacted*, or described as enacted. He is to take, like Joseph, a Gentile wife, an idolator, Gomer, which signifies not an Egyptian, but a Japhetic origin. The names of his wife and children, like Isaiah's after him, "are for signs in Israel" (Ias. viii. 18), and they signify, "Jezreel, the seed of God," "Lo-ammi, not my people," "Lo-ruhamah, not beloved." This is at the date of nearly 800 years B.C. At the time that Peter writes his first Epistle from Babylon to the "strangers" passing into Europe (some of them Gaels or Galatians, and therefore related to Gomer), about 60 A.D., they are passing onward chiefly by way of the Mediterranean and Tarshish, but partly by way of the Danube towards the Baltic, to be whelmed in the troubled "sea" of the Celtic and Northern Nations; *never to be known as Jews*, but bearing the new name of *Christians*; coming, as Peter implies, as an offset from that early Chaldean Church "elected together with them, and saluting them through the Apostle who writes from Babylon." (1 Peter v. 13.) Has not that "Chaldean Church been long veiled to us under the name of 'CULDEAN?'" the earliest missionary church of the WEST, as under the name of NESTORIAN, it also became, and is acknowledged to have been, in the EAST. *Chaldees* appear to have become Culdees from the character of the men who bore the name which was associated with worship. It was Latinized as *Cultores Dei* ("worshippers of God"); in Greek it meant "men of the cells," as they often sought a hiding place from persecution; in Irish it was *Keli De* ("men of God"); by the native Celts they were called *Culdich* ("men of the cell," or "men of seclusion"), a name given to this day in the north of Scotland to those who are not fond of society. In Iona there is a hollow called 'the Culdees' Chest' to this day.

"These *Keli De* ('men of God') were in Ireland," says Dr. O'Connor, "*long before St. Patrick*"; which, indeed, St. Patrick himself verifies when he writes, in his tract to the Irish: "I journeyed in all directions for your sake, even to those *remotest corners of your isle* to which no one had gone before me to baptize or ordain ministers." St. Patrick's wondrous history has been disinterred of late years from the Popish fables that have overlaid it.

"It is also certain," says Dr. D' Aubigné, "that before the end of the 2nd century many churches worshipped Christ beyond the walls of Hadrian. *Columba found Culdees in Iona* in the Western Isles, over which the Roman eagles had never stooped. The cells of pious refugees were afterwards transformed into houses of prayer, and by the end of the 3rd century persecution had largely wrought its first intent, in scattering the early Christians, with a zeal to propagate the Gospel and make known to idolators and heathens the saving name of Jesus."

Macpherson, in his "Annals of Commerce," says that the "Norwegians and Danes, under the name of Ostmen (*i.e.*, 'Eastern men'), long held the ports of Dublin, Waterford, Limerick, and Cork. A Danish king resided in Dublin and in Waterford, and the invaders preserved their warlike and predatory habits long after the remaining portions of the kingdom had become peaceful." Here we can recognise the Tuatha di Danans, who "remained in ships," (Judges v 17), and the wanderers of Ephraim, as Hosea describes them, far off among the heathen, before the coming of the Lord, "joined to idols," "swallowed up among the Gentiles," yet guided by God even in that dark and evil day towards the haven of "THE ISLES," where the ISRAEL that found Christ should "show forth

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His praise" and "renew their strength." (Isaiah xli. 1 ; xliii. 21.)

"All the early Scottish missionary details are very interesting as relating to St. Peter's "strangers and pilgrims," the lost children of Joseph, so entirely gone out of mind that the world has called them the "lost Ten Tribes," and *now* does not even care to look for them. Yet those who read their Bibles ought to see that they had a special destiny foretold *to them;* not, indeed, to stand like rebellious, unbelieving JUDAH, like a pillar of salt, rejecting their own MESSIAH when He came with all the signs that had foretold His coming in their Prophets, and rejecting Him during all the ages in which He has been setting up His kingdom among the Gentiles. The children of EPHRAIM have not been like JUDAH, but like JONAH, caused to go to *heathen* NINEVEH against his will, with a message from God, and to bring her to repentance.

"ISRAEL, like JONAH, has been cast into the raging, "rushing sea of nations" (see Isaiah xvii. 12) and enclosed in the body of the Fish. The FISH was the well-known early emblem in the Catacombs, both for the individual believer, and for the CHRISTIAN CHURCH UNIVERSAL, which is "built upon the foundation of the Apostles and Prophets." ISRAEL was "to call a nation that she knew not," as Jonah was to call Nineveh ; and for this he is cast on dry land. When the first Missionary Culdees sought cells of refuge in northern Ireland and in the isles of Scotland, what did they call their one *Missionary Isle* that afterwards became famous—not only as the burial place of the Norse Vikings, but as the nurse and centre of CULDEAN missions to the continent of Europe?

Its Pictish name had been 'Hy;' but did it not become to them I-ona, in remembrance of their prophet Jonah?

The Lord who chose His disciples from the fishermen of Galilee, and bade them to become "fishers of men," points the unbelieving generation of the Pharisees to Jonah's burial in the body of the fish as the only sign that should be given *them*, and our attention has been chiefly attracted to that sign as illustrative of HIS OWN burial and resurrection ; but has it not a further meaning? In Canon Titcomb's valuable book, published by the Tract Society, "Revelation in Progress," he refers to the passage in Hosea vi. 2, "After two days will he revive us : in the third day he will raise us up, and we shall live in his sight," as possibly penned at the time when Jonah's singular story was engrossing the Israelitish mind.

We know that "One day is with the Lord as a thousand years, and a thousand years as one day ;" and it is St. Peter who says this. (2 Peter iii. 8.) We are now in the *third* thousand years from ISRAEL'S burial among the Nations : and the question of our Israelitish, *not Jewish*, origin, with all our Israelitish privileges and responsibilities upon our heads, *given to England as a nation above all others*, should surely claim from all intelligent Bible-readers at least a reverent and careful questioning. To those who have studied the subject, it is a most wondrous clue to the understanding of prophetic Scripture ; and it will show *more than any other* how nearly we are approaching the days when the "mystery of God" and the "mystery of Israel" shall be finished.

We believe our readers will concur with us in deeming that the above contains views both deeply interesting and strikingly original; that they throw light on passages of God's Word which have hitherto been regarded as comparatively unimportant or obscure ; and that the whole bears directly and forcibly on those conclusions regarding the *Hebrew* origin of the British, which we have always insisted on as the true teaching of the Holy Scriptures, as reflected and exemplified in *our* nation and race only, amid all the other peoples of the earth.

We hope as space and opportunity occur, to give our readers the benefit of other extracts from the Editor's writings in the Missing Link ;—writings which prove to us (who have watched the growth,) that this author's knowledge of our grand subject has been gradually, but surely, unfolding. Light has been steadily penetrating the guiding mind for some time past, till now, the Identity of *the British* with Lost Israel is publicly acknowledged, and proclaimed, in a Magazine which we believe has an immense circulation, which lives too we understand, under the fostering protection of the world-wide and highly honoured British and Foreign Bible Society. We trust that henceforth many Israelites will order and regularly read the interesting pages of the "Missing Link."

PREVOST PARADOL ON THE IDENTITY.

BY H. L.

THE following extract is taken from Prevost Paradol's "Nouvelle France" and is of special interest as the testimony of a distinguished and patriotic Frenchman to the greatness of England. M. Prevost Paradol was "well known to most Englishmen acquainted with the political literature and journalism of France, as one of the ablest and sincerest champions of constitutional freedom, and one of the severest censors of the despotic Empire. He was an accomplished scholar, a successful author, and a member of the French Academy ; he lived in the best society of his age, and had gained a European fame." When M. Emile Ollivier came into power, and his ministry gave promise of establishing constitutional liberty, M. Paradol occupied the high post of Envoy and Minister at Washington. Shortly after his arrival there, came the news of the declaration of war between France and Germany, and, in despair of the country he loved, he put an end to his life.

Speaking of the future of France, our author reproaches his countrymen for confining their thoughts too much to the narrow theatre of the old continent, and seldom casting even a careless glance at the rest of the world.

"Take the map of our globe, study it as a whole with intelligent attention, observe the changes wrought since the beginning of the century in the distribution of the human race over this vast space, and ask yourselves what, in this increase of population, in this foundation, and this development of new empires, is the part of France. Two rival powers which are yet but one in point of race, language, measures and laws, England and the United States, rule (Europe excepted) over the rest of this planet ; or rather, they only exist there; and the waters of Europe once past, we only figure by the side of these two powers as a memory. How can we forget, in presence of such a spectacle, that it was a question formerly, whether our race and our language would not triumph over all the others, and whether European civilization would not invade the rest of the world under a *French form!* All the chances were on our side. It was France, which by Canada and Louisiana, began to grasp North America ; India seemed given to us, and if it had not been for the faults which political liberty would have spared our fathers, the tongue and race of France would probably to-day occupy on our globe, the place which the tongue and race of England have irrevocably conquered ; for destiny has spoken, and two parts of the world at least, America and Oceania belong without recall to the Anglo-Saxon race. At this moment, a book written in English is read by infinitely more human beings than if it was written in our tongue, and it is in English that the navigator is greeted over almost every accessible part of the globe.

But this actual ascendancy of the Anglo-Saxon race beyond Europe, is but a feeble image of what is reserved for them in the near future. From the most moderate calculations, founded on the progress of the population during the last ten years, the United States will count more than a hundred millions of inhabitants at the end the century, and that, without counting the probable annexation of Mexico, and the extension of the American republic to the Isthmus of Panama. Beside such a power, Brazil and the various states of South America are of no weight, and would disappear in the day when it should please the masters of the northern continent to extend themselves. The possible, though not probable division of the American republic into several states, would change very little in this future ; for, once separated, the fractions of this vast Empire would only be the more constrained to fortify and extend themselves. If, for example, the Secession had succeeded, there is no doubt that the new Southern Confederation would have invaded Mexico much sooner than the reconstructed American republic will do so. In every way the American continent is destined in all its extent for the Anglo-Saxon race ; and taking into account the increased rapidity which is so remarkable in human events, it is probable that no more than a century, or a century and a half will have passed before the great change is accomplished.

It is not less certain that Oceania belongs, without recall, to the Anglo-Saxon masters of Australia and New Zealand, and from that side also, the march of events will be very rapid. The discovery of gold has doubtless contributed to the prompt growth of the English population in Australia, but immigration has not slackened since the production of wool has superseded the production of gold. Agriculture will soon take its turn, and the plough will dispute the soil with the pasturage ; and lastly, industry and commerce will not be long in appearing, for the Australians will soon tire of selling raw pro-

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duce which they might manufacture and transport themselves; they already announce with pride, that they despatch coals to the ports of the extreme East, and certainly, if their mining industry developes, the coal brought at such expense from Europe for the needs of oriental navigation will not be able to compete with them. In truth, only to look at the map suffices to tell the magnificent future which awaits the new states of Australia. Not only will the European colonization of the rest of Oceania be their work (and some day a new Monroe doctrine will forbid old Europe in the name of the United States of Australia, to put foot upon one of the Pacific Islands); but one may foresee, besides, that China, to which they are nearer than any civilized nation, will, sooner or later, acknowledge them as masters. The United States seem to have a great future in the East, in the day when their Pacific coasts shall be in full activity, and when San Francisco, already so occupied with Eastern commerce, shall have, on that same side of the ocean, some brilliant rivals. But Australia may gain upon the United States, and, any way, she will one day dispute with her the commercial and political dominion of the extreme East; for geography has its laws, and when two nations equally civilized are in rivalry for commercial achievements or political dominion at any part of the globe, it is the nearest, which after all, has the most chance of success: China will then, in all probability, be for Australia what India has been for England, and if England were one day eclipsed, it is not less probable that her Indian Empire would fall also into the hands of Australia.

But let us put aside all these conjectures, although they impress themselves on the mind with all the characters of truth, and confine ourselves to drawing from the facts of to-day the only conclusion which interests us; whether it should be the United States or Australia which one day triumphs in the seas of China, India, and Japan, whether England long preserves her Empire there, or gives place to the two young rivals sprung from her own bosom, our children are none the less sure of seeing the Anglo-Saxon race mistress of Oceania as of America, and of all those parts of the extreme East, which can be ruled, conquered, or influenced by the possession of the sea. When things have come to this point (and it is much to say that two centuries are needed for it) could we avoid confessing that from one end to the other the world is Anglo-Saxon?

Neither Russia nor United Germany, supposing them at their highest fortune, can pretend to hinder this course of things, or prevent the comparatively near solution of the long rivalry of European Races, for the colonization and ulterior dominion of our planet. The world will not be more Russian, or German, than French, alas! or Spanish; for one may say that since the great navigation gave the entire globe to the enterprise of the European races, three nations have, as it were, been forced in turn by destiny to be invested with the first place in the future of the human race, by propagating everywhere their language and their blood by means of lasting colonies, and in that way making the world in their image. One might have thought in the 16th century, that Spanish civilization would overspread all the earth; but irremediable vices very soon broke up this colonial power, whose fragments, still covering a vast space, attest its ephemeral grandeur. We have been tried in our turn, and Louisiana and Canada are melancholy witnesses of it. Finally, came England, by whom the great work has been definitely accomplished, and who may henceforth herself succumb without her work disappearing, or the Anglo-Saxon future of the world being sensibly changed. Russia, even supposing her to be mistress of Constantinople, will never be able to balance the maritime power of the Anglo-Saxon, and her military progress on the continent of Asia, will stop short in that day when she meets either England in India, or the United States, or Australia from the Chinese side. And, besides, a nation does not solidly extend its race and blood by merely ruling and managing a subject people, when it cannot either assimilate them, or drive them out and replace them on the soil they occupy. For example, if the colonizing work of England were confined to the management of India, there would be no reason to-day that the world should lapse to the Anglo-Saxon race. One must always distinguish between a *dependency* and a *colony* worthy of the name. India is only a dependency, but North America, peopled by emigrants, has been an English colony, as Australia is at this day, and it is by these two strong shoots that the English race has taken possession of two continents. This is what Russia could not do, even supposing no obstacle to her good fortune. First, nothing proves Russia to be naturally a colonizing, emigrating, race, and besides that, the posts susceptible of being usefully colonized which yet remain to be occupied on the globe, are unimportant beside the two American and Australian continents, invaded and definitely acquired by the Anglo-Saxons.

It is, above all, this second reason which forbids even United Germany all hope of balancing the Anglo-Saxons in the rest of the world. For, on one hand, Germany is populous and fruitful in emigrants, and on the other hand, if we suppose her great fortune achieved according to her wishes, she would have in Holland (as she has already at Hamburg) a marine and a sea-faring people at her service. But Holland could only give to United Germany, dependencies like Java and Sumatra, and would bring her no tract favourable to the establishment of a true German colony. It is then probable that the rich stream of German emigration will continue to lose itself without profit to the mother country, in the veins of the United States of America which have absorbed it to this day. And even if Germany, always jealous and grown more proud, should decide at last to divert this stream of emigrants towards some new colony where her flag should wave; this new state, whose site would not be easy to determine, would never balance the American and Australian continents irrevocably acquired by the Anglo-Saxon race.

We can then anticipate in imagination the future state of the world, and fix our eyes upon the picture, whose outlines are already, so to say, sketched by the hand of destiny; and if we would seriously ask ourselves how much time might elapse before the world takes this new aspect, we shall easily see that two centuries are hardly needed to bring Anglo-Saxon greatness to its height in the region of Oceania, as in the American hemisphere. This greatness, once established, can never more be menaced from without, like that of Rome, which was surrounded on all sides by the barbarian world; there are no more barbarians, and the race which shall find itself invested with the guidance of the human race will have not to fear the competition, nor even the appearance of a new race."

From "*La Nouvelle France*" published in 1868.

THE REV. ROBERT O'CALLAGHAN, CHAPLAIN OF H.M.S. "REVENGE," ON THE IDENTITY.

We have much satisfaction in drawing our reader's attention to the report of what was clearly an admirable "Lecture on the Identity" delivered by one of H.M. Naval Chaplains, the Rev. Robert O'Callaghan in Christ Church School-house, Cork, Ireland. We are glad to hear and know, that our subject is making great progress in the sister isle—and that officers and chaplains of H. M. Navy especially, are so deeply looking into this momentous matter. To ourselves it is most interesting to note, that to a Naval Officer, the "Gates" after all, seem to present the Identity in a very striking and very clear light. In our own case this part of the evidence was the turning-point of our belief, and decided us at once that the British are indeed God's people Israel. The following is quoted from the "Cork Constitution," under date 1st February, 1877.

"THE IDENTITY OF THE BRITISH NATION WITH THE LOST HOUSE OF ISRAEL."

A lecture on the above subject was delivered in Christ Church Schoolhouse on last evening by the Rev. Robert O'Callaghan, chaplain of H.M.S. *Revenge*. The chair, owing to the unavoidable absence of the Rev. S. O. Madden, was occupied by the Rev. Mr. Powell.

The lecturer, who was received with loud applause, said—The truth of the Identity is established by fulfilled prophecy and historical evidence. That we recognise the *complete severance* of the kingdoms of Israel and Judah is of the highest importance, as it will prevent much of the confusion that has existed, and that does exist with reference to those portions of Scripture applied to Judah and Israel respectively, inasmuch as there are numbers of Christian men and women, clergymen and laymen who recognise no distinction at all. Every impartial student of Holy Writ must see that Jews and Israelites represent *two distinct nationalities*, each having a separate existence, and each the subject of an entirely opposite class of prophecies; in a word, all Jews are Israelites, but the 10 tribes are not Jews. Taking a glance at the history of Judah, we find them carried captive to Babylon; after 70 years they returned and filled up the measure of their iniquity by crucifying the Lord of Glory. Since then they have ceased to exist as a nation, and now we recognise them everywhere as Jews, the descendants of that guilty race who exclaimed—"His blood be upon us and on our children." Looking at the history of the 10 Tribes, after a continued scene of apostacy and idolatry, the entire

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nation was carried away captive into Assyria "unto this day." What has become of them? Have they been utterly lost never more to be heard of? Scripture distinctly tells us that they are not; at this moment they exist as a nation. From Jeremiah xxxi. 36 we have undoubted proof of this, for the very ordinances of heaven and earth depend upon it; but how are we to discover them? how are we to penetrate the darkness that for ages has surrounded their history? In the sure word of prophecy we shall find such a weight of evidence as must go far to convince that the long lost Israel is now represented by the British nation. Turn to God's promise to Jacob (Gen. xxxv. 11); is there any nation on the face of the earth which corresponds with this so fully as our own? Our Colonies form "*a company of nations*," having a separate political organization, and yet maintaining a bond of union with the parent country. Again, Israel when found will be dwelling in the "Isles of the Sea," and so precise are the prophecies that the very position of these islands is recorded, for when Israel and Judah are assembled before the return—Isaiah xliii. 5 says, "I will gather them from the west." But there is another remarkable sign recorded in Gen. xxii. 17. Now "gates" are places of strategic importance, held by force of arms. Have we any such? Yes, and no nation on earth has the many "gates" as we have them. There are, for instance, Gibraltar and Malta, and Aden, Singapore and Hong Kong, Bombay, Madras, Calcutta, with several others; and what the people of those places think of us we can imagine from what our feelings would be if Spike or Haulbowline were occupied by French or Spaniards, but the *most conclusive proof* and *crucial test*, as it were, is that sign, Exodus xxxi. 17, which was to mark the whole 12 tribes for all time. Judah bears this sign. It would be illogical and unfair not to expect the Israelites to do the same; and I ask what nation upon the earth, nationally as well as legally keeps holy the Sabbath day as we do? None; we alone present the glorious spectacle of a people shutting ourselves out from the world for 24 hours, and giving ourselves to the service and worship of God. There is one more proof that I must not omit, it is taken from our Prayer Book. The compilers of that beautiful book never for a moment dreamed of the subject which I advocate; by the Providence of God, they are led to employ language which could not be more appropriate if they believed as I do. Our daily service contains portions of Scripture which refer *exclusively* to God's ancient promises to Israel—we cry—"Oh God we have heard with our ears, and our Fathers," &c., and in the remarkable service on the 20th June we say, "Let there never be one wanting in Her house to succeed her in the Government of this kingdom, that our posterity may see her children's children and *peace upon Israel*." Now let us take a brief view of the historical evidence:—Sacred and secular historians agree that in the days of the Apostles exiled Israel was in the region of Media. Sharon Turner, without any intention of discovering the lost tribes, traces the British ancestry into this place, gathering the fact from Diodorus, Herodotus, and others, and that they made their appearance there in the 8th century before Christ, the exact date of the Assyrian captivity. Now we find from Keating's History of Ireland as well as the Annals of the Four Masters that after a battle with the Assyrians the Tuatha De Dannan, a people of great learning, came into Ireland. Who were those Dannans? Could they be the Israelitish Tribe of Dan? Dan was no novice in naval matters as early as the date of Sisera's invasion of the land, for we read that Dan abode in his ships." In after years he, in company with Greece, traded with Tyre. In course of time Dan disappears from Palestine. Alford and others say he became extinct, but that cannot be, as in the future division of the land Dan comes in for his share. Now connecting this disappearance from Palestine and Ezekiel's account of him as in company with Greece, if we have a people of that name who came to Ireland from Greece and the shores of the Black Sea, *no proof can be stronger* of the identity of the Dannans with the tribe of Dan. Further, Keating tells us that they brought "four articles of high value with them," one the "Lia fail," or stone of destiny as called by the Irish; "Jacob's pillow" by the English. On this stone the ancient Dannan and Milesian Kings were crowned for centuries at Tara. It was sent to Scotland in the 6th century, when it was used for the coronation of the Scottish kings, and was by Edward the 1st removed from the Abbey of Scone and placed under the coronation chair in Westminster Abbey. There is an ancient prophecy coupled with this stone, a promise of perpetual rule, and in company of those who brought the stone, there must have been a Hebrew prophet or one who passed for one, because the name Lia fail is partly Irish and partly Hebrew. The prophet was probably Jeremiah who escaped from Egypt with the king's daughter, and the stone "Jacob's pillow," the very one on which he laid his head outside the walls of Luz, the stone of Israel with which the promises of God are bound up. Jeremiah after declaring the judgments of God against Babylon disappears, but according to the commission given him, Jeremiah i. 10, he has "to plant and to build" and no doubt he takes passage in the ships of Dan westward. Now these Dannans effected a complete revolution in Ireland. The name of the seat of Government was changed to Tara, a *Hebrew word* for the law of the two tables: a school of prophets the same as those at Bethel and Jericho was established; the worship of Baal, too, to which the people were wedded as intensely as were Ahaziah and his people, was overthrown—a system which has left its customs amongst us to this day in the Baal tine of the 24th June and in the La Baal tine on May day. This, undoubtedly, points to an Eastern origin; and it is worthy of remark that the favourite tree with the Druid priests for enacting their idolatrous deeds was the oak, the very tree specified by the prophet Isaiah as connected with the worst atrocities of Baalism among his idolatrous countrymen. Isaiah lvii. 5. In fact, what history tells us of the Druids in Ireland and Britain generally is the exact counterpart of Baalitish Israel in Palestine.

A vote of thanks having been passed to the lecturer, the meeting adjourned.

We beg to announce that the Public Meeting which it was proposed to hold in Liverpool during March has been postponed till Tuesday, the 17th April, when we hope there will be a large and influential gathering of our Israelitish friends.

NAPOLEON AND ENGLAND.

[We have much pleasure in drawing attention to the following stanzas. They were presented to us at the close of our late Lecture in St. John's Wood by a stranger. The writer seems gifted with a power, which, if a little cultivated, will enable him to do better things even than the specimen of his genius we now present to the public. We shall be happy to hear again from Mr. Alexander Dunn.—Ed.]

Upon the cliffs of France Napoleon stood,
And, as he gazed across the surging main,
He planned how England could be best subdued,
Her boundless wealth enrich his vast domain.
But all his thoughts of conquest here were vain,
Her sons were up and armed, a countless brood:
His fleet lay shattered off the coast of Spain,
Old England's fleet no more could be withstood,
So giving up the project in disdain,
He sought a prize less difficult to gain.

The corn lay trampled down by War's fell blight;
The cannon's awful voice boomed through the air
And varied-coloured uniforms shone bright,
For many nations had assembled there,
That in the righteous conflict they might share,
And help to crush the tyrant's growing might;
His dauntless mind at length was racked with care,
For his unconquered foe joined in the fight,
And soon, his army vanquished, in despair
He fled like some cowed lion to its lair.

The city saw vast armies at its gate,
And shot and shell across the wall did fly,
The haunts of pleasure now were desolate,
The joyous song was changed to mournful sigh;
Then seeing that the time was drawing nigh
When he must bow to the decree of fate,
To England, his old foe, who did defy
His might and fame he did capitulate.
Then on a lonely rock, 'twixt tide and tide,
Her captive lived, and there her captive died.

Thou valiant, free, and noble Saxon race,
Whose origin long hid in mystery;
We, in these latter days so clearly trace,—
See how in this event thine history
Accords with the sure word of prophecy.
See how, though thou didst wander from His face,
And lose all knowledge of thine ancestry,
God's promise fails not in thine exile place,
"They all shall fall, who dare to rise 'gainst thee,"
"No weapon 'gainst thee formed shall prospered be."

ALEX. DUNN.

THE SABBATH.

In reply to the objection which "A Country Parson" thinks might be raised—viz.. "That as man was created on the sixth day, the seventh would be his second, not his first," it is necessary to remember that man was the *last* object of creation. With everything else the command is given to the elements, "Let there *be* light," "Let there *be* a firmament," &c.; but on the sixth day God said, "Let us *make* man." Dr. Bush says, "He speaks of the work as peculiarly His own, and in the language of deliberation, implying the superior dignity and excellence of the creature he was about to form." The Sacred Record continues, "On the *seventh day* God ended His work which He had made." In scripture style, "the *end* of anything is often synonymous with its *perfection*, and the holy rest of the Sabbath may have been designed as a kind of perfection, crowning, or consummation of the six days' work. The original word for *seventh* comes from a root signifying "to be full, complete, entirely made up." *(Ib)*. So I argue that man, the only object *made, formed*, was perfected on the seventh day—that in his complete state his eyes rested upon the Shekinah—that the seventh day was without an evening and a morning, and therefore a long Sabbath of rest. When

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man was perfected, then God's work was finished, and that brought *the dawn* of the seventh day, if I may be allowed to use the expression. Hence the seventh day *was* man's first day, and therefore the original Sabbath. Let it also be remembered that our Saviour's resurrection took place "*in the end*" of the Sabbath (the seventh day Sabbath that was made for man) *as it began to dawn* towards the first day of the week" (Matt. xxviii. 1). Hence God's two witnesses—and they alone—are obeying the injunction, "My Sabbaths ye shall keep." Redeemed Israel observing the original first-day Sabbath;—Judah—the Mosaic seventh-day Sabbath.

Feb. 14, 1877. JNO. T. GOTT.

THE CLIFTON CHRONICLE LETTERS.

BY P.-I.

THE UNIVERSAL RULERS.

LETTER No. 9.

To the Editor of the Clifton Chronicle.

Sir,—We Islanders, seldom, in our selfish isolation, ponder on the singular destiny which has made us "rulers over many nations" in various quarters of the world, "West, East, North, and South." (Gen. xxviii. 14). And yet so it is! Let me for a moment point out the details: they are worth considering:—

Take India first; that vast Empire of which our Queen is "Empress." In that wondrous land the following *Nations* acknowledge her sway:—

1. The Bengalees	36,000,000	in number.
2. The Telugus	14,000,000	"
3. The Tamils.....	16,000,000	"
4. The Malayalim	3,000,000	"
5. The Canarese	8,000,000	"
6. The Mahrattas	13,000,000	"
7. The Oriya races.....	5,000,000	"
8. The Santhals &c	5,000,000	"
9. The Guzarathis	6,000,000	"
10. The Sindis	1,000,000	"
11. The Shiks and Panjabis...	12,000,000	"
12. The Hindusthanis	80,000,000	"
13. The Burmese	3,000,000	"
14. The Assamese	3,000,000	"
15. The Cingalese	2,000,000	"
16. The Hill races	1,000,000	"
Total	208,000,000	of souls.

In addition to these; Frenchmen in masses are British subjects in Canada; Germans and Dutch in the South African Settlements; Caffres, Hottentots, and other African nations in the same localities and on the Gold Coast; Chinese in Hongkong and Singapore; Malays in the Straits Settlements and Borneo. Red Indians in Canada; Tasmanian and Australian aborigines (where they have not already "died out") in those lands; Spaniards in Gibraltar; Italians and Levantines, in Malta; Parsees, Arabians and Africans in Aden; Jews in Britain and India; and various other nationalities in St. Helena; the Falkland Islands; in the Arctic regions; and the other possessions of the British, in literally the four quarters of the Globe!

Speaking roughly, it is calculated that Her Majesty has over 300 millions of Heathen and Mahommedan subjects, with, say, 45 millions of Christians, over whom she *rules*, distributed in the British Islands as the seat of Empire:—"planted" in the west originally, (here, and in Canada)—"spread," next, "to the east," in India, China, and Asia, generally; "to the north," in the Hudson Bay Territories and the Arctic Circle; and "to the south," in the Island Continent of Australia, in Tasmania, New Zealand, the Fiji Islands, the South African settlements, and in the Falklands, (Genesis xxviii. 14). This race, then, is "dispersed" throughout the world; is everywhere an "Imperial" ruling people; and with its flag claims and exercises all but universal domination over not one, but "*many* nations" of the earth.

Now change the scene. Is it in any man's power to point to the spot, *the whole world over*, where this same wondrous race has settled down as *subjects* of any other nationality whatsoever, and become the subordinate, not the ruling power, in such locality? Let the reader try to discover such a place, and describe to the readers of the *Clifton Chronicle*, the naturalized British community, now ruled over by an alien nation! We vouch for it, he will fail! None such exists!

One wishes to fortify one's position, if a strong one, and I am no exception to this rule. On the subject of our race being "the unconquerable and ruling one," let your readers hear what the *Times* said in its late leader, of the 10th July. "We (the British) alone among the nations of the world, do not know what it is to feel that our kinsmen are the unwilling subjects of the foreigner. France, Holland, Denmark, Italy, even Germany, know this; and French, Dutch, Danes, Italians, and Germans may more easily understand the feelings of the Emperors of Austria and of Russia, than we, without corresponding experience to teach us sympathy. There is no Englishman in any part of the world kept subject to a foreign power."

Thus speaks the *Times*, no mean or ill-informed authority in such a matter, as every one must allow!

Again I ask, sir, *why* is this? How comes our destiny to have been thus shaped for us? The simple answer, I believe is, that in the counsels of the Almighty, He set apart ONE nation, "His people Israel," for this particular rôle in the grand drama which has been enacted in the history of the world. He promised His blessing to that special race, "If thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee, this day.—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; see also Deut. xxviii, 13; Psalm ii. 8.) The British being Israel, I submit, is *the* fact which accounts for this apparent mystery; and also for the nation's wondrous exaltation and prosperity, since its reformation in the sixteenth century.

REPORT OF MEETING.

THE first of a series of addresses was given at the Temperance Hall, Chester Street, Birkenhead, under the auspices of the Liverpool Israel's Identification Association, by Mr. James Lowry, on Sunday afternoon last. There was a small attendance. After prayer and singing, the lecturer read the 6th chapter of St. Matthew's Gospel. In a few preliminary remarks, he showed that the accusation often brought against the believers in the identity of England, or the Anglo-Saxon race, with ancient Israel, that they set forth another Gospel than that of Jesus of Nazareth, was utterly false, for they held firmly to the scriptural truth that there is no salvation for any man apart from Christ. The identity question is not one of salvation of the soul, but of descent from a particular branch of the human family. Had it not struck us what a wonderful influence was exercised upon the the whole world by this small island of ours? The reason was that we are essentially a religious people. The descendants of Abraham were originally one people, but the signs of division into two distinct nations were very early developed. David was first made King over Judah only, and reigned in Hebron seven years and a half; he afterwards reigned over Judah and Israel. After the death of Solomon, Rehoboam his son giving the men of Israel a haughty and unsatisfactory answer to their application for a remission of the heavy burdens which oppressed them, caused a great rebellion, and nine out of the ten tribes of Israel separated from the house of David and set up a king of their own, and since that time Israel and Judah have been two distinct people. Israel was carried captive into Assyria, never returning, and more than a century afterwards Judah was carried into Babylon, returning after 70 years captivity, and being with Benjamin in the land at the time of our Lord's incarnation. The name Saxon is derived from a people called Saccasani, or sons of Isaac, Anglo-Saxon, English sons of Isaac. All the prophecies concerning Judah had been or were being literally fulfilled, as also those concerning Israel. The great stumbling-block of Bible readers was the failure to recognize the distinction between the two houses. The atheist, Tom Paine, perceived the distinction between the prophecies relating to Judah and Israel, without seeing the distinction between the two Houses, which utterly confounded him.

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Correspondence.

(To the Editor of the Banner of Israel.)

SIR,—Referring to a paper sent you lately on Turkey; in case it should be thought from allusion to the "rotten" state of that Empire, without any qualification, that I have a leaning towards Russia and Mr. Gladstone, will you be good enough to find room for some very strong anti-Russian sentiments, abstracted from Captain Burnaby's Ride to Khiva. This book is most interesting, and should be read by everyone. What little I know of Russia from short travels there, and intercourse with residents, I can most conscientiously give my humble testimony to the truthfulness of the gallant Captain; besides his copies of sundry documents in the appen dix constitute it a book for reference of great value.

With regard to "atrocities" I think the following show up the character of the Russians very clearly. Captain Burnaby gives amongst others an official document, regarding the promise made by the Emperor, about Jan. 1873, that he would not annex Khiva; this was made through Count Schouvaloff, and communicated to Lord A. Loftus in a letter from Earl Granville, dated Foreign Office, Jan. 8th., 1873, (p. 402/4 appendix); of this it will be sufficient to quote the following passage:—

"Not only was it far from the intention of the Emperor to take possession of Khiva, but positive orders had been prepared to prevent it, and directions given that the conditions imposed should be such as could not in any way lead to a prolonged occupancy of Khiva. Count Schouvaloff repeated the surprise which the Emperor, entertaining such sentiments, felt at the uneasiness which it was said existed in England on the subject, and he gave me the most decided assurance that I might give positive assurances to Parliament on this matter,"

Now read Captain Burnaby's account of this transaction, which is surely sufficient to show any one at all, open to conviction, the character of the "enemy" with whom we have to deal.

Yours truly,

JNO. S. ANDERSON.

UPPER NORWOOD,
31 Jan., 1877.

(P. 258/61) "The expedition from Orenburg . . . had beaten the enemy and taken Khiva. A war indemnity of 2,200,000 roubles was imposed upon the Khivan sovereign. The news of his subjection spread like wild-fire all over Central Asia. Russian influence became paramount in the Khanates.

"The so-called insolence of the Khan had been punished; his capital had been taken. He himself was in the hands of his foes: no sovereign's humiliation could have been more complete. Kauffmann had compelled him to drink the bitter cup to its dregs.

"The object of the expedition was obtained; and now all there remained to do was to fulfil the promise of the Emperor, given to the English Government by Count Schouvaloff, Russian Ambassador in London.

"However this was not done: there had been a misunderstanding, it was said, and the construction of a Russian fort was at once commenced on Khivan territory. Shortly before this, Prince Gortschakoff, writing to Kauffmann about the conditions of a treaty with Kokan, made use of the following language, which M. Terentyeff is so kind as to publish to the world in his work on England and Russia in the east.

"You express your conviction, produced by experience, that in an intercourse with Asiatics, the grand secret of success consists in unchanging veracity and firmness, combined with a decided attitude of peace. I, too, am the more firmly convinced of the correctness of this view, since it has invariably served as my guide in my political action and intercourse, both in the east and west.

"It is a pity that M. Terentyeff's work is not translated into the Tartar language. It would be refreshing to the Khan of Khiva to read of such a noble expression of feeling on the part of one of his foes. Fortunately, the work has been translated into English. It will doubtless gratify the minds of those members of the House of Commons, who were under the impression that no part of the Khivan territory was to be annexed to Russia.

"A proportion of the war indemnity of 2,200,000 roubles was imposed upon a tribe of Turkomans, who had fought against the expedition from Orenburg. They were nominally Khivan subjects, and for a month after the conquest of Khiva, they had been on friendly terms with the conquering officers; indeed, some Russian officers who had been sent for the purpose of surveying, had remained for days and nights together in the Turkoman encampment.

"There was no reason to believe that the Turkomans would break the truce. However, it would not do for the Tashkent column to return home without a little bloodshed.

"The glory of the war had been actually confined to the column from Orenburg. The officers from Tashkent had done nothing to merit promotion.

"General Kauffmann now sent for the elders of the tribe, and declared that a part of the indemnity must be paid by them within a fortnight, and the remainder later on. At the same time, the General detained some of the elders as hostages, until such time as the first instalment of the indemnity had been paid into the Russian treasury."

"But the Russian Commander-in-chief was in a hurry. Instead of waiting the appointed time, he sent out a large detachment under General Golovatcheff, to ascertain what chance there was of the payment being made."

"This General, in order to discover the intentions of the Turkomans, gave an order to his soldiery not to spare either sex or age. Men, women, and children at the breast were slain with ruthless barbarity! Houses with bed-ridden inmates were given up to the fiery element! Women—ay, and prattling babes, were burned alive amid the flames! Hell was let loose in Turcomania, and this, the Russians would have us believe, was done to further Christianity and civilisation! This is the sort of Christianity which some people wish to see established at Constantinople. Would they like this kind of civilisation next our Indian frontier?

THE EASTERN QUESTION.

THE Eastern Question threatens once more to assume an acute phase. Simultaneously, from St. Petersburg and Constantinople come official statements putting in the very plainest language the intentions of these two Powers; and, unfortunately, both communications are very bellicose in their tone. In instructions that Prince Gortschakoff has forwarded to the Ambassadors of that country, Russia says in effect to the Powers—"Either you believe the Treaty of Paris binding or you do not. If you do, you ought to join with me in enforcing those protective measures which it promised for the good of the Christians in Turkey. If you do not, I shall take independent action with that view, and you have, by your disregarding the obligations of the Treaty of Paris, no right to interfere with me." At the same time, Turkey says—"Of course I cannot be ignorant of the attempt of Russia to get the other Powers to agree that I shall be granted one year or three years in which to carry out my reforms, and to induce me to pledge myself that if I have not perfected them by that time I will concede the right of the Powers to impose upon me some tribunal which will carry them out for me. I have had no official information to this effect, but I hear this is the wish of Russia, and it is even said that the other Powers are agreeable to this idea of future coercion. Now, I may as well say once for all that I have no intention, and nothing will induce me, to alter the attitude of resistance to supervision which I assumed at the Conference. I am so tired of these negotiations that, much as I hate war, I would prefer it to this prolonged suspense, which is ruining the country physically and financially." The ground is thus cleared, and the contest between Russia and Turkey narrowed to very small limits. Russia demands promises which Turkey refuses. Neither will give in—at present; and if this uncompromising attitude is persisted in there is no alternative but war—between Russia and Turkey if confined within certain undefined limits; possibly between all the Powers of the Continent, and even involving England, if carried beyond those limits.—*Bristol Times and Mirror.*

The *Times* of the same date gives evidence of uneasy feeling in the following words:—

The condition of Europe is such that war would be almost certainly fatal to the equilibrium of the whole system, and hence the feverish anxiety with which the settlement of the existing disputes is pursued in more than one Continental capital. To respond to this feeling without selfishness, without false shame, and without seeking after vain accommodations, is the highest duty and the safest policy of the Russian Government.

When protocols, guarantees, identic notes, and all the apparatus of diplomacy pass away to the limbo of vanities, we have before us the same objects,—an ambitious and aggressive race; another decaying, but obstinate, and now full of a fanatical courage; the European nations looking on with various degrees of interest, but with a prevailing distrust of Russian designs, a desire to frustrate them in their inception, and a conviction that they must be opposed if ever they reach a point at which they will threaten the well-being of Europe.

Such is the present situation. It is verily a lull, but one which we consider precedes the storm that is to result in God's own time in "the Great Earthquake" of the Gentile nations, "such as was not since men were upon the earth—so mighty an earthquake, so great!"

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WEDNESDAY, MARCH 14, 1877.

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

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

THE BANNER OF ISRAEL.

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

No. 12. [Entered at Stationers' Hall.] WEDNESDAY, MARCH 21, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE GEOGRAPHY OF THE GATES.

NO. VIII. BOMBAY.

IN Latitude 18°56'N—Longitude 72°53'E on the Western Coast of Hindustan is a City of over 600,000 inhabitants, situated on an Island nestled close to the mainland, admirably suited to answer the purposes of one of Israel's most formidable "Gates," designated by its original owners, the Portuguese, *Buon* or *Bom-Bahia*, the "Good Bay," or "Harbour." On the 23rd June A.D. 1661, when Charles II. was on the throne of England, the King of Portugal to whom Bombay and the surrounding territory belonged, presented it to the British Sovereign by Article 11. of the Treaty made on the occasion of Charles' Marriage with Catherine of Braganza. The Treaty conferred on Charles as King of England and his successors, the "port" (or gate,) and "Island of Bombay in the East Indies with its appurtenances &c." A few years after that event, viz on March 27, 1669, King Charles II. "by letters patent conveyed the said port, (or gate,) island and premises, to the East India Company, "to be held to the said Company and their successors of the Crown of England, as of the Manor of East Greenwich, in perpetuity and in free and common socage at a fee farm rent of £10 payable on the 30th. September yearly at the Custom House."

Thus was transferred to the keeping of the House of Israel, and on the 1st November 1858 was retransferred to the custody of the *Crown* of Israel, represented by Victoria, by the grace of God, Empress of India, one of the most magnificent Gates which this Nation has received in free gift from their great Creator, the Lord Jehovah, at the intercession of His only begotten Son. (Psalm ii. 8.) For by the acquisition of this important Gate in A.D. 1669, the British were enabled to obtain the mastery and dominion over millions of Heathen, over many Nations on the West coasts of Hindustan; over Scinde, and over races in Central India. Then too was fulfilled the promise that Israel should become gifted with the "uttermost parts of the Earth,"—possessions which are situated as the crow flies at least 7,000 miles from their home in the Western Isles;—so distant, that at that date, the voyage to reach them occupied *vid* the Cape of Good Hope, the best part of an entire year!

Bombay is now the chief Commercial Emporium of the East. It yields not even to Calcutta in importance. It "exports all the rich products of the Eastern World, many of which come to it for trans-shipment." It is the terminus of a vast trade, which converges to it from all European Ports, *vid* the Suez Canal and the Red Sea; besides being the destination of the Mail and other lines of magnificent steam fleets which carry the ever-increasing volume of British trade to India, North, South, East, and West.

During early years Bombay was scarcely mixed up in any way with the grand military operations which in Bengal, Madras and the Deccan reduced the power of State after State among the Natives. In 1775 and subsequent years, however, this "Gate" afforded noble help in subjugating to Israel's domination the Mahratta power first, and in later times all those lands and races in North India, the Punjab and Scinde which have, after years of conflict at last been reduced to utter submission to the paramount British race. The power of Israel's God has broken the Heathen, there "with a rod of iron and dashed them to pieces like a potter's vessel." In all these operations, the Gate of Bombay has done true loyal service and greatly helped by its commanding position and its own absolute security from foreign attack, to further the interests of the Empire. The island "Gate" boasts of a noble Harbour heavily fortified, and guarded besides by two ironclad turret ships. It is twelve to fourteen miles long, four to six wide, and is the most safe and spacious in all India. Bombay is the seat of Government of the Western Presidency. It is a Bishop's See, possesses a separate Native Army with a considerable force of European troops of two arms—Artillery and Infanty, and forms the Headquarters of the British Fleet in Indian waters. The great Arabian Gate at Aden which we have lately dealt with, is within the jurisdiction of the Bombay Government, which supplies its garrison and administers its affairs. The province of Scinde too, which was subjugated by Bombay troops under the Command of Sir Charles Napier in 1843, falls under the general supervision of the Government which has its seat in the Bombay "Gate." On the whole, while Bombay is really second to none of our foreign gates, whether considered in its capacity as a Commercial, Military, Political, or Naval Metropolis, we may thank our God that since He destined the Peninsula for the possession of His People Israel, He gave them so early as A.D. 1661 a position of security and power such as this port and island is by nature constituted, and that from that date to this He has not permitted their authority there to be questioned either by foreign or native foes, by land or by sea, from within or from without, for a single instant.

The Island of Bombay is a fairly healthy place for adults and a favourite locality much sought after as a residence, by the large and wealthy European population now located there. The place is excessively expensive and quite unsuited for any but those of the largest incomes.

Such is the power of this gate that its military and naval influence is felt across

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the ocean from India to Zanzibar, from Aden to Point de Galle, for 4,000 miles. Further, coastwise for 1,200 miles from Kurrachee in the north, to Dondra Head in the Island of Ceylon, towards the south, no disturbance of the public peace *can* take place without the interference by force of arms of the Government of Bombay, to put it down.

(To be followed by a paper on Madras.)

DAN AND TARSHISH.

As there are various opinions as to where the city of Tarshish was situated, I have to observe that Japheth's son Javan had four sons, namely, Elisha and *Tarshish*, Kittem and Dodanim. (Genesis ix. 4, 5.)

Now, if we examine the ancient map of Spain, we see that the tribe of Javan occupied the south-coast of Spain, and that a city situated a short distance from the mouth of the Guadalquivir, bears the name of Tarshish, evidently called after Javan's second son.

The tribe of Dan, who occupied Ireland, were the sailors on board the ships belonging to the merchants of Tarshish, and these ancient mariners are referred to in the song of Deborah. (Judges, v. 17.—B.C., 1296. Ezekiel, xxvii. 9.)

My friend, the Rev. H. G. Monro, very kindly sent me some very interesting observations bearing upon this subject as follows:—

"When the land of Israel was divided by lot amongst the tribes in the days of Joshua, that part which was inhabited by the Philistines fell to the lot of the tribe of Dan; but of this territory the Danites never got possession, for they were unable to drive the Philistines out; therefore they attacked the city of Laish, in the extreme north of the land, in the neighbourhood of Tyre, took it, and inhabited it, calling it by the name of their tribe Dan. (Joshua, xix. 40, 48. Judges, xviii.) But it is evident that one or two cities such as Zorah, (Judges, xiii. 2,) and Eshtaol, (Judges, xviii. 2,) together with Laish, could only have contained a fraction of the tribe of Dan. Where then were the body of the tribe dwelling, and what was their occupation?

In that wonderful hymn of Deborah, (Judges, v.) we are told that at the time of Sisera's occupation of the land, and when Barak summoned the tribes to drive the invader from Canaan, Dan remained in ships. Now the word here rendered to remain, signifies to dwell, to sojourn, to make a home in a place, as sailors for example do in their ships when taking long voyages; so then the tribe of Dan were regular seafaring people some 250 years before the siege of Troy, in the days when the Argonauts undertook their mythical voyage; and since the city Dan was not far from Tyre, they were known to the world under the general name of Phœnicians, and occupied the place which England now holds, of the first great maritime commercial power of the age. They traded with Tyre and Sidon, as being the great centres of commerce, and their ships also would naturally touch at Joppa, as forming a part of the appointed territory of their own tribe. (Joshua xix. 4, 6.)

On the coasts of the Mediterranean, about half way from Alexandria, to the straits of Gibraltar, was situated the city of Carthage, according to the tradition which Virgil has handed down to us in his Æneid, where he speaks of it as—

"Urbs antiqua fuit, Tyrii tenuere coloni."

It was already existing in the days of the siege of Troy, and was reported to have had a Tyrian origin; this last assertion is confirmed by the name Pœni, (*i.e.*, Phœnicians) by which the Carthaginians were known to the Romans. Now Dido may or may not have been a mythical personage, but in historical times, we learn that Carthage was governed by officers called in Latin "Suffetes." This name the best etymologists have not hesitated to connect with the Hebrew שֹׁפְטִים (*i.e.*, Judges).

Tyre indeed was governed in early ages by a king; but supposing the Danites to have been the chief founders of Carthage, what was more natural than that they should have introduced there the name borne by the highest Israelitish officers; a name too which belonged to Samson, the great hero of their tribe, the prototype of the heathen Hercules?

Just beyond Gibraltar, whose straits of old were called "The Pillars of Hercules," and near the mouth of the Guadalquiver, was situated the ancient Colony of Tartessus, which is now generally admitted to be the Tarshish of Scripture. For Tarsus, which St. Jerome takes for Tarshish, was never, so far as we know, a naval station, nor is it fitted by its inland situation on the Cydnus to be so. But Tartessus, together with all that part of Spain, was very intimately connected with Carthage, and consequently with the Phœnicians; and from its situation at the mouth of the Guadalquivir, timber for ship building might easily be procured there from the inland forests of Spain, in far greater abundance, of large size and of better quality than either the forests of Lebanon or Carthage could supply.

Here then naturally would reside the great ship-building and seafaring population, and here shrouded in a mystery which they purposely strove to increase, they kept up communication with unknown lands, and using Carthage as a half-way house, brought in the ships of Tarshish (enormous vessels compared to the small boats of other nations) the silver, the tin, the iron, and the lead, to the great markets of the world. (Ezekiel, xxvii. 12.)

We find also the prophet Ezekiel in the chapter to which we have just referred, written about 588 B.C., in verse 19, associating Dan with Javan (*i.e.*, the Greeks, whether of Greece, Asia Minor, or the Islands of the Archipelago) as a great naval trading community.

No doubt they would land portions of their cargo at Egyptian and other ports, and fill up their vessels there with whatever cargo offered for Tyre, and in this way, though coming from the West, might bring the produce of the East to Tyre.

But whence did the ships of Tarshish procure the metals which they brought to Tyre? The silver, probably Spain itself would have furnished them with; but almost the whole of the tin used in the ancient world is said to have come from the *Cassiterides*, that is from Cornwall, in England. When tin was first imported to the East is not clear; for the passage (Numbers xxxi. 22,) is only a general command with respect to all metals, nor can we infer from it that the Amalekites possessed tin, or even knew the use of it; but in the days of Solomon, (*i.e.*, some 300 years after Deborah spoke of Dan as remaining in their ships) tin was a common article of commerce, (Ecclesiasticus, xlvii. 18,) and it is constantly mentioned by Homer in his Iliad.

Tradition speaks of Marazion, commonly called Market Jew, under the shelter of St. Michael's mount, as the port with which the Phœnicians used to trade. From Cornwall also lead could be, and doubtless was obtained; and even if the ancients had not the knowledge or appliances to work the Cornish iron ores, the iron of Sussex was easy to be extracted, and appears to have been smelted from the earliest ages; and the road, which is said to have existed along the whole of the south-coast of England, would have served to convey the iron to the Cornish port of embarkation.

Tarshish in scripture is several times connected with the Isles. (Psalm, lxxii. 10; Isaiah, xxiii. 6; lx. 9.) But the only islands with which Tarshish was in any way connected were the British Isles. It does not appear that the so-called Phœnicians ever had any colonies in England. In the times of the Romans we find no traces of Phœnician civilization in the Island. But Ireland, a land known to the Roman authors only by report, may well have been, as tradition records, colonized from Spain. It could hardly have been unknown to the hardy mariners of Tartessus in their voyages to Cornwall; and it would have been of great service to them to have there a port, where they could if need be, refit their ships. Certainly we do find, that there was in Ireland a soil wonderfully prepared to receive the Gospel. The Church of Ireland, together with the Scotch Church, which is from the same source, is known to us not by writings and words so much as by noble acts. From thence came out Missionaries, not

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to England only, but to all parts of Europe, where their names are to this day held in reverence, and surely, this fact inexplicable in itself becomes intelligible, if we suppose that amongst the colonists of Ireland were some who knew and treasured up the older books of the Bible, and had learned to look for the fulfilment of the promises made to Abraham, and the coming of that Prophet who was to succeed Moses.

But if the sailors for the most part were Danites, it is yet more than probable that the great majority of the emigrants were Canaanites. The conquests of Joshua, the victories of Barak and David must have driven these to seek refuge somewhere, and (Isaiah, xxiii. 6,) points out Tarshish as the place to which, in the coming invasions, the Canaanites would cross over. They would of course be heathens, and would bring many of the Danites over to their customs, (Psalm, cvi. 35,) so that they would be worshippers of strange gods; though they yet remembered enough of their own old history to be exceedingly afraid at the name of the Lord; (*i.e.*, Jehovah the God of Heaven. Jonah, i. 5, 9, 10.) And I would hazard a conjecture that it may have been the knowledge of this close connection between Spain and the Holy Land, and possibly also the expectation that there he should find some of God's people whom he had not cast off, (Romans, xi. 1,) which made St. Paul so anxious to visit Spain. (Romans, xv.

It is possible that the legendary tales which connect the heathen Hercules' name with the straits of Gibraltar and the Atlas Mountains, may have had a foundation in truth, if we suppose that Samson, either for pleasure, profit, or to escape from his enemies, went at sometime on a voyage with his fellow tribesmen, the Danites, to Tarshish, which place, with its groves of golden oranges, may have been the original of the gardens of the Hesperides. *Vide* 2nd Chron., xx. 35; 36, 37.

If we suppose (as seems almost certain) that Ezion Gaber here spoken of, is the same as the place mentioned (2nd Chron., viii. 17, 18,) on the Red Sea, in the Gulf of Akabah, either the Tarshish here spoken of cannot be the same as the one to which Jonah, sailing from Joppa was bound; or else we must suppose the sacred historian to be recording, in slightly inaccurate language (less so in the Hebrew where the word "to," is omitted than in the English version) the occurrences mentioned in 1st Kings, xxii. 48. In the latter passage the ships are styled ships of Tarshish, to shew that they were large ships, like those which were built at Tarshish and traversed the Atlantic, and therefore fitted to meet the storms of the Indian Ocean, and that their destination was Ophir and not Tarshish." R. W. D. NICKLE.

J. MERLE D'AUBIGNE ON THE IDENTITY.

THE following testimony to our being "God's witnesses" in an early stage of our history as a nation in the Isles of the north, needs we think no comment; but we would desire to draw attention to the striking remarks made at the end of the paragraph by J. Merle D'Aubigné, from whose "Histoire de la Reformation," vol. V., the passage is quoted:—

"Not in Iona alone, but at Bangor and other places, the spirit of evangelization burst out. A fondness for travelling had already become a second nature in this people. Men of God, burning with zeal, resolved to carry the evangelical torch to the continent—to the vast wilderness sprinkled here and there with barbarous and heathen tribes. They did not set forth as antagonists of Rome, for at that epoch there was no place for such antagonism; but Iona and Bangor, less illustrious than Rome in the history of nations, possessed a more lively faith than the city of the Cæsars; and that faith,—unerring sign of the presence of Jesus Christ,—gave those whom it inspired a right to evangelize the world, which Rome could not gainsay.

"The Missionary Bishops of Britain accordingly set forth, and traversed the Low Countries, Gaul, Switzerland, Germany, and even Italy. The free Church of the Scots and Britons did more for the conversion of central Europe than the half-enslaved Church of the Romans. These Missionaries were not haughty and insolent like the priests of Italy, but supported themselves by the work of their hands. Columbanus, (whom we must not confound with Columba) feeling in his heart the burning of the fire which the Lord had kindled upon earth, quitted Bangor in 590 with twelve other Missionaries, and carried the Gospel to the Burgundians, Franks, and Swiss. He continued to preach it amidst frequent persecutions, left his disciple Gall in Helvetia, and retired to Bobbio, where he died, honouring Christian Rome, but placing the Church of Jerusalem above it,—exhorting it to beware of corruption, and declaring that the power would remain with it so long only as it retained the true doctrine (recta ratio.) *Thus was Britain faithful in planting the standard of Christ in the heart of Europe. We might almost imagine this unknown people to be a new Israel, and Icolmkill and Bangor to have inherited the virtues of Zion.*"*

For the benefit of those who would prefer to read Merle D'Aubigné's own words, we subjoin the French original of part of the above quotation:—

"Les évêques missionnaires des îles Britanniques s'avancent donc, et parcourent les Pays-Bas, la Gaule, la Suisse, l'Allemagne, et meme l'Italie, d'Eglise libre des Bretons, et des Scots, fait plus pour la conversion de l'Europe centrale que l'Eglise à moitié asservie des Romains; ces missionnaires ne sont pas orgueilleux comme les prêtres d'Italie; ils se nourrissent du travail de leurs mains. Colomban (qu'il faut bien distinguer de Colomba) sentant brûler dans son cœur le feu que le Seigneur est venu allumer sur la terre, part de Bangor en 590, avec douze autres missionnaires, porte l'Evangile aux Bourguignons, aux Francs, aux Suisses, le prêche au milieu de nombreuses persécutions, laisse son disciple Gall en Helvétie, et s'en va mourir a Bobbio. Honorant Rome chrétienne, mais mettant au-dessus d'elle l'Eglise de Jérusalem, exhortant Rome à se tenir en garde contre la corruption et lui déclarant qu'elle ne peut avoir la puissauce qu'autant que la vraie doctrine (recta ratio) lui demeurera. Ainsi la Bretagne est fidèle à planter l'étendard de Christ au centre de l'Europe; on dirait que ce peuple inconnu est un nouvel Israël, et que I-Colm-kill et Bangor ont herité des vertus de Sion." L. P.

* White's translation of Merle D'Aubigné's History of the Reformation, vol. v.

MONGRELISM: A REVIEW.

UNDER the above strange title we have a pamphlet now before us printed in the United States in 1876; and, stranger still, seeing that the mongrelism it treats of refers to man, past, present, and future, and that its author is a Medical Doctor,* the essay begins, and ends, and is guided almost throughout, by Scripture. Nor will it be surprising to any of our readers if, under such guidance, and in these almost transition times in which we live, the writer may have been enabled to lay hold of some very remarkable and profitable ideas.

When type and antitype are so frequently applied among ourselves to one and the same Scriptural prophecy, we need not be alarmed at finding here a new, and additional, rather than subversive meaning, applied to one of the most noted of the Apocalyptic visions of St. John, touching what was showed to him in Heaven.

"And I saw" (says St. John, Rev. vi. 2) "and behold a white horse; and *he that sat on him had a bow*, and a crown was given unto him, and he went forth conquering and to conquer."

That rider, says the author, was the *White* man, the Caucasian or Scandinavian race; they first invented the bow, have been foremost in inventing missiles of warfare ever since, and to them the rule, or opportunity of becoming the rulers of all the rest of mankind was given by God, if they conformed to His laws.

And again the second seal was opened, "and there went forth another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great *sword*."

That rider, says Dr. Quinby, was the red man; the Tartars in the old world, the Red Indians in the new, and all such races who can fight and hunt, and take peace from the earth when enraged, and do little else.

And again the Lamb opened the third seal, "and lo! a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, 'a measure of wheat for a penny, and

*Watson F. Quinby, M.D. of Wilmington, Delaware.

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three measures of barley for a penny; and see thou hurt not the oil and the wine.'"

There, says the Doctor, is a representation of the Black man; the negro, patient and peaceful, disliking labour and yet obliged to labour; and raising almost all the agricultural products of Southern lands, though for others than himself.

And when the fourth seal was opened, "I looked and behold a pale horse; and his name that sat on him was *Death*, and hell followed with him. And power was given unto them over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth."

There, says Dr. Quinby, is the yellow man, the Mongrel, the Chinaman, the result of mingling the blood of those other races. *They* were each well enough in their own place in the world; but the Mongrel is simply a destroyer, one given to cold-blooded massacres, to extensive destruction in all its shapes, to the mysteries of secrecy allied to atheism and evil. Behold the Continent of Asia, once the home of civilization, learning, and art, and magnificent architecture, now in the possession of the Mongrel races, and now in ruins. Her decline has been attributed to the inherent decay of nations, and to almost every cause but the right one.

The Doctor then proceeds to set forth his ideas and proofs, that each of the first three races, *viz.* the white, the red, and the black, have neither evolutionized themselves out of lower orders, nor degraded themselves from higher, but were in early times created by God on their present level of intellectual capacity, set on horseback, in fact, at the beginning, to run the course appointed for them; and that necessarily a happy course under the infinitely merciful God, if His laws be adhered to.

The white man conquering and to conquer, so long as he remained white; and therewith the Doctor traces by means of traditional old words and long-lived names, all the great things, and great men, and great nations of Europe, past and present, to the direct descendants of Noah, Shem, Eber, and others of such white race, as they gradually spread from the primitive centre. So it was, improving as they went, they passed, in course of time, right through Asia, and sailing forth from its Eastern coast, landed at length on the Western shores of America, becoming there those mighty builders, whose mounds, whose cities, and more especially whose roads, paved roads for hundreds of miles,—nothing but the Appian Way of Rome ever equalled.

Those extraordinary engineering and architectural works in the back-woods of America have but recently come to European knowledge; and in the existing taste of too much of society here, have given rise immediately to fanciful theories of old civilizations, existing unnumbered thousands of years before the Red Indian, whom Europe found three hundred years ago, the sole possessor of an enormous continent, unused by him except as a hunting ground.

But Dr. Quinby settles the mystery of the vanished race within a very short space of time. There, says he, on some of the later mouldering sculpture you see the whole story: the white man, his red wife, and their mongrel children; a very few generations of that sort of thing, will knock out from his children's children all the genius for building given to the pure white father. If the white man *will not* obey the commandments of God, which set the bounds of the nations, (*we* say at Babel, though Dr. Quinby we fear implies some distinct creation from Adam); and if he, the white man, *will* in foreign countries mix his blood with the red, the black, and the mongrel races, his crown of conquering is taken away from him, he is absorbed among those peoples, and falls to their level.

This catastrophe occurred to the Greeks in Asia, more recently to the Portuguese in India, and is now rapidly overwhelming the Spaniards in South America. It has not yet occurred to the British, including the United States, in America, and Australia, by reason of that overshadowing influence, which Mr. Hine has so well traced to Israelitic prophecy; and in obedience to which, the natives who have held the land for us since Babel days, die out before us, when we appear.

This Israelitic view has not yet been given to Dr. Quinby, and he therefore finds the present condition of the world dangerous. The pale mongrel Chinese are accumulating in the Western lands of America, and China could with ease afford men enough to out-vote every man, woman, and child in the United States. Although, too, Europe in its isolation, has been hitherto safe enough,—yet German schemes are now actually constructing a railroad across Asia, to bring in both the red men of Tartary and the pale men of China in their countless millions, to be future residents amongst us.

Of the Mongrelism thence arising, where mingling of blood takes place, the very dry-rot of civilized nations begins; art development will be arrested; the general movement will become retrograde; and the world must end by becoming altogether Mongrel and debased.

That is, if sufficient time be given, and nothing but the present power of the white man in himself to avert it, appears on the scene. But will there be no other saving, protecting power, within any indefinite time?

Most certainly, says the Doctor, there will be another and a greater power as arranged for by God long, long ago. According to the teaching of Jesus Christ, there will be here on earth, on this very earth on which we tread another race, far higher than the white man pure and simple; another race of which He himself, part human, part Divine, is the type; and this race is to be miraculously made out of old material, by a re-incorporation of the souls of the departed just; the members of the church, gathered out of all nations, and clothed in new and improved bodies. These are to be the subjects, at all events the first subjects, of Christ's own kingdom, when He comes personally to reign and set up *this* Kingdom, which is the 5th and final one of the prophetical kingdoms of Daniel. Three of them have came and gone; another is, but has lasted almost its appointed time; and the 5th kingdom to come is close at hand, and is to be set up without change of name, and to be established during the existence of the previous *i.e.*, the present, races of men. Moreover, "a great day of preparation" for it, is foretold; a day when "many shall run to and fro, and knowledge shall be increased;" which may well refer to our own day, when the rapid development of art and science during the last hundred years, has been the most remarkable thing in the annals of the world.

When, therefore, oh! when, shall these infinitely grander things of the setting up of the divinely new, and 5th Monarchy of Christ himself, be? And the Doctor concludes his stirring pamphlet thus:—

"In the book of the Prophet Daniel it is said 'seventy weeks are determined upon thy (Daniel's) people, and upon thy Holy city." Seventy weeks of years, would be four hundred and ninety years, (490), at which time, from Daniel, Jerusalem was destroyed by Titus In another vision, though near the same time, he says:—'How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. And he said unto me, Unto two thousand and three hundred days (2,300).' These days are usually considered to mean years. Now Jerusalem was destroyed in *Anno Domini*, 70. In order, then, to bring the date to the commencement of our era, the seventy years must be taken from the four hundred and ninety years, which leaves four hundred and twenty years, (420)."

Four hundred and twenty years, taken from two thousand and three hundred years, leave eighteen hundred and eighty years (1880); which brings us to the year eighteen hundred and eighty one (1881). "Then shall the sanctuary be cleansed," whatever that may mean!

C. P. S.

THE REV. DR. POTTER ON THE IDENTITY.

We do not know if the Rev. Dr. Potter who was lecturing some time since at the Town Hall, Woolwich, on "England's Past Greatness, Present Security, and Future Glory" is the same divine who on the 17th December preached a sermon at St. Luke's, Liverpool, on the subject of "The Anglo-Saxons are *not* the Ten Tribes." Whether it be so or not, we *do* know that the Lecturer at Woolwich who spoke under the auspices of that admirable society, the

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Church Association, did unwittingly bear most decided testimony to the "Israelitish origin of the British races." The wonder to our minds is that with the facts in his memory and on his tongue, with the Bible also before him, the reverend doctor was quite unable to *see*, that the British, whose past, present, and future destiny so filled him with admiration and gratitude to God, must be more than a Gentile people ; that for their wonderfully glorious present privileges and position, they must be indebted (lacking inherent desert) to something besides the gracious favour of Jehovah, even though they have latterly exchanged towards the Jews, their aspect of hostility and persecution, for one of tolerance and even friendly feeling. What Dr. Potter said was this :—

"That England had been placed by Providence in the vanguard of nations, for as soon as she adopted her Protestant principles she went on with a bound, and no one had been able to stop her. Protestantism had won our battles, and given us our Shakespere, Milton, Bacon, Arkwright, and Disraeli. The young of the present day were forgetting the good old truths their forefathers taught, and they wished to re-instil them firmly into their minds. It might be said that it was merely an accident that England was at once prosperous and Protestant, but if they looked at the whole of the nations of the world they would find the rule hold good. On the Protestant side there were the hardy Swede, the plucky Dane, the terrible Russian, the invincible English, the go-ahead American, and last, but far from least, the brave Piedmontese. On the Papist side they had the Italian, the bigoted Spaniard, the Austrian, the revolutionary Frenchman, and the poor Irish Paddy. He considered that any country was compromised by a national act. The Act of 1815, in making the Pope a power in Europe, called down the vengeance of God, and led to wars and bloodshed ; and it was the fatal Emancipation Act of 1829 and the Tractarian movement of 1845 that bred the leprosy in the church. The tears and blood of Englishmen that have since been shed might be ascribed to these fatal acts of compromise. With regard to the future of England, he would say that 'Nations, like men, may perish, and may fall,' and God could do with England as he had done with Greece, Babylon, and Rome. But England's future glory was as certain as the Bible. She might go down for a time to punish her for her iniquities and her faithlessness, but she must shine 'for ever in the future sky.' Everybody knew that the whole political history of every nation of the world was admitted to be written in the Book of Daniel. The English people were to expect great blessings through the Jews. 'Cursed is he that curseth thee, and blessed is he that blesseth thee' had been fulfilled over and over again. 'Pray for the peace of Jerusalem ; they shall prosper that love thee.' 'The nation that shall not serve thee shall perish.' England had been foremost in protecting the Jew, and was therefore destined in the future to be a great power, and would be blessed by God with the supremacy. The result of this Eastern agitation would certainly be to restore the Jew to Palestine ; and if it were not so he would say farewell to his faith in prophecy. It might not come immediately, but it surely would come. In 1820 the Turkish power was in danger of being extinguished, and the same struggle was going on then as now. They established Greece in order to maintain the balance of power, and they would now act in a similar manner. Politically the Turks would be driven out of Europe ; and there would be a political drying-up of the river Euphrates, which was prophesied in the Bible, and meant the drying up of the people living in that country. Then the Jew would be called back from the remote places of the earth, would go back to his land, and would excite the cupidity of Russia. The Russian would go like Sennacherib of old, and at the lake of Galilee he would be defeated. The Russians would return to Jerusalem, and would there, like Sennacherib, be smitten with such great slaughter that they would be "seven months burying the dead." But the Scriptures said that the Jews were to be taken back to Jerusalem in the ships of Tarshish. They had the roots of the names of all the nations in the 10th chapter of Genesis, so that they could trace the nationalities of every nation. The name of Tarshish was given indiscriminately to the predominant nations of the time. The merchants of Tarshish of the present day were the English. Prophecy also referred to the nation 'that sendeth ambassadors by the sea, even in vessels of bulrushes.' This he took to be a mistranslation, for the same word in Hebrew would signify bulrushes and steam vessels. Jesus would come and bless the people that had blessed his people. He believed that the English would be the universal language of the world, and that the dominant power would be the English people, who should do wondrous things in the Mediterranean Sea, and the Indian, Atlantic, and Pacific Oceans."

So far Dr. Potter. But our readers will see at once wherein the error lies. The Lecturer wishes to see the play of Hamlet acted without the part of Hamlet. He expects to see the Jews, who are but two of the Thirteen Tribes of Israel, return to their inheritance without the aid or company of Israel the Ten Tribes. If by this expectation he entertains the idea that Israel and Judah were united after the Babylonish Captivity he nullifies scores of passages of the word of God and exposes himself to the charge of woeful ignorance of the Holy Scriptures.

Putting aside these blots, however, in what was doubtless an able and most interesting lecture, let our readers mark the telling points Dr. Potter brought out in proof of our Identity and how exactly, under the auspices of the Church Association, he gave, "as a blind promoter," it is true, strong evidence that we British are indeed "Lost Israel." He asserted for example :—

1. That Providence had placed England (Great Britain he meant of course,) in the vanguard of nations, and it is in the future as now, to be blessed with "Supremacy." But this is the testimony of God's word regarding *Israel* "the Chief of Nations," in express terms! (Isa. xli. 8. 9., Deut. xxviii. 13. Jer. xxxi. 7.)

2. That the British are the great Protesting Nation and therefore blessed. God declares *Israel* shall be "His Witnesses," or Protestants, and calls them, therefore, His people, His chosen, His heritage. (Isa. xliii. 10. 12., xliv. 8., John xv. 27.)

3. That in spite of their blessings the British are and have been ever leaning to Idolatry, false religions and superstition; which is exactly God's testimony regarding "Backsliding *Israel*" and "Ephraim" whose sin and punishment was ever to be his "altars." (Hosea viii. 11. Jer. iii. 12. 14.)

4. That the Eastern Question being certain to result in the restoration of the Jews to Palestine, (poor Ten Tribed Israel! Dr. Potter leaves her out in the cold!) the earthly power to take back the Jews must be the British, whom there is Scripture evidence, the Doctor sees, to identify as the "Ships" and "Merchants of Tarshish." But God's Word gives to *Israel* the glorious rôle of helping in the restoration of the House of Judah ; and puts upon the latter as the minor and the weaker sister, the necessity of being "gathered, in the West," *to* Israel ; of walking *to* Israel's House in the "North Country ;" and of proceeding in the company of the ten tribes "to the Inheritance the Lord hath given to *their* Fathers" (Isa. xviii. 2. 7, Jer. iii. 18, Hosea i. 11, Ezek. xxxvii. 16 to 22, Jer. xxiii. 8, Isa. xliii. 5.)

5. That the English would be eventually the universal Language of the world, and how can that be, we ask, unless the British be also "the universal people," the Israelitish stone of Daniel "to fill the earth;" so that they, as the Righteous Nation, fulfil the prophecy that "the Earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea?" (Zeph. iii. 9, Dan. ii. 35 44, vii. 27, Isa. xxvi. 2. lx. 21. xi. 9. Hab. ii. 14.)

And lastly the Doctor held, that the British would be "the dominant power, doing wondrous things in the Mediterranean Sea, and in the Indian, Atlantic and Pacific Oceans." These words make us almost claim Dr. Potter as an Israelite! for surely they express his conviction that the British fulfil *Israel's* mission as "Mistress of the Ocean Highways of the world ;" that she is "supreme at sea ;" and last but by no means least, that she holds, and is to hold "the Gate of her Enemies," as the "Dominant people" upon the Earth "for EVER." (Gen. xxii. 17. xxiv. 60. Isa. xlii 10. 12. lx. 5. 11. Psalm lxxxix. 26. Dan. vii. 18. 1 Cor. vi. 2. Matt. xix. 28.)

At various points in Canada there were complaints that the churches were cold and dead ; but the very complaint is a sign of returning life and heat. The voice has gone forth, "O, ye dry bones, hear the word of the Lord." And although the first recognition of their state is that "Lo, they are very dry," the promise comes with power, "Behold I will cause breath to enter into you, and ye shall live." —*The Christian Church.*

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OUR OPPONENTS.

The Covenant People: Where are they? An Examination of the Arguments from Scripture, to Identify the English Nation with Ephraim, contained in a Pamphlet by H. L.—By J. H., London, 1876, 8vo. pp. 85.

THIS is another of the many attempts to overthrow the truth of our Israelitish origin, and to shew that the proofs advanced are insufficient or inapplicable. It appears that it has never yet been answered, and as it has had a fair sale, and by its plausibility prevented some from accepting this truth, it will be well to delay no longer examining its pretensions, and ascertaining the correctness or otherwise of the various opposing arguments brought forward.

It consists of an answer to an excellent pamphlet called "*Lost Israel: Where are they.*" By H. L. Nisbet. The pamphlet by J. H., opens with a quotation from Dr. H. Bonar, in which that well known writer designates our Israelitish origin as "one of the most unscriptural and untenable theories that was ever broached." The very exaggeration of such language is its own refutation. For Dr. Bonar thus places this truth on a level with Arianism, Infidelity, Romanism, and Paganism; for they of course are the *most unscriptural* theories; and this is one of them! What lamentable statements for a Doctor of Divinity to make! Of course he gives no evidence for his dictum!

Dr. Bonar next tells us "*All* Israel is now under the curse," for this startling statement we have only (Hosea and Rom., xi.) given as proof! What is the use of referring to whole books and chapters in support of important statements? We may as well say "see the New Testament"—for any practical use, or any real proof, that such vague meaningless references afford.

By the term "All Israel," Dr. Bonar means the twelve tribes, but in Scripture the term means the ten tribes. (1st Kings, xii. 16, 20; Ezekiel, xi. 15.) If Israel is under the curse, how is it that our Lord declared His own high commission was *unto the lost sheep of the House of Israel*: (Matthew, xv. 24,) and further gave the same express commission to His Apostles, *go rather to the lost sheep of the House of Israel.* (Matthew, x. 6.) What use was it for the Apostle James (i. 1) to send his inspired letter *to the twelve tribes*, if they were all under the curse, or for another Apostle to be inspired to indite a whole Epistle *to the Hebrews:* or for Peter to write to Hebrews. (1 i. 1, 2 iii. 1.) These innumerable Hebrews were Christians, (if we are to believe the Inspired Word,) and yet Dr. Bonar tells us they were under the *curse.*

Now we know the greatest *blessing* a people can obtain here below is to receive and accept the Gospel, so that these Hebrews were under the *curse* and the *blessing* at the same time! To such absurdities are we brought when we reject the plain teaching of Scripture, and rely on our own wisdom.

These Hebrews were evidently under the blessing, therefore their descendants would be, hence Dr. Bonar must be quite incorrect in saying that the twelve tribes are *now* under the curse. Judah is, but Israel is not.

He next says the theory "takes for granted" Israel "is under the blessing." We do nothing of the sort. But we bring numerous evidences forward to *prove* this truth, which Dr. Bonar may reject if he likes, but to say that we take that for granted, every step of which is laboriously and Scripturally supported with proofs, is, to say the least, a false charge as remarkable for its incorrectness as its ignorance.

"Ephraim's day of blessing is still future"—we are told, but not a text is given, while from Genesis (xlvii. 19, xlix. 25, 26,) it is manifest even to the senses, that England is at this moment enjoying the blessing promised to Ephraim and Joseph.

"And what a poor blessing it is!" exclaims the Dr. We cannot think this is the exact spirit wherewith to receive divine blessings; poor or not, they are those promised to God's first-born Ephraim. (Jeremiah, xxxi. 9.) Surely its not for us to esteem that poor or mean which God promised to Abraham and his posterity, as the very reward of his unexampled faith! And is it correct to designate the greatest blessings any nation ever possessed from God, as "poor?" We are rich beyond all precedent in liberty, morality, intellectuality, and spirituality, in wealth, commerce, peace, power, and prosperity of all kinds, in the excellence of our social institutions, our educational advantages, the teeming fecundity of our press, the inexhaustible fertility and excellence of our literature, in every way in which a nation pre-eminently blessed of God, can possibly be rich; and in comparison with which every other people is poor indeed. Is it for us thus pre-eminently blessed to depreciate the overflowing goodness of God towards us, and so *despise our birth-right?* "If we are Israelites, how has the promise been fulfilled, *all* Israel shall be saved?" This is the last remark of Dr. Bonar's we shall notice. He must first shew that its exact fulfilment was to be at this particular period of Israel's history, before he can say as an argument against our Israelitish origin, that every Israelite in England is not a Christian.

We will now notice some of the difficulties J. H. finds in H. L. He begins by a quotation from Bickersteth against the subject; the unsoundness of which was fully demonstrated by Mr. Wilson some twenty years ago. (p. 4.) Then follow some irrelevant remarks about "*Identifications*" and "*Flashes of Light.*" But as neither of these are written by H. L., it is quite beside the subject of the pamphlet to drag them in; and H. L. cannot possibly be responsible for what appears in someone else's writings. (p. 5.)

J. H. objects to H. L. using the expressions "we seem to see"—"we cannot but conclude"—and surely this is mere trifling, and in any case is preferable to dogmatism, ungrounded assumptions, and vague declamation.

The return from captivity to Babylon. B.C. 536. The first great point the author attempts (p. 6) is to shew that there was a return of Israel as well as Judah. His quotation (1 Chronicles, xxx. 1-3) only shews that there were members *of* Ephraim and Manasseh dwelling in Jerusalem in Solomon's time. (verse 22.) How does the existence of Israelites in Jerusalem B.C. 992, shew that Israel returned with Judah B.C. 492?

The next text used is (2 Chronicles, xxx. 10, 11,) where we are told *divers of Asher and Manasseh, and of Zebulun,* came to Jerusalem. This took place in Hezekiah's reign between the first and second Israelite captivity, (B.C. 726) when of course many Israelites were still in the land. Again we must ask what relevance is there in this fact? How does the fact of such Israelites going to Jerusalem before the final captivity (B.C. 721) shew that Israel returned with Judah (B.C. 536) after the Babylonian captivity?

In the next text quoted, (Ezra, i. 5) Judah, Benjamin, and Levi, are mentioned as going up to Jerusalem. These are the very 3 tribes that composed the kingdom of Judah, and which of course returned to Palestine, but how does this return of the 3 Jewish tribes shew that the ten Israelitish tribes returned also?

Ezra, vi. 16-22, viii. 35, are quoted because there we read that the returned Jews offered 12 *he-goats* and 12 *bullocks* for all Israel. This in no way proves that the twelve Tribes were present at Jerusalem at the offering. Absent or present in Palestine, the twelve Tribes needed to be remembered at the throne of mercy, and ofttimes the absent ones are those remembered more than those present. (See 1. Kings, xviii. 31). It is a singular circumstance, that when we know certainly the twelve Tribes were in Palestine, we don't read of any such offering of twelve goats and twelve bullocks. The devout Jews under Ezra, taught by the stern instructor adversity, would doubtless have a kindly remembrance of their still captive brethren of Israel. In any case, this devout religious act of the

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penitent returned Jews is not the slightest evidence to the historical fact of the return or non-return of Israel, though individuals and families of each tribe *may* have returned.

Next comes quotations from Scott, Newton, Fairbairn, but as we prefer Divine to human authority, we can only notice in passing that Scott says Judah, Levi, and Benjamin "formed the bulk of the people after the captivity," and Newton says, "the main body of the ten tribes remained behind," while Fairbairn adds, "the returning people seem to have been chiefly of these two tribes."

Having shown the fallacy of all the texts quoted by J. H. to prove Israel's return, let us see what Scripture says directly upon this important foundation point. Ezra and Nehemiah are the inspired historians of the Babylonian return, we need not then go to observe texts in irrelevant parts of Scripture, to their neglect.

From Ezra we learn that it was a Jewish (not Israelitish) prophet, that predicted the return (i. 1). 2.—That the object Cyrus had was that Jerusalem and its Temple (not Samaria), might be rebuilt (i, 2,) 3.—That the Leaders were only from Judah, Benjamin, and Levi (not from any of the ten tribes) who brought them back. (i. 5,) 4. That the *Spoil* returned was that taken from Jerusalem (not Samaria, i. 7.) 5. That the *King* who took those who returned captive, was Nebuchadnezzar (not Shalmaneser, i. 7). 6. That the *Civil Leader* of the returned was Sheshbazzar. (i. 8. 11,) a prince of Judah not Israel. 7. That the *Place* of captivity to which the returned had been taken, was Babylonia, (ii. 1,) not Media. 8. That the *Place* they returned to was Judah. (ii. 1,) not Israel. 9. That the *numbers*, 42,360, are so small that evidently only a portion even of Judah returned (ii. 64.) 10. That the only tribes mentioned as returning are Judah, Benjamin, Levi. (i. 5, iv. 1, x. 9,) not one of the ten tribes being mentioned. 11. That those who thus returned are constantly *called*, (iv. 23, v. 5,) Jews. 12. That the *Offerings* for the return expenses were collected in Babylonia (vii. 16,) not Media.

Nehemiah gives similar testimony of the same direct kind, from which it manifestly appears, if Scripture language has any definite meaning, that Judah returned to Palestine, but Israel did not.

D. J.

OUR OPPONENTS.

THE REV. W. BENHAM, VICAR OF MARGATE.

We publish below one of three replies to the Vicar of Margate's letter on "The Kingdom of Israel," copy of which last, our readers will find in last week's No. (109) of "*The Nation's Glory Leader.*" The other two answers to the rev. gentleman, published in Margate in the "Gazette" under date the 3rd March, shall follow in due course; we regret our space forbids our giving the Vicar's letter in this issue.

THE ENGLISH NATION IDENTIFIED WITH LOST ISRAEL.

TO THE EDITOR.

Sir,—One cannot fritter away precious time on all the foolish and shallow things that are said and written. Nor is a newspaper hardly yet the place in which to discuss the meaning of the Holy Prophets. But as so large a number in your district have learned to know that the British are the House of Israel (as distinguished from Judah) it may be opportune, with reference to the letter in your issue of the 24th Feb. from the Vicar of Margate, to ask you to insert a few lines; for them, not for him. Discussion is manifestly out of the question with one who undertakes to set down as a "craze," as "really not worth serious discussion," as "positively without even the shadow of a basis to rest upon," as "worse than mere silliness," as "unchristian in its results," as founded on "impudent misquotation" and "garbling" of Holy Writ, the settled convictions matured by long and devout study of the Scripture, of learned divines and dignitaries of the church, men of scholarly and scientific culture, in the Queen's Services and in the civil professions, of men whose intelligence is sharpened by "business" and—what is probably more important—of thousands of hard-headed "working men" at home and in the colonies. Why discuss this matter with one who does not know that it is bringing these "working men" (the shameful neglect of whom is the crying sin of the church) by hundreds back into the fold of the flock? It will be time enough to *discuss* when cheap abuse, which has not even the poor merit of eloquence, is substituted by argument.

You are told that "anybody who has studied ethnological history for *a single month* would see that the *theory* is really not worth serious discussion." Most true. Nothing could be more to the point. That is precisely the burden of our whole case. "Craze!" What can be the mental condition of one who imagines that in a "single month" the *elements* even of "ethnological history" can be understood or mastered? The whole burden of our case is precisely that men are content with the superficial outlines which are set forth in school-books and college lectures; content with the crass notions derived from the reading of a "single month;" content with the popularised doctrines of ethnic origin, which when analysed without prepossession are found to be *pure assumption* with no sort of basis in the *sifted facts* of history. That is the conclusion to which, not myself only, but many other men, like Canon Titcomb for example, have been driven by study of "ethnological history" for as many *years* as there are days in a "single month." It could not be otherwise if the Scripture be true.

"*When the Most High divided to the nations their inheritance, he set the bounds of the people according to the number of the children of Israel.*"

And of Israel and Judah we read—"*I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all; and they shall be no more two nations; and they shall dwell in the land wherein your fathers have dwelt, for ever.*" For ever! Garble that, and tell us that it does *not mean* "for ever," that the Prophet was a lying Prophet.

Very like; for the same Prophet has something to say of the "shepherds" who were to neglect to "search or seek" for the "flock scattered" (Ezekiel xxxiv.) Perhaps that is not true.

However that may be, it is very meet for them who know that they are of Israel, to remember that the Church of this realm is the very Church, preserved by unbroken succession from the Church in the Wilderness; the very centre of Catholic Unity for the whole world; the continually protesting Witness, notwithstanding the fatuities of some of its ministers, against the false churches of Antichrist; and setting forth in her whole formulary, under all varieties of expression, that He will "*perform the mercy promised to our forefathers, and remember His Holy Covenant, to perform the oath which he sware to our forefather Abraham.*" Therefore whatsoever words assail you from the pulpit, you are not excused from strictest attendance upon the services of the Church, whose authoritative teaching is above and independent of all "private interpretation." "Forasmuch as they do not minister in their own name, we may use their ministry."

I am, Sir, your obedient servant,

Author of "Israel in Britain."

Correspondence.

To the Editor of the Banner of Israel.

Dear Sir,—Having just read L. P.'s contribution, headed "Edom alias Turkey," in No. 9, Feb. 28th, of your most useful publication, I wish to call attention to the fact, that Her Majesty the Queen has not only the blood of Judah in her veins from the twin brothers Pharez and Zerah, but that the Levitical blood, through Jeremiah, is also blended in her in the Pharez, or line of David, and that of Esau in the line from Zerah. Thus the Sceptre and the Priesthood are united, and, considering the bond with Esau, who did partake in his father's blessing, I consider a remnant of Esau or Edom will be preserved as of the stock of Abraham, to return with Israel and Judah, to be re-admitted to favor with them. This I have endeavoured to show in "Links in the chain of evidence connecting Israel and England."

Feb. 28th, 1877. J. L. F.

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

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

THE BANNER OF ISRAEL.

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

No. 13. Entered at Stationers' Hall.] WEDNESDAY, MARCH 28, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THE RIFTS AND REMNANTS" OF THE HOUSE OF ISRAEL IN THE VAUDOIS VALLEYS OF THE ITALIAN ALPS.

OUR readers will not imagine by the heading to this article, that we are retracing our steps, and wishing to revert to the exploded Teutonic theories and discussions of some time past. We have no intentions of that sort! At the same time, we have always maintained and do so still, that very possibly, nay probably, it will be found, when the summons for the "gathering" of Israel is sounded, that "rifts and remnants" of God's people will be found, *perhaps* in Switzerland, *possibly* in parts of Germany, Scandinavia, Northern France, and very likely indeed among the Waldensian inhabitants of the Vaudois valleys of the Italian Alps. We do not say that the matter can be regarded as capable yet, of proof, or that it may be considered to have emerged at present from the domain of dim possibility and conjecture. It seems to us, however, that in looking into such a question as this, and investigating the origin of any people whose antecedents and occupations lead to the suspicion of an Israelitish origin, we have certain marks and signs to guide us by which we may well be able to ascertain whether the race in question has or has not some affinity with the head quarters of the ten tribes; whose habitat without any manner of doubt is the British Islands and the Colonial Empire of Queen Victoria. The golden rule to enable us to come to a conclusion is the one our Saviour Himself gave us when He said "by their fruits ye shall know them. Every good tree bringeth forth *good fruit.*" (Matthew, vii. 16-17.) What is the "good *fruit*" God looks for from His chosen nation? The word of God tells us! "Israel shall blossom, and bud, and fill the face of the world with fruit." (Isa., xxvii. 6.) "Go ye! and teach all nations." (Matthew, xxviii. 19-20.) The preaching of the word and spreading the glad tidings among men of the Saviour's blood bought redemption—these are the "fruits" by which we may know the Israel of God. A people engaged in that work, and keeping intact for centuries the pure Gospel light through times of trouble, in surrounding darkness, through persecutions, sorrows, and death, burning with zeal the while to make known even to their enemies the love of Christ, must, we suspect, have a strong affinity to Israel, for they are doing true Israel's allotted most precious duty. Such a people are the Waldenses! They have, from a date several centuries before our own Reformation, been a purely Protestant evangelical body, few in number, shut up in the Providence of God in their mountain alpine fastnesses, suffering horrible persecutions from the Papacy for their faith, but steadfast to death they have held out to Italy, throughout the days of Romish darkness and persecution the steady light of evangelical truth; till *now*, when all Italy is open to their evangelizing efforts, they have come forth in the name of the Lord, and are covering the land of their beloved Italy with Gospel preaching and Gospel effort. Who are these Waldenses? These Albigenses? Their origin dating (A.D. 1100) from Peter Waldo, a merchant of Lyons in France, does not point to Italy as their birthplace. A letter we have just received from Italy, regarding this interesting people, states as follows:—"Their mother tongue is French, and they make no attempt to abandon it for Italian. In face, manners, and education, they resemble the Swiss Protestants, and German Swiss, but present a complete contrast in personal appearance to the handsome, elegant, winning, polished Italian." Our correspondent is firmly persuaded in her mind, that this interesting race of godly mountaineers is a remnant of Israel, left in the valleys of the Alps, as a light to lighten the darkness of Gentile Italy. In this view, she adds, "Being a portion of Israel, how mighty will their power become!" Strangely enough, the Waldenses, while passionately desiring to be regarded as an *Italian* Church, still strangely cling to their ancient name, and claim to be "a people who have *dwelt alone.*" (Num., xxiii. 9.) Their opinions about themselves and their origin are contradictory; and in spite of their wish to be recognised as an Italian Church, they refused lately to be styled the "*Italian* Evangelical Church of Italy." Our readers will be glad to learn that the identity of the British with Israel is a subject which, having been presented to some of the Waldensian and other Pasteurs and Evangelicals of Italy, has been received with joy! Our correspondent says, "You will be pleased to learn that all those of the Christian Church of this place, to whom I have spoken on the subject, have received it joyfully. Mr.——, a Waldensian by birth and education, accepted the subject as solving the riddle, (so difficult a one for foreigners)—viz., "Britain's greatness!" He spent an evening at my house looking up all the texts on the topic. It struck him at once as the only possible explanation of the prophecies *regarding Israel*, and the key to this mysterious prosperity of Britain. Last Sunday, from the pulpit, he touched on the "unknown origin of the British races, their greatness, their observance of the Sabbath, and their

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powerful influence as a Christian and Missionary nation in the earth." The attention of his congregation was great, and many sighed when he ended, as much as to say, "Oh that we were like England!" We ourselves quite recently heard one of the Waldensian Pasteurs, on a tour in this country, tell his British audience, that had God only permitted Italy to listen to the Gospel preached to them by the Waldenses as the British have received it in these Islands, Italy had been to-day the chief of nations *as Great Britain undoubtedly was at this moment!* We are glad to add that many of our works on the Identity now current among us here, are, it is hoped, about to be translated into Italian, and that the Résumé especially, as a cheap and handy *vade mecum* of the whole question, is to be put into an Italian dress, and circulated far and wide over that land. May the Lord bless its circulation, and bring many of the sons of Italy to see His faithfulness to His People Israel, and thus fulfil His own words by the mouth of Jeremiah His Prophet, when he said (chapter xxxiii. 9) that Israel should become "a praise and an honour before all the nations of the earth, *which shall hear* of all the good that I do unto them." Our correspondent quotes to us the interesting remarks of a Jewish Missionary in Rome, speaking to a friend on the Identity lately. Alluding to the Pyramid date of 1881, he said, regarding the restoration of the Jews to their land, "I believe great importance attaches to the number 40 in Scripture. The deluge lasted 40 days. Moses was training twice 40 years before he was fitted to lead Israel out of Egypt. He was 40 days in Mount Sinai—the people 40 years in the wilderness. Our Saviour was 40 days in the desert, *and in* 1881, *it will have been twice 40 years since the gospel was first preached in missions to the House of Judah.*" We conclude as we begun, by expressing our conviction that the Waldenses of the Vaudois valleys will probably be found a rift and remnant of Israel of the Isles, and that God's providence has left them there as a testimony to Italy; to gather out a people for Himself, even from the darkness of the Papacy, till the day of fiery wrath, and indignation arrive, ("the great and dreadful day of the Lord" of Malachi, iv. 5,) and that then, being gathered once more into their fastnesses in the Alps in answer to the Apocalyptic summons, "Come out of her, my people!" the Waldenses will remain in Italy during the fiery deluge now at hand, safe and secure, till they finally issue forth again, the heart of the fathers in Britain turning to the children in the Cottian Alps;—and the heart of the Vaudois children turning to the fathers in the British Isles; they, "the rifts and remnants of Israel," in the Roman *earth*, operating all along as a blessing, and as the "salt" in the land, "lest the Lord come and smite" *the earth* "with a curse." (Mal. iv. 6.)

"THE TWO SONS."

(Matt. xxi. 28-32.)

WHAT THINK YE?

IN Jacob's prayer, recorded in Gen. xxxii. 9-12, we read, "With *my staff* I passed over this Jordan, and now *I am become two bands.*" (v. 10). Turning over the pages of the Sacred Record, we read of two houses,

The House of Israel, and
The House of Judah,

each having a distinct history. The one is "cast out" for a time, and, years after, the other is "dispersed"; the one lost to memory, the other known among all men. The prophets in all their predictions make a clear distinction between the two Houses. The shepherds of our people are very ready in saying that the distinction is purely a "fancied" one, but after earnest and patient investigation, we are firmly of the opinion that it is *not* "fancy," but positive "fact." The books of the prophets are not read and studied by the clergy, much less by the laity. And why? Because they do not understand them. The shepherds discard the prophets and preach the Gospel—ignoring the fact that the one belongs to the other,—that the two must be combined to make a complete whole. When we hear sermons preached from the prophets, they are invariably spiritualised into rank nonsense. Were the pages of the Banner open for illustrations of this kind, we could supply one or two very startling *exposures*.

The prophet Ezekiel (strength of God) who predicted, while a captive in Babylon, the final return of Israel and Judah, does so under the figure of two sticks.

> Take thee one stick, and write upon it, FOR JUDAH.
> * * * * *
> Then take another stick, and write upon it, FOR JOSEPH.
> The stick of EPHRAIM." v. 16.
> And JOIN THEM together into ONE STICK;
> And they shall become one in thine hand.

The context clearly shows that the two sticks are the two Houses, Israel and Judah, (15-28); eventually to be made "ONE NATION upon the mountains of Israel."

Our Saviour speaks of these two Houses as

TWO SONS,

and the Holy Apostle St. John, as God's

TWO WITNESSES.

We have before said that there are no "idle words" in the parables of our Saviour, neither is there any "padding," as some would have us believe: every sentence contains solid truth, and every parable is a real fact. It is little short of an insult to the Divinity of Christ, to say that they were the efforts of imagination, and that it is not necessary, nor was it intended, that every part of a parable should bear an application. Then, are these "idle words" uttered by Him who said "*Every* idle word that men shall speak, they shall give account thereof in the day of judgment?" Nay! Let us not be guilty of such a flagrant sin, but acknowledge our "blindness" and ignorance. *Now* we can only catch an outline of the sublime teaching of the parables. It must remain for after times, when the spirit shall be poured upon the people, to reveal the hidden gems contained therein.

But what think ye? Jehovah—the Holy One of Israel—had two sons,

The House of Israel, and
The House of Judah.

> "And he came to the first and said
> Son, go work to day in my vineyard."
> He answered, and said, I WILL NOT:
> But afterwards HE REPENTED and WENT.

This answer reveals the character of the first son, who was asked to work in the vineyard. Its positive rudeness, and rebellious tone; its proud defiance, and the wilful disobedience that followed, plainly indicate the perverse character of

The House of Israel.

But afterwards he *repented* and *went*. So the House of Israel in these latter days, must be working in the Lord's vineyard, the earth. Israel (the twelve tribes) must be a nation before the Lord *for ever*, Jer. xxxi. 36. The two Houses *had* a nationality. Judah, once a nation, is now dispersed, and cannot be called a nation, because they possess none of a nation's accompaniments. The House of Israel, lost, unknown, must be found a nation somewhere. The Scriptures speak of the House of Israel as "lost sheep"; when found, they will be found in a body, *i.e.* a nation, and further, they must be found fulfilling the promises God made to His Friend, the Father of the Faithful. His seed was to become "a great nation, and a company of nations," "to be as the stars of Heaven, and as the sand upon the sea shore": "to possess the gate of his enemies." (*vide* I.I.S. No. 3). These promises were never fulfilled in the twelve tribes, as a nation, during the reigns of King David and Solomon; they were never fulfilled during the time the House of Israel, the ten tribes, remained a nation in the Holy Land; nor yet in the time the House of Judah—the two tribes. They are not fulfilled in the history of the Jews as we know them now. What then? Is His hand slackened that He cannot perform? Nay. His promises are sure, true, and faithful; therefore we must look for their fulfilment in the House of Israel, lost and unknown. They are fulfilled in the British people *alone*, and hence, to us, are strong Identities. They who disregard such Identities think *as lightly of God's word as they do of their fellow creatures'.*

Again as a Christian nation, we are voluntarily working in the vineyard. We stand alone as a Missionary people, and

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have been *unconsciously* obeying the Saviour's command to Israel, through His disciples, who were of the tribe of Benjamin, "Go ye therefore and teach all nations";

* * * * *

"And He came to the second, and said likewise,
And He answered, and said, 'I GO SIR,'
and WENT NOT."

This was the ready answer of the House of Judah. He went into the field, which is the world,—is in it now, but he is *not working* for the master. Satisfied with obeying the letter of the law, they do not seek to proselytise any to the Jewish faith; hence are not even working for Jehovah. But Israel—the British people—are strenuously endeavouring to Christianize all, even the Jews, and are thus working in the vineyard.

"'Whether of them twain did the will of his father?' The chief priests and the elders of the people say unto Him 'The first.' Jesus saith, 'Verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you.'"

Thus those Jews condemned themselves; and so long as men, whether Israelites, Jews, or Gentiles, reject the true Messiah, and disregard the plain teachings of Holy Writ, so long will they debar themselves the right of entrance into that Kingdom, while others, who have had fewer priviliges, shall go in before them.

WHAT THINK YE?

Did not the Jews condemn themselves "out of their own mouth," as men ever do? This parable was immediately followed by another on the "husbandmen," and again they condemned themselves when asked what the Lord of the vineyard would do. "They say unto him, He will miserably destroy these wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Then follows the Saviour's verdict: "Therefore I say unto you, the Kingdom of God shall be *taken from you* and given to A NATION bringing forth the fruits thereof." The chief priests and Pharisees "perceived that He spake *of them*," (v. 45). Now that we have come to the "time of the end," this question can be answered. Which is that nation referred to by our Lord?

JNO. T. GOTT.

THE GIANT CITIES OF BASHAN.

BEFORE I had ever read or even heard of Mr. Hine, "Philo-Israel," "Cymru" or other writers on our Identity with lost Israel, I had vague ideas that there was or ought to be something about us of a very peculiar nature, else why should we be so different from all other nations? Even the most humble-minded must admit that we are favoured with innumerable blessings which would be more apparent were more advantage taken of them. The whole mystery is now cleared up, and a wonderful field opened before us, making things, as you and some of your valued correspondents say, quite comprehensible which were previously shrouded in utter darkness.

About 10 years ago I was privileged to come into possession of a volume just then published by the Rev. J. L. Porter on "The Giant Cities of Bashan and Syria's Holy Places," which has been read and re-read by my family and myself with deep interest.

If Colonel Gawler had not read this book before, he would have had his attention called to it by some extracts I sent Mr. Hine which appeared in No. 31 of "Life from the Dead" (June 1876). As they are of considerable importance to us in the face of coming events, I should like if you can find room to repeat them with a few additions for the benefit of those readers of the "Banner of Israel" who have not seen them. At page 74 Mr. Porter says:—

"The people of Bozrah had told us, and we had known ourselves, that though the country on our proposed route is thickly studded with houses and villages, yet not a single being dwells in them.

We rode along the Roman road, stopping occasionally to examine with our glasses the deserted homes away to the right and left, and once or twice galloping to those near the road, so as to inspect their strange massive houses standing complete but tenantless." Page 75—"Salcah is one of the most remarkable cities in Palestine. It has been long deserted; and yet, as nearly as I could estimate, *five hundred* of its houses are still standing, and from three to four hundred families might settle in it at any moment without laying a stone, or expending an hour's labour on repairs. The circumference of the town and castle together is about three miles." PP. 76-77—"On approaching Salcah we rode through an old cemetery, and then passing the ruins of an ancient gate, entered the streets of the deserted city. The open doors, the empty houses, the rank grass and weeds, the long straggling brambles in the door-ways and windows, formed a strange impressive picture which can never leave my memory. . . . The *castle* occupies the summit of a steep conical hill, which rises to the height of some three hundred feet, and is at the southern point of the mountain range of Bashan. . . . The view from the top is wide and wonderfully interesting. It embraces the whole southern slopes of the mountains, which, though rocky, are covered from bottom to top with artificial terraces, and fields divided by stone fences. From their base the plain of Bashan stretches, and on the west to Hermon; the plain of Moab on the south, to the horizon; and the plain of Arabia on the east, beyond the range of vision. For more than an hour I sat gazing on that vast panorama. Wherever I turned my eyes towns and villages were seen. Bozrah was there on its plain, twelve miles distant. The towers of Beth-gamul were faintly visible far away on the horizon. In the vale immediately to the south of Salcah are several deserted towns, whose names I could not ascertain. Three miles off, in the same direction, is a hill called Abd el-Maaz, with a large deserted town on its eastern side. To the south-east an ancient road runs straight across the plain far as the eye can see. About six miles along it, on the top of a hill, is the deserted town of Maleh. On the section of the plain between south and east I counted *fourteen* towns, all of them, so far as I could see with my telescope, habitable like Salcah, but *entirely deserted!* From this one spot I saw *upwards of thirty* deserted towns! . . . . Another feature of the landscape impressed me still more deeply. Not only is the country—plain and hill-side alike—chequered with fenced fields, but groves of fig-trees are here and there seen, and terraced vineyards still clothe the sides of some of the hills. These are neglected and wild, but *not fruitless*. Mahmood told us that they produce great quantities of figs and grapes, which are rifled year after year by the Bedawîn in their periodical raids. How literal and how true have the words of Jeremiah become! . . . . (Jer. xlviii. 32, 33)."

Pages 78, 79, 80. "Salcah is situated on the south-eastern corner of Bashan. Standing on the lofty battlements of its castle, Moab and Arabia lay before me—the former on the right, the latter on the left; each a boundless plain reaching from the city walls to the horizon. Behind me rose in terraced slopes the mountains of Bashan, and over their southern declivities the eye took in a wide expanse of its plain. Everywhere on that vast panorama, —on plain and mountain side, in Bashan, Moab and Arabia, far as the eye could see and the telescope command,—were towns and villages thickly scattered; and all deserted, though not ruined. Many people might have thought, and a few still believe, that there was a large amount of Eastern exaggeration in the language of Moses when describing the conquest of this country three thousand years ago: 'We took all his cities at that time. . . . . *Threescore cities*, all the region of Argob, the kingdom of Og in Bashan. *All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.*' (Deut iii. 4, 5.) No man who has traversed Bashan, or who has climbed the hill of Salcah, will ever again venture to bring such a charge against the sacred historian.

The walled cities, with their ponderous gates of stone, are there now as they were when the Israelites invaded the land. The great numbers of unwalled houses are there too, standing testimonies to the truth and accuracy of Moses, and monumental protests against the poetical interpretations of modern rationalists. There are the roads once thronged by the teeming population; there are the fields they enclosed and cultivated; there are the terraces they built up; there are the vineyards and orchards they planted; all alike desolate, not poetically or ideally, but literally 'without man, and without inhabitant, and without beast.' My friend Mr. Cyril Graham, who followed so far in my track, and who was the first of European travellers to penetrate those plains beyond, which I have been trying to describe, bears his testimony to the literal fulfilment of prophecy. Some of his descriptions of what he saw are exceedingly interesting and graphic; and one is only sorry they are so very brief. Of Beth-gamul he says: 'On reaching this city, I left my Arabs at one particular spot, and wandered about quite alone in the old streets of the town, entered one by one the old houses, went up stairs, visited the rooms, and in short, made a careful examination of the whole place; but so perfect was every street, every house, every room, I almost fancied I was in a dream, wandering alone in this city of the

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dead, seeing all perfect, yet not hearing a sound. . . . No less than *eleven* of the old cities which I saw from Salcah, lying between Bozrah and Beth-gamul, were visited by Mr. Graham. Their ramparts, their houses, their streets, their gates and doors, are nearly all perfect; and yet they are '*desolate* without man.' This enterprising and daring traveller also made a long journey into the hitherto unexplored country east of the mountains of Bashan. There he found ancient cities, and roads, and vast numbers of inscriptions in unknown characters, but not a single inhabitant."

Many more quotations might be made from this most interesting book, but I think I have given sufficient to show that there are habitations enough and to spare for God's people when the time arrives for their return to Palestine.

"For thus saith the Lord; like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast, it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal *them* and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord." Jeremiah xxxii. 42, 43 and 44.

Reference to the 32nd and other verses of this chapter will show that the children of Israel and Judah are the people in question and as in the 37th verse, to be gathered out of all countries whither God had driven them.

JOHN S. ANDERSON.

Upper Norwood,
January 16, 1877.

THE SONS OF JAPHETH.

"We British are rather the sons of Japheth whom God promised to enlarge and prosper. (Gen. ix. 27, x. 5)."—*Rev. R. Cornall's Pamphlet.*

WE are induced to revert to this part of Mr. Cornall's pamphlet (1st Edition) because we are reminded by friends at Liverpool that no notice has been taken by us in our late review of this little work (see "Banner of Israel," Nos. 2 and 3) of the Ethnographical argument adduced by the rev. gentleman against our views. This is true. But in our previous replies we had in view rather the Scriptural aspect of the attack made; and confined ourselves accordingly entirely to it in rebutting the objections offered.

In regard to the passage quoted above, we observe first, that there is an error in Mr. Cornall's rendering of the passage, as he must surely admit? There is certainly *no* foundation for the reading that "God promised to "prosper Japheth." The words are "God shall enlarge (margin *persuade*) Japheth; and he shall dwell in the tents of Shem, and Canaan shall be his servant" (margin *servant to them*).

That there is a difficulty regarding the meaning of this passage it were idle to deny. But we do demur to having Mr. Cornall's gloss forced upon us, and his addition (quite unwarranted by God's Word) foisted into the sacred record, to suit his views! We rather point to the comment on the whole subject ably given by the gifted author of "*The heir of the world*," which will be found at page 136 under the head of "objections" to our Israelitish origin. The writer gives the prophecy thus:

1st Stanza—
"And Noah said,
Cursed be Canaan,
A servant of servants shall he be to his brethren,
And he said,
Blessed be Jehovah the God of Shem;

2nd Stanza—
And Canaan shall be his servant.
God shall enlarge Japheth,
And he shall dwell in the tents of Shem
And Canaan shall be their servant."

The Arabic version has in the first line "cursed be Ham, the father of Canaan," and as the metre of this line is much shorter than the rest, it seems likely that something is deficient. Mr. Green, of Cambridge, writes, that according to Bishop Hare's metre, the Hebrew words *Ham abi*, "the Father of Canaan," are necessary to fill up the verse; and he would read it thus:—

"And Noah said,
Cursed be Ham, the Father of Canaan
A servant of servants shall he be to his brethren.
And he said,
Blessed be Jehovah, the God of Shem
And Canaan shall be their servant.
God shall expand Japheth,
And shall dwell in the tents of Shem,
And Canaan shall be their servant."

"*He shall dwell in the tents of Shem*" is capable of a double construction, that is either "God" or "Japheth" may be meant. Those who prefer the former construction 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."—(Bishop Newton.)

It will be seen that the first and last line of each of the stanzas of the passage correspond, and the fifth line is an apostrophe between the stanzas, similar to that of the dying Patriarch, "I have waited for Thy salvation, O, Lord." The passage thus read gives to each brother his characteristic more clearly. Ham is to be the servant or slave; Shem is to be the recipient of true religion, God is to dwell in *his* tents. *Japheth is to spread abroad.* And so it has come to pass. The African is the slave. The Shemitic races have not only been the witnesses of God's truth upon earth, but they have always been addicted to some religion or other, far less gross than those of the Japhetic nations, while these last have been *pushed, spread abroad and scattered* by their Shemitic brethren, to take refuge in any corner or island they could find; and in not a few cases actually squeezed out of existence by them. (Mr. Cornall will see by this we deny *in toto* that Japheth when enlarged was "prospered" at all.—ED.)

This reading of the passage corroborates Professor Rawlinson's statement that the Turanian (Japhetic) races have been pushed into "holes and corners;" and in fact it is an exact description of the race as at present existing, *and might be taken for such*, instead of a prophetic rhythm uttered more than 3000 years since.

"The misapprehension is," says the author of "The heir of the world," (and we beg Mr. Cornall's attention here) in taking the word translated "enlarge," to mean *an increase*, instead of "*spreading abroad*;"—opening the Japhetic races, *in order to allow the Shemitic family to flow in, and to overflow upon them, and reduce them to their border strips of population, or pushing them into Islands and distant tracts of land*, where they are found to this day." (Note.—The Hebrew word "*pathah*" is never translated "enlarge" elsewhere, the word for that being "*rahav.*") The Hebrew is "God shall japhethise Japheth," if such an expression may be allowed; the verb and noun here used are the same "*pathah*," to "open," "expand," "dilate," "make broad," "persuade." "There is a paranomasia here which must not be overlooked."

There is much we think in this quotation from "The heir of the world" which will give our rev. opponent, Mr. Cornall, food for thought. The ethnic side of our question is one on which he will find we are strong; and in the domain of philology and physiology, we are quite capable of holding our own, should he feel inclined on those grounds also, to contest our claim (including his own) to descent from our forefather Abraham "according to the flesh."

OUR OPPONENTS.

The Covenant People: Where are they? An examination of the arguments from Scripture to identify the English nation with Ephraim, contained in a pamphlet by H. L.—By J. H. London, 1876. Post 8vo., p.p. 85. Part II.

DISTINCTION BETWEEN ISRAEL AND JUDAH. (p. 11.)

1. This is the second great point of objection made by J. H., to H. L. He complains that H. L. "does not say that the ten tribes are *always* called Israel." The very good reason for this is because Scripture does not *always* call the ten tribes Israel, sometimes *all Israel,*' (ii. Samuel, v. 5), sometimes *all the House of Israel wholly* (Ezekiel, xi. 15). and other terms. So that J. H. blames H. L. for doing exactly what Scripture does!

2. J. H. objects that those who returned

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are called Israelites, but of course all Jews are Israelites, though it is incorrect to say that all Israelites are Jews, it being exactly analogous to our own use of such terms when we say that all Scotchmen are Britons, but all Britons are not Scotchmen, the greater term including the lesser.

3. J. H. quotes the case of Paul calling himself a Jew (Romans, xi. 1), but as he was of Benjamin, a tribe associated with the kingdom of Judah, his use of it is clear. To know which house is spoken of in any passage, we must study the whole context in an intelligent and comprehensive manner, by the light of other Scriptures bearing on the point.

4. J. H. next says the name of Israel has never been taken from any of the tribes. But it was prophesied that Israel should have *another name* (Isaiah, lxv. 15), and that they should not be known as the people of God (Hosea, i. 9), as most of the Jews are to this day. We know also that in Afghanistan are descendants of the captive Jews, who have, for security, long given up their name (Asiatic Researches, ii. iv.). Thus we have evidence that the name has been taken both from Israel and Judah (in part). How indeed could Israel be *lost*, if they retained their distinctive name?

5. J. H. tells us (p. 11) "the name of Israel" "has never been formally taken away from any of the tribes." We don't quite see the force of the word "formally;" if it means by some voice from Heaven, or other miraculous phenomenon, we quite agree to so indisputable a fact, though such a statement was quite unnecessary to make, as no one even maintained it was "taken away," except by prophecy acting through providence. But in another passage (p. 14. 13) J. H. seems to contradict himself, for he there says "they finally lost the name of Israelites." Thus though their name was never *taken* from them, yet they *lost* it! In contradistinction to these fine drawn theories and differences, the plain straight-forward statement of H. L. seems much nearer scripture truth. That as it was prophesied they should lose their name, and become lost among the Gentiles; so in the due course of providence they did lose it, and became themselves lost.

6. We have historic details and a long quotation (Ezra. i. 1-4) ending with the triumphant question (pp. 14, 15), "Can anything be clearer than the permission here given to any of the captives of the twelve tribes who chose to go up to Jerusalem?" We may surely ask in return, cannot J. H. distinguish between possibilities and actualities? The question is not *could* Israel return? but *did* Israel return? It is not one of theory, but of fact; it is not a matter of speculation, but of evidence; and for that evidence that Israel did not return, we unhesitatingly refer to Ezra and Nehemiah, as already noticed.

In the very decree of Cyrus that J. H. quotes, the king only mentions Jeremiah (the prophet of Judah,) Jerusalem (the capital of Judah,) Judah (the country of the Jews,) the house of God in Jerusalem (the Temple.) Here in this official decree, we find these explicit mentions of places and people, yet all belong to Judah, none to Israel.

7. The book of Esther (p. 16) is brought forward to shew that Israelites were called Jews at that time, because all the Hebrews therein mentioned are so called, and "the name of Israel or Israelite does not once occur in the book of Esther." Why, this is simply begging the whole question! J. H. finds great mention of Jews in Esther, he assumes that these are Israelites, and then on his own *assumption*, says that this *proves* all Hebrews were then called Jews! If this is the style of *proof* the opponents of the truth of Israel rely on, it will very speedily be triumphant. J. H. brings not forward a single proof that the Jews of Esther were Israelites. All rests on his own dictum alone. We therefore are not logically bound to rebut such a bare statement with anything but a contrary statement. Did space permit, it could be shewn that what evidence there is on the subject supports the plain scripture statement that the Hebrews of Esther were Jews (of the three tribes).

One point is quite clear, that the only Hebrews whose genealogy is referred to were of the Babylonian (not Median) captivity, of the tribe of Benjamin, (ii. 5-6) and therefore of the house of Judah, and not Israel.

Surely it is more reverent (and certainly more logical) to believe the simple statements of scripture, as we have them, and not alter and confound them, and when it speaks of Jews, exert sufficient faith to believe it means Jews and not some other people.

8. Each assumptive statement of J. H. seems more startling than the last. We are now taught (p. 18) that the Hebrews who remained in exile lost the name of Israelites, and took that of Jews, and Israel was given to those only who returned to Palestine. The violence done to scripture and history in these erroneous declarations is great indeed. We could fill pages with evidential proofs to the very contrary, but can only select one or two cases.

As to the *first* statement; the Nestorians are a small remnant descended from the Israelites who were taken captive; they live in Media still. We had the pleasure of conversing with a deputation of them last year; they know they are Israelities and rejoice in it, but (in contrast to most of our educated Christians) they know the distinction of Judah and Israel, and have no liking to be called Jews. These then are Hebrews still in exile, known to themselves and others as Israelites, who actually repudiate being called Jews. As to the *second* statement; the whole Gospel of John is a refutation of it, not to allude to other portions of the New Testament. Cruden gives no more than four uses of Israel in John (i. 31, 47, 49, iii. 10), while the name Jew occurs some thirty times as the regular name of those Hebrews dwelling in Palestine. (i. 19, iv. 9, vii. 1, viii. 57, xi. 45, &c.)

Yet in the face of these scripture and historic facts, J. H. tells us "the returned" "of Israel" thenceforth is called by that name.

9. J. H. says the two names were "merged in the name of Israel (p. 19) under David, both names being occasionally employed." If both were employed, how can they be said to be merged? which does not appear to have been the case, as we may see by referring to David's reign (ii. Samuel, xi. 11, xii. 8, xix. 11, 14, 15). From these passages it is clear the *names* were not merged in each other, and it is also clear that their *interests* were not merged, for in the rebellion it seems Israel followed Absalom, while David relied on Judah (ii. Samuel, xv. 6-13, and xix. 17), and after the rebellion, so little were the two houses merged, that their jealousies almost caused another contest, (ii. Samuel, xix. 40-43) neither do they seem to have been merged in *government* (ii. Samuel, xxiv. 1).

Objectors to our Israelitish origin strongly oppose this distinction of Judah and Israel, feeling how much it supports our view; but it is all the more necessary to give scripture evidence of the clearest and completest kind to its truth, for without its acceptance, scripture interpretation, especially prophetic, remains in the same hopelessly chaotic state that we find in the usual commentators, and to which J. H. would bring us back if possible.

10. J. H. now refers to various passages in the *New Testament*, where the word Israel or Israelites is used, to shew that they were not all Jews then in Palestine. But as of course all Jews are Israelites, this mention of Israelites by no means shews that these Hebrews called Israelites were not Jews, while on the other hand, when we find any called Jews, it is evident they did not belong to the house of Israel, or the ten tribes.

Now this is the case (see No. 8) with the Hebrews living in Palestine in our Saviour's time, as we may see in John's Gospel, where he consistently calls them Jews; they therefore could not belong to the other kingdom of Israel.

However often they are called Israelites, it would not show they were not Jews, but if they are once called Jews it is clear from the Scripture use of the word, and the derivation of the word itself from

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Judah, that they belonged to the House of Judah.

11. J. H. asks how *Phanuel of the Tribe of Aser* got into Palestine? No doubt as other *individual* families of Israel did, by joining the Jews in their return, but isolated individuals, or families, prove nothing. We believe *two* such cases are mentioned in the whole of the Gospels; their very exception proves the rule, while John calling the *mass* of the people Jews, shows how exceptional such cases were. There are more Scotchmen in London than in Edinburgh, yet we don't say its population has emigrated into London, or that the latter is Scotch. Much less because *Phanuel of the Tribe of Aser* is found living in Jerusalem is it the slightest proof that the 10 Tribes were in Palestine?

12. "This remarkable distinction between Israel and Judah (J. H. says, p. 22) is the radical error of this sad theory." This certainly is a bold statement in the face of scores of Scripture passages which so manifestly prove it.

The distinction no doubt began at the giving of the inspired blessings by Jacob (Genesis xlix. 8-10. 22-26) when he divided the promise given to Abraham, Isaac, and Jacob into two parts, and gave that of the One Seed (Christ) to Judah, and that of the Multitudinous Seed (Gentile fulness) to Joseph, B.C. 1689. We see it again at Sinai when Judah and Joseph led the chief camps, and in Joseph setting up his cherub ensign (Bull) to be worshipped, which was avenged by Levi (Judah's House) slaying 3000. We trace it through the Judges, till it finally developes fully B.C. 975, since when, they have never united. Ezekiel (xxxvii. 19-26) prophecies that they shall become one at the final restoration to the Promised Land, where *they shall dwell for ever*; this has never been fulfilled, therefore they are not yet united but divided, and thus from Scripture we learn that the division of the Houses of Judah and Israel has existed in various stages from B.C. 1689 to A.D. 1877, or for a period of no less than 3566 years; yet J. H. declares it to be a radical error!

J. H.

THE REV. DR. DUFF OF EDINBURGH GIVES IDENTITY EVIDENCE.

In the Daily Review of the 21st February last, is the report of a meeting held in Edinburgh (whereat Dr. Duff presided), having for its object to hear a Lecture by Mr. Young, of the Royal Navy, on the subject of the "Free Church Livingstonia Mission, Lake Nyassa."

Dr. Duff, as chairman, closed his introductory remarks and presentation of Mr. Young to the audience, with these very remarkable words—words which prove him to be, as we suppose, like so many others, a "Blind Promoter" of our origin and Identity—preaching and publishing it, but withal totally unconscious that in so doing, he is fulfilling prophecy and carrying out Isaiah's prediction, "Bring forth the blind people that have eyes; ye are my witnesses saith the Lord!" (Isa. xliii. 8). He said, "I have the great honour and privilege of introducing to you the intrepid and undaunted man, who, under God, has been the first to plant a Christian Mission on the shores of one of the great lakes, or inland fresh water seas of Central Africa, and who has been the first to display at the mast-head of a steamer, on the waters of the lake, the glorious flag of "Old England"; the Meteor Flag, which for a thousand years has braved the battle and the breeze, *and which to all kindreds and tribes, and peoples and nations, is the visible symbol of a true freedom, and its prolific parent Christianity, with their countless and peerless blessings for time and eternity.*"

Does the reader note how exactly Dr. Duff draws the likeness of *Israel*, in his description thus eloquently given of the *British* race? For he says distinctly:—

1st.—That "the Flag of Great Britain has for a thousand years braved the battle and the breeze." This is merely a description of Israel's promised naval supremacy and mistress-ship of the seas, when God gave her in perpetuity not only the "gate of her many enemies," but the everlasting freedom from insult, invasion, and reproach of her own home-gates and ports. (Gen. xxii. 17; Isa. lx. 11.)

2nd.—He declares that the British have carried the blessed gospel to all mankind; this being God's promise *on his oath*, to Abraham's seed, as their particular and peculiar rôle, for all time to come, without cessation, (Gen. xxii. 18, Isa. xxvii. 6, Gen. xii. 3, Matt. xxviii. 19).

3rd.—That the British have been privileged to convey to all kindreds, nations, tribes, and peoples, true freedom, and all temporal and spiritual blessings, which is only a paraphrase of another of God's precious legacies to *Israel* which constituted them (and them alone) the liberators of the slave, the opponents of all oppression and tyranny: God's "Dominion" in the earth, the rectifier of all wrong-doing among the nations of the world, and the universal benefactors, (Isa. lviii. 6-7, Psa. cxiv. 2, Matt. xxi. 43, Isa. xxvii. 6, xliii. 21).

Well may the friend in foreign parts who drew our attention to Dr. Duff's grand utterances say, "If this be not Identity Evidence, *what is?*"

THE GATE OF ALL THE GATES—CONSTANTINOPLE.

We have been favoured by a friend with so admirable a description of "The Great Gate," reserved by Jehovah's Oath for His People Israel or the Hebrews, and this account, which appeared in "*The World*" Newspaper of the 6th December last is so graphic, so important, and so *apropôs* to our most critical times, that we are sure our readers will thank us for reproducing it in "*The Banner*" for their information. The writer is evidently unacquainted with "Identity" views; but he sees clearly what *we* have always urged with all the force and power at our command; namely 1. That the Porte *(i.e.* The Gate*)* is *the* most important strategical and commercial position in the whole world. 2. That its possession by any first class power, such as Russia, will virtually give her the empire of the world. 3. That this Gate is the grandest key to empire that Nature (or Nature's God, *we* say) has designed. 4. That there is no other Gate to compare to it. 5. That this "glorious inheritance" has always been the great object of man's ambition—but 6. (and here we speak for ourselves and quote God's Word) The Lord hath said "Thy seed *(the Hebrews)* shall possess the gate of his enemies," and there is a world of meaning and depth in these words and thoughts which we know our readers have pondered and are pondering in their hearts continually. The writer in "The World" discourses on

THE DEFENCES OF CONSTANTINOPLE.

It is difficult to exaggerate either the strategical or commercial importance of the position of Constantinople. Of the many incorrect statements in which the recent declaration of the Czar abounded, none was more transparent than the attempt to prove that the possession of Constantinople would be a disadvantage to Russia. The first Napoleon was certainly a better judge of strategical positions than the Emperor Alexander; and he has left on record his decided opinion that the possession of the Bosphorus by any first-class Power would virtually entail the empire of the world. The improvements of modern science which have followed each other so rapidly in the last half century have tended to strengthen the views of the great master of the art of war.

Who is there that has ever stood on the tower of Galata and gazed over the glorious site that lies below without feeling that he looked upon the grandest key to empire that Nature has designed? What is there to compare to it? The deep waters of the Golden Horn form a land-locked harbour unrivalled for its commercial advantages. The narrow straits of the Bosphorus, so easily defensible, lie as a barrier between Europe and Asia, and give at the same time a great line of water communication with the rich shores of the Black Sea and its mines of undeveloped wealth. Away to the west, over the calm and silvery Sea of Marmora, lies the passage of the Dardanelles, a splendid outpost, guarding any approach by water to the favoured capital. No wonder that this glorious inheritance has always been a great object of man's ambition.

It requires no deep study to show that the far-seeing Emperor of France was right in his conclusions. It is self-evident to the most casual observer that Constantinople is one of the great centres of the world, unsurpassed for its natural advantages; and a glance at the map will show that it unites almost equal defensive facilities against any approach by land; for Constantinople lies upon a narrow

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neck, which extends for upwards of fifty miles, washed by the waves of Marmora on its southern shore, and by the Black Sea on its northern iron-bound coast. It would at first sight seem singular that until the present time no serious attempt has ever been made to develop these natural advantages, and to close the approaches from sea to sea by a strong line of defensive works. Von Moltke, when employed upon the Turkish staff in the early days of his career, carefully considered the improvement of the fortifications and defences of the capital itself, and he pointed out spots on the road from Adrianople which adapt themselves best for checking the advance of an army approaching by that line; but he does not enter upon any plan for barring an advance upon Constantinople by a line of works extending from sea to sea.

Sir John Burgoyne made a careful survey of the approach to the Dardanelles, and works were thrown up by the allied armies near Boulais, at the commencement of the war with Russia in 1854, traces of which still remain. But, curiously enough, the approaches to the Bosphorus were not then considered. And it is still more singular that no good map of the country so near Constantinople existed until within the last few weeks—Keippert's and Scheele's being on a very small scale, and also incorrect; the rough survey of the French staff is perhaps the best. It is a disgrace to the so-called general staff of the Turkish army that the country within only thirty miles of Constantinople should be topographically unknown to them.

Yet within twenty-five miles of the capital lay one of the finest defensive positions in the world, neglected and practically unknown. But it is not difficult to understand why, in later days, Turkey had no forethought for possible future danger.

Recent reports from abroad have immensely exaggerated the power of resistance against Russia of which the Turkish army is capable. The most casual examination of the false strategical position that Turkey will hold if threatened by Greece, Montenegro, Servia, Roumania, and Russia cannot fail to show that her only chance of ultimate success must rest in yielding for a time before the storm, and falling back upon points where her communications by sea may be maintained. But if Constantinople lies open to attack, and Russia pursues the self-evident policy of a rapid advance on the capital, all must be lost, *unless England, guarding her own material interests, steps in and checks an occupation that must prove disastrous to her Indian Empire.* And it must be acknowledged that it is in English interests that the lines which have been recently suggested and reconnoitred become principally important. The military force of England is not sufficient to enable her to meet the great armaments of Russia in the open field, yet in the strong position indicated she might stand perfectly secure, neither courting nor fearing hostilities, and certain that in the end a Muscovite attack must succumb to her powers of resistance.

For it is evident that the financial position of Russia would not enable her to maintain a protracted war. An English occupation of Constantinople in case of a Russo-Turkish war would solve many of the political difficulties which now surround the Eastern Question. It is a measure that would be approved by all parties. It does not commit us to any direct support of the Turks, should they refuse such measures as the British Government may consider just; and it would enable us to bring a greater moral pressure to bear than could be effected in any other manner. It is satisfactory to know that the strong position which has been so long overlooked is now receiving the most serious attention. It appears to unite every strategical advantage. Guarded on the left by the Sea of Marmora and the harbour of Buyuk Chekmege, a backwater, some five miles in length, shortens the distance which has to be protected. From the head of this backwater for the next ten miles runs a broad, open, and marshy valley, varying in width from two to four miles. A line of bold bluffs completely commands the level ground below, which is intersected by two streams, which, though not generally deep, must seriously impede any advance against the position.

In rear of these bluffs, and so placed as to form a secure second line of works, runs a high and continuous ridge, commanding the first line of works on the bluffs below. The last six miles of the defensive lines run through a more broken country, and over the watershed of the Black Sea and the Sea of Marmora, until the right rests on Lake Derkos, near the small Bulgarian village of Deliyunnus. Lake Derkos is a fresh-water lake of considerable depth, and only separated from the Black Sea by a narrow sandbank, which is completely commanded by a high knoll near the village of Derkos.

Near to Derkos lies the lighthouse of Kara Bournon, with a landing-place and fair anchorage. Into the right centre of these lines runs the railway from Constantinople to Adrianople. It crosses the ridge which forms the backbone of the position near the station of Hademkovi. From the highest point a branch line might easily be constructed running along the whole rear of the lines, and thus bringing supplies close to any camp of the occupying army. A force attempting to invest this position would have both its flanks exposed to an attack by sea, and its lines of communication perfectly insecure.

It is now a generally accepted military axiom that modern fire-arms render a front attack of well-defended lines almost impossible. In the great position which lies between Derkos and Buyuk Chekmege no other attack would be feasible, and the works might evidently mount guns of far superior calibre to those of any siege-train that could make its way over the difficult passes of the Balkan.

In fact, well defended, the position would be impregnable against any force that could be brought against it. Its occupation by a British army in case of a Russian attack upon Turkey would unite approval of all the factions which now hold such divergent views as to the policy of England on the Eastern Question.

Correspondence.

THE EASTERN QUESTION.

To the Editor of the Banner of Israel.

SIR,—After perusing your most interesting number of this day (14th March), I was very much struck by some remarks in the first leader of the *Times* of the same date.

The article commences in a most sensational manner, thus: "It may truly be said that the crisis of the Eastern Question has arrived. Never in any phase of it, remote or recent, has a more important communication been addressed by one State to another, than that of which General Ignatieff and Count Schouvaloff have been the intermediaries."

Undoubtedly this is true; then are argued all the pros and the cons, which are not necessary for our purpose; but towards the end of the article the following occurs: "In fact, as the hour approaches at which hostilities, if not prevented, must begin, an agitation has been excited in Europe which might affect the resolves of any Government. With or without ground, the idea prevails that the outbreak of war in the East will be followed by events of the greatest magnitude, in which Germany and France will bear part, and in which Austria may possibly be involved. Few can give any reason for this belief other than a vague apprehension, but it prevails sufficiently to alarm the public, and consequently to occupy the Governments."

What comfort and consolation these words convey! Might not the *Times* have pointed out the reasons which it admits *a few* can give? How refreshing it would be to read in those columns something about the truths you so ably disseminate; what a manly stand they would take; and without doubt the greater part of the country would rally round their banner when the momentous question became understood.

On the contrary, the remarks in question point in the same direction as your belief expressed at the commencement of your article on "The Eastern Question in its bearings on the debates in the British Parliament," that it will require a "panic" in the worst form to drive the nation "to see" the evidence of their identity with Israel.

In November last I introduced the subject to the *Times* by sending it a short letter wherein attention was called to a leading article in that paper of 10th October, where the Editor proposed that England should occupy the Straits and Constantinople, "and so fortify them by sea and land as to be ready to hold them against all comers," concluding by asking if this could mean anything else than possessing "the gate" of our enemies, foretold in Genesis, &c.

This communication to the best of my belief never saw light. Still this journal has from time to time as you have pointed out, unwittingly borne full witness to the great truth and perforce continues to do still!

Yours truly,
JNO. S. ANDERSON.

Upper Norwood,
14th March, 1877.

NOTICE.

THE Rev. R. Cornall, of Bristol, having issued a second edition of his Pamphlet opposing our views, a reply to his fresh arguments has been prepared and will be published in this Journal, the 1st part in number 14; and subsequent parts in succeeding weekly issues.

We hope our readers will buy and read the *Margate Gazettes*, (*Gazette* Office, Margate, price 1½d.) of the 3rd, 10th, and 17th March, to see how completely the Vicar of Margate has been worsted in his encounter with Israelites. The champions of our cause have been, 1st, The Rev. B. Wrey Savile, of Exeter; 2nd, Cambridge M.A.; 3rd, *One* of the Authors of Israel in Britain; 4th, Philo-Israel; 5th, Cymru, and others.—ED.

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

THE BANNER OF ISRAEL.

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

No. 14. Entered at Stationers' Hall. WEDNESDAY, APRIL 4, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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OUR OPPONENTS.

THE REV. R. CORNALL, M.A., VICAR OF EMMANUEL, BRISTOL, AGAIN.*

PART I.

WE are glad to welcome our opponent Mr. Cornall in a 2nd edition. He appears now in a pamphlet of 24 pages, eight times as large as the original "libellulus;" with a preface, introducing as he states in his title page, "many additional proofs of the fallacy of the Anglo-Israel theory."

We rejoice at every indication that our views are attracting attention *and* opposition. As our friends well know, the latter is a sure and certain sign of progress. When we are told, therefore, by Mr. Cornall in his preface, that many persons have "from different parts of the country thanked him for what he has written, and urged him to expose the Anglo-Israel Heresy," (!) we are thankful to know that our great and national cause has reached "many in different parts of the country," is attracting notice as well as opposition there, and is thus affording most valuable proof of a vitality of which, since this is God's truth, we should begin to despair, had it been absent in its wide dissemination.

Many of our friends, we know, deprecate our continual notice of "opponents," and the publication therefore of *their* errors. We differ, *toto cœlo*, from such critics. We feel that by entertaining those notions, such persons do not realise the enormous national value and importance of our subject. It is our duty to *expose* our views to all possible criticism, all possible examination, hostile as well as friendly, and whenever a temperate and plausible objection to them has been raised, to drag that objection instantly to the light, that it may be examined, weighed, and its value ascertained and publicly proclaimed. Surely the vast majority of our readers concur with us? for it is the very sentiment which is the breath of our British Constitution, of our civil and religious liberty, and of the Protestantism of our faith! Free discussion; free expression of opinion; and a fearless exposure of error wherever that error may exist, are household words for Israel! We observe that, in his appendix, Mr. Cornall states apparently as a grievance, that "he offered to answer our criticisms in this Journal, but that we distinctly refused the offer." Certainly we did! Our remarks in Nos. 2 and 3 of the "*Banner of Israel*" on Mr. Cornall's 1st edition were in the nature of a review of a published work; and we have yet to learn, except in very special circumstances, a reclamation from an avowed opponent is admissible as a matter of right, in any organ of opinion, seeing such replies occupy valuable space, save the opponent expense, and take up the time and columns which, by implied contract with the reader, are devoted to the dissemination of views opposed to those of the writer criticised. In refusing Mr. Cornall's wish, therefore, to admit his reply, we invited his further publication either in a *separate Journal*, or in a 2nd edition; promising him what we now perform and fulfil,—a candid perusal; a careful consideration; and a complete refutation if such be in our power. The reader must be the judge between us, as to the result!

The first thirteen pages of Mr. Cornall's 2nd are a reprint of his 1st edition, with a few additions and emendations. We shall notice such of these as seem to require it, but decline to traverse the old ground over again, preferring to leave our readers to decide whether our previous review did or did not dispose of Mr. Cornall's arguments entirely. Our revd. opponent, of course, describes our "defence" (!) as "extremely weak;" and in his appendix, after noting two or three only of our arguments, sums up the whole in a manner quite satisfactory to himself of course, but we doubt whether it be so also to the candid reader, viz., that "our *further* attempts to reply to other points in his (Mr. Cornall's) pamphlet, are so feeble and unimportant, that there is no occasion for him to take notice of them." We fear we must characterize this mode of treating our review as an acknowledgment of defeat, the raising of a great deal of dust to obscure the vision, and the beating a retreat from a position untenable by fair argument.

We now proceed to notice such new points as Mr. Cornall has adduced, and leave it to our readers to decide whether his views or ours are more in accordance with God's revealed will and word. At page 6 are some newly prepared denunciations launched at the head of Mr. Hine. We are not concerned to defend this or any other writer in the cause we have at heart, in regard to matters personal to themselves. It is scarcely fair, however, we submit, to judge a great truth by the character, foibles, opinions, or the mode adopted by the writers who uphold it. We are surprised, with God's Word in his hand, and the precedents and failings of Abraham, Isaac, Jacob, Balaam, Samson, David, Peter, and others before him, Mr. Cornall should have descended to such a manner of attack. The views we promulgate are sacred truths, or dangerous falsehoods. They cannot be set aside by the alleged failings of their supporters, or proved by the virtues of those who maintain them.

*The British Nation NOT identical with the Lost Ten Tribes. 2nd Edition, price 2d. By the Rev. R. Cornall, M.A., Vicar of Emmanuel Bristol. Jas. Nisbet & Co., 21, Berners Street, London; J. E. Chilcott, 26, Clare Street, Bristol; T. T. Sharpe, 237, Great Homer Street, Liverpool.

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At page twelve, Mr. Cornall introduces fresh matter in answer 3 section 11. These new remarks involve the hopeless difficulty which Mr. Cornall finds it impossible to overcome, namely, that the ten tribes and two tribes were equally included in the curses detailed in Deut., xxviii. 62. The two houses are equally, according to Mr. Cornall, doomed to be FEW, a *dictum* which the reader is aware necessitates the cancellation, abrogation, and utter voidance of many promises, faithfully and unconditionally covenanting to *Israel*, the "multitudinous" seed, as recorded in Numbers, xxiii. 9, Hosea, i. 10, Romans, ix. 25, 26, Micah, ii. 12, Isa., xxvii. 6, and in many passages in Genesis and Jeremiah, &c. Each of these promises declares in effect that this Abrahamic race shall develop into a "multitude of nations," a "nation and a company of nations."—a people like the "stars of Heaven, the sea sand, and the dust of the earth." Whether Mr. Cornall, in repudiating all these, speaks according to God's Word, let the reader judge. We have gone over this ground so often before, we decline to weary the reader by vain reiteration and repetitions. The Sabbath difficulty is taken up by Mr. Cornall next, as the subject of the 13th section (page 13). We do not propose to enlarge on this. It is a point of deep importance on which we have no doubt ourselves, but it forms the subject of interesting articles which periodically emanate in this journal from the pens of the Country Parson and Mr. Jno. T. Gott. We opine that, with all Mr. Cornall's feigned opposition on this ground, he mentally gives his adhesion to the argument, that the Lord of the Sabbath Himself ordained the change of day, and directed that *Christian* Israel, the sons of the Living God, should keep the "day of rest on that first day, which, as Mr. Gott beautifully shows (satisfactorily to us at least) was man's 1st day of creation, the original Sabbath which had no evening, no morning; *Israel's* day in fact as distinguished from Judah's *Mosaic* seventh day Sabbath.

In the 14th section, Mr. Cornall disputes the claims of God's altar, sign, and witness in the midst of the land of Egypt, and the pillar at the border thereof unto the Lord of Hosts, to be accounted a metrological testimony to our Israelite origin. To argue this point with a divine who supports his logic with the fallacy that because the Great Pyramid is in Egypt, we ought to "contend rather that we are Egyptians," is waste of time. If this is to pass as logical argument, Mr. Cornall must admit that since the twelve tribes got their metrology and laws from God Himself, at *Mount Sinai*, they must be nationally not Hebrews, but Arabians! The singular reasoning on page 14, by which Mr. Cornall would ask us to conclude we are "Chaldeans," must be new to Professor Piazzi Smyth! We hope the Professor will take this part of the discussion out of our hands, and answer the clerical critic according to his deservings. To ask as Mr. Cornall does in triumph, "The Pyramids were built on the *Chaldean scale*. Then *are we Chaldeans?*" is about as wise to our mind as to say "Hiram, King of Tyre, by his servants, hewed all the cedar trees for the Temple of Israel's God in Jerusalem. Then were the residents of Jerusalem, Tyrians?" The one statement is as great a *non sequitur* as the other. Our contention is (and Mr. Cornall knows it well,) that the God of Israel caused the Great Pyramid to be built;—that there, 2,170 years B.C., He placed a certain metrological measure of capacity, the exact copy of which he gave to His chosen people Israel on Mount Sinai, 679 years afterwards. That not only were these two vessels exactly the 100,000th part of that great ship which we know *God* caused Noah to construct in antidiluvial days, but that the same exact standard measure of cubical capacity, including measures of linear length as well—appears in modern days among one particular people, who in this and in every other respect also, answer to that nation which even Mr. Cornall sees "represents in part at least the nation referred to by our Lord in Matt., xxi. 43," as the supplanters of the Jews.

(To be continued.)

THE BANNER OF MANASSEH.

THE history of America mentions, that after the battle of Bunker's-hill, fought on the 17th of June, 1775, the American Congress, on the 8th of July, 1775, signed a petition, and sent it to King George III, expressing their loyalty and their desire of a reconciliation. This petition they called the Olive Branch. They determined, at the same time, that it should be their last appeal. The king refused to answer it, on the ground that he could not recognize a self-constituted body, and that therefore he was determined to put down the rebellion by force. The consequence of this refusal was, that on the 4th of July, 1776, the *Declaration of Independence* was signed as the act of the whole American people, and by this act, they became a separate people, an independent nation. Now this Declaration of Independence was the separation of the *Horn* from the head of the Rem (the Unicorn) *vide* "Leading the nation to glory," page 144, for June 9th, 1875,—the separation of Manasseh from Ephraim, according to the prophecy, that in the course of time, Manasseh should become a great nation (Genesis, xlviii. 13-20; Deut., xxxiii. 16. 17). We observe upon the banner of Manasseh, that the Eagle holds in its right claw the *Olive Branch*, significant of the petition which was forwarded to Ephraim's King (George) who refused to accept it,—an Israelitish emblem also of the final reconciliation, when Ephraim and Manasseh shall return and occupy the Holy Land, and be united under David their prince (Ezekiel, xlviii. 4-21). Read Psalm, cxxxii.

Joseph and his two sons received peculiar blessings, therefore the *Arrows* which the eagle of Manasseh holds in its left claw, are intimately connected with the Bow of Ephraim.

The emblems displayed upon the banner of the United States of America are as follows:—

1.—A *blue* opening amongst the clouds displaying 38 stars.

2.—An eagle with outspread wings *soaring*, (Exodus, xix. 4; Isaiah, xli. 31). This was the emblem upon the banner of Dan.

3.—A shield upon the breast of the eagle, with six *red stripes* upon a *white* field.

4.—A flying scroll from the neck of the eagle, with the motto—"E Pluribus Unum."

5.—The soaring eagle clutches in its right claw an olive branch, in its left claw a bunch of arrows.

The shield displaying the stripes to be considered in connection with the following passages of Holy Scripture:—"I am thy shield" (Genesis, xv. 1). "His truth shall be thy shield" (Psalm, xci. 4). "Behold, O God, our shield" (Psalm, lxxxiv. 9). "For the shields of the earth (Ephraim and Manasseh) belong unto God" (Psalm, xlvii. 9; Psalm, xxxiii. 20). "Jehovah-nissi, *i.e.*, the Lord my banner" (Exodus, xvii. 15). "His truth shall be thy shield and buckler" (Psalm, xci. 4). "For the Lord God is a sun and a shield" (Psalm, lxxxiv. 11). "The Sun of Righteousness" (Malachi, iv. 2). "Before Ephraim, and Benjamin, and Manasseh, stir up thy strength and come and save us" (Psalm, lxxx. 2. 17). From these Israelitish emblems that appear on the banner of Manasseh, and from the various passages of scripture bearing on the subject, we are led to believe that the banner of Manasseh displays the truth, and that the words of King David (Psalm, lx. 4) are applicable to those of our nation who left us.

R. W. D. NICKLE, Major.

NOTE.—The different attitudes of the Lion in our Heraldry are very significant of the particular truths intended to be conveyed, so likewise is the attitude of Manasseh's *soaring* eagle, clutching in its *right* claw *the emblem of peace.*

What a contrast is the Roman French eagle from its defiant attitude, and particularly so when we examine the black monstrous eagles of Russia and Austria, the black and unnatural appearance of the eagle of Prussia.—R.W.D.N.

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ISRAEL'S BATTLES. No. V.

Because there is none other that fighteth for us but only thou, O God!

THE SPANISH ARMADA.

ELIZABETH was Queen of England in A.D. 1587. In Spain there ruled then Philip II., son of Charles V., who had recently abdicated. Philip, it will be remembered, was the bigoted fanatic, who, as widower of the late Queen Mary, was burning with revenge on account of Elizabeth's refusal of his addresses after her accession to the throne, and with zeal for the destruction of that Protestantism, which seemed now certain of establishment under the young Queen's vigorous rule. Philip resolved to subjugate proud England, to destroy the new faith, and as master of the sea, to add this island to his own dominions! But he knew not the Power with which he thought to come in contact! He knew not it was God's People Israel he thought to subjugate, or that the Lord had said to them "The Nations shall rush like the rushing of many waters. But God shall rebuke them and they shall flee afar off and shall be chased as the chaff of the mountains before the wind—and like a *rolling thing* before the whirlwind; And behold at evening tide trouble, and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us (Israel.) (Isaiah, xvii. 13, 14.) The result will show how faithful was our God to His chosen race.

Elizabeth, aware in 1587 of Philip's intention, forestalled him by attacking and pillaging the coasts of Spain. 100 ships off Cadiz, and much of the needed stores to supply the invading ships of the Armada were destroyed. Philip, however, made gigantic efforts to prepare his expedition. Vessels of vast size were built, men in thousands were collected for the conquest of our land, and on the 29th May, 1588, after much delay the Invincible Armada, as the Spaniards in their vainglorious anticipations called it, set sail from Lisbon for its northern destination.

It consisted of 130 vessels, 100 being galleons of larger size than any previously known in Europe. There were 20,000 soldiers embarked, the rendezvous fixed on being Dunkirk, where the Spanish troops in the Netherlands under the Duke of Parma being received on board, it was proposed to make for the Thames, land the whole Spanish army, and annihilate the power of the Queen of England at once. Vain hope!

The English were alive to the danger and prepared accordingly, as best they could. Their means and powers were then it is true, but limited. The sailors were but 14,000 in all, available for naval operations. The Queen's navy consisted of only 34 sail, a few only of the ships over 400 tons burden, and the largest did not exceed the bulk of our largest frigate now.

Our strength at this crisis was the living God and His mighty protection. Our seamen were brave and very skilful, our merchants and cities furnished many privateers who did noble service, but this had not availed unless, being Israel, we had had the sure promise of the divine protection. Secure of that, our position was impregnable and the Lord laughed to scorn the attempts of the enemies of his people to destroy them. The Invincible Armada was stopped and thwarted at every step by the power of Jehovah. First the Admiral died, and then the Vice Admiral, before the Armada sailed, and those events caused delay and mortification to the Spaniards. After it sailed from Lisbon on May 29, 1588, the Lord sent after it a storm which dispersed it, and forced it to put into Corunna to refit.

On the 19th July the mighty fleet was first seen off the Lizard. The Lord High Admiral of England, Lord Howard of Effingham, supported by Sir Francis Drake, by Hawkins, by Frobisher and other heroes of that heroic age issuing from Plymouth attacked the stragglers of the mighty Armada and by incessant combats disabled and confused the enemy. The wind, too, changed, and the Spaniards ran foul of each other. A vessel of the invading force caught fire, and with others that came to its help was taken by the ever-conquering English. At last the much harassed Spaniards sought the safe refuge of Calais harbour. But the English, employing fireships, gave their Spanish foes no rest. This was the decisive moment. God caused a panic terror to fall upon the foe and they put to sea in confusion to escape the new peril of the fire. At sea they were incessantly attacked. The Revenge, the Victory, the Mary Rose and Dreadnought, all English ships, brought many of the Spanish galleases to action. Several of the enemy were captured; some were cast away and wrecked; and the Duke of Medina, with the shattered relics of his once proud "Armada," was forced and glad to fly, not as they came, by their short road home, through the British Channel, but by the long and dangerous route of the Orkneys, the north of Scotland and of Ireland, chased like frightened deer by the victorious fleets of England! Off Ireland 10 more of the Spanish ships were lost. In all, 40 of the largest and proudest of their war-ships saw home no more. The Armada was destroyed, and as the legend truly expressed it, struck on a medal by order of the Queen of England, to commemorate the glorious event, in language, too, pointing by name to the Covenant God of the Hebrews,—"*Flavit* יהוה *et dissipati sunt.*" "The Lord Jehovah blew with His winds, and they were scattered."

Sir Walter Raleigh, a writer, warrior, and courtier of those very times, has transmitted a short, condensed and admirably worded account of these operations proving in a few words how the Lord fought for His people and gave them the victory over their enemies in this terrible crisis of their history, He says: "The Spanish fleet consisting of 140 sail, were by 30 of H.M. ships of war, and a few of our own merchants and by the wise valiant and advantageous conduct of Lord Charles Howard, High Admiral of England, beaten and shuffled together, from the Lizard in Cornwall first to Portland, (where they shamefully left Don Pedro de Valdes with his mighty ship), next to Calais, where they were driven with *squibs* from their anchors, and chased out of sight of England round Scotland and Ireland." The reader will observe that Sir Walter Raleigh said the Armada was "chased out of sight of England round Scotland and Ireland." While God's Word, speaking, we believe, of the very same event, and of His deliverance of His people from the invasion, describes it in identical language by the mouth of His Prophet Isaiah, saying that "God shall rebuke them, and they shall flee afar off and *shall be chased* as the chaff of the mountains before the wind; and like a rolling thing," (or thistle down; margin,) "before the whirlwind." (Isaiah xvii. 13.) And "this," O glorious thought! "is the heritage," the natural right, by covenant of Jehovah, "of the servants of the Lord," the chosen House of Israel; "and their Righteousness is of ME saith Jehovah;" even through the precious blood of Jesus, *our* Redeemer, *our* Saviour, *our* God!

(To be continued.)

"THOU SHALT LEND UNTO MANY NATIONS, BUT THOU SHALT NOT BORROW."

(Deut. xv. 6, xxviii. 12.)

THE above words were addressed to the twelve tribes of the children of Israel at Sinai by their law-giver Moses at the commandment of the Lord God, the covenant Jehovah of His people. When addressed to them, the words had as a promise the condition attached to them that the people addressed, the Children of Israel, should "carefully hearken unto the voice of the Lord their God, to observe all His commandments which He commanded them that day." In case of rebellion and sin, the reverse of the blessing promised, was distinctly threatened in the words "If thou wilt not hearken, the *stranger shall lend to thee, and thou shalt not lend to him.*" (Deut. xxviii. 15-44).

But, the reader will object, how could this promised blessing of wealth, and power to lend "to many nations," fall to the lot of either house of Israel—especially to the ten Tribes, (for the case of the Two is practically out of the question, as we have ocular demonstration) seeing both Houses equally failed "to hearken diligently unto the voice of the Lord their God," and notoriously violated every one of His com-

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mandments? The reply to this most pertinent inquiry is given us by the Word of God itself:—

As soon as Israel the Ten-Tribed Nation was carried away into captivity, mercy from their God followed them. The proofs of that fact lie open to our hand throughout the Prophets, in their utterances after the date of the captivity of the Ten Tribes. In Jerem. iii. 12, (B.C. 612) the Lord said to Israel, "Return, thou back-sliding Israel, saith Jehovah, I will not cause mine anger to fall upon you." "Turn, O back-sliding children, saith Jehovah, "*for I am married to* YOU" (verse 14). Hosea ii. 14 to 23, is full of such promises of mercy and consolation to wandering Israel of the Ten Tribes. In Zech. x. 6, there is this promise, which is perfectly unconditional, and dates B.C. 487, or 234 years after the captivity; "I will save the House of Joseph, *and I will bring them again to place them, for I have mercy on them*, and they shall be *as though I had not cast them off*, for I am the Lord their God and will hear them."

These words had no reference to the House of Judah, for they were at the date of their utterance restored to their Home and Fatherland, and were dwelling under the shadow of Jehovah's favour. "Judah yet ruled with God."

The result is that Israel, though punished with "captivity" or "casting out," was to be, after mercy reached them, "as though He had not cast them off." They were like Hosea's picture of the first wife, (chap. ii.) and like the wandering, repenting, Prodigal, (Luke xv.) to be completely restored to Divine favour, and inherit *all* the blessings promised originally by Moses and forfeited by disobedience, after that date.

Among the rest was the faculty of *nationally* obtaining wealth—a good gift of God (Deut. viii. 18), and thus being empowered to lend, not to individuals, but *nationally* and "*unto many nations.*" This blessing we contend, since our Reformation in the 16th century, has been the heritage of the British Nation. Great Britain exhibits (especially and in a most marked manner since 1840, when the "seven times" of punishment predicted in Levit. xxvi. 18. 21. 24. 28, came to an end) this and every other sign and seal, which God tells us in His Word the Lost Nation shall possess in the latter days. As proof of this statement, let the reader carefully examine the following detail, furnished us by a friend, of the sums lent by our people *in modern times*, to the nations of the earth, which debts have *never been repaid*, either as to the Principal lent, or as to the over-due Interest thereon. He will be surprised to learn that it amounts to the enormous aggregate of over three hundred and thirty-five millions sterling! (£335,094,423). And this, which is nearly half the National Debt, it must be remembered, represents only about the tenth part of British loans to the alien nations! The *Westminster Review*, of January 1876, gives us the actual facts, and tells us that "Foreign countries during the last thirty years have added something like *three thousand millions* to their debts, and there is no question that we British have been *the great lenders*!"

The statistical statement which we allude to, and believe to be quite accurate, is as follows:—

JOHN BULL'S POCKET MONEY.

The following is a list of the countries and States who have condescended to honour John Bull by borrowing some of his superfluous pocket money, and who have moreover thought it not worth their while to reimburse him:—Turkey: principal unredeemed, £197, 390,245; interest overdue, £11,423,593. Peru: principal unredeemed, £32,953,000; interest overdue, £2,638,599. Mexico: principal unredeemed, £27,905,800; interest overdue, £9,388,580. Venezuela: principal unredeemed, £6,616,800; interest overdue, £2,817,862. Virginia: principal unredeemed, £5,521,320; interest overdue, £698,732. Honduras: principal unredeemed, £5,398, 570; interest overdue, £2,010,619. Costa Rica: principal unredeemed, £3,304,000; interest overdue, £471,972. Bolivia: principal unredeemed: £1,654,000; interest overdue, £198,480. Alabama: principal unredeemed, £1,444,000; interest overdue, £462,080. Ecuador: principal unredeemed, £1,824,000; interest overdue, £164,160. Greece: principal unredeemed, £2,400,000; interest overdue, £619,200. Guatemala: principal unredeemed, £542,200; interest overdue, £51,374. Liberia: principal unredeemed, £100,000; interest overdue, £21,000. Louisiana: principal unredeemed, £4,487,000; interest overdue, £916,000. Paraguay: principal unredeemed, £1,505,400; interest overdue, £331,188. San Domingo: principal unredeemed, £714,300; interest overdue, £192,861. Uruguay: principal unredeemed, £3,164,800; interest overdue, £189,888. Total, £335,094,423.

We conclude our remarks by the assertion which we believe cannot be contradicted, that no other nation upon earth can produce such a bill of national bad debts, *due* as the above; and that our own race, *being Israel*, has done what God predicted she should do; namely become a lending, not a borrowing people, unto many "nations"—losing much money and treasure by so doing, but still so wonderfully wealthy the while, that her losses have not impeded her material prosperity for a single hour! These stupendous losses are to her, in fact, as nothing, by reason of her God-given, Israelite, national WEALTH!

ERRATA.

No. 12, page 106, Col. 1, line 4, for "Englisn," read *English*. No. 12, page 106, Col. 3, line 58, for "those remembered," read *there remembered*. No. 12, page 107, Col. 1, line 22, for "observe," read *obscure*. No. 13, page 114, Col. 1, at foot of article, for "J. H.," read *D. J.*

NOTICE.

The readers of the *Banner of Israel* would render us great assistance if each person would obtain for us a fresh subscriber, as we wish, as soon as our circulation admits, to enlarge the paper.—W. Cookson, Jun., 6, Avenue Chambers, Hale Street, Liverpool.

THE LAMB'S BRIDE.

WAS that an enquirer into the truth of our Identity, who asked the editor of the "Rock," whether the Lamb's Bride was literal Israel or not?

We copy the following from the correspondence column of that paper, dated March 3rd, 1877:—

"The Lamb's Bride."—J. C. Mc. C.—The "Lamb's Bride" in the Book of Revelations is clearly the *mystical* or *spiritual*, and *not* the *literal* Israel. To confuse the two—like the advocates of the Anglo-Israelitish theory—is the extremity of folly, and bars the way to all right understanding of the Heaven-sealed Book."

We have only three words to say to this, viz:—

IT IS FALSE!

We are all agreed that the marriage feast will take place: it may be ere long!

Grant that the Lamb's Bride is *Spiritual Israel*;

that makes ONE:

The Saviour who will come in the clouds of Heaven

makes TWO.

Where are the guests? Where are "the poor and the maimed, and the halt and the blind?" (Luke xiv. 21). Where are they who have been *compelled* to come in? (v. 28). Did ever a marriage *feast* take place on this earth, and *only* two be there, to wit, the bride and bridegroom? Such teaching is antagonistic to Scripture and common sense, and manifests plainly both *blindness* and *ignorance*.

Has not the Almighty declared by the mouth of all His prophets, that

A REMNANT SHALL RETURN?

A remnant of whom? Of His chosen people: not a remnant of *Spiritual Israel*.

Jeremiah plainly declares this:—

"Turn, O back-sliding children of Israel
(the 12 tribes) saith the Lord;
For I am married UNTO YOU:
And I will take YOU.
One of a city, and } The remnant.
Two of a family, }
And I will bring you to ZION." (iii. 14);

and as if to prove that no mistake should be made in this matter, in the sixth chapter of the Book of Revelation, we read that the angel sealed twelve thousand from each of the tribes, (Levi being inserted in place of Dan, for which a reason can be assigned) making a total of 144,000.

The 144,000 of God's chosen people Israel, will form the Lamb's Bride.

"A Lamb stood on Mount Sion,
And with him 144,000." (Rev. xiv. 1.)

Does this number represent *spiritual Israel*? God forbid that it should!

But mark, the 144,000 "STOOD with Him," (v. 1) and SUNG a new song before the throne, and before the four beasts, and the elders; and *no* man *could learn that song*, but the 144,000 which were redeemed from the earth," (v. 3) and "FOLLOWED the Lamb whithersoever he goeth" (v. 4).

Who coined the notion of a spiritual

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Israel? Has not the pen of inspiration unmistakably demonstrated the fact that there is now, and will be at the end of this dispensation, *a literal Israel*? Why should we dishonour our Saviour by speaking of *spiritual Israel*, instead of using that name which is "above every name," CHRISTIANS?

In Eastern countries the bride was brought to the bridegroom's house. This is just what the Almighty declares He will do with the *literal* remnant of the twelve tribes of Israel—bring them home. But a bride never went *alone*; she was accompanied by her friends and guests. And so we find, that with the return of the *literal* remnant,

"The Lord God which gathereth the outcasts of Israel, saith,
Yet will I gather *others* to him,
Besides those that are gathered unto him" (Isa. lvi. 8). Neither will the Bridegroom—the Lamb—come alone, for with him will appear "the souls of them that were beheaded for the witness of Jesus," (Rev. xx. 4) every one of them *clothed* with "white robes," vi. 11, and "they *lived* and *reigned* with Christ a thousand years," xx. 4.

It is said, that in the East, the Bridegroom never looked upon the face of his bride, until she stood unveiled before him in their private apartment. There were no intruders then—neither guests nor friends. This is a sublime thought to retain while meditating on the fact that the Lamb will appear to his bride, on that Holy place, Mount Zion—the bride being the 144,000 of *literal* Israel. These were the "sealed" ones. The revived martyrs, and the great body of Christians, form the wedding party; for the wedding *must* be "furnished with guests," Matt. xxii. 10.

This is the Scriptural view of the Lamb's Bride and the marriage feast.

We place this matter before our readers, not so much for the benefit of believers in the truth of Our Identity, as for those who are inquiring into the matter, and who meet with difficulties which really originate with themselves, and may be attributed to *blindness* and *ignorance* of God's Holy Word. There was once a time with us, and we know many of our friends will mentally endorse the confession in their own experience, when we felt perfectly self-satisfied with the idea that we knew as much about the Bible as any layman need to know! But all that is *altered* now. The Identity truth has compelled us to "Search the Scriptures," and not to be satisfied with *reading* them, just as we would some of the light literature of the day,

Life is too short, and time too precious, for us to enter into any wordy warfare with the Editor of the "*Rock*." He says the "Lamb's Bride," is *spiritual Israel*! Let our readers judge between us, and decide this important question in their own minds.

JNO. T. GOTT.

TARA.

IN an early number of the "*Israel's Identity Standard*" appeared a short but interesting account of this spot, with which is associated so much that has become the subject of study on the part of those who support the truths advocated in these columns. The following additional particulars relative to this famous place, obtained from the very copious "*Notes*" to the "*Annals of the Four Masters*," are offered to your readers in the belief that they will be acceptable at the present time, especially if it be remembered that Tara is named as the first resting-place of the now celebrated "Stone of Destiny" or *Lia Fail*, as to which frequent reference has been made in this journal—recently in a review of a work entitled "The Coronation Stone."

"*The Annals of the Four Masters*," it may be stated, were compiled A.D. 1632-36, and commence at the earliest period of Irish History, terminating about 1616, but the volume in the writer's possession, (kindly lent him by a friend) embraces only the period of about 444 years from A.D. 1171. Undoubtedly, much that is valuable, and, probably, that would throw greater light on this interesting subject would be found in the earlier portion, but the endeavour now will be to take from the materials at hand such as will help us to some definite idea of the beautiful spot which has now been deserted for more than 1300 years.

The ancient monarchs of Ireland had four palaces in Meath of which Teamair or Tara appears to have been the chief. The name Teamair is compounded of the words "*Tea*," the name of the queen of Heremon lying there, and "*Mur*" which signifies "mound," hence the "Mound" or burying place of "*Tea*."

It was also called "Teamhair-na-Riogh" or "Tara of the Kings," in consequence of its importance, it being the seat of the "Ard-Rig" or chief king, who held the other five kings in subjection.

Different historians have given accounts of the palace of Cormac at Tara, in the third century, which was called by various names signifying "House of Banquets," "House of Conventions,' "House of Heroes.' Full descriptions are entered into as regards the size of the structure, the length of its apartments. Its monarch Cormac was most celebrated for his learning, wisdom, munificence and valour, and for many ages the glories of his palace were the subject of the Irish poet.

Other fortresses were in close contiguity on the hill, but, although many remains are still to be seen, many others have disappeared through the course of time.

The building called "Mur-Ollamham," or "House of the Learned," in which resided the bards and other *savants*, was at Tara, and in addition to this were the Fort of the Synod, so called from the great meetings held there; the Fortress of the Kings; the Mount of the Hostages, where hostages were kept; the Mound of the Warlike Women, either a dwelling or burial place of these warlike dames; and finally, a Sacred Retreat which, according to some, was occupied by vestal virgins.

In those times Tara appears to have been considered a city, from the fact that kings, princes, chiefs, warriors, druids and bards congregated there, and judging from the prominence given to it by early writers, it must have been a place of much importance.

First founded as a royal residence by Slainge, the Tuath De Danan kings afterwards dwelt there. It is to them, or to their race, tradition ascribes the bringing to Ireland of the *Lia-Fail* already mentioned, and it is to them, therefore, we are indebted for the additional interest with which the Anglo-Israelite regards the sacred spot. In a future article, if permitted, it is proposed to dwell more fully upon this very important part of the subject, the present one being confined to remarks on Tara.

Allusion has already been made to the Conventions of Tara. These were instituted by the celebrated Ollamh Fodhla, whose reign is stated to have been about seven centuries before Christ. His name pronounced *Ollav Fola* signifies *Sage of Ireland*, and he is noted in ancient history as a sage and legislator eminent for his learning and excellent institutions. His medallion in *basso-relievo* appears with those of Moses and other great lawgivers on the interior of the dome of the Four Courts at Dublin. The Conventions were ordered every third year, and were attended by the provincial kings, princes and chiefs, the druids, the judges and the bards, and by a great number of people.

Records and chronicles were written and preserved at Tara under the direction of this great man, and these formed the basis of the ancient history of the country, the *Psalter of Tara* which was accurately completed in the reign of Cormac in the third century, and from which the *Psalter of Cashel* was later on compiled. The last convention was held A.D. 560.

Tara appears to have given the style of king to many of the supreme princes of Ireland, who were also called princes of Bregia and possessed territories about Tara as well as in what is now the County of Dublin.

Nine hundred years ago Tara was the scene of one of the most sanguinary conflicts of those times. Malachy, King of Meath, afterwards Malachy II. conquered the Danes and their allies; the slaughter on both sides was immense, many valiant Irish chiefs falling, while the Danes lost five thousand men as well as their leader.

Such is the record given of Tara, as it was; now the "beautiful" or "delightful" hill (for such were the meanings of some of the appellations given to it) stands deserted, its verdant summit and grassy

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slopes form the feeding place of cattle, and are frequented only by the curious and the learned who alone take the place of the heroes and poets, the monarchs and the chiefs of a once powerful race.

Thirteen hundred years have come and gone since Tara was deserted, no king residing in its magnificent palace after the death of Dermod, A.D. 565, though several monarchs continued to take their title from it. The cause of its desertion was its having been laid under a curse by St. Ruadhan, whose brother had been imprisoned and punished by Dermod.

Doubtless much valuable information will be obtained if permission is received from Earl Russell to explore its romantic glens and caves, and it is to be hoped that means may yet be found to carry on the exploration of the remains of this deeply interesting and sacred locality.

P. B. W.

THE REV. ROBERT POLWHELE,

(Vicar of Avenbury, Herefordshire).

WE have much pleasure in drawing attention to the following Paper on "Our Origin," from the pen of our respected friend whose name heads this article. The subject matter is published on a 'card,' to be had of Mr. Chas. Caswell, Bookseller, of 200, Broad Street, Birmingham; of the Author; and of the Editor of this Journal. The price has been fixed at 4s. per 100, or ½d. each card; postage extra. Friends who desire to spread the knowledge of "Our Identity" will find these cards an easy and cheap mode of introducing the subject: leading to the perusal of other and more advanced works. We are glad to notice that our reverend friend the Author has quite adopted those views and principles which we constantly advocate in the *Banner of Israel*. It is a great satisfaction to us to know, amid many discouragements, and much clerical opposition from all sides, that our subject is making such progress amongst the clergy of the church of England, that we may now count on the support of men like Canon Titcomb, the reverend Messrs. B. W. Savile, of Exeter, C. W. Hickson, R. Polwhele, J. H. Way, of Bristol and Hereford, Henry Morton, of South Shields, D. E. M. Simmonds, Geo. A. Rogers, of Dover, A. M. Grimaldi, of Greenwich, and many others. Several we do not name, though persuaded in their own minds, have not yet advanced far enough in the study of the subject to see how needful it is for them, as leaders of the flock, to tell their people of their origin, to open to them the glorious truths which now can, for the first time, be unfolded to them from God's Word written. These truths indeed prove His faithfulness, His love, and His determination to work out, through His people Israel and for them, those purposes which He made known to Abraham, their forefather, and which He swore, even by Himself, that He would finally fulfil. We leave the Rev. R. Polwhele now to speak for himself; and we trust our readers will largely circulate his loving Christian words; which, the wider they are known, the better prepared will the people be, for the glorious light of Israel's rising, promised them by the great Redeemer, who purchased this blessing too, with His precious blood.

OUR ISRAELITISH ORIGIN.

THE BRITISH Identical with the lost Ten Tribes: and the Power—confessedly the greatest at this time in the East—*for whom*, (that is, we conceive, to facilitate their return to Palestine as the kings or rulers of the East) the Euphrates is to be dried up.—*Rev.* xvi. 12.

"And it shall be to Me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them."—*Jer.* xxxiii. 9.

"Not for your sakes do I this, saith the Lord God, be it known unto you, O house of Israel . . . but for Mine holy name's sake."—*Ezek.* xxxvi. 22, 32.

"The *following Queries* are earnestly and affectionately commended to the prayerful consideration of Christians, who love to trace in the "sure word of prophecy" the dealings of their Heavenly Father with His ancient people Israel, of a portion of whom—the Ten Tribes—speaking of their captivity, long before their brethren were taken to Babylon, He says, (Jer. xii. 7,) "I have given the dearly beloved of My soul into the hand of her enemies."

1.—Were not the Ten Tribes to be found in the last days as "*a seed the Lord hath blessed*:" yea, and made a blessing to all other peoples, even unto the ends of the earth? (Hos. i. 10, 11; Isa. lxi. 9, 10: Jer. xxxi. 1—10; Ezek. xi. 15—20.)

2.—Were they not also to be found encircling the earth, like a rod or line—measuring line*—(Deut. xxxii. 9) just as the English encircle the earth now, by their colonies and dependencies; especially in, and owning the "ends" of the earth, and as possessing the "gates" of their enemies; that is, the places of strength in the lands of the Gentiles? Constantinople, that important gate, soon probably to be added to their number. (Deut. xxxiii. 17; Psa. ii. 8; xcviii. 3; Gen. xxii. 17; xxiv. 60.

3.—Is not the return of the Jews to Palestine to be brought about by their "brethren" the Ten Tribes, (though perhaps for a time in ignorance of it) to whom in the pride of their hearts, they (the Jews) said (Ezek. xi. 15, 16) "Get you far from the Lord; unto us is this land given in possession." And again, "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." (Isa. lxvi. 5). May we not expect that in this way, the "breach" so long existing between these two rival kingdoms will be "healed," so that it shall be said of them, "Ephraim (the Ten Tribes) shall not envy Judah, and Judah shall not vex Ephraim." (Isa. xi. 13.) "O the depth of the riches both of the wisdom and knowledge of God!" Rom. xi. 33.

4.—Is not the Holy Land expressly forbidden *to be sold*; (Lev. xxv. 23,) and have not the Jews in conjunction with their brethren the Ten Tribes (not apart from them) a clear and undoubted a right to it, as their ancestors had before they took possession of it, under under their great leaders Moses and Joshua? (Gen. xvii. 7. 8; Jer. iii. 18; Amos ix. 15; Isa. xi. 11; Ezek. xlviii., &c.)

5.—Would not a pious Jew, acquainted with the several deeds of gift and conveyances of the land made by God to Abraham, Isaac, and Jacob, deem it a degradation to purchase it for money, or to accept it from any other people on such terms? (Gen. xxvi. 3, 4; xxviii. 13; xxxv. 10—12.)

6.—Do we not continually, in our churches, Sabbath after Sabbath, pray the Lord to bestow upon us the "New Covenant"—*promised only to the house of Israel* in Heb. viii. 10, 12, & Jer. xxxi. 33, 34, in the words, "Lord, have mercy upon us, (Israel) and write *all* these Thy laws in our hearts we beseech Thee,"—a petition put up by no other nation than the British, in any time or country—by any Church, Reformed or unreformed—Protestant, Roman Catholic, or Jewish?

7.—Can we conceive any subject in these days of scepticism and indifference, more calculated to vindicate the truth of God's Word—the Bible—than the discovery of Israel?

8.—Are not the Eastern Windows of our National Churches;—the Eastward position of our People in Public Worship, praying towards the Land, the City, and the House chosen of the LORD GOD, as Captive Israel is directed to do in 1 Kings, viii. 44, 48—also the burial of our dead, facing Eastwards,—all signs and marks of our Israelitish origin?

9.—Is not the prophecy of Joel specially made to Israel? and do not the revivals which have occurred of late years, and are still occurring amongst our people, in all parts of the world, confirm the above view of our Israelitish origin? (Acts iii. 19; Joel ii. 28-32; Isa. xxxii. 15).

10.—Does history (which traces our ancestry back to the very countries into which we know Israel were carried captive) present anything *opposed to this view?* See *Sharon Turner's* "Anglo-Saxons," vol. 1. p. 94-102. Also, *Polwhele's* "Cornwall," Vol. 1. p. 191.

"O ISRAEL!" (GREAT BRITAIN) "look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you." (Isa. li. 1, 2.)

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." (2 Chron. xx. 20.)

Avenbury Vicarage, Herefordshire, January, 1877. R. P.

*Marginal Reading.

THE SABBATH.

WILL you allow me to bring under your notice, in reference to the discussion on the Sabbath Day in your columns, that it was a prevalent belief in the early Church, that the original Sabbath had been lost, until reinstituted by Moses in the wilderness, and that the day henceforth observed was *not* the original day, but as it were the memorial day, as we observe Good Friday and Easter Sunday, and speak and think of them as the days on which the events they commemorate took place, but they are only memorial days, because they vary every year with the moon. The early fathers held that the original Sabbath was reverted to on our Lord's Resur-

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rection, and that our Lord did really rise on the day first instituted as the Sabbath. This belief may perhaps be regarded by some as more curious and interesting than absolutely important, as the doctrine of the Sabbath is always the same, whichever day be observed. No doubt, for some time, both days were regarded as sacred in the early Church, which was only natural among converts to Christianity from Judaism; but the Gentile converts followed the observance of the Apostles of our Lord in keeping the first day of the week as their holy day, in remembrance of our Lord's Resurtion. It appears evident, however, that man was made on the evening of the sixth day, and as the observance of the Sabbath among the Jews (Israelites) commenced in the evening, (as all their days were counted from evening to evening,) man's first day as alluded to in the reply to A Country Parson in your paper of Wednesday last, would undoubtedly be both the seventh day of creation, and the first day of sanctification and rest to him.

A BELIEVER IN OUR IDENTITY.

THE EASTERN QUESTION AND THE GATE.

We commend the following very plain speaking to the consideration of our friends. We quite approve of the straightforward words of the *Daily Telegraph*, and also of the truth the Editor propounds in reference to the certain procedure of Great Britain in the event of "the very first act of war." The House of Israel is promised "possession" by Jehovah of Hosts, of "the gate of his enemies." That Gate is Constantinople. And the British being Israel, it follows, as the Daily Telegraph points out, that as soon as war is begun between Russia and Turkey, (it is only a question of time), the British will spring forward to defend Constantinople; and in short TAKE THAT POSSESSION "to safeguard the Empire" *which will be everlasting*. "The gifts and calling of God are without repentance." With these few remarks we make place for this outspoken utterance of our contemporary and we heartily respond to every word he says.

THE EASTERN QUESTION.

The *Daily Telegraph* observes:—"Within a brief period the sincerity of the Powers engaged in negociations upon the Eastern Question will be put to the test. Is not the hour near at hand when the dispute should be brought to a definite issue, and Europe should distinctly learn who stands in the way of peace? If Russia wants to demobilise, cannot she do so on grounds which lie plainly before her statesmen—those which we have often suggested and have now reiterated? If she does not wish to send her soldiers home, and does require something more than we believe the Powers will ever grant, let her declare herself without circumlocution. The two paths are clearly marked out—honourable peace, through a recognition of her services on behalf of the Christians combined with the maintenance of the European concert, that is one and the best road. The other leads to a needless and unjustifiable war, having objects as elastic as that of 1828, and certain at some stage to encounter formidable impediments. If the alternative of violence is chosen, England will also have to define her interests in a quarrel which is none of her seeking. She will have to say, in clear and distinct terms, *that she intends to defend Constantinople*, and that the very first act of war will be regarded as the signal for adopting at once, the measures needful to keep hostile arms from the Turkish capital and the Straits. Divided councils in Europe will not exonerate our Government from the performance of an imperative duty, and there is no reason why we should wait on the convenience of any Power *for leave to safeguard the Empire*. We hope and trust that the middle, and more moderate, and the wiser course will be followed; but it is high time that no misunderstanding should prevail in any quarter respecting what England will do, if the necessity be forced upon her. In the last resort, we are still bound to believe that she can take care of herself, and at the same time benefit humanity."

Correspondence.

To the Editor of the Banner of Israel.

St. Bartholomew's Vicarage,
Bristol.

DEAR SIR,—I observe that some of our opponents are taking great pains to prove that the existing scattered people called "the Jews," contain representatives of all the twelve tribes, and are therefore the *only* Israel in existence. Now, sir, many of us who believe the Israelitish origin of our nation to be a fact, do not admit the truth of the above premise. But I feel strongly, that it is well for us as much as possible to take our stand upon broad ground, and not even in appearance rest our teachings on minor points. Now to my mind, this question of the tribal composition of the people known as "the Jews," is one of these minor points. Were we to grant, for argument's sake, the truth of the above theory of our opponents, the fact of our Israelitish origin would remain untouched. The grand fallacy of our opponents' arguments is this,—that they contend that Israel are *one united* house, whereas scripture declares as plainly, to my mind, as it declares anything, that Israel consists of *two* houses, two houses in perfect separation from each other, but destined to be united. We may fearlessly challenge any man to prove that Ezekiel, xxxvii. 15-26, has received any at all adequate fulfilments to the present time. This being the case, there must exist at this time the two bodies therein spoken of, viz., "JUDAH, *and the children of Israel his companions*" on the one hand, and "JOSEPH or EPHRAIM, *and all the house of Israel his companions*" on the other. The very language used *might* imply (though I do not say it *does*) that there should be under each head, to wit, Judah and Ephraim, a certain mixing-up of tribal elements; in fact, as far as the language employed goes, both Judah and Ephraim *might* be of any tribal composition you like, two, three, four, six, ten or twelve-tribed. What the passage imperatively demands, is *two separate* Israelitish bodies, one bearing the name and taking its place in the world under the headship of Judah, and another bearing the name and taking its position under the headship of Ephraim. Now, the present scattered people called "the Jews," are by the very name by which they are known, identified with that body which acknowledges Judah as it head. But whatever their tribal composition, they *cannot be* the whole united nation of Israel. The other Ephraimite house must be in existence somewhere, though not yet acknowledged under their Ephraimite name. As a matter of *fact*, the house of Judah has never lost its Identity. As a matter of *prophecy*, Hosea plainly tells us that the house of Ephraim were to be *lo-ammized* or reduced to the condition of heathens, to lose their religion and their Identity. As a matter of *history*, we, the British nation, came from the region where Israel, either wholly or to a very large extent, became dis-identified and heathenized, or, in other words, were LOST. As a matter of *fact*, our position in the world corresponds so strikingly with what God promised to the seed of Abraham, Isaac, and Jacob, and, through the last named patriarch, especially to Joseph, that the most superficial observer who knows anything of the Bible, cannot fail to note the correspondence. God does not promise to one people and fulfil to another. The inference from all this is one of such a high degree of probability, as to be one of little less than positive certainty. If the British nation, 300 millions strong, occupying about one-third of the earth's surface, and ruler of the waves, be not "*Joseph and all the house of Israel his companions*," then the said nation affords an unparalleled example of God's giving to one particular Gentile nation of the earth, the duplicate of all, yea, *all* the blessings which he promised to bestow upon one mighty branch of His chosen people Israel. Some will say, "Just so: we have all these blessings, and this position because we are a Protestant, Bible-loving, Christ-honouring people." Exactly. But *why* are *we* all this, and not any other nation on the face of the earth? No other answer can be given than this. We are a branch of God's *chosen people Israel*, of the nation which is, always has been, always will be, the object of His free, distinguishing, predestinating love, favour, and grace. And all who believe in the Lord Jesus, and are saved, of every nation, clime, and tongue on the face of the earth, do so believe and are so saved, because they too *individually* are the objects of the same free, distinguishing, and predestinating grace as are the houses of Ephraim and Judah *nationally*, and by their faith in Jesus, they are grafted into the old Israelitish stock, and *partake with it*, and as part and parcel of it, of the root and fatness of the olive tree. And sooner or later, Judah also shall look on Him whom he hath pierced, and shall believe and be saved. And so all Israel, the ONE GREAT CHURCH of the living God, consisting of believing Israel, and believing Judah, together with a large ingrafted element of believing Gentiles, yet still mainly Israelitish in its ethnic composition, shall be saved, and shall be made the means of salvation to those "nations of them which are saved," that "shall walk in the light of this heavenly Jerusalem, and whose kings shall bring their glory and honour unto it."

Yours, &c.,
C. W. HICKSON.

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OPINIONS OF THE PRESS.

Another specimen of Anglo-Israelitish literature, written by one who has evidently studied every branch of information connected with the subject and that deeply and with unusual intellectual grasp. To the students of history, no less than of prophecy, the work may be warmly commended.—*Sussex Daily News.*

The question of the Jewish *(Israelitish)* origin of the Anglo-Saxon race is very ably and fully argued in these pages, the subject being more satisfactorily treated than in any similar work we have met with. The various points of the argument are clearly put forward.—*The Rock.*

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WEDNESDAY, APRIL 4, 1877.

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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."—Psalms lx. 4.

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THE EASTERN QUESTION AS SEEN IN THE CALL TO ISRAEL:—

"Come, my people, enter thou into thy chambers and hide thyself."

WE have no doubt that in the above words the Prophet Isaiah was instructed by the Lord to tell "His People" Israel, at this present crisis of their history, to refrain from all concern and interference in the affairs of the Continent of Europe. In time past, as every one knows, ours was a power which never ceased to meddle in the concerns of the Gentile nations, our near neighbours on the Continent. Since the Crimean War all this has been changed. Peace and not war, non-intervention, and non-interference in the broils and complications of the nations of Europe, in place of alliance with one or other of these states to sustain the then all-important idea of "the Balance of Power" is the order of the day. And why is this? Can any reasonable explanation be given of the wondrous change? We are just as pugnacious a people as we always were. The love of power, and desire to see our Empire grow, have increased rather than diminished of late years. Our influence in Europe is not abating, but, on the contrary, is growing every day. What is it then has caused the change? Are we growing more penurious and dreading the expense wars bring upon any people? Nay, were necessity to require it, we are satisfied, we are quite as willing as ever and better able to day, both as regards credit, capital, commerce, and superabounding population whence to draw the thew and sinew required in war, to wage it successfully, than we ever were at any period of our chequered history. The only explanation we can give of the change which has come over our people is, that we are now, *as the nations always are though they know it not*, under an impulse from on high; to abstain from meddling in foreign politics, to mind our own business at home, to abstain from interfering with the complications which are now being employed by God Himself to bring on Europe the Fiery Deluge which is to overwhelm the Continental Nations, but is "to pass us over;" just as the Destroying Angel slew one soul in every Egyptian House but "passed over" every Israelitish abode in Goshen; just as again the Noachian waters overwhelmed the whole of the then wicked atheistic world, but were themselves the *very agent and instrument employed* by God to save Noah, his wife, his sons, and his sons' wives, eight persons only, to whom God said then as He says now, we believe, to us of Israel,—"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." And why?—"For behold the Lord cometh *out* of His place to punish the inhabitants of the *earth* for their iniquity." "The earth" also shall disclose her blood, and shall no more cover her slain." (Isaiah xxvi. 20-21.) We may ask here whether these are our imaginations of the facts of the day of the correspondences of facts with prophecies, or whether in truth the journalists and newspapers of our time also see that this rôle has actually been adopted at this juncture by our nation? Let the editor of the *Times* newspaper respond in the utterances in his Leader of the 26th March last. They fully confirm what God said should be the attitude of Israel at this crisis, or we much mistake. He says:

During this long continued silence of England's constitutional organ, the House of Commons, several elements of the Eastern Question have been growing to more solid consistency and to enormous proportions. "The Russian cloud" in the Turkish horizon has become lower, larger, darker, and more ready to break. The self-complacency and fatal obstinacy of Turkey have increased in equal proportion. It is hardly contradicted that Turkey, having won a respite, is gaining courage for more wilful and deliberate misgovernment. On both sides an unparalleled effort is prolonged; the strain is kept at breaking point, the cost is overwhelming, and there is a consequent necessity for doing something. Other Powers are feeling their way to an interest in the impending struggle. England alone is silent. Her voice is whispered in confidential conversations, or dispersed in the organs of public opinion. The Sultan and his Ministers have received some cautious warnings and friendly hints. They may possibly have some reason to apprehend that England has modified the policy which they believed to be traditional. But for this part of the world there has been nothing to vie in reality with the mobilised armaments and mutual defiances of Turkey and Russia. There are two real combatants, and around them, in the background, flit some unreal shadows. The British nation appears not, and is not. Should the result be not what we wish, has Parliament protested against it and saved its own honour or its reputation? There is always something ominous in silence when deep and long. A man may have reason for reserve, but when reserve becomes habitual it often becomes also fatal. Here is the House of Commons, which a thousand times has risen as one man to vindicate justice and humanity, actually forbidden to mention the Turk or his deeds! We are to take for granted the intentions Turkey is really incapable of forming to fulfil promises which she can hardly herself understand. Her apologists ask indignantly, How can she disarm, how can she reform, how can she dismiss her Irregulars, how can she attend to any domestic affairs, when a dark cloud hangs over her and her existence is at stake? Such a complication is terrible. Can anyone pretend to say that when the dark cloud moves or melts away, and the pressure is withdrawn, Turkey, breathing once more, and feeling

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herself Turkey again, will commence the reforms that are alien from her very nature and inconsistent with her religion? When she looks to England, all she knows is that during the long struggle silence reigned here. Except some fitful outbreaks, Parliament, the very voice of this country, said nothing. It left the matter to Ministers and diplomatists, and if Turkey should ever have any accurate knowledge of what they have said and done, it will certainly have the advantage of the British people.

Surely no delicacy, no constitutional etiquette, no plea whatever can be allowed to justify a silence which may entail such consequences and such reproach."

Here we find that the editor of the leading journal, perplexed at the strange silence of the British Parliament and Government, cannot understand that this reserve, this refusal to interfere in the affairs of Turkey, either by coercing her (as Russia and Mr. Gladstone desire), or by putting pressure on her in combination with the Powers as some others wish, is simply a fulfilment of the plan laid down by Jehovah himself, speaking by the mouth of his servant Isaiah; and which plan, we, being Israel, perforce are constrained to carry into operation now.

We have been led lately to consider the meaning of our blessed Lord's words in Matt. xxiv. 27 28., as connected with this portentous Eastern Question. The allusion, to our mind, seems so direct, so clear, that we feel bound to place our thoughts before the reader.

The events of the last times—our days—were the theme of the Saviour's teaching; and He wished to draw our attention to the "signs" to be given us whereby to know them. And what does He say? That day, the day of the approach of the Son of God, shall be known unto you thus—"As the lightning cometh out of the EAST, and shineth even unto the WEST, so shall the coming of the Son of Man be." Why is the lightning to come from the *East?* Why shine to the *West?* Because, we say, the Lord distinctly wanted our attention rivetted on the *Eastern* Question (the question of *this* day) and the "*west*" was mentioned as the direction and terminus towards which the eastern lightning should illuminate, as the startling, terrifying, disturbing element, because "The children are *in the west.*" (Hosea xi. 10, 11.) Those children *of Israel*, who are "to tremble," to be "sore afraid," like the same Israelites escaping out of Egypt (Exodus xiv. 10), and like those scattered sheep that "feared and quaked" when the Assyrian lions gnawed their bones and "drove them away." (Jer. L. 17.) The next verse more distinctly fixes the chronology of our Lord's allusions. For He said, speaking not of "the Sick Man," of whom we are always thinking now, because, as yet, the Turkish Empire is the *sick* man not the dead *carcase*—"For wheresoever" (*i.e* in the EAST whence the "lightning" is now coming) "the carcase is" (a fact yet future) "*there* will the eagles be gathered together,—" those horrible, black, double-headed, monstrous "eagles" of Russia, Germany, Austria *(the Triple Alliance)*, mayhap of France and Italy, too, be "gathered together," tearing fiercely at the *then* "carcase" of the now "sick" one; turning with fury, finally, against each other, on account of "the jealousies" (Isaiah xlii. 13) and bringing thus upon Europe that "great earthquake" WOE, that "fiery deluge," "such as there was not since men were upon the earth; so mighty an earthquake, SO GREAT." (Rev. xvi. 19; 2 Peter iii.)

OUR OPPONENTS.

THE REV. R. CORNALL, M.A., OF BRISTOL.

PART II.

(Continued from Page 118.)

AT pages 14 and 15 of his pamphlet Mr. Cornall deals with the question of Jacob's stone—Here we must invoke to answer him his brother clerics the Rev. F. R. A. Glover, the Rev. C. W. Hickson, and the Rev. A. B Grimaldi, who have each paid much attention to this particular point;—but we must beg leave in our own layman-fashion to indicate to Mr. Cornall, that when he passes severe strictures on views *bonâ fide* held by pious, learned, and earnest men, as well-read in the Scriptures as himself, it will be well to be accurate as well as forcible in argument. He says "Jacob's pillow and pillar consisted of *several* stones (Gen. xxviii. 11. 18), and these several stones, in the aggregate, became a monumental stone of witness, just as on another occasion (Gen. xxxi. 44-49)."

Now, on referring to the former verses, we read that Jacob "took OF *the stones* of that place, and put his pillows, and lay down in that place to sleep;"—also that next morning "he took THE STONE that he had put his pillows, and set IT up A PILLAR, and poured oil on the top of IT," saying, "THIS STONE which I have set up for a Pillar shall be God's House." (verse 22).

In Gen. xxxi. 13, Jehovah himself reminded Jacob of his vow, and spoke of this stone again as "THE PILLAR." These passages lead us to the conclusion, that in desiring to connect Jacob's "pillow" and his "pillar" with more than one stone, Mr. Cornall has fallen into an error, which in one so conversant with the Scriptures, is matter to us for surprise!

At page 16, Mr. Cornall makes an attempt to do away with the glorious Identification of our nation with Israel, afforded by the evidence of the "Gates." He contends the promise "was in great measure fulfilled in Canaan, under Joshua"; and it will yet be fulfilled in still greater measure when the fulness of the Gentiles shall have come in,—as many portions of Scripture show." What Mr. Cornall appears to mean is, that *just now*—*i. e.* between B.C. 740, when Israel was carried captive, down to the dim future date, when the "fulness of the Gentiles" (whatever that may be) "be come in," this particular promise of "the Gates" must be considered to be suspended. Yet we venture to suggest that Mr. Cornall will find it beyond his powers to discover Scriptural authority for his idea that the sworn oath of Jehovah promising the "Gate" to the Hebrew race, was ever to be in abeyance in its operation! We have proved over and over again, *usque ad nauseam*, we fear, that our nation does actually now remarkably fulfil the exigency of the promise to Israel, and God's own prediction to that effect. It is clear to us, however, that Mr. Cornall really sees the force of this argument, for the next sentence to be found on page 16, contains the following wonderful admission, which the reader does well to mark:—"*England*," says Mr. Cornall, "*as a Gentile nation, no doubt* represents, in part at least, the nation referred to in Matt. xxi. 43." "This view, he continues, harmonises with Rom. xi. which plainly shows *that the Gentiles were to take the place of the once favoured nation*; and if of the Gentiles God has elevated the Teutonic race to be supreme, their colonial possessions and extensive power are easily accounted for." Here are admissions which must surprise the reader! England, Mr. Cornall cannot but allow, by possession of the Colonies, the world-wide power, and we may add "the Gates", "in part at least" represents not only the Nation our Lord declared should possess the Kingdom of God in place of the Jews, but "the once favoured nation" (Israel) as well. Where our opponent finds either in Rom. xi. or any other part of God's Word, that promises which Jehovah himself voluntarily made and swore by himself, unconditionally, should be *the heritage of the Hebrews*, became afterwards transferred *en bloc* to a Gentile nation, we cannot in the least degree divine! To moot such an idea, without a sanction supported by a Divine oath as soleman as the grant itself, seems to our lay-view all but rank blasphemy! We are thankful that our mind recoils from such insult to the Almighty! We pray that Mr. Cornall may be led to entertain more respectful views of the faithfulness of our God, and that he may cease to think that a promise given under the sanction of an oath by God Himself, and that sworn by His own being, can be avoided by Him for any considerations whatsoever. We urge on Mr. Cornall a careful study of Hebs. vi. 16 to 20, which fortifies our argument, and may lead him to a better mind.

The 18th section of the pamphlet is devoted to the so-called refutation often attempted by "our opponents," of the grand truth that "all Jews are Israelites, but not all Israelites are Jews." Mr. Cornall accepts the first part of the pro-

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position, but rejects the last. He is sure that since the destruction of Jerusalem by Titus, "there is proof quite sufficient in God's Word to show that the *whole* of the Twelve Tribes have been called Jews." This is an old story now; and we must beg to be excused going over the ground again. We do most strenuously, however, object to take all our light at the present day from Divines such as Scott, Eadie, Fairbairn, Calmet, &c.—God-taught and learned men no doubt,—but to whom the light God has now granted to His people was *not* revealed. As time advances, more light is given, and difficulties in the interpretation of the Word are cleared up. Since the days of these good men, "much has taken place," and the world has advanced many stages. We conceive they were blind, as *we* were not long since, and decline, as Mr. Cornall would have us do, to place ourselves under their tutelage again. Mr. Cornall still clings to the idea that "Englishmen who call themselves Israelites virtually claim to be Jews!"—but he will not find the Editor of the *Rock*, whom he quotes, perpetrating that absurdity again. *He* has admitted, subsequently to the date of the remarks above quoted, that he will no longer confound the two Houses Israel and Judah; and by consequence, of course, will not state that a Nation we urge is Identical *with Israel* is a nation *of Jews*!

The appearance of the Jew, described by Isa. vi. 9, as the "show of his countenance," is the next point Mr. Cornall takes up. His argument is that "the expression does not mean the "natural physiognomy," but a "consciousness of guilt",—"proud, insolent, guilty looks, such as hardened offenders generally exhibit." Whatever may be the force of the expression, the Word of God declares that those "looks" should testify against the Jews, (the very subjects of the Prophecy); and the evidence of mankind proclaims that hitherto that prediction has been literally fulfilled.

On page 20 Mr. Cornall reiterates the oft repeated allegation that the Ten Tribes were guilty in the matter of our Lord's crucifixion equally with the Jews. We utterly deny his conclusions; because we affirm the evidence to show that "the term Jew was generally used for the whole nation" does not exist. Rom. xi. 1 disproves the statement at once; for there St. Paul, speaking of ten-tribed Israel, asks, "had God cast away His people?" and instantly responds "God forbid! for I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin"; one in fact of those very ten tribes, called Israelites, (not Jews) whom God has *not* cast away." Heb. viii. 10, is another evidence convicting Mr. Cornall of inaccuracy; for therein the Apostle speaks (by quotation) of the *two* Houses as distinct, by name, existing in his day, and certainly does *not* apply the name of Jew to the whole "nation generically:" St. Paul was well aware of the distinction, and then existing division, if Mr. Cornall is not!

Again, neither Isa. viii. 14, nor Acts iv. 10. 11, can prove that the ten tribes nationally, or as individuals, took part in the crucifixion of our Lord; for there is no evidence of their presence, as a body, then in Jerusalem, but, on the contrary, much historically to *disprove* it. Those addressed by St. Peter in Acts iv. 10 were the *Jews* who had put the Lord to death; who were "not his sheep;" who were from beneath, not from above, "the men of *that tribe Judah*, οι ἰδιοι, "to whom He came, but *who received Him not*."

The true exposition of the difficult passages, Acts, ii. 22-23, iii. 12-15, has been already set forth at some length in Mr. Hine's work "The British Nation," see page 198, and to that passage we must refer the reader for Mr. Cornall's refutation. St. Peter was distinctly speaking to "the men of Judea," (verse 14); and these murderers and slayers of the Just One, were those "Jews" whose condemnation St. Paul was inspired so forcibly to depict, in 1. Thess. ii. 14-16—speaking not of his own ten-tribed nation Israel, but of "the Jews," on whom "the wrath is come to the uttermost."

In conclusion, we see clearly why the Rev. Mr. Cornall, the Rev. S. A. Walker, and the Rev. J. B. Clifford, (all of whom are embarked in the same hopeless contest with what they never can beat down, seeing it is God's own truth) are so earnest in their endeavours that the views we advocate should fail and collapse. They fear their flocks, thinking for themselves, will read the Scriptures of the Old Testament in the simple literal sense in which His servant Moses and the Prophets wrote them. They dread exceedingly that these new views of Prophetical Scripture should be accepted by the people; seeing that they throw, as experience proves, an astonishing light upon the *literal*, not only on the *spiritual* meaning of the whole of God's Word written, from one end of the Sacred Book to the other; and in that respect, it does indeed furnish us, we affirm, with a "new Bible"; a precious, doubly precious Book; not taking one jot or one tittle from the glories of the Blessed Jesus; but adding to them ten thousand fold, showing what not all or any of the Commentators in their then blindness (on this one point) can show, namely, that our God hath kept His promises and covenants with our forefathers Abraham, Isaac, and Jacob, to the very smallest particulars! We do maintain and reiterate our belief, that in respect to Israel and the glorious prophecies in that nation's favour, our teachers and commentators have all been, (without blame to them no doubt,)"wrong." "For ages they have been wrong." Mr. Cornall, and those divines who think with him, "must, indeed, go to school again to get a new Bible—a new interpretation;" (*and here it is the shoe pinches*) they must also stoop to be "taught," even by those, being perhaps their own parishioners, who *see* that God's Word provides blessings for Israel, as distinct from Judah,—and an ultimate re-union of the two *now identified* nations in the not distant future, as described in the splendid prophecies of Ezek. xxxvii. 16-28. These prophecies Mr. Cornall's unwillingness to part with prejudice can never expunge from Scripture, nor put aside.

In regard to the closing words of the pamphlet under review, we are perfectly at one with Mr. Cornall. We know as well as he, that the spiritual seed of Abraham is quite distinct from the human progeny—the seeds as of many,—from Israel, in fact—according to the flesh. In the present dispensation, the chief concern, of course, for all is to be *in* Christ; to be a Christian first, an Israelite afterwards; to secure an interest in the blood as individuals. This we allow is of immeasurably superior importance, to us each as individuals, than the descent according to the flesh from the Hebrew stock. But while we freely make this avowal, we say with St. Paul when his argument led him to the hypothesis, that the racial distinction was obliterated, and the house of Israel gone for ever:—"Hath God cast away His people? GOD forbid! for I am also an Israelite, of the seed of Abraham: God hath NOT cast away His people whom He *fore*-knew." (Rom. xi. 1-2).

(To be concluded in our next.)

ELEMENTARY PAPERS ON THE GREAT PYRAMID.

BY THE REV. HENRY MORTON.

PART I.

OF all the ancient monuments of Egypt, those most familiarized to us by early reading are the Pyramids. They lie in an irregular line, and at considerable intervals on the bank of the river Nile, from the neighbourhood of Ghizeh, nearly opposite to Grand Cairo stretching towards the south, for a distance of more than fifty miles. The number of pyramids large and small now existing in various states of preservation is about thirty-seven or thirty-eight, but there was evidently once a greater number than there is now. Many of the small pyramids have been used as materials for modern constructions. Some have partly crumbled away, owing to the nature of their materials as that of Illahoon which is built of sun-dried bricks, and even the larger ones have not been safe from the hands of the destroyer. The general idea of a pyramid is that of a square-shaped building, its four sides springing from the edges of the square base, inclining inwards towards each other and over the centre, so as to meet at the top in a point. They do not, however, all sustain

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this character, one at Sakkara being step-shaped, and that of Meydoum flat-topped. The earliest of all are the pyramids of Ghizeh, the first or great one being alone a true pyramid.

We are always curious to know what kind of effect is produced by the contemplation of any uncommon object, and as it must unavoidably happen in such cases that we have no proper standard by which to measure the new thing, we are almost certain to form exaggerated estimates of the impressions which it will create. The first view of the Pyramids does not strike the traveller with the idea of grandeur, any more than a hill of moderate dimensions would do when seen at a small distance, and so the pyramids do not equal expectation as seen by a traveller who approaches them, mainly because of the clearness of the atmosphere there which defines its angles so sharply, and the want of some suitable measure of magnitude; but when the spectator can obtain from some favourable point of view a distinct conception of the vastness of this pile, no words can describe the overwhelming sense of it which rushes upon the mind; he feels oppressed and staggers as beneath a load. At the distance of four or five miles immediately you cross the Nile the Pyramids seem close at hand, and the traveller, as he advances, has time to reflect on the magnitude of the objects which have given him such an erroneous idea of distance. This impression, however, is not caused solely by the magnitude of the pyramids; it depends on their form also, being large undivided masses of four triangular sides, there are no small parts for the eye to select and rest upon as in ordinary large buildings, cathedrals and the like, where the indistinctness of particular parts serves to correct the false impression as to distance which it is the tendency of the whole mass to produce; but when a person has been some time on the spot, and having allowed his eye to travel repeatedly along the Great Pyramid's 763 feet (250 yards) of base, places himself in the centre of one side and looks up, the eye then travels up its steep towering angles and over all the courses of the stone to the pointed top, which appears literally to pierce the blue vault above, and he begins fully to understand its immensity, and the actual amount of labour that must have been involved in its erection. A recent traveller has thus expressed himself:—"To view the Great Pyramid merely as a gigantic monument, is a novelty productive of impressions of sublime grandeur of which words fail to convey any accurate conception; but when it is viewed in connection with the history of the human race, as older than the oldest records, and marked with the antiquity of ages long gone by, when the earliest of the Patriarchs entered Egypt, the mind becomes absorbed. I was spellbound by the scene." "With the Hebrews, to look back beyond the time of Abraham was deemed a glimpse into eternity; and the passage 'BEFORE ABRAHAM WAS I AM,' is at once refreshened in the mind, for we remember that even in Abraham's time this Pyramid was a work of venerable antiquity." (Sopwith's Notes on Egypt.)

The Pyramids of Ghizeh, the only pyramids of which Herodotus, the Greek historian, particularly speaks, and which alone most travellers visit, stand on a plateau formed of white limestone. This plateau is a kind of projection in the Libyan chain of hills lying between two promontories on the north and south, and is a dry barren irregular surface covered with sand and small fragments of rock, presenting a striking contrast with the rich vegetation of the plain to the east. The three pyramids lie in a line from N. E. to S. W., the largest or Great Pyramid being to the north, and the smallest to the south. The faces of the Great Pyramid stand as exactly as may be opposite to the four cardinal points of north, east, south and west, the faces of the other two nearly so.

Herodotus says (writing 445 years B.C.,) that when the Great Pyramid was designed they began by making a causeway along which to convey the stone; this causeway was 3000 Greek feet in length, sixty in breadth, and forty-eight at its greatest elevation; it was made of highly polished stones, covered with sculptures, and in the opinion of the Greek was as wonderful a work as the Pyramid itself. In the plan of the Pyramid, however, made in 1799 by the French Academicians under Napoleon Bonaparte, though there is represented a kind of approach to the Great Pyramid, 1300 feet long in its present state, and containing enormous stones, yet *none of them were sculptured* so far as is yet known. This may be a remnant of the causeway of Herodotus, and if such causeway really did exist it must evidently have been an inclined plane, rising from the level below towards that on which the Pyramid stood, forming the most wonderful approach that ever was made to the most wonderful work of human labour. On a solid square base covering 13½ acres, with a base side of 763 feet, rose this greatest of the world's stone-built structures and the largest solid building known, to the height of 486 feet, more elevated than St. Paul's Cathedral at London by 120 feet, and by about 40 feet higher than St. Peter's at Rome. A brief description of the impression produced on the mind of a celebrated traveller (Belzoni,) by the view from the top of the Great Pyramid may be interesting. I may remark that his enthusiasm made him forget to mention whatever of real difficulty there may be in mounting the pyramid. He says, "We went there to sleep, that we might ascend the first pyramid early enough in the morning to see the rising of the sun, and accordingly we were at the top of it long before the dawn of day. The scene here is majestic and grand far beyond description; a mist over the plains of Egypt formed a veil which ascended and vanished gradually as the sun rose, and unveiled to the view the beautiful land, once the site of Memphis. The distant view of the smaller pyramids on the south marked the extension of that vast capital; while the solemn endless spectacle of the desert on the west inspired us with reverence for the all-powerful Creator. The fertile lands on the north, with the serpentine course of the Nile, descending towards the sea; the rich appearance of Cairo and its numerous minarets at the foot of the Mokattam mountain on the east; the beautiful plain which extends from the pyramids to the city; the Nile, which flows magnificently through the centre of the valley; and the thick groves of palm trees under our eyes—altogether formed a scene of which very imperfect ideas can be given by the most elaborate description."

In future chapters I hope to be able to enter more fully into detail as to this most wonderful structure, the oldest, largest, and highest stone building ever raised by the hands of man, and which we believe to be an exponent of sacred and scientific truth of the most exalted and practically important kind, equally interesting to the man of science, the historian, and the believer in Revelation; and calling the attention of the thinkers of our age, religions and philosophical, to the most remarkable discovery that has been vouchsafed to our generation, namely, that of recognising in this wonderful structure the fulfilment of the Prophet's declaration (Isaiah xix. 19, 20), that "in that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord, and it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt."

(To be continued.)

MUSIC: A SIGN OF THE TIMES.

AT page 240 of "Lost Israel Found," by Mr. Edward Hine, he says, "The sanctuaries of the quickly coming future must be most capacious, suitable for the full swell of congregated thousands in the singing of psalms, which will institute the sacrifice of praise that God will then require of us, and that we shall eagerly render." We think this expectation, in great measure, explains the very marked, we may say almost marvellous development of the cultivation of music, during the last comparatively few years, in this land. Some twenty or may-be thirty years ago, it was, we believe, universally asserted, and the opinion humbly accepted and repeated by ourselves, that the British were a distinctly unmusical nation, and that while Germans possessed souls for music, and the very

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soil of Italy breathed harmony, neither were to be found in this country, save in exceptional cases. Our wealthy classes indulged themselves, it is true, in occasional highly paid visits to operas and concerts, and amongst amateurs were to be found, now and again, those who, endowed by nature with a rare gift, could charm an audience; while the feeble attempts of the less-gifted were borne with, as helping to kill time: but amongst the masses in town or country, music was little thought of, or if indulged in, in general failed miserably in its harmonious intentions: though we believe it to have been more commonly and successfully cultivated in the North than in the South of England.

We recall the psalmody of country churches, with somewhat of tenderness as a recollection of our youth, but with a sense of relief that it has become a thing of the past! The thin high notes of the flute or flageolet, played on by fingers stiff with the rough toils of the week, the drone of the violincello giving the support of its bass to the wavering voices of the "sons of the soil," while young members of the congregation smiled somewhat contemptuously, and the elders waited with patience till the ordeal was over! The congregation did not, as a rule, join their voices, unless some well-known favourite psalm-tune was struck up, and generally the flute and violincello had it all their own way, up in the old-fashioned gallery. Now all this is changed: the musical part of the services of the Church of England is become as important a part of them as it has always been in those of Nonconformist chapels, and in connection with both, voices are trained, meetings for practice are held, and appointments are made of persons competent to play on the organ, the latter itself a novelty in Presbyterian and Nonconformist chapels, as in our country parish churches. We do not say that this has led in all cases to more heart-felt praise on the part of congregations, indeed, in some cases we believe, it has tended to a contrary result. For ourselves, we take no pleasure in surpliced choirs who would appear to assert a superior claim to perform the act of worship in praise, over the rest of the congregation; but we do believe the attention now given to this portion of public worship is a part of the education which is preparing the nation to lift up their voices in joyous hymns of praise, when it shall know itself to be Israel.

Throughout the country, music is become, apart from preparation for Church service, an element in the education of the people; those who have had superior advantages exert themselves to infuse generally a more refined taste and appreciation of what is termed "good music." The vast increase of opportunities of learning it at small cost, has brought it within the reach of multitudes, who apparently avail themselves of the privilege with eagerness, while the facilities given for the utilization of moderate musical talent, by co-operation and combination are becoming annually more remarkable.

We must not omit to note the extraordinary impetus that has been given to the march of holy song, by the sweet singing of our American brother Mr. Sankey, whose hymns are to be heard in the mansion and the cottage, at the monster meeting, as at the humbler gathering for prayer, from the voices of children, and from the strong throats of our sailors by our sea-shore.

Does not this wave of music that is sweeping over our country seem to be a preparation for that promise which shall be kept when "the redeemed of the Lord shall return, and come with singing unto Zion," Isa. li. 11; and may we not believe, that if some voices will be rough, and some ears open to catch a melody, yet that the joy, and gratitude, and love, that shall then swell every breast, will give to every note a sweetness that shall make all blend in a burst of glorious harmony and praise.

L. P.

MANASSEH.

THE valuable paper which is published below is the contribution of an American gentleman now in foreign parts on the Continent of Europe. Our readers will be glad to know from his pen that the "*Banner of Israel*" "takes well with his friends in America—that he has forwarded for some of them a year's subscription, and finds the journal *is being read by a large circle with much interest.*"

We know too that at Florence in Italy the subject is making way, and our publications are being read. We thank God for these indications of His presence and help; and like the apostle, we do that which is sorely needed at times—we "take courage".

FREEMASONRY.

We venture to affirm that no pure *Anglo-Saxon* Masonry exists, which does not bear, in some way upon the Israelitish Question.

Under the light of to-day's civilization and Anglo-Saxon Christian convictions, Freemasonry's *apparent* mission of the past is accomplished. What is claimed to have called it into existence and held it together through so many ages, either dark or glorious, cannot be advanced as a necessity to-day; and yet it is a far larger, stronger, more compact and more intelligent body at this hour than at any time during its entire past history. Why should this be?

As the Identity Question developes we are more and more convinced that there has been and is a special Providence which has preserved and kept Masonry moving on through many a changing age, which has not been recognized nor fully understood; that Providence, through Masonry, must accomplish a design far higher, doubtless, than we have anticipated.

Mr. Harrison Oxley has writen a number of articles latterly, on the subject of Zerubbabel in the "*Nation's Glory Leader.*"

Knowing that that personage figures largely in certain degrees and orders of Freemasonry, our attention has been directed to several curious facts, which may or may not be of importance.

Many believe that Masonry dates back as far as Solomon, *some* as far as Enoch, and a *few* even to Adam. Darwin may think further still. Be that as it may; down to the time of Solomon and till the separation of the tribes took place, everything in Masonry at least seemed to work smoothly enough for all human purposes.

It does not appear that it did not continue to do so afterwards, in the separate divisions. At any rate nothing more is heard of it down to the time of the Babylonish Captivity.

The names of the Lost Tribes are no longer found, neither do the names of any of their leaders appear anywhere upon the scene in the *newly* created degrees and orders after that epoch up to to-day. Not so with the tribes of Judah, Levi and Benjamin, however, for their names, and some of their leaders' names appear *prominently* through most of the degrees and orders which were formed after the Babylonish Captivity.

It seems strange, at least, that the names of those powerful leaders and tribes should have been so completely absorbed and obliterated by that Captivity! The fact is, they were not there to become absorbed, and masonry seems another proof of the absolute separation of the tribes. Not that that proof is necessary to believers in the Identity Question, however. Being under obligation which we have taken as a Mason, we can only point to a trail which *may* lead to the discovery of a Zerubbabel or a Zadok. Their *representatives*, at least, can any day be found taking an active part in every chapter and encampment of Masonry which exists in England and America. Has that no significance?

We all know that at a certain date a number of the tribes was forced to go to Assyria, and that over a hundred years afterwards the rest were forced to go to Babylon for 70 years. Those who went to Assyria did not take the Ark of the Covenant with them nor the other sacred vessels. They simply went off—so far as Masonry is concerned, with their *then* knowledge of Masonry, to which they had attained down to the date of the separation, and undoubtedly carried those ceremonies along with them through the varied

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wanderings until they reached their destined Isles.

The Ark of the Covenant and the other sacred vessels were left behind with the tribes of Judah, Levi and Benjamin. After a time, as is well known, these tribes were also broken up, and the Ark of the Covenant disappears. When last heard of, it was in the hands of Jeremiah, who was a most wonderful man, a prophet of the Lord, and also a priest of Zadok. They disappear together, and are believed to have reached Ireland at the same time.

We believe that Jeremiah, assisted by those who were with him at the time he reached Ireland, instituted our ceremonies in reference to the Ark of the Covenant. Who else could have done so? It had been for a long time entirely under his care, and was finally, no doubt, buried by him at Tara to be brought forth in these latter days for the most glorious purpose.

Masonry does not claim to have among its members (that we are aware) the descendants of the sons of Zadok, nor would it claim the Ark of the Covenant as exclusively belonging to it, excepting perhaps, as a ceremonial trust which no other body of men can lay the same claim to, through any ceremony whatever referring thereto.

But may not the sons of Zadok or a Zerubbabel be actually found among the *Anglo-Saxon* Masons?

Will anyone suggest a body of men which has better claims, or where there is a better likelihood of finding them?

We, at least, believe that Masonry will be a powerful auxiliary in the discovery of the *real* Ark of the Covenant and the after events to occur.

We have not ourselves had the opportunity, nor been privileged to take *all* the degrees and orders of Freemasonry, nor do we arrogate to ourselves either all the ignorance or monopolize all the learning which exists on the subject. We, therefore take it upon ourselves to suggest to those who are much higher in the ranks, who have access to masonic literature, (which unfortunately we have not,) and who are in daily, active service in the highest branches of Masonry, to give us, as far as they may, "more light" on the subject, and to correct where we may be wrong, or else let some outsider follow up the trail.

"MANASSEH."

Nice, France,
March 19th, 1877.

ANNO DOMINI 1881-2.

WE have sometimes been asked to explain what we mean by constantly referring to the year A.D. 1881-2 as one of decisive import to our subject of the Identity of the British with Israel. One friend who was, we supposed, well read in most things, and has looked pretty deeply into our topic, states "he is quite at a loss to know where we have got the date, and why it should be one so constantly under reference in *Banner* writings, and Identity literature." We shall now try to explain, giving also a short list of all the events which point to that one year as the crisis in the history of modern nations, the end of the present dispensation, and the starting point of a new order of things in biblical chronology.

In the first place we observe that the grand gallery of the Great Pyramid of Egypt measures from the north to the south impending wall, 1881·6 Pyramid inches exactly. The point at the north wall being, as ascertained, the date of our Lord's birth (or A.D. 0), the termination of the dispensation represented by the southern wall, *impending*, ready to fall suddenly, ending all further ascent in the southerly direction, forcing mankind to further progress only in a very low and cramped passage, represents 1881 years and about seven months (more or less). This we conclude to be the duration of this dispensation of free grace and free salvation through the Redeemer's precious blood to all mankind. This is also the great indication and starting point which God's altar, witness, pillar, and sign in the land of Egypt gives us, by which we of Israel are enabled to know the approach of that great day of the Lord which will *not* come suddenly on *us*, for "we are not in darkness that that day should overtake *us* as a thief." (1 Thessalonians v. 1 to 11.)

Then in reference to the Mohammedan power and its downfall now at hand.

The flight of Mohammed was in A.D. 622.

Adding to that date 1260 years (Rev. xi. 2)we arrive at the date up to which the false prophet Mohammed and his false religion shall tread down and defile the Holy City, viz., A.D. 1882.

Again, to enable us to arrive at the same conclusion regarding the Mohammedan Antichrist.

70 weeks or 490 years were predicted in Daniel ix. 24 as the period to intervene between that Prophet's time and the destruction of the Holy City and people. That took place in A.D. 70. To arrive at our era (A.D.) 70 must be deducted from 490, leaving 420 years. In Daniel viii. 13 we find 2300 years given as the period to intervene between the time of Daniel and the date up to which the sanctuary was to be "trodden under foot" by the vile (Mohammedan) power which so long keeps it defiled. Deducting 420 from these 2300 years we have again the same or very nearly the same epoch revealed as the time, viz. A.D. 1880.

In regard to the Church of Rome and its coming doom, the date sufficiently near is arrived at by the addition of the 1260 years of Rev. xii. 6 and 14 to A.D. 610, the year when the donation of the pantheon to the papacy was memorialized by Pope Boniface IV. by an inscription recorded on it. A.D. 1870 was the year of the final overthrow of the Pope's temporal power, which itself pre-shadows some of those tremendous judgments which Great Pyramid teaching, no less than the word of God written, in Rev. xvi. 19, and xviii. plainly show us will take place about A.D. 1881-2.

The Venerable Dr. Keith, in a remarkable paper published in *The Sunday at Home*, No. 265, May 1876, page 315, has the following sentence. Speaking of Jerusalem, he says:—"'The place of the Sanctuary' was cast down by the Saracens in A.D. 637; and from that time the Holy City—which Jerusalem alone is called in the New Testament as well as in the Old, had not then (*i.e.*, in 1839, the date of the battle of Nesib on the Euphrates) been trodden down of the Gentiles forty-two months, *though these will end before* 1880." Dr. Keith does not say how he arrives at this date; but that is the result of his calculations! According to biblical chronologers, says the Rev. B. W. Savile in his recent work on Turkey, "the 6,000th year since Adam's creation seems to synchronise with the year A.D. 1881." The French Septennate terminates in A.D. 1881. The Prince Imperial of France comes of age, that is, will be 25 years old in A.D. 1881. The present parliament of the House of Israel will come to its natural close in A.D. 1881. The term fixed by the Turkish Iradé of 1875 for the redemption of certain Turkish Bonds is A.D. 1880. The great Transit of Venus, that is to settle finally for the scientific the true "sun-distance" which, the Great Pyramid already tells us, is 91,840,000 miles will take place in A.D. 1881-2. The present Government scheme for the redemption of the National Debt will come into full working order only in A.D. 1881. The Education Act of Lord Sandon will also come into complete operation in A.D. 1881. If these be all mere "coincidences," then they are coincidences, we submit, of a very remarkable kind!

LORD DUFFERIN ON "THE NATION AND THE COMPANY OF NATIONS."

WE never miss an opportunity of "bringing forth the blind people that have eyes," the "blind promoters" of the Identity, as men are beginning to call them; because these persons are appealed to by the Lord Jehovah Himself as "His witnesses." By *their* testimony the chosen people now "blind" as to their origin are to know and believe God, and understand that He is Jehovah. These witnesses, in their blindness, are constantly proclaiming to the world the Identity of the British with Israel! Sometimes one arises, as we

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lately showed, and points to "the multitudinous seed" and proclaims that the British have that mark! Then, anon, another "blind one" testifies that the world's "gates" are the heritage of our nation, and calls all mankind to witness that no other people on the face of the earth holds them as we do! And now we find the Governor-General of the great dominion of Canada offering himself as a witness to the fact that Great Britain and her Colonies, with the American States of the Union, "are but one great Anglo-Saxon nation after all, that their common language is that of one-third of the human race," and that they are a separated and peculiar people, in that their destiny is unique; since, "they had been able to found, on an indestructible basis, the glorious institution of Parliamentary Government," the secret of civil and religious liberty. Speaking of the results of Anglo-Saxon exertions and display at the late Centennial Exhibition in the United States, Lord Dufferin said that the people of Canada, whom he was addressing,

"had reason to be proud, also, of the part taken by Great Britain and her other Colonies,—in fact, by the empire at large. It was a pleasure to see so magnificent a display of her native treasures, surrounded as they were by those other Colonies. To that display Americans admitted was due the success in many respects of their Exhibition. That the generous feeling which prompted England to take so prominent a part in it would thus draw more closely the bonds of friendship and unity on which the peace aud prosperity of the two countries depend, was fully acknowledged. Any one walking through the exhibition building—whether a Canadian, an Englishman, an Australian, or an American—must have felt proud to think that he belonged to *the great Anglo-Saxon nation*, whose language was spoken by one-third of the human race, and who had been able to found on an indestructible basis the glorious institution of Parliamentary Government."

We know, though our "blind" Viceroy probably does not, *why* Great Britain and her many Colonies are closely "bound in the bonds of friendship and unity;" *why* the American States and the British nation with her Colonies are annually drawing nearer and nearer to each other in the ties of friendly union; *why* the English tongue has already covered one-third of the human race; *why* the representative Government flourishes among this people, and among them alone; and finally, *why* it is, in truth, a matter for great pride and elation, merely to belong to this Imperial race! The secret is one lying on the surface! It is this; that *being Israel*, "the Anglo-Saxon nations" are destined eventually to become one grand united Federation of States; "a nation and a company of nations," as God promised Jacob it should be (Gen., xxxv. 11.) that this race, *being destined to inherit the earth*, their language has already dominated over one-third of the human family, and will ere long "fill the whole earth" (Dan. ii. 35). Finally, that as the "chief of nations," they have God's special blessing on their polity, their forms of Government, and their institutions, all which being founded on the laws of Jehovah, promulgated at Sinai, secure to them and to them alone civil and religious freedom, and the blessings of Parliamentary Administration.

THE TESTIMONY OF AN OFFICER OF H.M. NAVY REGARDING "THE GATES."

AN Officer of H.M. Navy writes to us as follows:—

"I have been in the Navy forty years. As you observe, I have seen 'The Gates, of Israel, all over the world! It has often struck me with wonder, too, when I have seen the 'Union Jack' of our beloved country, floating in the fortresses and strongholds of our 'enemies' in all the quarters of the globe; I have also seen handfuls of our men driving legions before them! Truly God is loving unto Israel!"

We rejoice to obtain the corroborative testimony of our gallant naval officers to our great subject. These men have seen, and felt, and wondered at the grandeur of our God's gifts to His people Israel, in the glorious "Gates" we possess throughout the globe! *They* perceive *now*, (now that the meaning of the thing is opened to their eyes,) how faithful our Jehovah Jesus is to his oath, how true to his promise to our forefather Abraham, and how His holy Word is correct *verbatim et literatim*, from one end of the precious book to the other.

Military as well as naval officers and men, moreover, see clearly *now* why "our handfuls of men are able to drive legions before them." It is because being Israel, God has put the fear of us on all the gentile nations of the earth. A military man, sometime ago assured us, that since he has received the truth of "our Identity" he could lay his head down at night on his pillow, and rest in peace, assured that these Islands are under God's own protection, and promised immunity, secure and safe from foreign invasion and insult. This of itself is a glorious reply to the now stupied *cui bono* question; and gives to those who, like military and naval men, know our apparently, and humanly speaking, really, defenceless condition against foreign aggression, the great and sufficient comfort, that we are nationally under Jehovah's own covenanted care and guardianship, for "He who KEEPETH Israel shall never slumber nor sleep." Psa. cxxi. 4.

Review.

Turkey or the Judgment of God upon Apostate Christendom under the three Apocalyptic Woes. By the Rev. B. Wrey Savile, M.A., Rector of Shillingford, Exeter, 1877. (Hatchards, Piccadilly, London.)

WE welcome this timely little work from a master hand. It is by the Rev. B. Wrey Savile, a giant in ethnographical research, a philologist, a Hebraist, an Egyptologist, a sound and evangelical controversialist, and above all, we are glad to say, a thorough believer in "our Israelitish Origin" from conviction, after long and painstaking research.

This little book is a sketch of the rise of the Saracenic and Turkish Woes of the Apocalypse. It draws with a masterly hand the rise and progress of these two powers used by God for the punishment of Christendom, and depicts in terrible but truthful colours, the character and doom of the Second Woe, the Ottoman Empire, which we see now before us "drying up," and tottering to its final fall. We regret our limited space prevents our making large extracts of passages we have marked as particularly worthy of study in this volume, which is a marvel of painstaking research, and full of well-digested facts and references taken from the domains of History (sacred and profane), Prophecy, Biblical Chronology, and Ethnographical Science. We close our notice of a work, which we think all Israelites should possess and read at this crisis, with a few lines on Prophetic Chronology, wherein Mr. Savile, we see, agrees with, the teaching of of the *Great Pyramid of Ghizeh*, though he makes no reference at all to that structure, and probably knows as yet but little regarding its claims to his attention. He says at page 22:—"Dating from the well known era of the Hejira (or flight of Mohammed) A.D. 622, and counting the Prophecy in a similar manner to that of the Western Anti-Christian Power at Rome, we are brought to the year 1881-2, by which we have scriptural ground for believing that the Mohammedan rule over Christians will terminate and come to an end. It is worthy of note, that the year 1881, according to some Biblical Chronologers, appears to synchronise with the 6,000th year since the creation of Adam, ... as also with a tradition *that the restoration of Israel to the land of their fathers would synchronise with the fall of Rome.* The date of the fall of the Turkish Woe (the Ottoman Empire) we thus see Mr. Savile obtains by adding the 1,260 mystical day-years of Scripture to A.D. 622, the era of the rise of Mohammedanism. The date] of the destruction of the "twin Anti-Christian Power, as he calls the Papacy, (page 17) he calculates by adding the same number of years (1,260) to A.D. 610, the date of the inscription on the "Pantheon" of Rome by Pope Boniface IV., commemorating the gift of that heathen temple to the so-called Christian Bishop, by the monster Phocas, Emperor at Constantinople. A.D. 1870 was a notable era in the history of Popery, for it saw the overthrow of "the temporal power," and *that* our author considers, overshadows the tremendous judgments on Rome to fall on her ere long—perhaps in 1881-2.

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WEDNESDAY, APRIL 11, 1877.

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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."—Psalms lx. 4.

No. 16. Entered at Stationers' Hall.] WEDNESDAY, APRIL 18, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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A WORD OF WARNING.

IT were strange if, in a subject such as ours, Satan were to fail to sow the seeds of error, discord, and disunion. The discovery of Israel is to lead to the return of purified Israel, with Judah, to their land. That return after a time must result in the invasion of the land by the Powers marshalled by the enemies of the chosen race, to rescue whom Christ himself will appear. This event, again, will be Satan's doom, for he will forthwith be "bound," never to be loosed again, except for a "little season" (Rev. xx. 3). It is Satan's policy therefore at once to put a stop to the search for Israel! to stay the march of events he knows will be so fatal to himself, *in limine*. Hence he stimulates and deceives divers most excellent men, chiefly Evangelical Churchmen and Clergy of the Establishment, strenuously to oppose the leaders of this movement—to write and talk it down, to ridicule it, and all but persecute it out of public notice. Prosecuting this hopeless task, he is not so foolish as to neglect another potent weapon, namely, the suggestion of insidious and dangerous error into the minds of those who believe in the Identity of this nation with Israel. He lets them adopt views, or suggests to others that they adopt them, which are abhorrent to all Christian, God-taught men; and thus hopes to bring discredit on their teaching, and lead godly men and godly women to cast aside their arguments as beneath contempt and unfit for consideration by humble believers in the blessed Jesus.

Such views are those with which *we* are taunted by the Rev. Mr. Cornall, Mr. Walker, of Bristol, and by others, who assert that we "virtually deny the Messiahship of Christ," the "call of the Gentiles," and "attempt to rebuild the middle-wall of partition between the Jew and the Gentile which Christ 'has broken down'!" There are the opinions, again, which we are told some among us have entertained, if they do not hold them still, namely, that, being "Israelites," they are safe for eternity, and that they need no longer fear for their souls' eternal welfare in the world to come! With the class of errors we have been taxed with entertaining by Messrs. Cornall, Walker, and Benham, we do not propose now to deal, having already frequently repelled these charges, and proved that they are not our principles, that we *are not* tainted with such false and evil doctrines as are alleged against us by our adversaries.

What we wish to comment on now, and utterly to condemn, is the error we have last alluded to, one which, we fear, *may* find place perchance among those of us Israelites who, being yet far from Christ, and knowing Him not as their own Lord and Saviour, are nevertheless building for salvation on the fact of their Hebrew origin, being able to convince others doubtless of what they are intellectually thoroughly assured themselves from God's Word and from other sources of knowledge, viz., that they are nationally identified as the Lost Ten Tribes, and represent, as Anglo-Saxons, their descendants.

We would urge all such to reflect how dangerous their position is. In respect to personal salvation, what avails the fact that we are any of us of Israelite origin? Do we not look around and notice how many there are about us living witnesses to the fact that, Israelites though they are, and know themselves to be, their lives plainly prove that they are not yet Christians or believers, by living faith, in Christ Jesus the redeemer of His people? (Titus i. 16.) Do not such look back in history? What is its testimony? There was Jeroboam, the son of Nebat, the first king of the House of Israel—an Israelite, and he knew it! Did the fact or knowledge save him? Nay, "he made Israel to sin." There was Solomon, the wise king of the people chosen by their God—an Israelite, and he knew it; yet he fell into idolatry; "his wives turned away his heart;" "and the Lord was angry with Solomon," and sorely was he chastised by his offended God! (1 Kings xi.) The House of Israel, the Ten Tribes, were Israelites, and *they* knew it; but did *that* knowledge or their origin save them? Nay, they fell into gross idolatry as a nation; they worshipped the calves, and lo! God "cast them out" of the land, making them "wanderers" and exiles to this day.

The Jews finally were Israelites, and they knew it! but did they therefore fail to fall into sin? Nay! they slew the Lord of Glory, crying out, "Crucify Him, crucify Him; His blood be on us and on our children!" And for that monstrous crime, committed in spite of their origin and knowledge of their origin too, they have been punished as no people on earth ever have or will be again while it lasts! It will be seen, then, that it is a fatal error to suppose that to be an Israelite is to make it unnecessary, first of all, to be a Christian, safe in Christ! Rather, we would urge that it is possible we may be "Israelites" and yet lost Israelites at the same time! that we may be "Israelites" and yet sons and daughters of Belial too! We have therefore to guard against this fatal error, and we would warn others lest they fall into it.

Till the New Covenant be granted, till the Holy Spirit be poured out on our masses, the first consideration for each and all of us is, to be Christians first, but Israelites afterwards; to make sure we

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have the blood of Christ sprinkled on us, in us, and around us, before we presume upon our Israelite origin or conclude we are safe for eternity. For, in truth, death and eternity are at hand! We know not what a day or an hour may bring forth! We may be cut down in an instant; and then!—the consideration and the momentous question for each one of us *individually* will be, not "Are we Israelites of the seed of Abraham according to the flesh?" but "Are we in Christ?" "Are we of the seed of Abraham by faith?" "Do we belong to Him and He to us?" Are we Christians indeed and Israelites also? or are we Israelites, but mayhap lost souls too? Let us make sure of our calling and election, and be certain that Israelites as we are, surely are, we belong to Christ by faith, without which all else in this dispensation *as regards salvation* is vain, and worse than vain (Philip iii. 7-11).

THE EASTERN QUESTION.

WAR OR PEACE?

THERE is perplexity among the nations. No one knows if it is to be War or Peace. The Protocol has been signed, the British lion making common cause, for the sake of the much-desired peace, with the eagles. But will it prosper? Will peace be secured? Is the Eastern Question to be put off *sine die*, and no more to be heard of the Russian designs, of Turkey's mis-management, and Europe's suspense! Alas, no! The Protocol is a 'voidable' one as far as the Powers are concerned; and the arbiters of the question whether there shall be immediate war, or war in a few weeks or months, (for really that is all the alternative presented to us,) are the two Powers confronting each other, Russia and Turkey, both armed to the teeth! *The Times and Mirror* of Bristol, a paper which usually takes a fair view of matters, has summarised the position in the manner subjoined, and we ask our readers' careful perusal of the article. It states the simple truth as follows:—

"The Protocol, it is officially announced, was signed on Saturday. Lord Derby, who had kept near town during the holidays, reached the Foreign Office in the afternoon, and was there met by the ambassadors of Russia, France, Germany, Austria, and Italy. The party met in the small conference-room, which they occupied for nearly an hour. This is all we are permitted to know; but when we are told that the Protocol was signed on Saturday, we can easily guess that the object of that meeting of diplomatists in the small conference-room was for the purpose of attaching names and seals to a bit of parchment, and of hearing Count Schouvaloff declare that his Government were so anxious for peace that they would withdraw, or deconcentrate, or demobilise their army, directly Turkey has done certain things. Later in the afternoon, the ambassadors of Austria, Germany, Russia, and Italy met the French ambassador at his Embassy, and after this conference the French ambassador left for Paris by the mail train. The Russian press are declaring that the completion of the Protocol negotiations is a success for Russia; most Englishmen will agree with the *Times* that 'we may fairly credit our own Government with a considerable diplomatic success.' At any rate, whosesoever is the victory, the Protocol, either for good or for bad, is signed, and if peace depended upon its signature peace would be assured. But 'there is much virtue in an if,' and the success of this instrument depends upon the virtue of four 'ifs.'

It is like repeating a thrice-told tale to point out how the operation of the Protocol is based upon conditions; but it will be as well to bear in mind that while nothing in the Protocol commits England to any course of action, there is also nothing in it which prevents Russia from going to war just when and how she likes. The Protocol comes to this, and nothing more. If peace and disarmament on the part of Turkey and Russia do not result from the Protocol, it will *ipso facto* become void. But Russia has professed herself ready to enter into diplomatic negotiations with Turkey on the question of disarmament, *if* peace is concluded with Montenegro, and *if* the Porte also will undertake to disarm, and will give evidence of a serious intention to carry out the internal reforms that were demanded from her at the conference. The value of the Protocol thus depends in some measure upon the conduct of Turkey, but in a greater measure upon the disposition of Russia. Turkey may refuse to enter into diplomatic relations with Russia on the question of disarmament. She may not conclude peace with Montenegro. She may refuse to undertake to disarm. But if she does all these things honestly and with the best intentions, Russia may wilfully decline to see any evidence of a serious intention on the part of Turkey to carry out the internal reforms demanded from her at the Conference. In such circumstances Europe would see only the restless ambition of Russia, while every unprejudiced person must admit that England has done all she can do to help to prevent a contest that might too easily become an indescribable calamity to the whole of Europe."

Such is the situation of the hour! Before these lines see the light there *may* be a great change. Be it for peace (which we desire,) or for war, as we fear will be the result, we know God worketh all things according to His own purpose. But of this we feel sure, that the teachings of the Great Pyramid lead us to conclude that in 1881 that great earthquake, to which all things are now tending, will take place, accompanied by the great hail, and the European fiery deluge which shall subvert and overthrow all the enemies of our God and of His Christ. Since the above was put in type, the die seems to have been cast! War is inevitable! GOD have mercy on Europe! Readers, lift up YOUR heads, "*For your redemption draweth* NIGH!" (Luke xxi. 28).

A Meeting of believers in "Our Israelitish Origin" was held on Friday evening, the 13th inst., at the Temperance Hall, (Craven Rooms) Chester-street, Birkenhead, for the purpose of forming a Society in connection with the Liverpool "Israel's Identification Association;" but the meeting being small, it wrs agreed to postpone the business until Friday, the 20th inst., at 8 p.m., and give it greater publicity. Believers in the Identity are earnestly invited.

OUR OPPONENTS.

THE REV. R. CORNALL, M.A., VICAR OF EMMANUEL, BRISTOL.

PART III.

(Concluded from Page 127.)

WE have now to notice the appendix which appears at the end of the second edition of Mr. Cornall's pamphlet. The reverend author in this part of his work notices merely two points of our (so-called) "defence" (?). He passes all else by as "feeble," "extremely weak," and "unimportant," and concludes with eight final arguments, the best clearly of the "many" in reserve, which are calculated to give all "Israelites" their *quietus*.

We shall offer a few remarks on Mr. Cornall's final words.

In regard to Mr. Hine's assertion on page 197 of "The British Nation," &c., that the Jews are not "redeemed," and ours, "that page 198 of that work plainly records the author's view, 'that Judah's disabilities, punishment, and curse are to terminate with the discovery of Israel,'" we beg to refer Mr. Cornall to the last paragraph on the latter page, and request his attentive perusal of what he will find there. The Jews, being now under curse and punishment (as even Mr. Cornall, we suppose, must admit), are *not* redeemed or "bought back" by the Lord Jesus from that state of misery, disability, and unhappiness *yet*. In this year of grace, 1877, they are still God's "afflicted ones." They have *not* been *nationally* "bought back" or "redeemed" from this condition. On page 198 of the work in question Mr. Hine states, what we consider to be the Scriptural fact, that when Israel shall be found, the Jews "will almost immediately be brought to the time when their heavy and sad punishment shall be removed." "Identify Israel," he says, "then, Israel shall return, not by themselves, but *together* with Judah," and "directly, at that very time, all Judah's curses and burdens shall be taken from them." These statements have full Scripture warrant. They are supported by Hosea i. 10, 11; by Jer. iii. 18; by Isa. xi. 12; and by Ezek. xxxvii. 16-28, &c., &c. Now, this is *national* redemption, which is what Mr. Hine was speaking of, what we were describing, but what Mr. Cornall will *not* "see," but insists on confounding the word used in *that* sense with "redemption from sin." "He knows," he says, "of no real redemption from sin but one." Doubtless! But the subject of discussion was *not* "redemption from sin." It was national redemption from national outlawry, national curse, national impenitence, rebellion against God, national disability, and national "captivity," in the Scriptural Old Testament sense—national restoration to favour, in fact, in the sense in which our Lord Himself spoke of it, when He told His Israelite (not Judah-Israelite) hearers, in Luke xxi. 28, regarding a time even yet

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future, to-day, "when these things (Eastern Question things, *we* believe) begin to come to pass, *then* lift up YOUR heads, for your 'redemption' draweth nigh." That "redemption" will only "draw nigh" when certain things, not yet facts, "begin to come to pass." And this "redemption," therefore, even Mr. Cornall must see, is not "redemption from sin," nor any way, save indirectly, contingent on the "redemption," Christ's death worked out for repentant, believing individual sinners.

In regard to our having "contradicted ourselves" in saying that nationally we "failed to see that the chosen nation, *Twelve* Tribed Israel, had ever been displaced," surely Mr. Cornall must be indulging in ill-timed levity? The word "displaced," of course, will bear the meaning that "the people were removed" from "one place to another;" and Mr. Cornall claims a very petty advantage when he points to the Assyrian invasion as having "displaced" Israel! But surely, if Mr. Cornall does *not*, every other reader of ordinary sense and candour, *must* see that our argument on page 23 of *The Banner of Israel*, No. 2, had reference to the displacement of the chosen nation from the chief place *in God's favour*, and the substitution for it finally, and in the end, of some other Gentile race! The matter is too obvious for argument, and we are surprised at Mr. Cornall descending to such statements in order to catch at a short-lived triumph.

In reference to the fact that even Ten Tribed Israel rejected Christ as a nation for hundreds of years before its reformation, we fail to see that our Lord, when He promised the Kingdom of God (then appertaining to the House of Judah) to the nation bringing forth the fruits thereof, bound himself as to the particular epoch or date when the fulfilment might be looked for. A thousand years to Him are as one day! At the same time, we must recollect that there never was a period when Israel, whether in the Apostles' days, or in their early location in Ireland, or in Wales, or in the Scottish Culdean Church in Iona, or finally in England, failed to bear glorious fruit for Christ *as a missionary people*, or failed to give thereby continuous earnest, all through the centuries, of the great fulfilment of the promise when Reformation light burst on these islands (Israel's home) in the 16th century.

We see here no *reductio ad absurdum* as Mr. Cornall does, but rather a perplexing perversity on *his* part which we feel attaches to a bad cause embraced by a really excellent man. For, on his own argument, precisely the same difficulty occurs! England was, Mr. Cornall admits (page 16), the Gentile nation in our Lord's mind when the promise was made. Yet this very Gentile British nation was for centuries "bringing forth only the fruits of sin." A word must suffice in reply to each of the eight points Mr. Cornall sets forth in the conclusion of his appendix (p. 24).

1st.—Ours, we protest, is no *theory*. It is proved truth! We make no attempt, as Mr. Cornall says we do, to rebuild "the middle wall of partition between Jew and Gentile which Christ has broken down," seeing we recognise it as Israel's (the British) most glorious privilege and duty to carry the blessed Gospel to both Jew *and* Gentile!

2nd.—This truth, we add, cannot be "a virtual denial of the call of the Gentiles," as asserted by Mr. Cornall, for we send missionaries to the Gentiles all the world over, as Israel's (Britain's) special duty, to tell of Christ's call to *them!*

3rd.—This truth, further, cannot destroy the contrast between Jew and Gentile, as laid down in Romans xi., for we recognise Israel as the Blind People, God's witnesses (none being so blind, we find, as some of our shepherds); and the Jews as well as the Gentiles we know are those to whom the Gospel message is carried by Israel.

4th.—We maintain against Mr. Cornall that Ten Tribed Israel *is* to return to their land "saved and confessing Christ," and that, while some of the texts quoted by Mr. Cornall (Ezek. xxxvi., Hosea iii. 4, 5) prove that *Judah*-Israel is to return in unbelief, the others merely show that Israel, the Ten Tribed, will be purged from their sins and πωρωσις, the "darkness" or "blindness" which afflicts them, "in part," even now.

5th.—With Mr. Cornall we agree here. But the "captivity" of Israel, and of Judah too, we hold, is merely their condition of "outcast outlawry," and "absence" from home and fatherland. When they return in union, the "captivity" of Palestine will also cease.

6th.—We meet the sentiment in this section with a simple denial of Mr. Cornall's assertion, and maintain that, while there is a spiritual seed of Abraham now distinct from "the seeds as of many," according to the flesh, "God hath not cast away His people," even the House of Israel, the Ten Tribes!—God forbid!

7th.—Why we are absurdly wrong in connecting the name "Saxons" with the "Saca-Suna," "the sons of the Sacae" (or I'sacae) as Sharon Turner does, a race whom some learned ethnologists derive by the evidence of Assyrian antiquities, from the captives of Ten Tribed Israel, we don't know! Mr. Cornall does not explain!

But he does advance what we know *is* an "absurd" statement, namely, "that they have probably their name from Saxony in Germany, *and* there is far more reason to believe (mark the logic, reader!) they are '*Shishak's*' sons than sons of Isaac."

Now, Shishak was king of Egypt (2 Chron. xii. 2-9), the great enemy of Judah's sovereign Rehoboam, with whom also Jeroboam, Israel's future king, took refuge before Solomon's death (1 Kings xi. 40). By what possible chain of reasoning Mr. Cornall (save to display ponderous levity, quite out of place in this connection) could say "*Shishak* was far more probably to be regarded as the author of the Saxon's name than Isaac," let him reply! We cannot even *suggest* an explanation!

8th.—In regard to the sentiment contained in this section, we are quite agreed with Mr. Cornall, and copy what he has written with great satisfaction:—"The restoration, conversion, and glory of Israel as a nation, are intimately connected with Daniel's 5th Monarchy and the Advent of Christ (Dan. ii., vii., viii.; Mat. xix. 28; Rom. xi. 26)."

It *is* a satisfaction to us to have at last met Mr. Cornall on common ground, and concurred with him. We quite allow that the British *(being Israel)* will return, blessed with the New Covenant and Holy Spirit, in glory to their land—with Judah; and that *then* the dominion of the world will be given over to them, the saints of the Most High, and thus the prophecies of Daniel, of Matthew, and of St. Paul in the Epistle to the Romans, quoted by Mr. Cornall, will be fulfilled to the jot and to the tittle!

In conclusion, we revert to a statement on pp. 11 and 12 of Mr. Cornall's pamphlet, wherein he quotes Deut. i. 10, x. 22, and 1 Kings iv. 20, as authority for saying that "the promise of a numerous seed" to Abraham "was fulfilled long ago," while he admits that "it will receive a fuller completion when the Gentile period closes." For the latter assertion, we are told Rom. x. 26, Matt. xix. 28, Hos. i. 10, 11, iii. 4, 5, Is. ii. 1-4, and Micah iv. 1-7 are authorities. We fail to see, on reference to them, how these texts throw any light on the particular point in dispute, viz., that "when the Gentile period closes, the Abrahamic promise of a numerous natural progeny will receive a fuller completion."

But, passing by this point, we beg in all seriousness to ask Mr. Cornall why, when he quoted Deut. i. 10, he did not add to his quotation verse 11 of the same chapter? Is it possible or probable that he *did not know* of the existence of such a verse? The verses are as follows, and let our readers judge if Mr. Cornall has dealt fairly in this case with God's Word. In verse 10 (the only one quoted) Moses said to "All Israel"—"The Lord your God hath multiplied you, and, behold, ye are this day as the stars of Heaven for multitude;" but he added at once, in verse 11, ("The Lord God of your fathers make you *a thousand times so many more as ye are, and bless you, as He hath promised you*)." The reader will observe that the multitudinous character of Israel, even in

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B.C. 1451, was fully recognised by Moses; but he said *God had promised* the people they should become "*a thousand times*" *as numerous as they then were;* and unless the fulfilment be looked for among the British *Lo-Ammi* Israelites of to-day, where will Mr. Cornall or anyone else find the people "like the stars of Heaven for multitude," and "like the sands of the sea shore, which cannot be measured or numbered," "innumerable"? (Gen. xv. 5, xxii. 17; Hosea i. 10; Rom. ix. 27; Heb. xi. 12). Chronologically, Mr. Cornall forgets that the angel spoke *the second time* to Abraham, *after* the vicarious suffering for Abraham's seed, of the Lord Jehovah's substituted sacrifice (the ram or Lamb of GOD), and that it is in Israel's outcast, *Lo-Ammi* condition, *but not before*, the bessingof the enormously multitudinous progeny was promised (Gen.xxii. 15, 17; Hosea i. 9. 10).

THE ANGLO-SAXON RACE.

STRETCH forth! stretch forth! from the south to the north,
From the east to the west, stretch forth! stretch forth!
Strengthen thy stakes, and lengthen thy cords,
The world is a tent for the world's true lords!
Break forth and spread over every place,
The world is a world for the Saxon race!

England sowed the glorious seed
In her wise old laws, and her pure old creed,
And her stout old heart, and her plain old tongue,
And her resolute energies, ever young,
And her free, bold hand, and her frank, fair face,
And her faith in the rule of the Saxon race.

Feebly dwindling, day by day,
All other races are fading away;
The sensual south, and the servile east,
And the tottering throne of the treacherous priest;
And every land is in evil case,
But the wide-scattered realm of the Saxon race.

Englishmen everywhere! brethren all!
By one great name on your millions I call,
Norman, American, Gael, or Celt,
Into this, this fine-mixed mass ye melt;
And all the best of your best I trace
In the gold and brass of your Saxon race.

Englishmen everywhere, faithful and free,
Lords of the land, and kings of the sea;
Anglo-Saxons, honest and true,
By hundreds of millions, my word is to you;
Love one another, as brothers embrace,
That the world may be blessed in the Saxon race.
—*From Baker's Circle of Knowledge (a school book).*

THE SABBATH.

AARON and his sons having been set apart for the work of the priesthood, were instructed by Moses, at God's command, to take their *stand* within the sacred enclosure at the door of the Tabernacle seven days and seven nights (Lev. viii. 35). Think for a moment of this remarkable scene. Aaron and his sons occupying this singular position at the door of the Tabernacle, without entering, SEVEN days and SEVEN nights! What is it intended to teach us? It introduces us to one of the most striking and beautiful types of the whole Mosaic ritual.

THE EIGHTH DAY SERVICE.

"And it came to pass on the EIGHTH DAY (Lev. ix. 1-5); for TO-DAY the Lord will appear unto you."

Now, it must be carefully noted that what we call the first day of the week was the eighth day of the Jews. The Sabbath (Saturday) ended their week as the Lord's-day begins ours. Consequently the "eighth" day, the "Lord's-day" and the "first" day of the week are the same, *i.e.*. the day on which the Saviour rose from the dead —the High Priest and his sons—Christ and His Church—viewed as standing in resurrection life. The "seven days" are commemorative of the six days of creation and the Sabbath. But sin came in; the curse fell upon creation; and we must be taken *beyond* this creation on which the curse has fallen, and sit down with Christ in resurrection life. If any man be in Christ Jesus, there is a new creation and, for him, a new world. In confirmation, we find some of the most important and suggestive acts of the Mosaic ritual were to be performed on the "eighth day." On this day (the seven days of creation being put aside) we see Aaron and his sons permitted for the first time to enter the Tabernacle—the dwelling-place of God! Aaron and his sons entered at the same time. We are said to be crucified with Christ, risen with Christ, and to be seated in Christ in heavenly places. It is sometimes called the "morrow after the Sabbath," *i.e.*, the Jewish Sabbath, for that was a memorial of creation. There is not a blessing that the believer receives now that does not come to him from the "morrow after the Sabbath;" for us, as Christians, the Jewish Sabbath, the seventh day, can no longer be a memorial of blessing.

On the morrow after the Sabbath Jesus rose from the dead; on the same day He ascended to the Father; on the evening of the same day He entered the room where His disciples were assembled, said, "Peace be unto you"—receive ye a Holy Spirit, *i.e.*, a new life.

On the "eighth day" "circumcision" was to take place.

On the eighth day the leper was to be cleansed.

On the eighth day the sufferer from an issue was brought..

The typical sacrifice could only be accepted on the eighth day.

On the eighth day the sheaf of first-fruits was to be waved before the Lord, on "the morrow after the Sabbath."

On the eighth day, the "morrow after the Sabbath," fifty days after the feast of first-fruits, they were to hold the feast of Pentecost: fifty days after the Lord had risen from the dead, on "the morrow after the Sabbath," descended the Holy Ghost.

On the eighth day the Jews were to hold the feast of Tabernacles.

The Hebrew verb from which the eighth day is derived means to superabound. It was a day of grace and acceptance, in which (typically) where sin abounded, grace did much more abound.

Though the Sabbath was the last day of the Jewish week, yet it is the first spoken of (Lev. xxiii). God always begins with the ultimate—the last thing put first. The Sabbath was the last thing to be enjoyed, but it is the first thing named, to which all else was subordinate; typical of that rest (Sabbatismos) which remains for the people of God, prepared before the foundation of the world.—*Extract from Biblical Outlines, by Rev. B. B. Wale.*

CONSTANT READER.

ISRAEL IN EXILE.

THE author of these lines prays that some who read them may be led to give glory to GOD in the islands, and to accept the benefits resulting from the Great Atonement, once offered by the Redeemer of Israel.

He hopes that the long-predicted day may soon dawn when GOD will pour His spirit upon His people, and gather "the outcasts of Israel," as well as "the dispersed of Judah" from the four corners of the earth.

A. D.

SHOUT! Midst the chief of nations shout!
Declare it through these far-off isles,
God still encompasseth about
His chosen ones and on them smiles;
A little while he hid his face,
And Israel did in blindness roam,
But now He pours on her His grace,
As though still in her rightful home.

True to the sacred Word, her seed
To right and left hath broken forth;
Her mighty and prolific breed
Hath spread to west, east, south, and north.
Her company of nations all
Are loyal unto David's away,
And Israel's God will yet recall
Manasseh, who hath gone away.

The gates or strongholds of the world
Which one by one her hand hath grasp'd
Her flag, a thousand years unfurled,
The fate that hath her foes enclasp'd,
The spots she owns on every shore,
And India's heathen millions, prove
The words the prophets spake of yore
Are now fulfilled in pardoning love.

But this is Israel's grandest work—
To bear the gospel of her God,
Though death and danger round her lurk
Where'er the foot of man hath trod;
The Gentiles' times draw near their end,
God shortly will her land restore,
His spirit will on her descend,
And He will own her His, once more.

Then drunkenness, that horrid brand,
Will on her front no more be found;
False scales and weights within her hand
When trading, will no more abound;
The corpses of her kings will be
No more in her high places lain,
From every evil wholly free,
Nought shall her future history stain.

ALEXANDER DUNN.

THE REV. DR. POTTER'S TESTIMONY TO OUR IDENTITY,

PART I.

THE "Signs of the Times" are indeed significant, and, to those who are looking for the manifestation and general acceptance of the glorious truth of our Identity with Israel, they are, in one sense, refreshing. Throughout our land there is springing up and taking deep root a belief that the present position and future destiny of our nation may be traced to prophecy. This is certainly a step in the right direction, and one which, if carefully and impartially pursued, can have but one result. Not long since appeared in the pages of this journal the report of a lecture by Dr.

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Cumming, on the "Future Destiny of England," which, according to the lecturer's views and interpretation of scripture, is just that destiny foretold of Israel! Another reverend gentleman now comes forward to confirm Dr. Cumming, with this addition :—he recognizes the *present position* also of England as a fulfilment of prophecy; and need we be surprised to find that the very prophecies he discovers England to be in the act of accomplishing, and those England is destined yet to fulfil, are none other than those identical prophecies which were directed to the ten tribes of Israel? Indeed Dr. Potter recognizes England as the accomplisher, in the present and in prospective, of the promises and prophecies relating to Israel. We have been favoured with a report of Dr. Potter's interesting lecture at Oakengates, which was entitled "England's Past Greatness, Present Security, and Future Glory," *and will proceed to place before the reader its salient points.

"It was an interesting thing," he said, "to watch the rise and increase of a river till it swelled into a mighty volume and tide; of a great stream flow, with its rill, then cataract, torrent and tide, supplying in its course fertility and richness, and from its exhaling mist dewy influence bland upon the surrounding country; so was it equally, nay more, wondrous and delightful to watch the uprise and development of a nationality, especially if chosen by the great Arbiter of human destiny to play a part in modelling the institutions of the world, and proving an ultimate blessing to universal man. We should ever cherish the idea that God makes nationalities as He made man, and, be the obstructions, human or diabolical, what they may, God's end is reached with an infallible certainty. It was an old and true Greek proverb, *oi kuboi Dios aei eupiptousi*, 'God's dice never make a false throw.'"

This is, for our purpose, an excellent beginning: it contains an embodiment of scripture truth, and, as applied to God's promises to His people Israel, at once clears the ground of what is to very many persons a great difficulty in the way of "our identity." The promises which were first given by God to Abraham, then repeated to Isaac, to Jacob, and to the nation of Israel, *must* be fulfilled. The great design of the "Arbiter of human destiny" *must* be accomplished. This is what Dr. Potter teaches us, and does not the Apostle Paul teach us the same thing when he assures us that the promises are "immutable," and can never be disannulled? Heb. vi. 13, 17.) St. Peter further assures us that prophecy is that "sure word" whereunto we do well that we take heed, as unto a light that shineth in a dark place (2. Peter. i. 19). It is clear, then, wherever Israel may be, they must be in existence, and also that their divinely-appointed destiny must receive fulfilment.

*Vide *Eddowes's Shrewsbury Journal*, Feb: 28th, 1877.

"It was wonderful," Dr. Potter said, "to contemplate the parts England had played in the past, and the probable part she had to play in the future. She was the chosen and elected nation of the Christian dispensation, as was Judea in the former one."

Now, unless the lecturer wished to imply (which we do not think he did) that the nation of England and the nation of Israel were identical, he would lead us to believe that Israel at some given time in the past ceased to be the "chosen people," and had given place to a substitute—a supplanter. How could we reconcile this with scripture, which declares that they were chosen under an "everlasting covenant," (Ezek. xvi. 60,) and that His sanctuary should be "in the midst of them for evermore," (Ezek. xxxvii. 26)? Even when far off among the countries, and scattered among the heathen, (as they now are) God promises to be as a "little sanctuary" unto them, (Ezek. xi. 16,) and we know how He has kept His promise. They have long been removed from the land, on account of their sins while in it, but have never been discarded by the Almighty who chose them to be "a people unto Him for ever" (Isa. xlix. 15, 16, and 1 Chron. xvii. 22.) As a matter of fact Dr. Potter recognizes England as the "witnessing" nation, just as Israel was in the days of old, and to continue to be throughout all time. This may well be said to be the chief end of their being selected, and set apart,—that God's glory might be promoted, and His truth spread abroad throughout the earth. Israel has witnessed in the past; is, we submit, (as England) witnessing in the present; and will continue to witness in the future, both until and after their restoration to the land, whither "all nations shall flow to be taught of the Lord" (Jer. iii. 17, and Zech. viii. 22.)

"What a marvellous development," the lecturer said, "from the naked savages seen by the Tyrian merchants of old, who first visited this country, into the foremost men of all the world, giving colonies to the planet, constitutions to nationalities, and civilisation and blessing to mankind, till she became the envy of surrounding nations and the admiration of the world!"

Now, without admitting that the naked savages referred to played any great part either in the beginning or in the "marvellous development" of our nation, yet we are glad of the corroboration Dr. Potter gives to the Word of God. His promises were not, after all, the meaningless phrases some would have us believe; but, that Israel should be "high above all nations"; that in them should "all the families of the earth be blessed;" and that they should have possessions in all parts of the earth, in the west, east, north, and south, meant just so much and no more, and are fulfilled in us—England—Israel! God said of *Israel*: "and I will make him my firstborn, higher than the kings of the earth" (Psalm lxxxix. 27.) "The nations shall see and be confounded at all their might" (Mic. vii. 16); and Dr. Potter says of *England*—"She is the envy of surrounding nations, and the admiration of the world." What a striking coincidence—but surely something more than this.

The lecturer then proceeded to remark on the conglomerate mixture of races which, as generally laid down in the first few chapters of our school histories, constitute the British nationality; admitting that the underlying basis is Saxon, but omitting to tell his audience that all these so-called different races—the Angles, Saxons, Danes, and Normans, are stated by the greatest historian of the Anglo-Saxons, Sharon Turner, to be of the same parent stem, and to have come from the exact locality whither the ten tribes of Israel were carried by the king of Assyria, and in which place they still were when last referred to in the historical books of the Bible. This is a fact of the greatest importance to us Israelites, and is a link without which our long chain of evidence would be incomplete.

Dr. Potter then glanced at some of the leading traits of our early national character, such as "a determined persistency and cautious wisdom, love of progressive advancement, combined with veneration for prescription," all of which the revered John Wilson, who was learned in these matters, tells us are best to be accounted for by the fact of our Israelitish origin.

"Passing to the next part of his subject," the lecturer said "that 'nations, like men, might perish and might fade, the breath unmake them as that breath had made,' and no one could guarantee to England a continuance of her supremacy if she continued not the assertion of those fine principles and rôle that had made her what she was. While England was Protestant there would be no fear of her. When she ceased to be she would pass away, and deserve to pass away."

This is very true, but in view of our Israelitish origin it is very much like arguing within a circle—there is no end, and no means of widening the question. 1. we lay down as a fixed truth that the Israelites are the chosen people of God *for all time*, and are destined to a position of national supremacy; and 2. that they are God's chosen "Protestants" or "Witnesses" in the latter day, and to continue so to the end of all things. England (as Israel) is this *supreme* power; England (as Israel) is this *protesting* power. Now comes the argument :—When England ceases to protest, she will also cease to be supreme and will pass away. But England *cannot* cease to protest, therefore cannot descend from the high position among the nations in which she has been placed by divine power; and all because, being Israel, God's word is pledged to our continuance. "For thou hast confirmed to thyself thy people Israel, to be a people unto thee for

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ever." (2 Sam. vii. 24, also Jer. iii. 17.) The "protesting," the "witnessing," the "supremacy," and the "destiny," are neither one dependent on the other, but are *all* ours in virtue of our Israelitish origin!

"In 1815" the lecturer continued, "in 1829, in 1845, and in 1868, a threatened falling away from high Protestant principle was shown. The Pope of the day was taken out of the hands of that celebrated man, the modern Attila, who was doubtless the avenging Nemesis of his day—Napoleon, and put back on the throne of the ancient Cæsars; a class of men were admitted into the bosom of the Constitution—foreign, Italian in their sympathies, and who scrupled not to boast that they were Romanists first and Englishmen afterwards, and to toast the Pope before the Queen of this fine old Protestant kingdom; and in 1868 they had an attempt made in a part of the kingdom to divorce religion from Government for the first time in English history. These things must bring their punishment. 'When God would punish nations for their sins, 'tis in the Church the leprosy begins;' and this was just the history and cause of the Tractarian heresy and Ritualistic leprosy which was the recent misfortune of our country. The difficulties involved in this question of cessation of witness-ship for truth were daily manifesting themselves."

The old Testament scriptures fully support Dr. Potter in this matter: indeed all who are acquainted with the history of Israel will readily see that the punishment England has at various times received on slackening her hold on the truth, or playing into the hands of the arch enemy—popery, or pausing in her duty of witnessing to the truth, is but a continuance of God's dealings with our Israelitish ancestors while in the land. "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, becaue I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." (Jer. xxxi. 18, 20.) This has ever been Israel's experience—both in the land of Canaan, and in the Isles of the Sea.

I. T.

(To be continued.)

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, *even* all of it; and the cities shall be inhabited, and the wastes shall be builded: And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better *unto you* than at your beginnings; and ye shall know that I *am* the Lord."—Ezekiel xxxvi. 8, 9, 10 and 11.

On the Observance of Festivals by the Anglo-Saxons, corresponding to the Feasts of the Passover, Pentecost, and Tabernacles.

Among the customs brought down by the Anglo-Saxons from the remote past, is the observance of three festivals, *viz.*, Halloweve, Yule, and Beltane; and notwithstanding the adoption and consecration of two of them by the mediæval church, neither precept nor example, then nor since, has succeeded in changing the heathen auguries and bacchanalian orgies which characterise their celebration. That these festivals were originated in pre-christian times is conclusive, from the seasons at which they are observed being commemorative of no recorded event in the early history of Christianity.

Yule—the erroneously supposed anniversary of the Nativity—was observed by the northern nations on the day of the winter Solstice, the 22nd of December; a custom which prevailed among the remnant of the Norse colony in Greenland, down to the early part of the 18th century.

Beltane—an obvious anniversary of Baal-worship—was celebrated by driving the cattle through fires lighted for that purpose on the night of the first of May.

But more difficult to explain than the heathen rites practised by the peasantry, were the habiliments worn at the ritualistic services on Halloweve—ceremonials observed, evidently, to give to the night some degree of sanctity; but which had, among other causes, the effect of exasperating the evangelicals and of ultimately leading to the civil war of the seventeenth century.

The most remarkable circumstance, however, in connection with these festivals is the intervals of time between them, for there is 52 days from Hallow-eve (Oct. 31st) to Yule (Dec 22nd), and from Halloweve to Beltane (May 1st) 182 days or 26 weeks, the exact half of the Hebrew sacred year. The coincidence of these festivals in the intervals of time between them with those of the Hebrews obviously suggests the true source of their origin; and a solution of the mystery appears by no means difficult. We can by means of the Hebrew civil year, preserved to us through the Egyptians, penetrate into the past and reach that epoch at which the retrogression commenced; for that the divergence was retrograde is plain, as Halloweve, Yule, and Beltane are in the same order with reference to each other as the feasts of the Passover, Pentecost, and Tabernacles. The length of the sacred year has been incidentally given by Josephus (Antiquities iii. 9) who states that the great year contained 600 years, and, as it is certain that the lunation was an exact divisional part of the whole, it follows that 600 years of 52 weeks, or more correctly of 363·96 days each, consists of 7395 lunations, equal to 597·89 solar years. Therefore, the length of the sacred year was 52 weeks or 364 days (nearly); which, taken conjointly with the first ripening of the barley harvest, enabled the Hebrews to determine the Paschal full moon, and to keep the Passover to its proper season, when the first ripe grain was offered on the day after the Sabbath immediately succeeding the Passover.

But this system, so well adapted to Lower Egypt and Palestine, was totally inapplicable to other latitudes, where the harvest was several months later, consequently when the people were removed to a more northern climate, where such conditions obtained, they had no means of determining the Paschal moon, for the true length of the year was unknown to them; their civil year, as did that the of Chaldeans and Egyptians, contained only 365 days, in consequence of which the commencement of the year, or any other date, receded one day in every four years, and the only expedient they could adopt would be to keep the Passover on the same day of the civil year on which they had observed it for the last time in their own land, and the other two feasts in the same order—Pentecost from 52 to 56 days (according to the number of days between the full moon and the Sabbath), and the feast of Tabernacles six months or 182 after the Passover.

But the manner in which the exact date of the last Passover that could have been observed in Palestine prior to the first captivity, has been preserved to us, not engraved on the slabs found entombed at Nineveh, but in the writings of the earliest of the astronomers whose records have descended to us, illustrates the marvellous resources of Jehovah, who has intrusted the keeping of His secret things to those who, while they closely observed the movements of His works in the sky, have often done their utmost to disprove His existence.

At half-past nine o'clock on the evening of the 19th of March, 720 years before the Christian era, the first recorded eclipse of the moon was observed by the Chaldean astronomers, who little suspected that they were transmitting the account of an event that would, after the lapse of six-and-twenty centuries, lead, among other proofs, to the identification of a people that were that same year led into captivity and blotted out of the page of history. We know, however, that the lunar eclipse then recorded was not the Paschal full moon, because the harvest begins in Egypt about the 12th of April; by adding, therefore, one lunation to March 19th, it extends to April 18th, which now corresponds to the 10th, as the vernal equinox was then on the 29th of March instead of on the 20th as at present.

By adding together the number of days

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in each month from October to April, we obtain the following results :—

	D.	H.	M.
November	30	0	0
December	31	0	0
January	31	0	0
February	28	0	0
First recorded eclipse, March	19	9	30
+ one lunation	29	12	44
	168	22	14

multiplied by 4

gives 676 years.

Date of first eclipse, B.C. 720
minus 676

leaves the year B.C. 44

Thus, by the simple process of multiplying the number of days by 4, we also obtain the number of years that elapsed from the last Passover observed in Palestine in B.C. 720 until it had ceased to retrograde by the adoption of the Julian year in B.C. 44—the memorable epoch of the reformation of the Calendar by Julius Cæsar, when he introduced the year of 365¼ days, and the method of adding one day in every fourth year, which prevents the retrograde movement that the beginning of the year underwent in the Chaldean and Hebrew civil year.

It is obvious that the order in which these festivals are observed by the Anglo-Saxons is the only one that answers the conditions of the case, for, had they been in their proper order, it would be a proof that they were either copied from the Christians or from those Jews who had not lapsed into idolatry, at an age subsequent to the introduction of Christianity. It would be contrary to reason to expect that the Passover could have remained fluctuating between the middle of the months of March and April in the same manner as Easter while they had a defective year, the commencement of which would recede from the vernal to the autumnal equinox in 730 years, and the rude villagers who have been commemorating it for centuries without a thought that its origin was Divine have been obeying, without knowing it, the command of Jehovah, "Ye shall keep it a feast by an ordinance for ever." (Exodus xii. 14.)

There is a difference of three days between Yule (December 25th), and Yule of the Northmen (December 22nd), but the discrepancy does not point to a different origin of the two, but to the fact that there is an error of three days in the date, which was put wrong in the reign of Augustus Cæsar, by adding 12 instead of 9 days in 36 years, having intercalated every third, instead of every fourth year. An edict was promulgated when the error was discovered, ordering the suspension of all intercalation for twelve years, but there is no evidence that any notice of it was taken in Rome; and as the same discrepancy appears in the era of Alexandria, which was the same as the Egyptian, it affords conclusive evidence that it is the Roman era, from which the current reckoning has been derived, that is in error, and not the Alexandrian. The discrepancy does not, however, affect the intervals of time we have been investigating; it is only dates that are separated by the Christian era which are affected by it; and to obtain absolute accuracy in such cases, the recorded time of any event before the Christian era should be antedated three days. Consequently the era of Nabonassar B.C. 747, February 26th, should be February 23rd.

The agreement of the reckoning of the Northmen with that of Alexandria affords some proof that they were capable of understanding the nature of the intercalation instituted by Julius Cæsar much better than the Romans, and were not in such a state of utter barbarism as they have been represented. There can be no question about the accuracy of the Alexandrian reckoning, because it was the Egyptian astronomer Sosigenes who aided Julius Cæsar in reforming the calendar. But whether the ancestors of the present inhabitants of the British Isles were on the Continent or here, in the time of Cæsar, is a question extremely difficult to answer; the inference is that if they were not in Gaul, they must have been living in the neighbourhood of the Rhine on the Gallic frontier, and readily influenced by the Roman laws; for how, otherwise, can the two historical landmarks be accounted for, *viz.*, the last Passover in Palestine in the year B.C. 720, and when the retrogression of the anniversary ceased in B.C. 44? Does it not afford another proof of the Hebrew origin of the Anglo-Saxons?

JAMES RANKIN.

THE GREAT PYRAMID.

CAN any reader of *The Banner* oblige by giving an answer to the following questions?

The length of the ascending passage is 1542 pyramid inches. This passage is composed of transverse *plates*, through which the passage is bored, and *intervals* between them of ordinary masonry. Each *interval* is 206 pyramid inches long.

How many *plates* are there?

What is the breadth of each plate?

Are the *plates* single or in couples?

How many intervals are there?—*See* "Our Inheritance," p. 367.

D. J.

Correspondence.

(To the Editor of the *Banner of Israel.*)

DEAR SIR,—Can any of your readers throw light on the text—"For with *stammering* lips, and another tongue will he speak to this people" (Isa. xxviii. 11)? The words occur in the chapter especially addressed to Ephraim.

In Judges xii. 4, 5, 6, we read that the Gileadites said to the escaped of Ephraim "Say, now, Shibboleth, and he said, Sibboleth, for he could not frame to pronounce *it* right." I infer that *it* being in italics, it is not in the original, and implies that their pronunciation was defective in other ways. Why should not a similar test be applied to find out who are now of Ephraim? My idea is, that the dialect of the Lowland Scotch supplies a clue. Take for instance the words—*sall* for shall; *suld* for should; *büss* for bush; *süp* for sweep; *süm* for swim. Thenthere is a difficulty in the pronunciation of silver, which is called *siller*, gold is softened to *gowd*. Again—*kirk* is put for church; *birk* for birch; *rax* for reach; *muckle* for much; *thack* for thatch. Whistle is also pronounced *fistle*. I do not wish to lay too much stress on the different pronunciation of the words—*what* pronounced "*hwat*," *which* pronounced "*hwich*," as I believe that "quhat," and "quhich" were the original spellings.

I believe your readers would find this subject well worthy of careful consideration.

Yours faithfully,
J. H. W.

P.S. Does not Burns make *rashes* (anglicé rushes) rhyme to *lassies*, in a well known song?

London.
March 30th, 1877.

NOTICE.

It is our intention to issue a fly-sheet with No. 17 *Banner of Israel*, containing two valuable articles on the "Banner of Ephraim" and the "Banner of Manasseh" respectively, by a well-known writer. We also wish to issue a 12-pp. *Banner of Israel*, No. 18, giving a verbatim account of the meeting to be held in Liverpool on the 24th inst. We hope our friends will render us sufficient assistance to cover the cost of extra printing.—W. Cookson, Junr., 6 Avenue Chambers, Hale Street, Liverpool.

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The Secretary begs to give notice that, for want of funds and larger attendance, the meetings have been discontinued, and the above amount is owing to him and Mr. S. Rolly.—T. S. Peasegood, 117, Bramber Street.

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OPINIONS OF THE PRESS.

Another specimen of Anglo-Israelitish literature, written by one who has evidently studied every branch of information connected with the subject and that deeply and with unusual intellectual grasp. To the students of history, no less than of prophecy, the work may be warmly commended.—*Sussex Daily News.*

The question of the Jewish *(Israelitish)* origin of the Anglo-Saxon race is very ably and fully argued in these pages, the subject being more satisfactorily treated than in any similar work we have met with. The various points of the argument are clearly put forward.—*The Rock.*

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WEDNESDAY, APRIL 18, 1877.

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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."—Psalms lx. 4.

No. 17. Entered at Stationers' Hall.] WEDNESDAY, APRIL 25, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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PHILO-ISRAEL'S LECTURE AT TAUNTON.

THE *Somerset County Herald* of the 7th April reports the lecture delivered by Philo-Israel at the Market House Assembly Room, Taunton, on Thursday the 5th inst., in very fair and not *un*favourable terms. The chair was taken at 3 o'clock by the Rev. Prebendary Clark, *an opponent to our views after investigation of the merits, as he stated at the outset.* The Lecturer felt he was doing a very venturesome thing in proceeding (humanly speaking) quite *alone*, under such auspices, to give an address in a place where, it was reported, Identity truths had made no way, and were distinctly discouraged by the local church dignitaries. The only public effort to advertise the Lecture was, we learn, by small handbills, and those who had promoted it expected but a poor gathering, as the afternoon turned out wet. These expectations however, were falsified; for as the local papers describe it, there was a "goodly audience," "a large attendance." It was one which fairly filled the room, and was, it was supposed, about 250 in number. "Many of the leading County people were present," writes a friend. "Among those who were in the room we noticed, the Reverend Vicars of St. Mary's Taunton, of Bishop's Hull, of Thurlbear, of St. James' Taunton, of Kingston, of Norton Fitz Warren, of Thurloxton, of Ruishton," (eight in all), besides the Curates of Monckton, Thornfalcon, Wellington and others. Of the County families, the Lady of Sir Percy Douglas, Mr. Esdaile and family, of Cotherstone, Mr. Newton and family of Barton Grange, Mr. Malet, of Pyrland Hall, and many ladies honoured the occasion by attending to listen to the story of the Identity.

The lecture occupied rather more than an hour and a-half in delivery. It seemed to be listened to with very much interest.

At the conclusion of the Lecture the Rev. Vicar in the chair maintained that what had been stated by the Lecturer had still failed to convince *him*—that it was, he thought, easy to deduce almost any theory from a string of scripture texts, that as to the "Gates", our Lord he considered had obtained "possession of the Gate of his enemies," when He conquered Death upon the Cross, and that He was doubtless "the seed" promised to Abraham as St. Paul taught us in Galatians iii. 16; that that chapter clean swept away the whole Identity theory—that as to Constantinople, which it was attempted to show was *The* Gate, *we had not got it yet;* and in regard to the multitudinous seed, while it was certainly true, we British had it in full development that might yet turn out to be *a national curse!* The Rev. Chairman nevertheless announced that he should give the whole matter another very careful reconsideration, which was a testimony, we thought, to the "enthusiasm" (as he called it) of the Lecturer; but he warned his hearers that they must not come to hasty conclusions, but calmly consider how the scriptural texts quoted applied; reading the contexts and whole chapters with them; letting the New, expound the Old Testament, rather than (as the Lecturer had done), quoting almost exclusively from the Old, and seldom referring to the New Testament at all! Mr. Clark was during a part of his speech opening a battery on the Lecturer on the ethnic side of the great question, when Philo-Israel reminded him, that on that subject not a word had been uttered by him during the Lecture, and it seemed hardly fair to attack on a side wind when the ground occupied had been only the Scriptural evidences.

Such is a fair report of the Lecture and its chief accompaniment, the criticisms of a very courteous, candid, but decided opponent in the chair.

A few words in reference to the Rev. Prebendary's criticisms may not be out of place in this report.

Passing by the truisms the Chairman let drop regarding the propriety of reading all the cited passages with the full contexts and with care, we ask in astonishment, how our Lord can be held to *satisfy* the exigency of the sworn promise by Jehovah to Abraham in Gen. xxii. 17, regarding "the Gate," when the "seed" therein referred to, is obviously and manifestly the seed multitudinous? the one *like* the stars, and sea sand, *of that context* which Mr. Clark is so properly anxious should be read with each passage? St. Paul, in Gal. iii. 16, spoke of *two* descriptions of seed—"the seeds as of many," ("the multitudinous ones,") and "the seed as of one" (which is Christ.) "The Gate" was given to the "seed," mentioned in immediately preceding context, *in the same* 17th *verse* of Gen. xxii; and if it be contended that the "Gate" holder was Christ, then by logical reasoning, Christ must have needs been "multiplied as the stars of heaven, and as the sand upon the sea shore," which as a matter of fact, certainly was not, we submit, the case. The blessings granted, from first to last in the passage, (17th verse) were, we contend, connected with Isaac, the *literal* human offspring of the Patriarch Abraham. His son had then just escaped death by the miraculous interposition of Jehovah himself, and the promise was merely the climax of a series of previous covenants, given to the faithful friend of God, by which his literal descendants were, he was told on OATH, to become "nations," "many nations," a "multitude of nations," numerous as the stars, as the dust of the

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earth, as the sand of the sea-shore—and finally the "possessors of the Gate."

To declare that Christ was this Seed, appears to us to be as clear a "wresting" of Scripture as any thing we have yet met of the kind.

Mr. Clark's brilliant argument (?) regarding "the Gate" Constantinople, embodied in his triumphant utterance of the truism "that we had not got it *yet!*" was about as wise, we thought, as the retort an infidel might apply with equal reason (or want of reason) to the Rev. Vicar, when he hears him pray so constantly at Church, "*Thy kingdom come*," "*you* have not got it *yet*!" The observation seemed to us a strangely weak one—hardly worthy of the occasion, of the ability of the *reverend* speaker. That Galatians iii, "clean sweeps away the whole of the Identity views," as held by us Israelites, is Mr. Clark's deliberately expressed public opinion. As long as he fails to distinguish that there were *two* grand branches of the Abrahamic seed, the literal and the spiritual, such of course must be Mr. Clark's opinion regarding the meaning and effect of the Apostle's words in the passage indicated. We are thankful that *we* now "see" the distinction, and seeing it, we can reconcile St. Paul's language in Gal. iii., with God's sworn testimony to, and covenants with the Man Abraham in Genesis; covenants which Mr. Clark can no more abrogate and disannul than he can remove the sun out of yonder Heavens! Finally Mr. Clark is of opinion—contrary to the distinct *dictum* of the Lord Jehovah on His solemn oath, that "the multitudinous seed" promised to Abraham, and which we distinctly prove, and he admits is the very mark and sign by which the race now extant in these Islands is distinguishable, "is likely to prove a curse and *not* a blessing!" *We* prefer to abide by God's promises; His faithful oath; and by His power, and ability to make all things work together for the good of His people Israel. God forbid that *we* should endorse the Vicar of Taunton's views; which having fully indicated, we leave to the judgment of the candid reader; pretty sure what that judgment will be, and must be; seeing that either these human opinions must stand, and God's word fail; or that the Holy Scriptures must be true, and the Rev. Vicar's notions must be found to be unsound.

To give our readers the benefit of a perfectly fair and unbiassed account of the Prebendary's remarks, we append the Taunton Paper's report of the whole meeting which is in the main correct and full. The lecture of course suffers by abridgement—and is a mere gaunt skeleton of the one delivered, but the Chairman's remarks seem fairly given and we hope our readers will study *them*.

ARE WE ISRAELITES?

On Thursday afternoon Mr. E. W. Bird, of Clifton, delivered a lecture at the Market-house Assembly-room, in which he sought to establish the Hebrew origin of the British people. There was a large attendance. Preb. Clark presided, and in introducing the lecturer said he had read some of the pamphlets explaining the theory, but his opinions on the subject were not at present those of Mr. Bird. If he were convinced by the lecture he should not be ashamed to say so, but he did not anticipate such a result.

Mr. Bird, who designates himself "Philo-Israel," commenced by saying he should attempt to show that the Anglo-Saxon people were Hebrews of pure descent. His first difficulty, he said, was to get people to see that Scripture distinguished between Israel and Judah. Israel was one nationality up to the revolt in the time of Rehoboam, B.C. 975, but subsequently Judah and Israel formed two distinct nationalities. The Jewish nation went on for 369 years, when they were carried away to Babylon, from whence only 50,000 returned. In the time of Pontius Pilate the Jews had become sufficiently numerous to compel the Roman Governor to consent to the death of our Lord, for which act they was scattered over the whole earth. Turning then to the other branch—the people of Israel, Mr. Bird went on to say they were carried into captivity, or transportation, by the Assyrians, not all at once, but through a period of 62 years. What became of them? Professor Rawlinson says part of them were merged into the surrounding Gentile nations, and part returned with the 50,000 Jews who came back to Palestine. That theory, Mr. Bird said, was not true. It contradicted the statements of Ezra, Nehemiah, Josephus, the prophets, apostles, and the modern historians of the Jews. The tribes of Israel did not return with the tribes of Judah. Some said the former were utterly gone. Some said, in explanation of conflicting prophecies, for "Israel" read "Church of God." Such theories, he asserted, were high treason against God, who twelve times over made a solemn covenant with Israel. The promise to Abraham was to "thy seed;" not to part of it. What then became of Israel? He referred to Hosea ix. 17, "They shall be wanderers among the nations;" and to Ezekiel xi., 16, 17. Israel had been lost for twenty-six centuries; they had lost their land, their name, their language and their religion. To show how Israel became Gentiles reference was made to Hosea i. 9, compared with Romans x. 20, 21. How were we to ascertain where Israel was now? Refer to Jeremiah xxxi. 8: "I will gather them (Israel) from the north country." That pointed to Britain, one of the north countries. Also Isaiah lix. 19, indicating a "western" country; Britain was in the northwest. Hosea xi. 10, was quoted as referring to the "Eastern Question;" and another reference to Britain was found in the statement that Israel should be an island people. Four final tests, out of a hundred, the lecturer reserved till last. These were founded on the blessing pronounced on Abraham in Genesis xxii. 17, 18: First, the universal blessing, "In blessing I will bless thee"—we considered ourselves a specially favoured nation. Second, the multiplying seed. The population of England was now twenty-two millions; it was calculated in another generation it would be forty-two millions; in two generations seventy-four millions; in three, one hundred and twenty millions; in four, two hundred and twenty millions; in five, four hundred millions, or more than the world now contains; and in twenty generations more than fifteen such worlds contain (laughter). Third, "Thy seed shall possess the gate of his enemies." This "gate" he identified with Gibraltar, Suez Canal, Bab-el-mandeb, Bombay, Madras, Calcutta, Gate of Burmah, and more particularly Constantinople—the Sublime Porte, or "Gate," which England would insist on having when it was given up by Turkey. Fourth, "In thy seed shall all the nations of the earth be blessed." Time did not allow the lecturer pursuing this last point. To the question *cui bono?* what's the use of all this? he asked—Was it nothing to us to be the one nation with whom God had made an everlasting Covenant? He was glad to say that two clergymen in this neighbourhood sympathised with this truth. In Clifton they had an association of 100 members.

Prebendary Clark, while yielding his admiration to Mr. Bird for his enthusiasm, could not yield his consent to the theories he advanced. Still he would carefully go through the points touched upon. But in considering this subject he advised first of all that the whole chapters should be read, and not detached passages (hear, hear). Let them also be quite sure they had made out the time at which the promises were made, whether before, during, or after the captivity; this made a great difference. Then we should all give a great deal of attention to the New Testament interpretation of prophecy. He thought Mr. Bird might lay more stress on St. Paul's argument on the promise to Abraham and his seed; for he thought some passages in the Epistle to the Romans, if taken in their whole bearing, would not bring out all the conclusions of the lecturer, and would perhaps bring out something else (hear, hear). Mr. Bird had spoken of Anglo-Saxons, but it was essential to the theory to be exact as to what peoples were to be included. Were the Celts? Because he (Mr Clark) was partly Scotch, and if the Celts were not included then he would be only partly an Israelite (laughter). Again, some traces remain in England of the Scandinavian tribes; were they included? As to the Scriptural theory, Mr. Bird had chosen four tests out of a hundred, and he supposed the principal. He (Mr. Clark) applied those tests to the Church of Christ, and he did it with more thankfulness than he should to the English nation exclusively (hear, hear). But beyond that he thought most nations thought themselves "favoured;" certainly the French thought a good deal of themselves (laughter). As to the "multiplying seed," he hoped Mr. Bird's prognostications would not be fulfilled (laughter). Then, as to the "gate," a similar claim to ours had been put forward by other great military nations, such as the French, who claimed to hold the gate of the Alps. As to Constantinople, we had not got it yet (laughter). He thought, however, that the promise was fulfilled in the Lion of the tribe of Judah, who held the gate of His enemies (hear, hear). As to the last point, he would advise them to read the Epistle to the Galatians, in which St. Paul says that "the seed" was Christ. Finally, it was most important to come to no conclusion until they had settled what particular races they were speaking about (hear, hear). He moved a vote of thanks to the lecturer.

This was seconded by a gentleman in the

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body of the room, and Mr. Bird in reply explained that he had not gone into the ethnological proofs of identity.

Mr. F. W. Newton proposed a vote of thanks to Preb. Clark for coming to the rescue and so ably expressing the thoughts of many present.

This was carried by acclamation, and the meeting closed with the benediction.

A collection was made at the door, admission being free.—*From the Somerset County Herald, 7 April, 1877.*

THE PROTOCOL AND THE PORTE.

WE never cease to wonder at the infatuation which induces our Government and the Governments of Europe to imagine that by legislating and consulting for the settlement of this European *bête noir*, the Eastern Question, they can hope to effect any real good so long as they put Turkey, "the sick one," out of court, and carry on all their deliberations leaving her absolutely banished in the cold. This has taken place, over and over again, during the recent complications. During the negotiations which led to the Andrassy Note, to the Berlin Memorandum, to the deliberations prior to the Conference, and now again in reference to the Protocol, the same procedure has been followed. Europe has deliberated with closed doors; no reference has been made to, or consultation held (till matters were "cut and dried") with the Porte; and, as the natural result, the negotiations for peace have ended abortively. All seems, humanly speaking, to have been done on the principle "how *not* to do it." The great object at present is, to get the two great armed powers to "demobilise." To effect this, one would think the plan would have been to induce the two would-be antagonists to meet, in order to consult with them and with each other, and to help them over their mutual difficulties and jealousies, thus bridging over the chasm that now divides them. Instead of all this, however, the "Powers" entered into an agreement with one only of the armed combatants, addressed the absent one in "collective," dictatorial terms, threatened him roundly with consequences, dire yet undefined, in case his future conduct should not improve, and lastly allowed the real fomenter of all the disturbance from first to last to make—*sword in hand*—imperious demands on the absent principal, to the effect—"that *if* Turkey makes peace with Montenegro, and *if* she shows a real desire to govern her Christian subjects justly, *then* let her send an ambassador to St. Petersburgh," virtually to sue for peace, but ostensibly—"to arrange for a simultaneous demobilisation!" To our judgment this procedure was certain to produce failure; and we shall be surprised indeed if the Turk, jealous of his independence, and elated now beyond control by his fancied military success over the Servian levies, and by his late diplomatic victory over the assembled plenipotentiaries at the recent conference, will accede to any such degrading, lowering terms. But if he does not, what will be the result? That for which all this has been preparing and arranging, *viz.*, the great Eastern Question war! That war of which *The Times* on the 9th April speaks as the "immense danger which has been hanging over Europe;" that war which the same journal on the same date declared will be "to the Porte its greatest peril ever encountered in the course of its long history!" No doubt, for the "peril" is to lead to the destruction of the Ottoman Empire, and the "danger to Europe" is so immense that, as *The Times* itself described it some time ago, it "will shake the whole fabric of this ill-consolidated Europe, be fatal to the equilibrium of the whole system, and fill the world with visions of intrigue, aggression, and revenge." Let us examine for a moment the conditions under which the Ottoman Empire is existing to-day, and pass in review some of its difficulties which are hastening its utter ruin. A writer on the spot, on the 30th March last, draws a sad picture of the state of affairs in Constantinople. He says:—

"It is certain that Turkey must perish if she be not soon relieved of the cost of her army. The Minister of War has just presented his Budget to the Council of State. This time last year he asked for the service of the year three millions of Turkish pounds. For the service of the coming year he asks six millions and a-half of Turkish pounds. The Council of State is naturally overwhelmed by his demand, and every one is asking how much longer this drain on the resources of the country is to go on. It cannot continue, and Turkey must either be enabled to disarm or she must try the last desperate chance which a war may afford her. It is quite obvious to Turkish statesmen and to the educated classes generally, that the policy of the European nations with regard to Turkey has become a purely selfish policy; and you may be sure that Turkey will not much longer consent to bleed to death quietly, in order that the European nations may defer for a few months longer the settlement of their own differences. Turkey cannot disarm unless Russia also disarms; and if she does not disarm, she must and will fight. If the framers of the Protocol contemplate depriving Turkey of her weapons while her enemy keeps his armour on, they may spare themselves the trouble of signing it, for neither the Sultan nor his Ministers will dare to accept it. And it is to this that, I fear, we are coming. I will suppose, however, that by some mysterious process, and either with or without the demobilisation of the Russian armies, Turkey can be induced to disarm; even then the prospect before her would be a fearful one. The weakness of the Government in the provinces leads to fresh outrages every day. The English Embassy makes incessant representations to the Porte on the subject, and the Porte promises and really desires to take steps for the preservation of life and property and for the maintenance of law and order. But it has not the power to enforce its orders, and innumerable acts of lawlessness are committed with impunity. Do you think that the sudden breaking up of its armies and the turning adrift of three or four hundred thousand unpaid and penniless soldiers will promote the restoration of order and tranquillity? It would be absurd to expect such a result. The disbanded soldiers will swell the ranks of the brigands, and ere long we should be forced to give our attention once more to the condition of the Christian subjects of the Porte, and to the steps which Russia would be taking with regard to them. The condition of the provinces is such that I live in daily expectation of some catastrophe that shall once more set England in a blaze, and furnish Russia with a pretext for an assault upon Turkey. *The situation is full of peril, and I am more than ever persuaded, notwithstanding your sanguine expectations of peace, that the question can only be settled by the sword, and that the fatal struggle is not far distant.*

The reader will see that the picture thus drawn is a dark and dreadful one. Amid the chaos one thing alone is clear—*the doom of Turkey is certain!* She must perish! The sick man *must* die, and over the corpse the eagles will surely fight! Amid the din what will be the course which the "Lion" will pursue? Our Lord's words give no intimation that when the eagles are "gathered together" where the carcase is, the Lion will be there to quarrel for the spoils. Rather the instruction is clear, that Israel, God's people, are during these complications, wars, and dreadful commotions "to hide themselves," "to enter into their chambers," and "to shut their doors about them" by a policy of "non-intervention;" which, however, has its limits, in so far that while the eagles are gathered for their frightful carnage and contests with each other, the *Lion* is promised the "possession" of that "gate," on which he has his eye, even now, fixed in the calm determination and the full resolve, that, come what may he will seize it, "to safe-guard" his mighty, world-wide Empire. When the Turks' hold upon the "great gate of all the gates" is loosened, Constantinople shall never become a Muscovite Port, but shall be "the possession" of God's people Israel *for ever!* (Genesis xxii. 17).

THE REV. DR. POTTER'S TESTIMONY TO OUR IDENTITY.

PART II.

BY I. TURVEY.

WE resume our notice of Dr. Potter's most interesting and able address:—

"Now as to the Eastern question," said the lecturer, "he was sure and confident that this Eastern anti-Christ having filled up the measure of his iniquity, and having his chronological period allotted to him run out, would ultimately be wound up, and that ere long, to make way for the kings of the East, God's ancient people—the Jews; just as was the Western

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anti-Christ, the Pope, in 1870. But though this was certain as sunrise, who would wish or seek to be the divine executioner? Not we. God had his own instruments of vengeance, and might make the Turk himself his own executioner, by depriving him of common-sense. It was an old saying 'Whom the gods would destroy they first drive mad;' and this madness, or suicidal policy, on the part of Turkey, is now a matter of common notoriety, in which men of all shades of political opinion seem to find common ground for agreement. 'In the East too,' a distinguished statesman tells us, 'every one believes that the Star of the Osmanli is waning: the dreamy Arab on the banks of the Nile confesses it in mournful tones; the fiercer Mahomedans of Northern Syria gnash their teeth and touch their scimitars, but do not deny the impending catastrophe; and if the governing few at Constantinople defy the public opinion of Europe, they only hasten and render more striking their inevitable doom." Certain nations may be desirous of hurrying on the catastrophe; but, as Dr. Potter sagely says, England has no wish to be the instrument of divine justice. The end has for years been seen stalking along with giant strides; and as it approaches nearer and nearer, great alarm and apprehension are felt at all the chief centres of political thought and action. The question has been well summed up in the following sentences, which appear in one of the "Despatches of the Duke of Wellington:" —"The Ottoman Empire stands not for the benefit of the Turks, but of Christian Europe; not to preserve the Mahomedans in power, but to save Christians from a war of which *neither the object could be defined* nor the extent nor duration calculated." A war—a mighty and terrible war—and yet without a definable object! What can this mean, except that man will be the instrument, and God the directing power, the guiding hand? However much man may endeavour to arrest its progress, the end *must* come: it is inevitable. The Euphrates *must* be dried up; the way of the kings of the East (Israel) *must* be prepared; and when the end does come—when the mighty earthquake of this great Eastern question shall burst upon us in all its awful terribleness, Israel will find she has an important part to play. Possession of the Holy Land is involved—Israel's inheritance, the land of promise, the land of the Bible and of Israel, and the land of Israel's future. Indeed, as a writer recently remarked, "The Jews (and Israelites) are the kernel of the whole Eastern question, from a divine point of view, as the sequel will prove: that is, the Jewish (Hebrew) nationality, in a new form, will be the pivot around which all subsequent evolutions will develop themselves, and the centre in which all political power will be absorbed, and from which a new and unparalleled conquest will be effected, resulting in the submission of all nations to the sceptre of the House of David, in the hand of the Son of God returned to reign where He was crucified."

"As to the future glory of England, this," the lecturer said, "was a great and glorious subject, and a great and glorious certainty. He need not tell them that the world's blessing and the world's history were bound up with the Jews, God's ancient people, beloved for their fathers' sakes; of whom it was to be for ever true —'Blessed is he that blesseth thee, and cursed is he that curseth thee.' This wonderful people, preserved to the time of the end for a mysterious purpose about to be shown, were just coming on the scene. The period of their punishment for the rejection of the Messiah was just run out. Restored to that old land, married to God they would assuredly be. Ere long a crush and crash would come, and to preserve the balance of power a new kingdom would have to be created, as was Greece in 1820. The Jews would ere long fly as doves to their windows, as said Isaiah the prophet; and the merchants of Tarshish were marked out by God to be the great naval commercial colonising power in bringing about that great end. Genesis x. was then referred to, and a sketch given of the various nations whose origin was there indicated, and the merchants of Tarshish, a Japhetian power shown to be England, whose heraldic emblem on the national banner was even named 'All the young lions thereof' in the xxxviii. and xxxix. chapters of Exekiel, just as in Daniel the heraldic banners of Babylon, Persia, Greece, and Rome were named the ram of Persia, the goat of Macedon, and the eagle of Rome."

As to the glorious future in store for England, Dr. Potter justly considers this a great and glorious certainty; but when he tells us in what that glory consists, we are by no means disposed to share his enthusiasm: that is, from *his* point of view. We are looking for and expecting a far greater glory than he considers Scripture assigns us, but which we verily believe God has destined for us. It is certainly a great privilege and honour to be selected by God as the means, under His command, of conveying the Jews back to Palestine when the time for their restoration shall have arrived; but if our part in the glorious future ended there, being Gentiles, our past and present predominance, our national prosperity, the inestimable blessing we enjoy of keeping the oracles of God, and of ministering them to the nations which are in darkness and in need of the light, would be ours no longer. To the new kingdom which Dr. Potter sees will have to be created, *viz*, the restored Hebrew nationality, with Christ in person as its king, will all these blessings belong. Many nations will seek the Lord at Jerusalem, and thither "shall all nations flow" to be taught of the Lord, (Isa. ii. 2, 3). As Israel is raised to a position of unparalleled prosperity, England, if Gentile, must sink into adversity; as progress attends the one, decay the other. Israel must be high above all other nations in name, and in praise, and in honour, (Deut. xxvi. 19), and if it be possible for any Gentile nation now to be so distinguished (as England avowedly is) that nation must assuredly give place to Israel: thus if we be not Israel we must descend from our high pedestal, and the firm ground of our assurance that England's position was unassailable, would at once be removed from under our feet. A far higher glory than this is what we are taught by Scripture awaits us, for, being Israel, the destiny Dr. Potter recognizes for the Jews is ours also. England will restore their brethren of Judah to the land *as their brethren*, and, being united with them in nationality, in sympathy, and in regard, will participate with them in all the blessings Jehovah has in store for His chosen people when He shall set up His kingdom again on mount Zion.

"Who now dominated, let him ask," said Dr. Potter, "in that sea of Tarshish, the Mediterranean sea, called from Tarsus in Cilicia in the east, and Tartessus in Spain in the west? Where stood its modern key, our Gibraltar? Who had its arsenal, at Malta? who its Eastern key at Suez, lately accomplished by one of that ancient, sacred, mysterious people, a mighty, sagacious far-seeing statesman, Earl Beaconsfield? Why, the English people, who were to be the protecting, shielding, influencing Power to bring about those mighty future purposes. Many other passages were referred to in proof of this theory, and the lecturer concluded by saying that however philologists might write, philosophers philosophise, human prophets predict the fleeting character of the national life, he believed in England's great future; and the language in which Milton and Shakespeare sang, and Bacon and Newton wrote, in which Puritans and Churchmen sang their praises, and Protestant martyrs, Episcopalian and Covenanting, said their prayers, would be the language of the world."

A fit ending truly was this to a lecture full of beauty and eloquence. Dr. Potter, we observe, calls these strongholds of ours by their old name—"keys," and did not the word of divine truth unfold to us the long-hidden meaning of our possessing these positions of power over our enemies, we could desire for them no better name. They *are* keys, but they are more than this: they are "*Gates*" *unlocked*, and open to us, and in our possession, within and without! It is no small matter to us and the world that we hold all these strong positions, as the envy and admiration of

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other nations testify. In the history of of the world, no parallel position could be found, and had Dr. Potter told his audience the *secret* of our holding and occupying these "Gates" he would have told them something immensely valuable and interesting. Every Englishman knows we *do* possess them, but how many know *why* we possess them? By referring to the 22nd chapter of the book of Genesis he would have found it ready to his hand, and couched in the plainest terms—at least now that we have the sequel before our eyes. He might have told his hearers that these strong positions are ours in fulfilment of a promise from God to our forefather Abraham, not to be fulfilled in himself but to be fulfilled in his descendants: and in view of any attempt to make light of this promise, or to try and explain it away as if it meant simply nothing, he might have told them it was given on the solemn and impressive occasion of the trial of Abraham's faith in being called upon to offer up as a sacrifice "his only son whom he loved," and through whom the promised multitudinous seed was to come; and that Abraham's ready obedience (which entitled him to be called "the father of the faithful, and the friend of God,") secured to him a further confirmation of the promises, with this additional one, given for the first time, and unconditionally:—"And thy seed shall possess the gate of his enemies." This feature of "our identity" we have, ever since it was first made known to us, always deemed one of the most beautiful and conclusive proofs of our Israelitish origin; and we ask those who are continually inquiring "*cui bono?* "What does it avail if we be Israel?" whether the evidence this single fact affords of the truth of Scripture—of the truthfulness of the Pentateuch—of the efficacy of the promises, and of the veracity of God, be not in these days of infidelity and scepticism of some value.

In conclusion, we could only wish that Dr. Potter's inquiry and research into our nation's position and destiny had been carried a little farther, and that in the wonderful fulfilment in us of the promises given to Israel, he had been led to see the great fact of our identity with the people whom the Lord chose to be a special people unto Himself, above all people that are upon the face of the earth (Deut. vii. 6).

I. T.

A FEW WORDS WITH THE AUTHOR OF "PALESTINE RE-PEOPLED."*

IT is not our intention to enter upon a detailed critical review of this remarkable book, which, in spite of some errors into which we consider the author to have fallen, is a work, we earnestly hope, may be widely circulated and carefully read, as it is calculated to arouse the indifferent, and arrest the attention of many who appear strangely regardless of the signs of the times.

We notice that the author, though aware of the distinction between Judah and Israel, yet from the outset, as seen in the first two paragraphs of the preface, apparently confounds the two together, speaking of the Jews as Israel, and yet evidently referring, a few lines farther on, to the Jews only, as that term is commonly understood by us, namely, Judah and Levi. We do not deny that Judah is a portion of Israel, but we think Mr. Neil considers their relative position, with regard to all Israel, gives them the claim to be considered "all Israel's" representative tribes, and this is what we deny. That this view is upheld in "Palestine Re-peopled," we think is clear from the sentence at page 3, where Israel is spoken of as having suffered dispersion and ruin during 1800 years from the commencement of the present dispensation; while we believe Israel, during that period, to have been gathered together and allowed to enjoy the part fulfilment of the glorious promises made to "our forefather Abraham." It is this haziness of outline, as to the distinct difference between the lot of Israel and Judah, which makes it somewhat difficult, at page 72, to feel sure what the author accuses us of believing concerning the conversion of the Jews and of Israel. If he would imply that we expect Jews (Judah) to become Christian before, or immediately on their return to Palestine, we distinctly state such is not our expectation, and indeed Mr. Hine has given much offence to some by asserting that so little hope is there of the conversion of the Jews under the existing state of things, that he deprecates any labour and money being spent in endeavouring to produce that result, and has gone so far as to doubt the reality of the conversions of those who have declared themselves Christians, an extreme view with which we do not at all coincide. But if we misapprehend Mr. Neil in this matter, and he intends to say that we expect "Israel of the Ten Tribes" will return a Christian people, there do we most emphatically agree, for it is our distinct belief, that we are ten-tribed Israel, are at the same time a Christian people, and shall return as such to Palestine.

Mr. Neil says—"These recent opinions are spreading so widely, because they are so flattering to our national pride as a religious people" (page 72). We think this accusation singularly hard, for at page 19 we find a foot note in which it is stated—"The Ten Lost Tribes of whose *habitat* as a whole we are yet uninformed, only small scattered bodies such as the Nestorians, Beni-Rechab Arabs, Afghans, &c., having been hitherto identified, will in all likelihood be found in still larger numbers." Now we cannot see the grounds for accusing us of self-flattery because we venture to consider ourselves of the same family as (Mr. Neil says) Beni Rechab Arabs, Afghans, and Nestorians have been proved to be; and more especially do we rebel at this verdict of presumption on our part, as we read in *The Christian* of this last March, an appeal for help to be given to the Nestorian deputation in this country, who are in such a destitute condition that they are reduced to ask for assistance from these very British, who presume too far when they venture to consider themselves as being more favoured 'for their forefathers' sake, than the above-named half-civilised tribes. It is evident the author of "Palestine Re-peopled" has not studied our claims as set forth in many works periodical and other, that have been published during the last few years, or he would have seen that so far from holding the view, that our extraordinary elevation among the nations of the earth is due to any merit of our own, we attribute our amazing privileges, and marvellous blessings, entirely to the fulfilment of God's covenant promises. Especially will this be found to be the case in No. 18 of Philo-Israel's *Clifton Chronicle* Letters, in which a sad, and but too faithful list is given of our claims to *God's wrath*, rather than to His favour. But the whole argument against our being Israel, if argument it can be called, as contained in the passage we have quoted, seems to us, a very confused one, for we do not see how we became more religious as a people, by proving we are Israel, than we may suppose ourselves to be, without such proof; and we would also point out, that not the slightest evidence is brought forward to disprove our claim to be of the seed of Abraham, according to the flesh.

In appendix E, page 168, the Rev. Mr. Garratt is quoted with apparent approval, as stating "The ten horns might be ten kingdoms or ten republics, but as the horns of the beast in Daniel vii. are identical with the toes of the image in Daniel ii., and the stone cut out without hands is to smite the image on its ten toes, the number must be ten at the close as well as at the beginning; and it seems too likely that England will be one of them." To this last sentence we make distinct objection. How can England be one of the toes which were a portion of the temporal Roman Empire, and are still united to the Image by their connection with the spiritual Empire of the Church of Rome? When the Romans evacuated this country in the fourth century, it was *entirely given up* to still heathen tribes, struggling with and partially destroying one another, exposed to invasion and conquest from without, and becoming only one united

* "Palestine Re-peopled:" a Sign of the Times, by the Rev. James Neil. Published by Nisbet & Co. 2nd Edition. Revised and enlarged. Price 3/-.

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and strong kingdom, when, at the Norman Conquest, the last "lost" tribe joined their brethren, and the full complement of eleven [for Manasseh had not then gone forth from their midst] was gathered together in the Isles of the West. For a time it is true, spiritual Rome held a somewhat uncertain and often disturbed sway in Britain; but ere its power was felt here, the connection with old Pagan Rome had long been broken off, and the ten toes or kingdoms been formed without England being one of the number. At page 129 of vol. III. of "Life from the Dead," is an article shewing, we venture to think, undeniably, that Britain is the Stone that becomes Mountainous; and as Mr. Garratt justly remarks, the number of toes is ten at the end as at the beginning. So we think it clear therefore, that England being "the" Stone, can*not* also be a Toe. Doubtless there are persons who spiritualise the "Mountainous Stone," as they ingeniously endeavour to deal with many of the other Old Testament prophecies and promises, and maintain that "the Stone cut out without hands," represents the Church of Christ; but surely this view is distinctly contradicted in Dan. ii. 44, where it is stated, this kingdom "shall the God of Heaven set up" "*in the days of these kings.*" Now when Christ's kingdom was established and "set up," on our blessed Lord visiting the earth as man, *these ten kings had no existence*, and therefore the total disagreement as to contemporaneous circumstances destroys this spiritualising argument altogether—root and branch!

In conclusion, we must express a hope that the author of "Palestine Repeopled," will carefully consider the arguments that the Anglo-Israelites have brought forward in favour of their belief, for we think the result would be that he would adopt our views, and would become as firm a believer in, as he would be an able exponent of, them.

L. P.

OUR OPPONENTS.

The Covenant People: Where are they?—An Examination of the Arguments from Scripture to Identify the English Nation with Ephraim, contained in a Pamphlet by H. L. (By J. H.: London, 1876. Post 8vo., pp. 85.)

JUDAH AND ISRAEL CONTRASTED (p. 26).

PART III.

1.—THE next great difficulty J. H. finds is that H. L. *contrasts* the predictions respectively uttered concerning the two Hebrew Houses of Judah and Israel. He says he could easily fill one column "with blessings on Judah," and "the other with judgments on Israel."

We may first remark that by this very statement J. H. tacitly admits the Scriptural distinction between the two houses, which he has in former pages attempted with much anxiety to shew is incorrect.

As these distinctions are allowed to exist, there must be two people to be distinguished the one from the other. For how can opposite predictions be uttered concerning the same people?

2.—For instance, how can the same people be few (Jer. xv. 7) and yet multitudinous (Hosea i. 10)? How can they be weak Jer.) xix. 7) and yet strong (Isa. xli. 2)? be held in contempt (Jer. xxiv. 9) and yet had in honour (Isa. liv. 17)? In one word, how can they at the same time be under God's blessing (Isa. liv., Jer. xxxi. 9, Ezek. xi. 16, Hosea ii. 23) and under God's curse (Jer. xxxiv. 9, Ezek. xii. 16)? under the gospel and the law too? From the "scores of such passages" which J. H. says he could quote shewing that Judah was to obtain the blessing and Israel the curses, he gives three. We may reasonably presume these are the strongest he has to bring forward, and shall therefore examine them with all care.

3.—First, J. H. quotes Psalm lxxviii. 67, 68. Now, attention to this passage will shew that the Psalmist only refers to the fact that God thought fit to choose Jerusalem as the place for his temple (in Judah), and to reject the temple set up in Shiloh (in Ephraim). This is the view taken also by the last critical writer on the Psalms (Perowne: *The Book of Psalms*, 1874, p. 365).

We never read of anyone who denied this manifest contrast between Judah and Israel; certainly H. L. does not in *Lost Israel*. But what has the rejection by God of the idolatrous temple in Ephraim, and His preference for His holy temple in Judah, to do with the blessings promised to Ephraim (Gen. xlviii., xlix.) and the punishments denounced on Judah formerly (Ezek. xii. 15), and especially in consequence of their *rejection and destruction of the Messiah* (Luke xxii. 20-24)?

4.—Second, J. H. quotes Hosea xi. 12. In this passage the prophet blames Ephraim; but says, *Judah yet ruleth with God.* Hosea prophesied B.C. 780, *i.e.*, at the very time when Israel had reached the climax of their wickedness, and were being removed into Media. Judah at that time was not so far gone in departure from God, and still rejected open idolatry, and sustained the temple worship.

In exact conformity with this is the unfortunate word *yet* used by Hosea. By this word the whole description is limited to the time present, and it exactly agrees with what we know from the history of the outward state of the two houses at this time. It has no reference to the future, and is not a prediction in any sense of the word.

How (many ask) does this simple statement of the contrast presented by the two houses *at that particular date* effect the numerous predictive contrasts of what the state of Judah and Israel should be in the latter days?

5.—We have next Hosea ix. 16, 17, contrasted with Joel iii. 20, 21. This statement concerning Ephraim was made at the same period as the one already noticed. It will be remembered that the present tense is used: *Ephraim is smitten.*

It evidently refers therefore to the actual smiting of Ephraim by the Assyrian conqueror (B.C. 740). What follows clearly must refer to the state of Ephraim consequent on that smiting; and this we know followed: Israel was carried captive, and fell under the grievous oppression and yoke of the heathen.

6.—Now, if we refer to Joel, we shall find by noticing the context (which J. H. does not quote) that the prophet is contrasting Edom and Judah! saying: "*Edom shall be a desolate wilderness*" (verse 19); "*but Judah shall dwell for ever*" (verse 20).

What Anglo-Israelite doubts that Edom was to be destroyed, or that Judah would dwell for ever? While they are contrasted here (as Joel implies) because Edom persecuted Judah.

Yet these two utterly irrelevant passages from Hosea and Joel are forced out of all natural contrast; and Judah is not contrasted with Edom (as Joel does), but is contrasted (by J. H.) with a passage about Ephraim in Hosea!

7.—J. H. next remarks upon his difficulty to comprehend the contrast of the *one seed* (Gal. iii. 16) and the *multitudinous seed* (Gen. xlviii. 19). The blessings were all centred on *Abraham* (Gen. xxii. 16-18), then on *Isaac* (Gen. xxvi. 24), and *Jacob* (Gen. xxviii. 13-15). Israel, however, did not hand them down to one son.

He was inspired to divide them between two sons, and give a portion to each. He predicted the great honour and blessing that the *one seed*, the Messiah, should come of the Tribe of Judah; while the remaining blessings of the *multidudinous seed* and others were poured on the head of Joseph. While, therefore, all the world would be blessed through Judah, in being the progenitor of the Saviour of mankind, Joseph, by his multitudinous posterity, should carry the knowledge of this salvation and all other blessings through all nations. If all these blessings had been centred on the head of Judah (as they were on that of Jacob), there would have been no such contrast. As it was, there remains a very beautiful, striking, and Scriptural contrast both in the blessings promised to Judah and Joseph and in the manner in which the world, through them, would be respectively blessed.

8.—Various texts (Gen. xxii. 18, xxvi. 4, xxviii. 14; Gal. iii. 8-16; Acts iii. 25; Psalm lxxii. 17) are quoted together; and J. H. adds: "It thus appears that the *one* seed Christ, as contrasted with the multitudes of Israel, includes all the nations of the earth, not excepting Israel itself."

It need only be noticed, in passing, that, while J. H. (p. 27) objects to the *one seed* and the *multitudinous seed* being contrasted, here (p. 28) he is doing the same himself in so many words!

But we may well ask what can possibly be meant by the statement, that "the one seed Christ includes all the nations," which seems very much like mere words without any logical or grammatical meaning. A promise was made to Abraham that all nations should be blessed by his seed; and Paul explains this to mean Christ: that salvation through Him should be offered to all nations. Another promise was that he should have a multitudinous seed: this was duly handed down to Ephraim; and Paul speaks of this promise also, and teaches us that it had not been fulfilled in his day (Rom. xi. 25): whereas (by contrast) the promise to Judah had been fulfilled; for the *one seed*, Christ, had come into the world, and all who believe on Him shall be saved. But to say the *one seed* (of Judah) includes *the nations* (of Joseph) confounds and confuses two distinct promises, made to two distinct patriarchs.

J. H. strongly objects (p. 29) to the contrast drawn by H. L. between the epithets *treacherous Judah* and *backsliding Israel*. He

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then quotes Jer. iii. 10, and Hosea v. 5-7, to overthrow this contrast, and remarks, "that but little dependence is to be placed upon the writer's treatment of" these passages.

Upon referring to Cruden, it appears that the expression "*treacherous Judah*" occurs four times (Jer. iii. 7, 8, 10, 11); and how often does the reader think the expression "treacherous Israel" occurs?—Not once!

The term *backsliding Israel* occurs five times (Jer. iii. 6, 8, 11, 12; Hosea iv. 16); but the term "backsliding Judah" is not to be found!

The careful student of Scripture must decide which is the most trustworthy guide on this subject—J. H. or H. L.; and whether J. H. is justified in condemning H. L. for using descriptive epithets in the exact manner in which Scripture does.

10.—Let us now examine an important passage (Gen. xlix. 8, and Zech. x. 6, xii. 7). The writer says:—"There is one verse (8) which is a crucial test of the entire system." If this be so, of course J. H. is prepared to stand or fall by it; so that if we shew that our theory of our origin is true, despite this formidable verse, J. H. is bound to believe, on the strength of the task he himself has chosen.

His argument is this: "If Englishmen are the children of Israel, they must be prepared to bow down before the Jew!" "In the light of such prophetical announcements, the whole system falls to the ground!" We will give two interpretations to the text which J. H. finds it so difficult to understand:

First, spiritual—The Messiah was to come, and did come, from Judah. It is said of the Messiah that *every knee shall bow to Him.* This universal submission must include, therefore, the descendants of the eleven patriarchs. It is also said of the Messiah, *Let every thing that hath breath praise Jehovah* (Psalm cl. 6). Thus we see that the two peculiar predictions uttered concerning Judah, of universal praise, and universal homage, shall be completely fulfilled in the Messiah, who was to come of Judah, even the Shiloh promised by name (v. 10).

But Jacob especially says, *Thy father's children shall bow.* And is not this exactly what has been the case? The Israelites (brethren of Judah) received the Gospel at first, and have retained it ever since, bowing to receive His easy yoke and His light burden, while such untold millions as in Africa and Asia are yet in heathen darkness.

Second—literal.—If J. H. objects to the spiritual meaning, as by a note he seems to do, we must remember that Judah was the royal tribe. But what does J. H. mean by the expression, "Bow down before the Jew." Is he so ignorant, or does he think we are, as to imagine that when Judah (by its King) ruled gloriously in Jerusalem over twelve tribes, that then every Israelite bowed down before every Jew he chanced to meet! If he denies this absurdity (which we assuredly do) he has only to see its origin in his own expression, "the Jew:" What Jew? If he means the Jewish King for the time being, why not say so?

We quite believe every loyal Israelite would willingly bow down, in theory and practice, to his lawful sovereign of the Royal House of David, as well as every worthy Jew.

This is doubtless the literal meaning of the passage, that the royal line should come out of Judah. This we also know was literally fulfilled from David to Zedikiah. As to its being fulfilled now, we must refer J. H. to the various evidences brought forward by Rev. F. R. A. Glover, M.A., and others, to shew that Zedikiah's daughter was brought to Ireland, married to the reigning prince, and so became the progenitor of the Irish, Scotch, and English sovereigns down to Victoria I.

And the fact (which even J. H. will not deny) is also remarkable, that, while we are discussing the subject, and at this deep crisis of our history, this, the mightiest nation upon earth, willingly consents, by its elevation of him to the highest attainable post of honour and power, "to bow down before a Jew."

Thus we have shewn that this "crucial text" of J. H. has been, or is being, fully accomplished both spiritually and literally; and so far from its perfect fulfilment in any way weakening the proof of our Israelitish origin, a careful and impartial examination of the matter, in all its bearings, confirms this important truth in a most satisfactory manner.

12.—In reference to the prediction of authority to Judah (Gen. xlix. 8), J. H. remarks (p. 33, note):—"The last thing that can be meant" is "that the acceptance of Christ should belong to the ten tribes, while the chief curse of all, the rejection of Christ, should be the portion of the two tribes." J. H. would, of course, admit that Judah has rejected Christ, and is under the curse now for 1800 years. But he argues that, as the Messiah was to come of Judah, it is impossible that Israel can be under blessing while Judah is under curse: therefore, according to his own shewing, *both* Judah and Israel are under the curse, and have been so—Judah for 1800 years, Israel for (742 + 1877) 2619 years!

This is the view that J. H. takes of God's dealings with His chosen people Israel!

But it is remarkable how persistently throughout his pamphlet J. H. denounces what he calls giving the curses to Judah; yet he has no hesitation himself in giving the curses not to only two, but to twelve tribes. Though he complains of H. L. for holding that Judah (two tribes), who rejected the Messiah, is under punishment for 1800 years, he at the same time holds that Israel (ten tribes), who did not reject the Messiah, has been under the curse for nearly 3000 years! Here, indeed, is glaring inconsistency! How much more consistent, with our knowledge of the Divine character, is the Anglo-Israelite view, agreeing with the prophet's declaration to Israel: *For a small moment have I forsaken thee; but with great mercies will I gather thee* (Isaiah liv. 7).

D. J.

DEFEAT OF THE METRIC SYSTEM.

OUR readers will have observed with great satisfaction the collapse of "the metric system" as far as it concerns our national course of education as represented by Lord Sandon's bill. On the 12th April his lordship was questioned on the subject by Mr. A. Brown in his place in the House of Commons, when he replied as a member of our *Conservative* Government—

"As the metric system *has not been adopted by this country*, and as, since we have been in office, we have been raising and improving the education which is given in our elementary schools, and have also added to the subjects of instruction taught in them, we think it better to release the children from the additional burden of learning the metric system *until it has been decided by Parliament to use that system generally.* (Hear.)

Now, as nothing can be more certain than that the Parliament of this nation *(being Israel)* cannot, and will not, and may not *(Jehovah forbidding)*, pass laws prescribing the use of the atheistic metrical system, either "generally" or in part, we may congratulate the youth of Great Britain, male and female, that they are permanently "released from the additional burden of learning," as part and parcel of the national education, the metric, as distinguished from the Hebrew, Great Pyramid, British system, to which we have, do, and always shall cling, as we do to the Sabbath, and every other God-given Israelitish gift to our race.

Correspondence.

(To the Editor of the Banner of Israel.)

DEAR SIR,—In a letter which I received lately from your correspondent "Manasseh" he mentions what may be interesting to many of your readers. "Our flag *originally* had the English cross as it is called in one corner, indicating brotherhood. It was afterwards dropped, I suppose because some of you Englishers did something impudent."

Now this sign (the Maltese cross), that "Manasseh" states indicated *brotherhood*, must have been dropped by the American nation at the time of the Declaration of Independence, when the separation took place between the descendants of the two brothers, Ephraim and Manasseh.

The above statement appears to me exceedingly interesting, because it is to be observed that upon the crowns, or upon the arms of all the so-called Christian nations, we find the *Roman Crucificial Cross* displayed as their sign of Christianity, the Greek cross and triple crosses being evidently derived from the same model.

But upon the crown of Great Britain there is displayed what is called the Maltese cross. This wonderful sign has been shown, in Edward Hine's magazines, to have been derived from the Great Pyramid, built by Melchizedek, king of Salem, and likewise refers to the crossing of the hands of Israel upon the heads of Ephraim and Manasseh when he blessed the lads in the presence of their father Joseph. Manasseh was not aware of this when he dropped the sign.

The royal house of the Anglo-Saxon nation is the only one that has this sacred sign upon the crown, and it distinguishes the Anglo-Saxons from the rest of the nations as God's peculiar people.

Yours truly,
R. W. D. NICKLE, Major.

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WEDNESDAY, APRIL 25, 1877.

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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."—Psalms lx. 4.

No. 18. Entered at Stationers' Hall.] WEDNESDAY, MAY 2, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE EASTERN QUESTION, AND BRITISH CONCERN THEREWITH.

THE question with which, after all is said and done, we are most concerned, is, how we British Israelites, this "Nation and Company of Nations," are to be affected by this terrible complication, called "the Eastern Question"? Shall *we* be drawn into this war, now imminent, and which is likely to be declared before these lines are issued from the press? Must we fight for the Gate Constantinople, which "*the Banner*" is for ever telling us is to be a British, but never a Muscovite "possession," should the Turk be ousted? And how, if "the possession" is to be acquired "in peace," are we going to avoid taking part in the warfare, without which surely the Turks will never surrender to us their beautiful metropolis and "Gate"?

We shall endeavour to satisfy our readers in regard to these various most pertinent inquiries, taking our stand first on God's word, and viewing the facts of the case from the aspect they present to us in the reports of our public journalists than whom we can have no more intelligent, accurate, or truthful guides. What says the Word of God in regard to Israel's position in the latter days—our present times? Is she to be at war, and strife,—taking her share in the scourgings, punishment and plagues to be poured out without measure on the Gentile Nations of the "earth"? Nay! not so! This is the time of "Jacob's" peace and rest! "Jacob shall return" says God's Word "and shall be in REST and be "quiet—and none shall make him afraid" (Jer. xxx. 10). To the same effect is Isaiah's prophecy we have lately considered, when speaking of "the Fiery Deluge," to be poured out on the Gentile Nations. "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." Indignation against whom? against Israel? Nay! she is to be hidden, "shut up," in her house, in "her chambers," what time "the indignation" is being poured upon the "earth." Against whom then is it directed? The scriptures tell us! "Behold the Lord cometh out of his place to punish the inhabitants of the '*earth*' for their iniquity" (Isa. xxvi. 20, 21). Similar in purport, are the words of the Lord, of the Prophets, and of the Apostles in Isa. lxvi. 15, 16—Joel ii. 30, 31—Matt. xxiv. 24, 29—Luke xxi. 11, 25—teaching us that "the earth," and "the inhabitants thereof" (Isa. xxiv. 17, 23), are to feel the horrors of the vengeance now about to be poured out, *while Israel escapes!*

Our public journalists foresee this very result in their utterances at the present day. The editor of *The Times* reviewed the crisis on the 12th April in the following striking words which show us what *his* views are. He observed speaking of the Russian's tactics on the declaration of the war now imminent, if not begun:—

"What would Europe say if the first victory was celebrated by the victor throwing off a mask, and proclaiming a conquest in place of a crusade? We are all more or less concerned in such a violation of public morality, but, so far as regards the immediate consequences, there are those who are much more nearly and surely concerned than we are. Thrown as we are in the mid seas, with a people afloat in every ocean and established in every continent, *it is not we who need tremble for a river, a few miles of coast, a port, or a single harbour. We* are not landlocked behind dreary plains and impassable mountains. If other nations are content to look quietly on while such bits of vantage as nature has given them pass out of their hands for centuries, or for ever, *that is more their affair than ours.* We may be sorry for them, yet we cannot but remember that it is impossible to help those who will not help themselves. *Our part is to watch events, and to see that no breach is made in our Imperial strongholds, which we hold in trust, not for ourselves alone, but for civilization.*

Here is an intimation, not only of our policy of *non-intervention*, but of reserve, guarding carefully "our Gates," "our Imperial strongholds," "which we hold in trust not for ourselves alone, but for civilization." Our Government, we learn from *The Standard* newspaper, (if the report can be relied on) has intimated to the Porte, "categorically," that "in the coming struggle, *no* help can be expected by the Turkish Empire from us against the Russians." From all sides the same chorus of concurrent opinion rises. The policy of the British Empire, in the coming war will be *one of non-intervention, and non-interference.* We shall not fight! But what then will be the fate of the great "Gate," Constantinople? It is we know to be "the possession of the Hebrews," for God has promised it—and all men who can see, and have ears to hear, well know that "to safe-guard the Empire," that spot, the Bosphorous, and the Hellespont must be ours! But how? how can war for Great Britain be avoided if *that* be the rôle we have to play? It is not for us to anticipate the march of events still in the womb of time—and hidden in the providence of God. But as a faithful watchman of Ephraim entitled to propose or guess, a possible solution of the Enigma, we venture to suggest, that even now the peaceful acquisition of Constantinople by the British is a contingency quite feasible, and quite probable. Nay, that in its acquisition it is conceivable that Turkey, Russia, and all the powers of Europe, would freely acquiesce! In recent days did the acquisition by the British of the LION'S share in the Suez Canal, and the certainty

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thereby of our dominancy over Egypt, raise a single European remonstrance or complication? Not one! So in the approaching event! To Turkey the friendly occupation of the Porte, and the magnificent approaches thereto, will be a relief, and will be welcomed ere long we think, with joy and acclamation, as an apparent return to the traditional policy of days bygone, and an earnest of future help, and aid! To Russia, the step will be unpalatable. But it is a contingency long foreseen; and one that the Muscovite is not now, in face of the present difficulties, in a position to resent! That our possession of the gate will be the Armageddon *Casus Belli*, we have no manner of doubt—but *now*, the Russian Empire must accept with good grace the inevitable; and dissemble a mortification which cannot be avoided. To make war with Turkey backed by Great Britain, the Muscovite is not prepared! and a neutrality purchased by the temporary transfer of "the Gate," to the possession of the British, will we think be quite acceptable to the Russians in the coming war with Turkey. In regard to the remaining powers, we believe the words of *The Times* correspondent, writing from Paris on the 11th April last, express the views of all Continental Europe, when he said, "that England has assumed a part in these complications which gains the confidence of all; and the homage is now rendered to the firmness of her designs, the loyalty of her proceedings, and the salutary influence she exercises over the honest opinion of Europe." In other words England (or Great Britain), is the only power that *can be trusted*: and when she demands not for herself or for selfish motives but "for civilization," and "to safeguard her Empire," (now commensurate with one-third of the earth's surface), that she must secure "possession of the gate of the world" in the interests of humanity, there will, we believe, be no dissentient voice in all Europe, *as there will certainly be no material naval power able to withstand our decided, openly-expressed, will upon the subject!* And so will come to pass the event in primeval days predicted—that Abraham's "seed shall possess the Gate of his enemies," and that "Jacob"—or the House of Israel "will return" to their ancient homes, with Judah, "and shall be in rest—and be quiet—and NONE shall make him afraid" (Gen. xxii. 17—Jer. xxx. 10). This "rest," and "quiet," and "absence of fear," we anticipate relates to the state of things just *after* "the return," and cannot prevent the preliminary "trembling" to which the same "Jacob" is destined, as the result of the "roaring" of Jehovah described in Hosea xi. 10, (now close at hand), nor the yet more terrible catastrophe to befall our race when the time of "Jacob's trouble" shall have come. Alas for that day! *But he shall be saved out of it!* (Jer. XXX. 7.)

THE EASTERN QUESTION AND THE GATE AS THEY APPEARED TO NAPOLEON THE GREAT.

THE following is an extract from *Public Opinion* of the 20th January last, and was taken, in its turn, from *Colburn's New Monthly Magazine*. Our readers may not have read the dictum of the Great Napoleon in regard to the enormous value of Constantinople as "the gate" of the whole world, and the vast power its "possession" will confer on the owner of it. How thankful ought we all to be that, *being Israel*, the British are "the nation" to whom the Lord God promised on oath the transfer to them, and to them alone, of this very spot when he said to our forefather Abraham, "Thy seed shall possess the GATE of his enemies" (Gen. xxii. 17); "The gate of those that hate them" (Gen. xxiv. 60).

The extract is to the effect following:—

"NAPOLEON I. AND CZAR ALEXANDER.—Alexander wrote to Napoleon, 'I offer you the half of Europe, I will help you to obtain it, secure you in the possession of it; and all I ask in return is the possession of a single strait, which is also the key of my house.' Napoleon, according to O'Meara, in his 'Voice from St. Helena,' replied thus:—'In the course of a few years Russia will have Constantinople, the greatest part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling and flattering which Alexander practised towards me was to gain my consent to effect this object. I would not consent, foreseeing that the equilibrium of Europe would be destroyed. In the natural course of things, in a few years, Turkey must fall to Russia. The greatest part of her population are Greeks, whom you may say are Russians. The Powers it would injure, and who would oppose it, are England, France, Prussia, and Austria. It will be very easy for Russia to engage Austria's assistance by giving her Servia and other provinces bordering upon the Austrian dominions which extend towards Constantinople. The only hypothesis that France and England may ever be allied with sincerity will be in order to prevent this. But even this alliance will not avail. France, England, and Prussia united cannot prevent it. Russia and Austria can at any time effect it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen. She quarrels with you (England), marches off to India an army of seventy thousand good soldiers, which to Russia is nothing, and a hundred thousand *canaille*, Cossacks, and others, and England loses India. Above all the other Powers, Russia is the one most to be feared, especially by you. Her soldiers are braver than the Austrians, and she has means of raising as many as she pleases. In bravery the French and English soldiers are the only ones to be compared to them. All this I foresaw. I see into futurity farther than any other, and I wanted to establish a barrier against these barbarians by re-establishing the kingdom of Poland, and putting Poniatowski at the head of it as king; but your imbeciles of ministers would not consent. A hundred years hence I shall be praised, and Europe, especially England, will lament that I did not succeed. When they see the finest countries in Europe overrun and a prey to those northern barbarians they will say, 'Napoleon was right.'"

What do our readers, now well acquainted with the literature of "Israel," see in the above? Surely it is *full* of Identity matter! Every line confirms our views and our claim to be the Israel of God!

First: The Czar Alexander claimed Constantinople as the "key" (God calls it "the gate") of *Russia's* house. So said God's Word when Israel was promised "*his enemies'* gate" (Ezek. xxxviii., xxxix. 1, 2).

Second: Napoleon saw clearly that the possession of this great and perfectly unique position must secure to the owner—

1st: The commerce of the Mediterranean.

2nd: Naval power; and

3rd: Military supremacy.

Now, this is merely another mode of stating that the owner of Constantinople, being mistress of the world, will be "the universal ruler." But God gave *Israel* both "the gate" and universal domination and power (Gen. xxii. 17, xxiv. 60; Dan. ii. 35, 44; vii. 14, 18, 22, 27).

Third: Napoleon foresaw that the Power most to be dreaded by the *British* was Russia, which agrees with Ezekiel's prophecies (chap. xxxviii. 1, 2, and xxxix).

Fourth: Napoleon foresaw that this great anti-Christian and anti-British nation would overrun, and prey upon, the finest countries of Europe as well as become a menace to England; and is not this the teaching of God's Word in Rev. xvi. 21, Ezek. xxxviii. xxxix., when it describes this northern "WOE" under the similitude of "a great hail," and, *by name*, tells us of the "Chief of Rosh—Mesheck and Tubal," as the power whom God means to use for the punishment of the Gentiles and to overrun, as "*Jacob's trouble*," *the mountains of Israel?*

Fifth: Napoleon foresaw, if not the "triple alliance" of the three monstrous black-headed eagles of Europe we are like to witness, which are to contend with each other over the "carcase" of the "dead man," at least the extreme probability of an alliance between Austria and Russia for the partition of Eastern Europe, and for the settlement of this very Eastern question!

Napoleon was not aware of the identity of the British with Israel, and hence some of the errors into which he fell in the vaticination in which, as we see, he indulged. But, take it as a whole, in the view he had of what is now before us in the dreaded future, we see he came very near the truth, and plainly pointed out the extreme importance of this Eastern question to *us*, the "children" of Jehovah "in the West" (Hosea xi. 10), to influence whom, our Saviour has told us the "lightning which cometh from THE EAST"

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shineth *to tell us who we are,* and to warn us when we see it, *as we do to-day,* that "the great and dreadful day of the Lord" is at hand; yea, "even at the doors" (Matt. xxiv. 33).

ELEMENTARY PAPERS ON THE GREAT PYRAMID.

By the Rev. HENRY MORTON.

No. II.

IN my former paper I quoted a passage from the prophet Isaiah (xix. 19, 20): now let me say how this applies to the Great Pyramid. Any little boy knows how to cut out a circle with a scissors. He takes a square piece of paper and doubles it up three or four times, and then cuts the top round. Well, having made such a circle, take the quarter of it and you have the open-fan shape of Lower Egypt, commonly called the Delta, the rounded part representing the sea-coast line bordering on the Mediterranean, with Alexandria to the west and Port Said leading down to the Suez Canal on the east. The space within the straight lines and terminating in a point represents the portion of country within which is comprised the cultivated lands of the delta, with its innumerable plots of wheat, barley, flax, &c.; the Nile and its various canals, which cause their luxuriance, running through them towards the sea. On either side of this delta there is a vast tract of desert, extending, of course, much further on the west side than on the east. Now, where the straight lines of our quarter of a circle meet in a point will, of course, be at the same time the centre of the delta and the border of it; and there, on that very point, on the northern cliff of the Ghizeh hill, stands the Great Pyramid, looking out with commanding gaze on this open-fan shaped land of Lower Egypt. It is evident that some purpose must have been subserved by its very site, as the architect chose for the point of erection a place which was otherwise eminently inconvenient for constructional purposes, as the rocky outcrop of the Ghizeh hill had to be cut out and levelled. So very close indeed, says Professor Piazzi Smyth, was the Great Pyramid placed to the northern brink of its hill that the edges of the cliff might have broken off under the terrible pressure (of its upwards of five million tons of stone) had not the builders banked up there most firmly the immense mounds of rubbish which came from the work; and there they are still utilised in enabling the Great Pyramid to stand on the very utmost edge of its commanding hill, and at the same time on the sure and proverbially wise foundation of a rock. Now, Lower Egypt being, as already described, of an open-fan shape, the building which stands at its centre, i.e., at the handle of the fan, must be at one and the same time, both at the border thereof and in its nominal middle, just as was that monument, pure and undefiled in its religion, though in an idolatrous land, alluded to by Isaiah—the monument which was both an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof; but destined to become a witness in the latter days, and before the consummation of all things, to the same Lord, and to what He has purposed upon mankind.

Our first enquiry will be as to who built the Great Pyramid. Now, for whatever information may be gathered with regard to this part of our subject we are indebted to two historians—one a Greek (Herodotus), who went into Egypt about 445 B.C., and in his earliest of histories next to the Mosaic records relates what had been told him by the Egyptian priests; the other, an Egyptian priest (Manetho), who, at the command of Ptolemy Philadelphus, 270 B.C., wrote in Greek a history of Egypt copied from the hieroglyphical writings on the temples, &c. For what remains of his history we are indebted entirely to the quotations of other writers, and what has come down to us is little more than a list of kings' names. In Manetho's list of Egyptian kings he states that the fourth dynasty was composed of eight Memphite kings "of a different race," the second of whom was Suphis, who reigned 63 years. Of him he says: "He built the great Pyramid; he was arrogant towards the gods, and wrote the sacred book which is regarded by the Egyptians as a work of great importance." The simple statement of Herodotus with regard apparently to the same matter—for there is much uncertainty and diversity as to names—is as follows, as told him by the Egyptian priests:—"Cheops, on ascending the throne, plunged into all manner of wickedness. He closed the temples, and forbade the Egyptians to offer sacrifices, compelling them instead to labour, one and all, in his service" (viz., building the Great Pyramid). "Cheops reigned fifty years, and was succeeded by his brother Cephren, who imitated the conduct of his predecessor, and built a pyramid, but smaller than his brother's (the second of Ghizeh), and reigned 56 years" (no doubt conjointly with his brother). Now, from these two statements of Manetho and Herodotus, we evidently gather that, for some reason unexplained, during the reign of Suphis or Cheops, the worship of the Egyptian gods (bulls, cats, goats, beetles, &c.) was discontinued. Further on, Herodotus states that "the Egyptians so detest the memory of these kings (Cheops and Cephren) that they do not like even to mention their names" (Gen. xlvi. 34); "hence they commonly call the pyramids (the great and the second) after Philition or Philitis, a shepherd who at that time fed his flocks about the place." Here we have distinct mention made of the shepherd kings; and with regard to them Manetho also wrote:—"We had formerly a king whose name was Timeus. In his time it came to pass, I know not how, that God was displeased with us; and there came up from the East, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdued it without a battle." "All this (mysteriously) invading nation," Manetho goes on to say, "was styled Hycsos, that is, shepherd kings; for the first syllable, *Hyc,* in the sacred dialect denotes a king, and *sos* signifies a shepherd; but this is only according to the vulgar tongue, and of these is compounded the term *Hycsos:* and that they afterwards, to the number of 240,000, quitted Egypt by capitulation, with all their families and effects, and went to Judea, and built there a city of sufficient size to contain this multitude of men, and named it Jerusalem." Now, from all this we gather that the shepherd prince Philitis, after having long controlled King Shopho, or Suphis, or Cheops, and his brother Cephren, during the very time that the Great Pyramid was building, at last left the country, with a high hand or by special agreement, with all his people and flocks, proceeded to Judæa, and there built a city, which he called Jerusalem. And here then we have the result of our enquiry as to who built the Great Pyramid. It was built by one of the Shepherd or rather Palestinian and pre-Abrahamic kings—Philitis in Greek, Shem or Melchisidek in Scripture — who came into Egypt during the reign of King Cheops; that he subdued Egypt without a battle by some mysterious or rather supernatural power which he possessed, and forced them to build the Great Pyramid after his design; and that when his mission was accomplished, and the work completed, he quietly departed from the country, leaving behind him the largest mass of masonry ever erected in the world as a monument in the midst of the land of Egypt and at the border of it, the artificers of which were indeed Egyptian, the subjects of King Cheops, but of which he had been the architect and alone responsible for the plan of the whole.

Now, all this happened somewhat about, or a little before, the time of Abraham; and from the book of Genesis xiv. compared with Hebrews vii. 1-3, we find that the then king of Jerusalem was a very peculiar person—a king without a written ancestral pedigree; of whom no death record is preserved, and who was high priest as well as king; he, in fact, to whom Abraham paid tithes—the Melchisedek of Scripture. Hence we may fairly conclude that Philitis and Melchisedek were the same person; and though the Bible does not distinctly speak of his having ever been sent into Egypt on any special mission, viz., the erection or procuring the

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erection of a prophetical monument which was only to be understood in the latter day, yet whoever the architect may have been who was so eminently inspired with a knowledge infinitely beyond that of his and of every succeeding generation of man, the work of that architect remains eloquent and immovable—a problem for our age, but partially solved as yet—an historic and prophetic record, and a testimony of exact truths unfolding and declaring themselves day by day, and setting forth a demonstrated series of facts, which, like the ladder at Bethel, though resting on the earth reacheth to the heavens, on which divine truths, angel-like, may be seen to ascend and descend, even as in the dream of sleeping Jacob as he rested his head on the stone.

(To be Continued.)

"OF HIS EXODUS."

ST. LUKE ix. 31.

FROM Genesis xli. 25 and 32 we learn that repetition is used by God to give importance to an event, and from many sayings of our Lord being repeated, are we taught the same thing. No event in Israel's history is perhaps more often mentioned than their Exodus from Egypt, in the Old Testament. Foretold in Genesis, spoken of many times in other historical books, also in the Psalms and Prophets, Jeremiah foretels how it shall pass out of mind, by reason of a greater; from which we learn, the former is a type of a yet future one; the past Exodus is referred to in the New Testament, as in Acts vii. 36. In three places the very word itself occurs, but in one place it is rendered "departing," in the other two "decease." That it means departing, otherwise than by death, in Hebrews xi. 22 is clear by the context. When St. Peter (II. St. Peter i. 15) uses it, he as plainly speaks of the departing of his soul from his body (*i.e.* decease); when St. Paul spoke of after his "departing" he used another word (Acts xx. 29). Now, St. Peter was one of the three chosen witnesses of the transfiguration, and he refers to that event immediately after speaking of his exodus. This fact goes far to prove our translators were not altogether wrong in rendering the "exodus," that formed the subject of conversation on the Holy Mount, by decease, but it may for all that have a wider signification, which probably St. Peter, and his companions, did not at that time comprehend, though they may have done so in after days, when their knowledge had been far more perfected by 40 days instruction in the things concerning kingdom of God, and by the gift of the Holy Spirit at Pentecost (I. St. Peter v. 1). We know not how much of the conversation on the Holy Mount they overheard, for they were greatly oppressed with sleep, but we do know that the word exodus may mean more than simply dying. Dr. Wordsworth (the present Bishop of Lincoln) in his notes in his Greek Testament, expresses an opinion that some allusion was made to the ancient Exodus from Egypt, and, viewing matters from the light the identity doctrine casts on the Scriptures, it has struck me, whether we may not even go a step further, and suppose the "Exodus" concerning which Moses and Elias spake to our Saviour, includes that one foretold by Jeremiah, of which Moses was the type and shadow. Moses never completed *his*; but the true Joshua has begun, and will accomplish His exodus at Jerusalem. He about to be lifted up to draw all men unto Him, and we are led to suppose, He will lead His people in some way, it may be by a cloud as of old, (Isaiah lii. 12) and bring them to Zion; will take possession of the throne of David, and "restore again the kingdom of Israel." He has already laid claim to His rights by accepting regal honours at His triumphant entry into Jerusalem, and it appears to have been *after* that event, He told the Jews, they should not see Him till they should welcome Him with the words, "Blessed is He that cometh in the name of the Lord" (St. Matthew xxiii. 39). Our Lord, being truly man, may have received comfort from human sympathy of glorified saints. Still Elias seems the most unlikely to be able to supply such, if only in regard of death; as he had not experienced it, and as far as we can judge, is not subject thereto. Moses' death had been real enough; but ere he departed he was vouchsafed a wonderous vision, and now he stood glorified on the other side Jordan, which, in the days of his mortality, he was not allowed to cross. His troubles were past, but not forgotten, he was now talking face to face with his saviour, the angel of the covenant. What more natural to speak of the "exodus" that should eclipse his own; a theme in which Elias could well join, if so be, he shall verily first come, and restore all things, before the coming of the great and dreadful day of the Lord (Mal. iv. 5). Our Lord, we are told, was to see His seed, and also the travail of His soul, and to be satisfied; (Isaiah liii. 10 and 11) and again we are told that for the joy set before Him, He endured the cross despising the shame (Hebrews xii. 2). May not this in part have been specially fulfilled, in that conversation on the Holy Mount alluded to, so briefly, by St. Luke alone, who has always been regarded as the Evangelist that sets forth our Lord in His priestly character, as the great mediator between God and man, as the Prophet foretold by Moses the Priest, (Psalms xcix. 6) like unto himself. With my present knowledge I dare only express my strong suspicion that the word ἔξοδον in St. Luke ix. ought to be allowed its fullest meaning. But if anyone can give further and more Scriptural evidence in support of this idea, I feel sure it will be welcomed by all believers in "The Identity," for it would connect together the past and the future of the history of God's chosen people, in the ever present Lord, at a most notable event in His ministry, when the past and future chief ministers of His Church were, by representation, gathered together at one time and in one place, claiming Him as their divine and glorious head.

A COUNTRY PARSON.

THE GEOGRAPHY OF THE GATES.

NO. IX. MADRAS.

ON the low sandy shore of the Coromandel coast, in south-eastern India, there stands at about the latitude of Aden, and in longitude 80° 14′ E., the city and "gate" of Madras. By the natives it is called *Chenna Pattanam*, at one time a poor fishing village and now the 3rd most important city of the peninsula of Hindustan. Viewed from the sea, the town, invisible on account of the low level of the site, from a very moderate offing presents, nevertheless, when approached, a very imposing sight.

Fort St. George, the very commencement of the British settlement, is situated at only a few yards distance from the surf-bound sea shore. The splendid palace of the Nawab of the Carnatic, Government House (the residence of the British Pro-consul), the Lighthouse, the Cathedral, the handsome offices of the British merchant princes, are objects which attract the eye of the new arrival in the roads, and give the city, viewed from the shipping, a most important appearance. The native town is 3¾ miles long by 2½ broad; but, when the palatial residences of the European and native magnates are added, the southern metropolis of India may be said to stand on no less a space than 30 square miles! It is the seat of Government of the southern Presidency and boasts of a flourishing university, a college of medicine, formerly a mint, many excellent schools and public institutions, with a resident, contented, prosperous Hindoo, Mohammedan, European, and Eurasian population, of nearly 800,000 souls.

Our acquisition of this ancient "gate" was as remarkable as any, and will be worth recording. In A.D. 1600 some of the merchants of London being desirous of sharing with the Portuguese and Dutch in their then monopoly of the trade with India, combined and obtained from the British government a charter incorporating them as "The Governor and Company of Merchants trading to the East Indies." The East India Company thus incorporated, after many vicissitudes effected various settlements on the south-eastern coast of the Peninsula, and began their operations. In those early days the British settlers were entirely at the mercy

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of their native customers. They lived and traded with them on bare sufferance, being glad to do it on any terms. They had their houses, it is true, and their factories for commercial purposes; but no military power to over-awe their neighbours on that coast, till A.D. 1639. Some time previously they had a factory at a place called Dugaraja Patnam, 30 miles south of Nellore, north of Madras; but the place was found to be inconvenient, and was abandoned for the site on which now stands the noble city of Madras. Having settled there, the traders felt the need of a stronghold or fortress to enable them to defend their lives and property when threatened; and in a weak moment they persuaded the Rajah of Chandragherry, the landowner there, to give them leave *to build a fort*. The result of that permission was the erection of the formidable "gate," Fort St. George, by means of which the whole of south India eventually fell to the power of the British! Thence issued, in A.D. 1751, young Robert Clive, the civilian soldier, and with 500 troops only, he took Arcot, defended it against fearful odds, and raised British power to importance in south India. From Madras also went that same intrepid victor in 1756, after the terrible tragedy of the "black hole of Calcutta," and with Madras troops won back the now city of palaces (the great northern gate of Bengal), won the battle of Plassey, captured Chandernagore from the French, and laid the broad foundation of an empire in the east, which to-day has culminated in "the Imperial Assemblage at Delhi" to celebrate the assumption by Her Majesty Queen Victoria of her eastern title of Empress of India! From Madras all those operations were conducted, which levelled the power of Hyder Ali, and his "tiger" son Tippoo Sultan, which stormed and captured Seringapatam in A.D. 1799, which conquered Mysore, and added the whole of the Carnatic and south India to the British *Raj*. We have said enough, but much more might be written to prove the exceeding importance of Madras as the great south-eastern "gate" of India. From A.D. 1746 it has been firmly held by Great Britain; and the military and naval power which lies concentrated in the southern presidency town, and its formidable artillery depôt and station, *St. Thomas' Mount*, is felt in far distant China, in the Mauritius to the south, and everywhere in the vast expanse of the Bay of Bengal! Its bare presence has a powerful effect in keeping the peace amid the many Hindoo races located 500 miles north and west and south of its fort walls. In recent times, too, the many lines of railway and telegraph wire which converge on Choultry Plain, Madras, have much more than doubled the military value of this splendid "Gate" of Israel in India!

Madras, as a residence for Europeans, is a singularly healthy place. It is hot, no doubt, throughout the year, but the sea breeze daily tempers the fervour of the climate. The garrison of Madras is unusually numerous and the large artillery station close by, at St. Thomas' Mount, renders it indeed a powerful and formidable place. The great disadvantage under which the town labours is the fact that a raging, dangerous surf *always* beats upon the coast. A pier of noble proportions obviates the inconvenience, if not the danger, to some extent; but a scheme now in operation for constructing an efficient break-water for the port, promises, if successful, to place Madras in a position of advantage as a naval and commercial depôt, which it now sadly lacks, in consequence of the extremely dangerous character of its anchorage at certain seasons of the year, when the north-east monsoon bursts with tropical violence on the Coromandel coast.

We may thank our God that while He has provided for us efficient gates to the west in Bombay, and to the north of the peninsula in Calcutta, Peshawur, Kurrachee, and in Rangoon in Burmah, the south coast of Hindustan is admirably safe-guarded for Israel, by a giant "gate" of noble proportions like Madras, once in the land of our "enemies," but where *now*, Christ's gospel having largely entered and prevailed the native races are accustomed to our rule; and though some may "hate" us still, the majority are contented with the British *raj* and domination.

THE PUBLIC MEETING AT LIVERPOOL, APRIL 24, 1877.

A PUBLIC MEETING was held in Hope Hall, Liverpool, on Tuesday evening last, the 24th inst., when addresses were delivered, the subject of which was "The Identity of the British Nation with the Lost Ten Tribes of Israel." There was a large attendance. The Rev. C. R. HYDE, LL.D., who occupied the chair, read letters of apology from E. W. Bird, Esq., of Bristol, Canon Titcombe, and the Rev. F. B. Goodacre (Rector of Wilby), who were unable to attend. He expressed regret at the absence of the gentlemen named. He said his object in presiding at the meeting was rather a selfish one. It was not that he might impart imformation to those present, but that he might gain information from the speakers, who were pronounced to be the leaders of the movement. In his opinion, if this effort to prove the Identity of the British Nation with the Lost Ten Tribes of Israel had no other effect than that of leading to increased study of God's Holy Word, it had indeed done a blessed work. This was the first Public Meeting that had yet been held, beyond occasional lectures, and the present large assembly certainly augured well for the movement.

The Rev. C. W. HICKSON, M.A., of St. Bartholemew's, Bristol, then addressed the assemblage. He said:—

Mr. Chairman, Ladies, and Gentlemen, I stand in what is to me a very terrible and trying position, as I am not an old believer in this Identity, but am quite an infant in the cause, having only believed the fact for a few months past, and I must confess that I have not yet most thoroughly mastered all the arguments by which these truths may be maintained. I have, however, sufficiently mastered the subject to warrant me in according my belief in this proposition:—that the Anglo-Saxon Race are the descendants of Abraham, Isaac, and Jacob. You will readily see that it is impossible for me to put before you anything very original, as what little time I could snatch from my parochial duties has been devoted to the study of the arguments upon which this truth rests, and what I lay before you to-night is what I have recently learned from others. As far as my study of the matter has extended, I have taken the same view of it as Canon Titcombe, and I shall endeavour to lead you along the line of arguments which he adopts in his book "The Anglo-Israel Post Bag," and in a similar publication, which has lately passed through the pages of the "Banner of Israel," entitled "A Dialogue with an Enquirer." As it is possible there are those here who have not the slightest idea of what we have come here to talk about, I shall first state what this Identity view is, then proceed to clear away one or two of the main objections which are brought against it, and afterwards pass in review before you some of the many passages of Scripture by which it is supported. First then, what is this view which, for brevity's sake, we call the Identity? It is just this:—we all know that in the times of Saul, of David, and of Solomon, there was a united kingdom of Israel, over which these were successively sole monarchs, and we know that after the death of Solomon the kingdom split in two—the one which was called the kingdom of Judah, ruled over by Solomon's son Rehoboam, the other which embraced the Ten Tribes of Israel, as they are commonly called, ruled over by Jeroboam.

The latter kingdom immediately took to idolatry under the direction of its king, and waxed worse and worse in departure from the religion which God appointed to His people, and, as a result, the Lord allowed the people at about B.C. 720, to be carried away captive into Assyria, where they were placed in certain cities of the Medes which are found specified in the 17th chapter of 2nd Kings. The kingdom of Judah remained some 134 years longer in the land, and then it too was carried captive to Babylon, and there remained for about seventy years, when under the order of Cyrus many were permitted to return to their native land. They did return, and re-built their Temple and set things in order again, and thus the kingdom of Judah was re-established and continued so on past the time of our Lord and His Apostles, until Titus destroyed the City and the Temple. Then the kingdom of Judah came to an end, just as Israel had done before. Since that time it has been a people scattered over the face of the earth. Now let us return to the kingdom of Israel, where we left it, in Assyria, located among the cities of the Medes. We see there a certain amount of evidence to show that these people gradually became utterly absorbed among the surrounding Gentile Nations, threw off their own religion and language and became completely merged with, and undistinguishable from the other heathen nations. In course of time they gradually emigrated from these neighbourhoods round the Caspian Sea in a westerly direction, some by one path, and some by another, and thus arrived in this land, in which we now are. We contend that the condition of the British Nation at the present time so marvellously corresponds with what was predicted of these lost Israelites in the writings of God's prophets, that we do not hesitate to affirm that we are the veritable descendants of Abraham, Isaac, and Jacob. I will sum up the argument in the words of Canon Titcombe. He says:—

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"In the first place I met the scientific difficulties."

And they are ably, and to my mind perfectly met. I may tell you that these scientific difficulties are what are called the Philological, the Physiological, and the Historical difficulties. Each of these is in the first part of this book completely disposed of. He then says:—

"In the next place I have looked into the scriptural evidence, and find that "the promises which God gave to the Ten Tribes under the name of Joseph, "Ephraim, or Israel, are all to be fulfilled by a nation which inhabits the "North-West, which occupies the Isles, which owns a vast colonial empire "running round the coasts of the earth, which is rich in minerals, prosperous "in commerce, multitudinous in population, which is the chief of nations, is "converted to Christianity, is active in the work of Evangelisation, and which, "though lost to view in the grave of unrecognisable Israelitish nationality, is "destined to have a resurrection that will ultimately result in its re-occupation "of the land originally given to its forefathers."

In the words of the Canon I may say, that if you cannot see a picture of Great Britain and the Anglo-Saxon people in connection with this outline of facts, I pity your discernment. I shall now proceed to endeavour to remove some of those objections which our opponents bring forward, which seem to me to lie at the very root of the matter, and which, if sustained, must cause us to at once give up.

The first of these is that the Ten Tribes, constituting the kingdom of Israel, which were carried into Assyria, returned 204 years afterwards with the other kingdom that had been carried captive to Babylon. Some of our opponents are candid enough to say they don't hold this view, whilst others do, and we must, therefore, go to our Bibles to see how far the view is supported. In the second chapter of Ezra we read—

"Now, these are the children of the province that went up out of the "captivity, of those which had been carried away, whom Nebuchadnezzar, the "king of Babylon, carried away unto Babylon, and came again unto Jerusalem "and Judah, every one unto his city."

You will observe there is nothing at all there said about any other people than those whom Nebuchadnezzar carried captive to Babylon. Nothing about those whom the king of Assyria carried to Assyria. In the fourth chapter of Ezra and first verse, we read—

"Now, when the adversaries of Judah and Benjamin heard that the children "of the captivity ——"

What captivity? Anyone reading the verse would at once conclude the second captivity was meant—that of Judah, and not of Israel.

Then again in I. Chronicles v. 26 we have a decisive passage:—

"And the God of Israel stirred up the spirit of Pul, king of Assyria, and "the spirit of Tilgath-pileser, king of Assyria, and he carried them away, "even the Reubenites, and the Gadites, and the half tribe of Manasseh, "and brought them unto Halah, and Habor, and Hara, and unto the river "Gozan, unto this day."

Now, that was written after the return from the second captivity, and surely the writer would not have said "unto this day" if any of them had returned with their Jewish brethren into Jerusalem. Again in Zechariah x. 6, we read—

"I will strengthen the house of Judah, and I will save the house of Joseph."

This was written long after the house of Joseph was carried away, and some little time after the Babylonish captives had returned to their country. Zechariah then speaks of Joseph as being still in captivity, for he goes on to say—

"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;"—inferring of course that they were as though God had cast them off. I think these passages are perfectly conclusive against the view that the Ten Tribes returned from their captivity to the land of Judah with their brethren of the kingdom of Judah under proclamation of Cyrus.

Another objection put forward is this, that there is no such thing as a distinction between the houses of Judah and Israel; that is, that the terms are interchangeable, and that after the Babylonish captivity all kingdoms of Israel became one, and therefore all Jews are Israelites, and all Israelites Jews. The words of our opponent, Mr. McClellan, of York, are:—

"The ten tribes of Israel are not lost, for all Israelites are denominated "Jews, to whatever tribe they belong."

Mr. Cornall, another of our opponents, says:—

"From the time of the Babylonish captivity, and especially since the "destruction of Jerusalem by the Romans, there is proof quite sufficient in "God's Word that the whole of the twelve tribes have been called Jews."

Now, perhaps, some of you will think me a great heretic in the cause, when I say I believe on that point, that Messrs. McClellan and Cornall are perfectly correct; but it does not in the least shake my belief in our Israelitish origin. I believe their statement is correct; but at the same time they are not correct in denying the existence of two houses of Israel at this present time. The Word of God distinctly affirms that in the last days you must find two people—not two people amalgamated together in one common name, but two distinct bodies of Hebrew people. Our opponents will not dare to say that the present nation as Jews are two people with two distinct names. Then where is the other people? They say they are one people, and all called Jews. Then, I say, that is fatal to their cause, as the Word of God says you must find two people. In Ezekiel xxxvii. 16 and following verses, you read:—

"Moreover, thou son of man, take thee one stick and write upon it, For Judah "and for the children of Israel, his companions: then take another stick and write "upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, his com-"panions: and join them one to another into one stick, and they shall become "one in thine hand; and when the children of thy people shall speak unto thee "saying, Wilt thou not shew us what thou meanest by these? 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 Judah, and make them one stick, and they "shall be one in mine hand. And the stick whereon thou writest shall be in "thine hand before their eyes. And say unto them, thus saith the Lord God, "Behold, I will take the children of Israel from among the heathen, whither "they be gone, and will gather them on every side, and bring them into their "own land. And I will make them one nation in the land upon the mountains "of Israel, and one king shall be king to them all, and they shall be no more "two nations, neither shall they be divided into two kingdoms any more at all."

Now, as this prophecy has not been fulfilled, there must be still, at this present moment, some body of Hebrew descendants besides that scattered people which goes by the name of the Jews. And I say to Messrs. Cornall and McClellan: If you state that those people we call Jews comprise members of all the tribes, and comprise one body, you flatly contradict God's Word. To support my views that these people were really lost, I will read you some extracts I have taken from the works of good authorities. Mr. Philip Smith, B.A., in his History of the World, volume I, page 178, says:—

"Samaria was taken after a three years' siege. The remnant of the Ten "Tribes were carried into captivity beyond the Euphrates, and settled in the "Eastern cities of the Assyrian Empire. The greater number of them lapsed "into idolatry, and became like the surrounding nations."

Dean Prideaux, in his Connection of the Old and New Testaments, page 30 and 31, says—

"The Ten Tribes of Israel, which had separated from the House of David, were "brought to a full and utter destruction, and never afterwards recovered themselves, "and those who were carried away, as well in this as the former captivity "(excepting only some few who joined themselves to the Jews in the land of "their captivity and returned with them), soon got into the usages and idolatry "of the nations among whom they were planted, and after a while became "wholly absorbed and swallowed up in them; and thenceforth utterly lost "their name, their language, and their memorial, and were never any more "spoken of."

These statements go to prove that the Ten Tribes of Israel were lost. Our opponents bring forward a passage in Josephus which speaks of a great body of them being beyond the river Euphrates, but this book of Josephus is well known to be of so unreliable a character that you cannot prove any point by reference to it.

I have just shewn you that these captives did not return to the Holy Land, and that they were lost in our Lord's time, and even before that. Now, our next question is, What has become of these people? I must refer you to our Scriptural authorities on the matter. First, refer to Hosea. The first chapter of that book is, to my mind, quite sufficient to establish our Identity view. The word Jezreel therein used means, "The Lord will disperse;" therefore, the prophecy means, "I will disperse these people." The name Lo-Ammi, also there mentioned, means, "Ye shall not be my people." Does not this mean that they should lapse into heathenism? Read the tenth verse, and note the promised transmission from a state of woe and tribulation to a state of future multiplication and blessing:—

"Yet the number of the children of Israel shall be as the sand of the sea, "which cannot be measured nor numbered: and it shall come to pass, that in "the place where it was said unto them, Ye are not my people, there it shall "be said unto them, Ye are the sons of the living God. Then shall the children "of Judah and the children of Israel be gathered together, and appoint them-"selves one head, and they shall come up out of the land: for great shall be "the day of Jezreel."

In Hosea iv. 17 we read:—

"Ephraim is joined to idols: let him alone."

Now if the nation and people join to idols, and God leaves them alone, will they not become heathens? That is what God prophesies here. Again in the 8th chapter and at 11th verse we read:—

"Because Ephraim hath made many altars to sin, altars shall be unto him "to sin."

So you see very plainly that Ephraim, that is, Israel, became dispersed, cursed, and heathenised. But Ephraim was not to remain in that condition, but, as is shewn in the tenth verse of the first chapter, should become the sons of the Living God. Our opponents tell us nobody can become the son of God but by faith through Jesus. Then the words of the prophecy must mean that when restored, Israel shall be restored as Christians. Some of our opponents say:—

"We admit the distinction between Israel and Judah. We believe all "these glorious things which are foretold about Israel, but all this will not be "brought to pass till after the Jews are brought back to their own land. "Then also shall Israel be brought back."

I reply, Yes: that is quite true, but will not these promises be fulfilled first of all? The Word of God says they shall. In Romans xi. 25, we read:—

"For I would not, brethren, that ye should be ignorant of this mystery, "lest ye should be wise in your own conceits; that blindness in part has "happened to Israel, until the fulness of the Gentiles be come in."

I believe the blindness, spoken of here, is spiritual blindness; that is to say, Israel in part, not the whole of the nation, reject Christ, and that blindness shall last until the whole body of the Christian people shall be gathered together. Our opponents say the passage means that the elect of God shall be gathered out of the Gentile world before the blindness which is upon the Jews shall be removed. I believe their view to be erroneous, and

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contend that the expression—"The fulness of the Gentiles," is the predicted increase of Ephraim's seed, and until that predicted increase has taken place, the blindness, which rests upon our brethren the Jews, will not be removed. I desire to refer to Galatians the third, because, when Mr. Bird gave a lecture at Taunton, the Rev. Prebendary Clark, who was in the chair, asserted that this chapter effectually refutes the Identity theory. Now, I read—

"They which be of faith are blessed with faithful Abraham."

And in immediate connection with the question of the promise to Abraham:—

"In thee shall all nations of the earth be blessed."

Now I have already proved that Israelites are to be found as the sons of the living God, and that must be by faith in the Lord Jesus Christ. Some people seem to think that this Identity does away with the necessity of belief in the Lord Jesus Christ, but I maintain that it establishes that necessity upon the firmest possible ground. Again, in the same chapter we read:—

"For as many as are of the works of the law are under the curse."

"Of the works of the law "means the choosing the Old Law still as the way of life, and that is just what our brethren the Jews do at the present day; therefore they are under the curse. I contend that the 3rd chapter of Galatians puts a very strong distinction between us and our Jewish brethren. They are cursed because they choose to stick to the Old Law, while we are a recognized Christian nation, and have become, by faith in the Lord Jesus Christ, the sons of the living God, and are therefore not cursed.

I would call your particular attention to Jeremiah xxxi., 35 to 37. There we have God's promise of continuity or perpetuity to His people Israel. There the prophet speaks of the whole nation—the whole of the twelve tribes—as existing. How then must we understand it? We know that the Jews these eighteen hundred years have ceased to be a nation; therefore there must be some other branch that has not ceased to be a nation. At Church last Sunday you heard the prophecies of Balaam:—

"How shall I curse whom God hath not cursed? or how shall I defy "whom the Lord hath not defied? From the top of the rock I see him, and "from the hills I behold him: lo, the people shall dwell alone, and shall not "be reckoned among the nations."

"Oh," say some, "now we have you; we are reckoned among the nations." Well! so were the Israelites of old. There were other nations round them, and they were reckoned amongst the nations. Then it must mean that they shall keep an exclusive position amongst the nations; that they must be such a people that they would not amalgamate with the other nations. People who have travelled on the Continent know that an Englishman is received with civility, but is treated as if there were something strange about him; some want of affinity between him and his fellow-creatures. I contend that the British people do dwell alone. The same prophet (Balaam) further on says of them (Numbers xxiv. 8):—

"God brought him forth out of Egypt, he hath as it were the strength of "an unicorn,"—have you ever studied the arms of England?—"he shall eat "up the nations his enemies, and shall break their bones, and pierce them "through with his arrows. He couched, he lay down as a lion, and as a "great lion."

Did you ever hear the British Lion? Do you know any other nation on the earth represented by a Lion? So we see there is but one nation that corresponds so beautifully to all the pictures of the prophecy of Balaam, and that is the British.

Dear friends, this is a serious subject, and I would have you all understand that it does not mean that all who are here to-night are actually a saved people. I would have it understood that no Israelite is safe except he believe in Christ. I would earnestly invite all friends to respond to that invitation:—

"Come unto me all ye that labour and are heavy laden and I will give you rest."

Dr. GOODMAN, of Southport, spoke at some length, and in the course of his remarks impressed upon his hearers the solemnity of this question of our Identity wish the lost ten tribes.

Mr. J. T. GOTT, of Stockton-on-Tees, then addressed the meeting and said:—Mr. Chairman, ladies, and gentlemen, I was once asked the following questions. You say the ten tribes were carried into captivity and then lost? They lost their name, language, and everything they knew about themselves? They had been lost twenty-six hundred years? They are now found? and they have found themselves? To all of these I answered "Yes;" and my interrogator then said, "what a very clever lot they must be!" Now I call a man clever if he does a difficult thing in a short time, but I don't call people clever who take 2600 years to do it. But that was not the point. The man believed the thing to be a perfect impossibility. It seems to be so, but if we look at the question we will see that it is not so.

Another gentleman said to me one day:—

"Young man, what authority have you that this fanciful theory of yours is a great truth?"

I replied: "I have the best in the world?"

"Whose?"

"Our Saviour's."

My questioner looked astounded. He would not believe it, but so it is now-a-days as it was in the days of Noah and Lot. Noah was not believed when he told a great truth, and Lot's words were considered absurd when he foretold the destruction of Sodom. When I opened Mr. R. Cornall's pamphlet it rather staggered me to find written therein that the promise made to Abraham of a multitudinous seed had been fulfilled. Mr. Cornall quotes two texts, the first the words in Deuteronomy i. 10:—

"The Lord your God hath multiplied you, and behold ye are this day as the stars in heaven for multitude."

That looks like a proof of the promise having been fulfilled. The other text is "Judah" (that is in the days of King Solomon), and:—

"Israel were many as the sand upon the sea shore, eating and drinking and making merry."

Now we are asked to believe that these two texts distinctly declare the final fulfilment of the promise of a multitudinous seed to Abraham. Let us examine the texts. At the time Moses wrote these words, the number of the Children of Israel was over three millions. In King Solomon's time, to which the second text refers, their number was over six millions.

Now, if the final fulfilment of the promise was completed at the time of Moses, what necessity was there that the numbers should be doubled by the time of Solomon? But our friend, Mr. Cornall, should have read on to the 11th verse of the 1st chapter of Deuteronomy, and he would there have found it written:—

"The Lord God of your fathers make you a thousand times so many as ye are, and bless you as he hath promised you."

Now, if there were three millions of people at the time of Moses, and the desire was that there might be many thousand times as many, there should be thousands of millions when God's promise is fulfilled. In Genesis xiii. 16 we read—

"And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered."

Now, it is possible for a man to count six millions; so surely that number could not be the promised multitude. No; I contend that that promise has not yet been fulfilled, and when we are thoroughly identified the number will be getting on to three hundred thousand millions. I find it next written—

"Thy seed shall possess the gates of his enemies."

Mr. Cornall says this was fulfilled long ago. He says that when Israel took the cities of the Canaanites the people then held the gates of their enemies. But who are we English? We hold the gates of our enemies all over the world. We can block up the world's highways. The promise was not fulfilled. It is not yet fulfilled. There is still one link in the chain wanting. Constantinople is the last "gate," and it is the last link in the chain of evidence that we want to identify ourselves with the House of Israel. Russia has manœuvred meaningly; but every nation in Europe knows that the "gate" is ours, and we mean to have it

I find, to Abraham it was promised he should be a father of many nations; to Jacob, a nation and a company of nations. This is another promise that has not received final fulfilment. The twelve tribes in the Holy Land never were a nation, and if ever there was, or is to be a great nation, we are one, and there never has existed a greater. We have eleven dependencies in the world, owing their existence to us, observing our customs, speaking our language, and governed by governors appointed by Her Majesty. We have 16 Asiatic nations governed by British Governors, having laws of their own, and the population of these numbers about 208 millions. Was there ever in the world a nation like that? Great Britain, whom we try to prove to be Israel, and her 27 dependencies, do not yet make up the number necessary to the fulfilment of that promise. There is a link broken off this chain, and that link is to be found in the Independency of the United States. Those of you who have read the newspapers during the last six months will have observed that many of the Americans would like to come under British rule again, and I believe that will come to pass again ere long. Another promise is:—

"In thy seed shall all the nations of the earth be blessed."

That has already been touched upon, and I need only point out that we are not only the greatest nation, but the greatest "Christian nation on earth." There is no nation in the world that the British Nation do not try to do some good for. If we are not the House of Israel, then, who are we? The Bible has predicted the rise and fall of all the great nations of the world. We have the Egyptians, the Babylonians, the Assyrians, the Medes and Persians, the Macedonians, and the Romans, and do you want me to believe that the Bible is silent respecting the greatest, wealthiest, mightiest nation, mistress of the seas for hundreds of years, the most highly favoured nation that has ever lived? It cannot be silent upon it. That is the climax. We being that nation, we fulfil all that is predicted respecting Israel. We are the House of Israel; why are we such a highly favoured nation? You cannot give a reason. Sum up our moral character—you cannot do it in a few words; let the prophet Isaiah do it for you. He says:—"Israel is a sinful nation" (speaking of Israel in the latter days)" "the seed of evil doers, a people laden with iniquity, children that are corruptors." Now I say that accurately describes the kind of people we are nationally. But it is for the small number of good men that the Lord of Hosts favours us. Had He not left unto us a very small remnant we should have been like Sodom and Gomorrah; there would have been so few found good among us that the Lord would not save us.

It is said that we of this Identity Association teach certain false and pernicious doctrines, and certainly, if we taught some of the things we are represented to teach in this pamphlet of Mr. Cornall's, it would be true, but it is not. We don't teach these things. People run away with the idea that because we imagine we are the children of Israel we imagine we are safe for Eternity. There would be nothing more pernicious than that if we taught it, but we do not. The blindness of the people shall be taken off when the time of our Identity arrives. And you will see that the time is not far distant when we shall nationally acknowledge our Identity. We shall all declare then that it is a marvellous thing, that it is God's work.

A vote of thanks to the speakers and Chairman closed the meeting.

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WEDNESDAY, MAY 2, 1877.

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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."—Psalms lx. 4.

No. 19. Entered at Stationers' Hall.] WEDNESDAY, MAY 9, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE WAR BEGUN AND THE GREAT EARTHQUAKE IMPENDING.

WAR has been declared! The Lord has said, "He will finish the work—and cut it short in righteousness, because a short work will the Lord make upon the 'earth'" (Isa. xxviii. 22, Rom. ix. 28), and the rapidity of the march of events to-day shows that God is working out His purposes in the very way He announced He would twenty-six centuries ago. The war has been precipitated by the Emperor of Russia in a manner which proves to all mankind that its early declaration was a foregone conclusion. As Lord Derby said in the House of Commons on the 24th April, our Government "has all along been engaged in the solution of an impossible problem." These things, to men who look not on affairs in the light of prophecy, and especially of the Identity, are inscrutable mysteries. But to us who see, they are merely the outcome of the revealed purposes of God, the events which the word of God written has already declared shall come to pass, and accordingly occur in their regular natural sequence and order. Thus the "drying up" of the mystical "waters of the Euphrates," or destruction of the Ottoman Empire being predicted, and the limit of time within which events of the grandest magnitude must take place being, by the Great Pyramid of Egypt, fixed for A.D. 1881-2, we see events rushing to their conclusion. The Turkish rule is corrupt to the core, and ready to fall to pieces. The future foe of the House of Isaac on the mountains of Israel, has already conquered all or nearly all the bands he must bring with him on that last fatal expedition (Ezek. xxxviii. xxxix). Persia has in effect entered into alliance with the Russians.

The corpse of the present "sick man," is ready to drop on the battle field of nations, and the triple alliance of the great and monstrous eagles who are to fall on the prey, and then tear each other to pieces, are ready for the fray, eager for the carnage, armed to the teeth, with the best and most effective lethal weapons in hand, awaiting the final horrid scene. Meanwhile the churches of Protestantism amid the "nations" or Gentile races of Europe, where the fight is to be fought out, have fallen, or are all but disappearing. The contest therefore to issue in the "great earthquake," the great upheaval of the nations, will be enacted amidst satanic darkness, with the appropriate accompaniments of massacre, outrage, merciless barbarity, intrigue, aggression, and universal revenge, untempered by a ray of Gospel light or heavenly pity or compassion.

Then again, we see looming close before our own national vision the near prospect of our promised "possession" of "the Gate." All men's minds are directed to that final goal. "The last word in the Eastern Question remains to be answered. Who is to have Constantinople?" This famous question of Lord Derby is unanswerable except in the light of God's own Word, and that Word says, "Thy seed" (the Hebrews) "shall possess the GATE of his enemies." Our grounds for believing the "Gate" so indicated, to be the famous "key" of the Muscovite's House, (the house of him who is Israel's future enemy) we need not now stop to explain. Our readers know them as well as we do ourselves. Let them watch, and wait, and see! The result will prove that we are right; and will prove it soon!

We wish now to point out to our fellow believers in Identity matters, how very wonderfully the organs of public instruction are to-day supporting our long-expressed views.

The following is taken from the leading article of the "*Standard*" newspaper of April 24th, 1877. The Editor says:—

All the indications point to the conclusion that out of the present quarrel will come something very like a reconstruction of the map of Europe and Asia, to say nothing of the more civilised parts of Northern Africa. While Turkish soldiers are fighting, the Turkish Empire will be falling to pieces; and while Russian armies are winning battles, they will be not only ruining their country financially, but accumulating for it stores of revolutionary discontent at home and of suspicion and hostility abroad. Worse than all, there is the chance—perhaps more than the chance—of what may happen when two such important elements as Russia and England are, wholly or partly, eliminated from the balance of power in Europe. Russia, even if successful in her contest with Turkey, will, during the struggle, be effectually neutralised as regards other possible European complications, whilst England, obliged to keep a watchful eye upon two continents, will be fully occupied with her own interests. We cannot disguise from ourselves that in the rest of Europe there are ambitions, aspirations, apprehensions, and suspicions which may be translated into action at any moment when the existing balance is disturbed in the way we have indicated. *It is this that constitutes the real gravity of the situation, and gives rise to the fear that we may be now in the presence of a political earthquake more disastrous than any since the invasions of Alaric and Attila.* Of course a war between Turkey and Russia can be localised if all the Powers are willing to combine to keep it with limits, rather than take advantage of it to advance their private ends; and, in view of the terribly serious alternative, we may hope that this will be the course taken. Even then we must not blind ourselves to the fact that the matter will not be an easy one to manage. *If, as is more than probable, the Turkish Power should disappear there will remain what Lord Derby has called the last word of the Eastern question,—"Who is to have Constantinople?"* Can that question be settled to the satisfaction of all Europe by calling a council of grave experts

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in policy whose decision shall be universally respected? One may be excused, even in this century, for entertaining doubts on the point. It has been said that "a council of war never fights." Unfortunately a council of peace generally does, sooner or later. *But whatever can be done to keep the fire from spreading must be done, even though the strong wind from the East should have a tendency to spread the conflagration westward.*

Surely our readers notice the corroborations of our views, the above short extract furnishes from a leading paper? There is the declaration, 1. That the Turkish Empire is falling to pieces. 2. That "the great earthquake" of nations is imminent, such as there has "not been since men were on the earth," (at least, this side the times of Alaric and Attila), "so mighty an earthquake, so great!" 3. That the question of the "possession" of "the Gate," is the one which grows out of "the Eastern Question," however it be dealt with. 4. That a "Fire" is about to burn, which springing up in and coming from "the east," is like to shine to the "west," (Matt. xxiv. 27), a conflagration which threatens to enfold in its "fiery deluge" the whole of Europe!

The reader will notice these are but repetitions of our own words lately constantly repeated; and they have their foundation in the words of the living God.

But what the journalist of the day was not aware of when he penned the words we quote, *we* know, *viz*, that this nation being Israel, is for that very reason destined to escape the fire, the conflagration, the horrid war, the disastrous disintegration and "political earthquake," which are destined to destroy the framework of yonder "ill-consolidated Europe," dissolve its elements with the fervent heat of the literal fire of war, and of the tremendous engines of destruction now largely prepared everywhere abroad to do their hellish work. Reader! let us thank God for our Israelitish origin. Let us praise our blessed Jesus, our Jehovah Redeemer, that He has died to save us as a nation, that He is our God, our Saviour, our Redeemer, and our Protector; while we, as the result of all His sufferings and sorrows, are, because of His solemn oath to our forefathers Abraham, Isaac, and Jacob, His people! This is our answer to the "*cui bono*" questioner, and we think it a sufficient.

"AND THE CITIES OF THE NATIONS FELL."

In our article on the Eastern Question and its relation to the Established Church of England, published in No. 3 of *Israel's Identity Standard*, on the 1st October last, we pointed out that, in our view, the apocalyptic "fall" of the cities of the "nations" (or Gentiles) represented the overthrow, destruction, and collapse of the Protestant churches in Continental Europe, or "earth," as distinguished from the abode of Israel, of the Ten Tribes, in these favoured islands of the West. This "fall" of the church candlesticks we were led to think was to take place just antecedently to the outburst of the terrific Eastern Question "earthquake" now about to devastate, "overturn," and destroy "this ill-consolidated fabric," as the *Times* has often termed the present condition of Europe. And what is the fact in regard to the Protestant churches of the Continent at this instant? Those of Germany, the *Times* told us on the 3rd December, 1875, are being left to "go down the stream with ever diminishing buoyancy, form, and bulk, till they are like to sink altogether." "Pastors cannot be got for the churches in Germany, and they are closing for lack of them. Students in theology cannot be got for the universities." "The parishes do not seem much to care to have a minister, and few care to serve parishes so utterly indifferent to them. There is no love or zeal lost between them." In a word, the church or "city" of Gentile Germany, so far as it has Protestant light, is "falling," and is ready to fall altogether, in the apocalyptic sense, leaving blackness of infidel darkness behind.

Is the state of the Protestant Huguenot churches of France one whit better? Not at all. The same authority—the leading journal—not long since described the condition of the remnant of the French Protestant churches as deplorable indeed. Divided and sub-divided by dissensions, it is now in danger of final disintegration: when nothing being left it of power or influence in the land, it will "fall," as God's Word declares it must, in the times now near at hand, "when the cities of the 'nations' or Gentiles fell!"

Then there is Spain. What of her? Has she any Protestant light at all? Yes, some; but hidden, persecuted, punished, and all but put out! What are the facts? Here is a country, once at the head of the nations, even now rich in resources and wealth undeveloped. Lately, when the republic was declared and the monarchy set aside—for Spain has no stable government guaranteed by the covenant of God (like Israel's)—religious freedom was promised by the constitution. Then came the young king who now rules over the afflicted land, and he has been educated in countries where religious toleration is practised. Is the result satisfactory for Spanish Protestantism? Nay, not so! Protestantism is to-day a crime in Spain! and the candlestick of the Spanish Church has fallen, never, we believe, to rise again.

On the 2nd April last some Spanish Protestants met to worship God in a back street in Cadiz. The sermon was being delivered with closed doors lest the sound of the preacher's voice should be heard in the streets and thus the service be contrary to law, when two armed policemen entered the church, and turned the congregation and their pastor out into the streets, because the latter's voice had, in fact, penetrated into the road, and that was sufficient to constitute violation of Spanish law! The "city" has indeed fallen in Spain; and God's Word is fulfilled there to the very letter! Neither in Austria nor in Russia is there any Protestant light at all! The Protestantism of some of the sons of Italy is tolerated, it is true; but the Protestant church of Italy has not, it is feared, any real vitality to sustain it or to prevent its "fall" when the time of trial and the fiery deluge comes, now near at hand.

The cities (or churches) have in truth fallen, or are ready to fall; and then the doom of Rome, the sorceress, draws near.

The condition of the church or "great city" in this our favoured Protestant Britain is sad, but accurately accordant with the prophetic Word of God. It is, as all men see, "divided into three parts"—"Low Church," "High Church," and "Broad Church." The separation is becoming more apparent and sharply defined. The antagonism grows, and the phenomenon of a house divided against itself, which not only does not fall, but waxes stronger in consequence of its internal discords and divisions, causes wonder to its own friends and its occupants. Meanwhile the great "city" or church of Israel in Great Britain comprises not only those of her citizens who belong to the communion of the church as by law established, but every soul, whether conforming or not conforming to its discipline. A contemporary, descanting on this subject, writes as follows regarding a recent instance of dissenting interference with Church of England vestries:—"The plea for this interference," says the editor, "is, that the Church is 'a Parliamentary Church,' and that parishioners have a right as such to take part in the religious ministrations of the Church, whether they attend its services or not, or whether they contribute anything or nothing to the maintenance of those services. The theory, of course, is quite correct. It is not a theory that we at least shall think of contesting. The law knows nothing of Dissent in any shape or form. It refuses, and refuses consistently, to ticket a single soul as a Dissenter. All by law belong to the Church. The Church itself is as broad as the nation."

The Church of England, being the "great city" of Israel described in Revelations xvi. 19, is thus the one great ecclesiastical feature in the body politic which was naturally selected by the Almighty as descriptive of the religious condition of Great Britain prior to the great earthquake; and how clearly, fully, and exactly our nation answers to the description at this moment in the tripartite divisions of the Church as by law established, all men with eyes to see, can perceive.

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THE REV. J. B. CLIFFORD ON THE IDENTITY.

WE have to beg the attention of our readers to the annexed letter from the Rev. J. B. Clifford, vicar of St. Matthew's, Kingsdown, Bristol. We regret that Mr. Clifford should consider himself aggrieved by our article of the 11th April. We are glad to find that we so far did him injustice that there is, he assures us, nothing he desires more than that his people should study the Identity in the light of the Scriptures, "doing all in their power to ascertain the exact meaning of the Word of God." We wish for nothing more than this.

At the same time we also regret, as we are sure all our readers do, the extreme strength of Mr. Clifford's language. If he means what he plainly says, we writers in the *Banner of Israel*, and the advocates of the Identity of the British with Israel in general,—

I.—Misquote the Word of God.

II.—We (wilfully, of course,) omit the very words which, if quoted, would overthrow our theory.

III.—We add words of our own (to the Word of God) to make the Bible teach our theory.

IV.—We transpose the inspired words of God to make them speak in favour of the Identity theory.

V.—We otherwise alter the inspired words of God with the same (evil) intent.

VI.—We give interpretations of God's Word which—

First—Are absurd.

Second—Are contrary to common sense.

We leave this plain catalogue of charges with the reader and with the conscience of the writer. If but a tithe of them are true, we, and such as we, are verily guilty and liable to the penalties denounced against those to whom the words in Rev. xxii. 18, 19, were addressed. We can afford to let our readers judge between Mr. Clifford and ourselves in this matter. Comment is needless. In conclusion, we distinctly decline to open the pages of *The Banner* to enable Mr. Clifford to enter on "proof" of his various most serious charges against the many Christian and godly clergy and laymen who now agree with us in our views. Our space is not unlimited, and we cannot afford to allot to our opponents what is, by implied contract with the subscribers, intended for the propagation of the Identity.

If the Rev. Mr. Clifford will favour us with a pamphlet setting forth his views, we promise him, as we did to the Rev. Mr. Cornall, 1.—A patient hearing; 2.—A careful consideration of his arguments; and 3.—If it be in our power, a complete refutation. What we do deprecate is violence of language and bitter accusation. If we have been guilty of these errors ourselves, we do sincerely regret them; and we trust Mr. Clifford will, should he he go into print, follow the Apostolic admonition,—"Let all your things be done with charity" (1. Cor. xvi. 14.)

Mr. Clifford's letter is as follows:

Kingsdown, April 20th, 1877.

SIR,—My attention has been directed to your paper of April 11th, in which you affirm that two of my brethren and myself "have embarked in a hopeless contest against" the Anglo-Israel theory; and you accuse us of doing so because we "fear that our flocks, thinking for themselves, will read the Scriptures of the Old Testament in the simple literal sense in which His servant Moses and the prophets wrote them." As this is a serious, and, I may add, a calumnious charge, will you allow me to state for myself, that I have no such fear, and that nothing is more earnestly and prayerfully desired by me, than that my congregation should themselves study the Scriptures, and, if they desire to do so, examine for themselves your new doctrines, seeking the teaching of the Holy Spirit, and doing all in their power to ascertain the exact meaning of the Word of God.

Having thus vindicated myself from your charge, I will briefly state some of my reasons for disapproving your Anglo-Israel theory.

1.—Because I believe it to be a serious heresy, contrary to the plain testimony of the Word of God.

2.—Because its advocates misquote the Word of God, in some cases omitting the very words which, if quoted, would overthrow their theory. In other cases adding words of their own to make the Bible teach their theory; and in other cases transposing, and otherwise altering the inspired words of God, to make them speak in favour of this Anglo-Israel theory.

3.—Because the advocates of this system give interpretations of the Word of God which are absurd and contrary to common sense.

4.—Because these interpretations are dishonouring to God, and to the gospel of our Lord Jesus Christ.

If you will allow me I will prove all these and other points in your paper.

If you will not allow me, will not the charge you have made upon me and my brethren recoil upon yourself?

I remain, faithfully yours,

J. B. CLIFFORD,
Vicar of St. Matthew's,
Kingsdown, Bristol.

To the Editor—"Philo-Israel," &c.

P.S.—I shall be obliged if you will insert this vindication of myself from your charge in your next number.

LOOK ON THIS PICTURE AND ON THAT!

A FRIEND has sent us the enclosed corespondence from a Sunderland Paper. It will repay the reader's careful perusal. If "all Israelites" would only act as Mr. Greig has done, we should hear but little more of such puerile objections and such foolish opponents as W. N. B.

SUPERSTITIONS FLOATING IN SUNDERLAND.

TO THE EDITOR.

Inconsistency is a certain proof of Error; and in fact, Error is so easily incoherent that we can hardly believe it ever to possess absolute harmony.—FRANCIS WILLIAM NEWMAN.

SIR,—I have noticed for some time past a very wide-spread tendency on the part of many of our otherwise well-disposed inhabitants to become interested in and waste their time upon certain questions which are to say the least an outrage upon common sense, and liable to lead to the most serious results. One of the foremost of these delusions is "Our identity with the lost tribes of Israel." About the latter part of last year an advertisement appeared in a contemporary inviting those predisposed to this hallucination to meet at the Seamen's Hall, and as might have been expected in Sunderland, there was a response. The devotees of this absurd idea have since, I am told, steadily increased, and are busily engaged in circulating their worse than useless literature among the people. It requires no argument from me to show your numerous intelligent readers the incoherence of the "Lost Tribe doctrine." There is not a ray of sanity about it. If the deluded men I allude to would only read the sacred volume, they would learn that all men are the "children of God," irrespective of tribe or nationality. After this the town was favoured with discourses from one of the "Lord's Restored Apostles" on the "second coming:" and next came the "Weeping Preacher," whose shallow tricks the *Echo* very properly exposed. There is a certain low order of intellect and imagination upon which the imbecilities enumerated can easily be imposed, and it is curious, when we ascend a higher strata of mind, it also can be deluded by vicious appealing to its finer sensibilities. The doctrines of "Modern Spiritualism" have a certain peculiar fascination about them which can only arise from a heated imagination. This system has spread with amazing rapidity among all classes in this and neighbouring towns, without any warning from the pulpit, with one or two honourable exceptions. It is well known that in America Spiritualism has split up the Church, divided families in their religious beliefs, caused great excitement in masses of the people to hear "trance mediums" instead of attending Divine Service. And unless a warning cry is uttered in Sunderland by the Christian ministry to their several flocks, we shall soon have a fine state of things. Already I hear that the "Lord's Restored Apostle" is to be outdone by the appearance in our midst of the "Great Inspirational Trance Lecturer" in the person of a Mr. J. J. Morse, What is the remedy for this state of things? I believe that without a development of incredulity there can be no single step towards wisdom and permanent knowledge. We must, therefore, have science taught in the first place, and see to it that we have men in the pulpit who have quality of thought, and not the utterers of mere common-place. The minister should be a man of great power of mind, or with well developed talents at the least. He should lead in science, if it be possible, in physics, ethics, and metaphysics; and it is only when we have public teachers of this stamp that morbid notions will be destroyed and incoherent dogmas die a natural death. W. N. B.

Sunderland, March, 1877.

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SUPERSTITIONS FLOATING IN SUNDERLAND.

TO THE EDITOR.

DEAR SIR,—As I am one of those "deluded men" who believe in our identity with the Lost Tribes of Israel, I hope you will kindly permit me to reply to W. N. B.'s haughty and contemptuous treatment of us and our doctrine. He calls it "an outrage on common sense," "a hallucination, "an absurd idea," &c., &c., and that "there is not a ray of sanity about it." About what? The Lost Tribe doctrine or the believers in it—which? Now, I want to know who and what is "W. N. B." that he takes upon himself in such an arrogant manner to judge and condemn us and our belief, of which I venture to say he knows as little about the one as the other. He says, "If the deluded men would only read the sacred volume, they would learn that all men are the children of God, irrespective of tribe or nationality." Well, I must say that I have read the sacred volume through from beginning to end, not once or twice, nor only twenty times, and I can't find such a doctrine in it, and yet I know perfectly well the passage to which, I believe, he alludes. But to come to the point. Will "W. N. B." give up his cowardly system of throwing stones from behind a wall, and come out in open day like a man, and give his name and address, as I shall give mine, and I engage to meet him on any public platform he may choose in Sunderland and fight it out with him, Bible in hand, and also triumphantly prove that we are indeed that very people now inheriting the promises God gave to Abraham, Isaac, and Jacob, and which were renewed to them, even after they were driven out of their land for their idolatry. Let "W. N. B." either accept my challenge, or for ever after hold his peace. As for his "giving us any arguments against the doctrine to show its incoherence to your intelligent readers," I firmly believe he could not bring forward one honest argument and maintain it. As for what he says about the other matters in his letter, they don't concern me, but I remark that in his remedy for this state of things, he would have science taught in the pulpit, that the minister should lead in physics, ethics, and metaphysics. Well, such ministers may do for him, but I want God's promise fulfilled—that He will give us pastors after His own heart, who will feed His people with knowledge and understanding, men in whom is the spirit of God—not such as we have too many of in the present day, men who feed themselves, and feed not the flock.

—I am, yours, &c., JOHN GREIG.

Bodlewell-lane, Sunderland.

[We are glad to tell our readers that W. N. B., deeming "discretion to be the better part of valour," has made no sign, and has failed to accept Mr. Greig's manly challenge.—ED.]

WRITINGS UPON THE RE-DISCOVERY OF ISRAEL.

THOSE who have studied the subject of our Israelitish origin are often asked what books have been written upon it, the publisher and price, &c.; but it is not always easy to supply, at once, a correct list. It is, therefore, thought that a full and complete catalogue of all that has been written, would be both interesting and useful. It will also serve as a memorial of labours and labourers in the good cause, and be a useful collection for lasting reference.

The titles, dates, price, publisher, &c., are entered as fully as possible; the general plan is chronological, but, of course, some works may not be heard of until it is too late to enter them according to date.

Readers of *The Banner* are kindly requested to assist in making this Israelitish Catalogue as complete and perfect as possible. It is impossible that one person can hear of every thing that has been written in magazines, newspapers, &c. Readers, therefore, would greatly help if they would send to the Editor of *The Banner*, notices of any writings, not mentioned in the Catalogue, and also notices of any errors in those entered, which they may observe.

What is required is the full and accurate title, author's name, publisher's name, date of publication, number of pages and price of each work. Notices also are specially required of all letters, articles, and reviews, that have appeared upon "Our Israelitish Origin" in local or other newspapers, periodicals, magazines, &c., and also single leaflets, tracts, &c., on the subject. In sending notices of these, the full name, date, and publisher of the periodical should be sent, and the page and number in which it appears, and price; also the name or names of the writers of the letters, articles, or reviews, or the initials, or pseudonym that they use.

By this means, for the first time, a really full Catalogue of Israelitish literature will be formed, of great interest and usefulness to all. D. J.

COMPLETE CATALOGUE OF WRITINGS UPON THE IDENTIFICATION OF THE HOUSE OF ISRAEL.

1.—*Abbadie*, 1723. Le triomphe de la Providence et de la Religion: ou l'ouverture des sept seaux par le Fils de Dieu; ou l'on trouvera la premier partie de l'Apocalypse, clairement expliqueé par ce qu'il y a de plus connu dans l'histoire et de moins conteste dans la Parole de Dieu, avec une nouvelle, et tres sensible demonstration de la verité de la Religion Chretienne. Par Dr. Abbadie, Ministre du St. Evangile et Doyen de Killalow. A Amsterdam: chez Michel Charles le Cene. 4 vols., 12mo., pp. 2602., British Museum—3185 a.a.

2.—*Wedgwood*, 1814. The Book of Remembrance, constructed on the ancient cycles of time, and proving by an harmony of prophetic numbers that this is the predicted fulness of the Gentiles, the accomplishment of Israel's warfare. 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, by R. Wedgwood. London, 1814, 2 vols., 12mo., pp. 504.

3.—"*Abdiel*," 1828. An article in *The Jewish Expositor* for 1828 to endeavour to show the Israelitish origin of the Welsh, *vide The Hebrew Christian Witness*, 1875, p. 193.

4.—*Wilson*, 1840. Lectures on Ancient Israel and the Fulness of the Gentiles, by John Wilson. London: Nisbet, 60, Berners-street. Post 8vo., price 7s.

5.—*Wilson*, 1842. The Millenium, or World to Come: and its relations to preceding dispensations, by J. Wilson, London: Nisbet. Post 8vo., 3s. with diagram, pp. 140.

6.—*Wilson* 1844. Lectures on the Israelitish origin of the modern nations of Europe, by John Wilson. London: Nisbet, 60, Berners-street. 8vo., second edition, 3s.

7.—*Wilson*, 1844. The Time of the End or Prophetic Witness; recognising the Israelitish origin of the English nation. Edited by John Wilson. Nos. 1 to 3, pp. 24, 8vo., price two-pence each. Ward, 27, Paternoster-row, London.

8.—*Wilson*, 1845. The Time of the End or Prophetic Witness; recognising the Israelitish origin of the English nation. 8vo., nos. 4 to 8, two-pence, each, Ward, 27, Paternoster-row, London.

9.—*Wilson*, 1845. Reply to the Rev. E. Bickersteth's "Objections" to Our Israelitish Origin, by John Wilson, London, three-pence, a leaf tract, 12mo.

10.—*Porter*, 1847. Tracts on Israel: No. 1.—Invitation to the consideration of the Scripture testimony respecting Israel and their restoration. In two letters to a Christian brother, by George Porter. London: Nisbet. 12mo., pp. 11, 7s. per100.

11.—*Porter*, 1847. Tracts on Israel: No. 2.—On the promises made to the fathers, by George Porter. London: Nisbet, 12mo., 7s. per 100.

12.—*Porter*, 1847. Tracts on Israel: No. 3.—On the identity of ancient Israel with the Gentiles of the New Testament, by Robert Porter. London: Nisbet, 12mo, pp. 16, 7s. per 100.

13.—*Porter*, 1847. Tracts on Israel: No. 4.—On the distinction between Israel and Judah, by Robert Porter. London: Nisbet. 12mo., pp. 8, 7s. per 100.

14.—*A. M. B.*, 1847.—Tracts on Israel: No. 5.—Sketch of some of the Scriptural evidence for the Israelitish origin of the English nation, extracted from a report of three lectures by J. Wilson, delivered at Bath, February 1843. London: Nisbet. 12mo., pp. 12, 7s. per 100, 1d.

15.—*Waddilove*, 1847.—The Lamp in the Wilderness, with Fragmenta Vetusta; an examination of symbols, as applicable to early British history, and explicable by the Holy Scriptures, with plates of coins, &c. Rev. i. 12-16. *Lux lucet in tenebris.* John i. 5. By the Rev. W. J. D. Waddilove, M.A., Hexham. Published by Edward Pruddah, sold also by Whittaker & Co., London., pp. 275.

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16—.*Porter*, 1853. Remarks on various subjects and passages of the Old and New Testament, by R. Porter. Printed for the author, Newcastle-on-Tyne: Selkirk and Rhagg, 48, Pilgrim-street. 8vo., pp. 236. 3s. 6d.

17.—*Wilson*, 1857. Lectures on our Israelitish origin, with an appendix of 14 pp. Reply to the Rev. E. Bickersteth's objections to our Israelitish origin in his recent work entitled "Restoration of the Jews," by John Wilson. London: Nisbet, third edition, pp. 144. 8vo., Br. Mus. 1122 i, 35÷1. 5s.

18.—*Wilson*, 1861. The mission of Elijah to restore all previous to our Lord's second advent, by John Wilson. London: Nisbet, 12mo., pp. 336. 3s. 6d.

19.—*Glover*, 1861. England the remnant of Judah, and the Israel of Ephraim, by the Rev. F. R. A. Glover, M.A., Chaplain to the Consulate at Cologne. London: Rivingtons, 8vo. pp. 197, Br. Mus. 3186 d.

20.—*Moore*, 1861. The Lost Tribes: or the Saxons of the East and the West, by Dr. George Moore. London, 8vo.

21.—*Tipper*, 1864. ALecture on the Israelitish origin of the Anglo-Saxons, (by Rev. J. G. Tipper, M.A.). London: Hatchard & Co., Piccadilly, 12mo. 4d.

THE EARL OF SHAFTESBURY GIVES IDENTITY EVIDENCE.

We always knew the good Earl of Shaftesbury was one of Jehovah's witnesses, for he belongs to the House of Israel, and he is perpetually about the work of a true Israelite "in whom there is no guile." He seeks in all ways and at all times to promote the propagation of the Gospel among Jews, Gentiles and his own Israelite fellow-countrymen as well, and there is no benevolent object under the sun which is offered, to his notice, to carry into operation, that fails to find in him, by God's grace, the willing heart, the ready hand, the liberal help, the sympathising spirit.

We are glad now to introduce him to the reader in a new aspect—one that reflects high honour on him too; even as one of Jehovah's "blind witnesses" to the truth of our Identity.

On the 12th March the noble Earl took the Chair at the Annual Meeting of the Islington Branch of the British and Foreign Bible Society, in the Conference Hall, Mildmay Park. That Society is in our opinion, the embodiment of Israelite Identity. It is, in itself, the very heart and centre of Israel's work for the world; for its object is the dissemination of God's Word written, without note or comment, "to ALL the families of the earth." Engaged in this work, peculiar to "the British and Foreign Bible Society," (the very name and object of this most glorious institution gather round it all Christians in this nation, irrespective of sect and denomination), the British are doing Israel's duty to all mankind and thus proving their Identity. On the occasion in question, the Earl of Shaftesbury concluded an admirable speech in the following remarkable words. "The progress of the work abroad," (Bible Society work being the subject of the day), "is most encouraging; for although some little difficulties are occurring in Austria, I hold it to be the greatest honour ever conferred upon a nation that they should be at once the fountain of love and truth *to all the nations of the world.*"

Let the reader mark how his lordship in describing the condition and work of the British nation in spreading God's Word written, among the nations, was quoting and describing the predictions of the prophets regarding Israel, in the latter day.

He said the British were "honoured by God as no other nation ever was, because we are the fountain of love and truth to *all* the nations of the world." Now God said to Abraham regarding his seed, the Hebrews, that "surely Abraham shall become a great and mighty nation and *all the nations* of the earth shall be blessed in him" (Gen. xviii. 18). Again to Jacob, "In thee, and in thy seed, shall all the families of the earth be blessed" (Gen. xxviii. 14). Again, "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

The Earl of Shaftesbury, being an honest and true, if yet a "blind" witness, we would ask him to consider and respond to one question:—"If Great Britain be not the nation referred to by God Almighty when speaking to Abraham and Jacob, and through Isaiah to His people Israel, when and where did the seed of Abraham, *ever* become a great and mighty nation, which was, or is, or is likely to become, a blessing to ALL the nations of the earth?"

The Babylonian, Assyrian, Persian, Grecian, Roman, and present Continental nations of modern Europe have none of them fulfilled the exigency of this peculiar description and prediction! His Lordship will allow that! None of the existing nations of the earth, with one exception, give promise of carrying out either, in the near, or even in the remote future. The British alone, helped by their kinsmen in America, *are* at this very moment (*his Lordship being the witness*), fulfilling both, "as the fountain of love and truth, to all the nations of the world." We know his Lordship is too honest a witness to deny the logical conclusion, that God being true, and the Bible being true, the British and American nations, who are Anglo-Saxons, must be the Abrahamic, Hebrew race, to whom God's promise was made, and that therefore, the Israelite origin of the British is proved by his Lordship's own evidence.

THE GREAT PYRAMID,* A REVIEW.

BY CHARLES STUBBS, B.A.

An evidence of the increasing interest taken in the sacred and scientific truths so ably deduced from the recent discoveries at the Great Pyramid by Prof. Piazzi Smyth and others, is the publication of a section of the Great Pyramid, with an explanation purporting to show that its passages are *not* chronological—as asserted by some. The paper acknowledges on the outside the "many scientific and cosmic references, and scripture symbolisms of the Great Pyramid chiefly set forth by Prof. C. P. Smyth, Astronomer Royal for Scotland, to be indeed, (almost all) *well proved, deeply interesting, and important truths:*" then states that "their value necessitates the greater care that they become not mingled with false and fanciful exegesis of that wonderful monument." This would lead one to suppose that the chronological symbolism disputed, was the false and fanciful creation of authors less to be trusted, and that Prof. P. Smyth makes no mention of it in his works, nor sanctions it with his approval. In both of these cases the paper is misleading, and on further inspection we find the same misrepresentation continues. This will be evident further on. One important evidence, of the truth of the time passage theory is the remarkable manner in which it was discovered. The passages are laid out in this manner. On entering, we descend the first passage, which is of small dimensions, only 50 inches in height; after going down for some distance we meet another passage intersecting this, in the same plane, but ascending instead of descending; leaving the passage by which we descended, which continues much further, and taking the ascending one, we rise for some time in a passage of the same small dimensions until we emerge into the grand gallery, which continues the ascent, only, with the very greatly increased height of 28 ft. Professor P. Smyth was engaged measuring the Great Pyramid, entirely unconscious of any chronological interpretation possessed by the passages when he received a letter from a young ship-builder of Leith, stating that these passages were symbolical of the history of the world, from the time of the Dispersion. The young ship-builder stated that the first was *descending* and of *small calibre*, illustrating the history of the world from the Dispersion to the Exodus, which was retrograde, and that this passage was continued downward beyond the intersection of the first ascending passage to indicate that the upward passage was not compulsory, and to show that the descending passage terminated in the bottomless pit so clearly portrayed at the end of the descending passage.

*Section of the interior of the Great Pyramid showing that its passages are *not* chronological.

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The first ascending passage illustrated the history of mankind from the Exodus to the birth of our Saviour, and is *ascending* to indicate the heavenward tendency of that dispensation, but of small calibre to shew its inferiority to the Christian dispensation; it leads immediately and naturally into the grand gallery, which is of the same rising inclination, but 28 feet high, to shew its tremendous superiority as Christian. He pointed out that the well's mouth was typical of Christ's death, and that the south, or terminating wall of the grand gallery, would be found to be *impending* to indicate the unexpected and impending close of our present dispensation. The astronomer Royal for Scotland, then took (Rev. xi. 1), his measuring rod in his hand, and measured the various passages with the following results. Beginning at the commencement of the Grand Gallery (the birth of Christ), and measuring backwards, he found the length of the first, ascending passage (the Mosaical dispensation) to be 1542 inches, or years; the following note sufficiently shews its remarkable accuracy. "The Rev. W. B. Galloway, M.A., Vicar of St. Mark's, Regents Park, in his 'Egypt's Record of time to the Exodus of Israel,' after deeply studying the question, more from Alexandrian Greek than Egyptian profane, sources, makes the date of the Exodus 1540 B.C., see p. 371. And at p. 429, he arrives at the conclusion, that the birth of our Saviour was actually in the course of our reckoned year B.C., and needs only a fraction of a year to make the date A.D. as usually given, truly continuous with the patriarchal. The Babel date the Professor found to be 2528 B.C.; for this date the limit of discussion is not very great, and 2528 B.C. is within the limits. Measuring the other way upwards 33 inches from the commencement of the grand gallery brings us to the edge of the well, which presents us with a beautiful symbolism of the death of our Lord; and measuring still further, he found the Grand Gallery to terminate in the impending wall 1881 inches from the commencement. This date, 1881 A.D., has again been confirmed in many remarkable ways, notably in Daniel and Revelation, (Dan. ix. 24, with Dan. viii. 13, 14)—(Rev. xi. 2 with the Hegira, A.D. 621.) Now let us look at the manner in which the "Section" deals with this evidence. It says, Babel cannot have been of this date (2528 B.C.), as there was not enough population to build it. To this we can reply that Lane, Wilkinson, Rawlinson, &c., give the date 2700 B.C. for the Memphian Pyramid builders, and 2440 B.C. for the lesser pyramids. We merely quote this to shew that there was no dearth of population about that time. The date of the Exodus is too evidently true for this "paper" to say much about it: it contents itself, therefore, with implying that its very closeness looks suspicious. The "Section" then continues thus:—"The Great Pyramid is really 2168 B.C. according to Brunnow's data, given as correct by Professor Smyth: this is 2164 years before the birth of Christ. Several passages in Josephus &c. conclusively prove that the Nativity was between 3 and 5 B.C.; certainly not later, possibly earlier; whereas the line in the passage is 2170 before the point supposed to shew the Nativity—a difference of six years."

This is the most glaring misrepresentation in the whole paper; the very crucial test of the time-passage theory is turned round to witness against it.

The Astronomer Royal for Scotland had published the result from astronomical data, that the date of the erection of the Great Pyramid was 2170 B.C. That this is a fact may be seen from the following: Mr. Casey wrote Prof. Piazzi Smyth thus, "Now you have already published years ago that you have computed the date of building of the Great Pyramid, by modern astronomy, based on the Pyramid's own star-pointings, and have found it 2170 B.C. That date, according to this new (time-passage) theory, must be three or four hundred inches down inside the top or mouth of the entrance passage. Is there any *mark* at that point?" The Professor then wrote to his friend Mr. Wayman Dixon, C.E., at Cairo, who, without any idea for what the measure was wanted, sent a diagram with the line marked exactly at the date 2170 B.C. Never was doubtful or rather unattested date better confirmed, and in no way could the time-passage theory be more thoroughly proved correct. Thus the unkindest cut of all, thoroughly explained, recoils on the author of this section, and proves his error. The agreement of the line with Professor P. Smyth's deductions is exact. The other objections to the theory are these: 1.—"The non-appearance of events in history of the character of those supposed to be shewn." The answer to this is self-evident. The Great Pyramid is only a sign and witness in the *latter days*. (Is. xix. 20.) The chief importance of its chronology is to give its witness to the year 1881, and to attest the Scriptural facts of Christ's birth, the exodus, &c. It gives simply an outline of past history, the very important dates in the various economies, the commencement of kingdoms at the dispersion, and the Mosaical dispensation. It is not intended as a text-book for historical dates. 2.—"The non-significance of numerous points in the Pyramid as striking as those considered to be historical." The paper here refers to several pivot holes, which are indeed in the Pyramid, but which are not in the floor-line which gives us the chronological data. The only two points shewn in the section in the floor-line are the great step, 1813 A.D. and the well with its brink 33 inches from the commencement of the Grand Gallery. The well has already been explained, and the great step, 1813 A.D., the Professor, most lucidly, and on the same principle of interpretation as the slopes of passages, considers to be symbolical of the brilliant rise of all that is great and good about that time *e.g.*, foreign missions, &c.

In conclusion I may point out, what I dare say your readers have noticed—that like all misrepresentations, this one, while it brands our data as false and fanciful exegesis, without giving proof, does not hesitate to assume all through, as certain, the very questionable opinion, that our usual chronology, is 4 years in error, *as to the nativity, and thus at any rate*, makes us 4 years wrong.

To Correspondents.

If "A Seeker" will refer to page 28 of *The Banner of Israel*, No. 9 (February 28th), he will find a reason assigned for believing Obadiah 18 refers to a time that is still future.

[Note.—"A Seeker" wished to know how Obadiah 18, could be reconciled with J. L. F.'s letter on page 107, *Banner of Israel*, March 21st.—Ed.]

Correspondence.

(To the Editor of the Banner of Israel.)

Sir,—As it strikes me, some of your readers may be as little able to work out a tough arithmetical problem as myself, and therefore unable fully to understand Mr. Hickson's article in the *Banner* of some weeks' since, I send you a calculation written out for me by a kind friend, by which I was enabled to understand how it was proved that Noah's ark was 100,000 times the size of the Pyramid Coffer; which calculation you may see fit to insert in a future number of the *Banner*.—I am, sir, yours obediently, Z. O.

"You wish to understand, my friend, the Rev. C. W. Hickson's clever demonstration that 'Noah's Ark may have been of 100,000 Pyramid Coffer capacity.' Let me try and explain it.

You know that the Pyramid Coffer, the Ark of the Covenant, and the ancient British Chaldron have all the same "capacity" or "cubic contents?" Do you understand thus far? Well; each of these vessels contains exactly 71,250 cubic Pyramid inches.

Recollect 71,250. It is a Divine number! Now turn to Genesis vi. 15. God told Noah to build the Ark, 300 cubits long; 50 cubits broad; and 30 cubits high. What cubits? Why Pyramid cubits of course! 25 Pyramid inches are equal to one Pyramid cubit.

Well now:

Let a represent the length of Noah's Ark.
b ,, ,, breadth of ,,
c ,, ,, height of ,,

Then 300 cubits $(a) = 300 \times 25$ P. inches $= 7500$ P. inches
50 ,, $(b) = 50 \times 25$,, $= 1250$,,
30 ,, $(c) = 30 \times 25$,, $= 750$,,

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Then *(a)* multiplied by *(b)* multiplied by *(c)* or $a \times b \times c$ is 7500 × 1250 × 750; which gives you, multiplied out, the *cubic* contents of Noah's Ark in cubic Pyramid inches.

If you will work out the sum you will find it is the small (!) odd-looking amount :—

7,031,250,000.

Now suppose you multiply the cubic contents of the Great Pyramid Coffer by, say, 100,000—a neat "round" number—the result will be :—

71,250 × 100,000 = 7,125,000,000.

But how much does $a \times b \times c$ or 7,031,250,000 differ from the above? Subtract, and you will see! It is another strange-looking "little" sum of 93,750,000.

What is that sum?

Why! it turns out to be 10 times $a \times b$.

or 100 times $c \times b$!

It comes to this, in fact: that Noah's Ark contained, counting in the mean thicknesses of the sides, top and bottom planks, exactly as many cubic Pyramid inches as there are in 100,000 "Coffers" of the Great Pyramid.

But Mr. Hickson puts it also in another way; and this commends itself to Professor Piazzi Smyth. He thinks the Ark had two parts, viz., that below the roof, and the roof itself. Now the part below the roof he found, as before stated, $a \times b \times c = 7{,}031{,}250{,}000$ cubic Pyramid inches. But there was the roof. What were *its* cubic contents? How large was it? Clearly 300 cubits long *(a)*, 50 cubits broad *(b)*, but how high? What says the Bible? Verse 16, Gen. vi., tells you! "A window shalt thou make to the ark: *and in a cubit, shalt thou finish it above.*" "*In*" a cubit, *i.e.*, "within a cubit's height," "thou shalt finish it *above*," *i.e.*, as to the roof. But how much "under" or within "a cubit?" The Pyramid governing number is 5;—try, therefore, a reduction of 5 in 25 Pyramid inches (a cubit). The remainder is 20 inches of roof height. This would suffice to throw off rain; and the result is, the cubic contents of the roof are found by multiplying together *(a)* and *(b)* and 20, taking half the result to allow for the slopes of the roof. If you work that sum out, it will come out our old friend,

93,750,000.

Thus the roof would contain :—

	Cubit Pyramid Inches.
	93,750,000
The part below roof.....	7,031,250,000
Total.....	7,125,000,000

But this number is 100,000 times 71,250! And thus Mr. Hickson very justly argues, that the entire Ark of Noah contained just 100,000 times as much as one Pyramid Coffer, or as one vessel of the size of the Ark of the Covenant; or as one Chaldron of the British, in Edgar the Peaceable's time. These facts connect (do they not?) the God who, we know, built the Ark of Noah, as its Great Architect—who gave Moses the dimensions of the Ark of the Covenant—who was, we believe, the Author of the Great Pyramid Building—with the designer of the British Chaldron, and the whole of British Metrology derived therefrom. *That* God was The Lord Jehovah,—the God of His People Israel!

To the Editor of the Banner of Israel.

Dear Sir,—Allow me to thank you for your very kind notice of my cards on our origin in your last week's issue, and also to express the deep interest I feel in the well being in every way of your excellent periodical. I trust it may soon have a large and increasing circulation at home and abroad, and that the blessing of God may rest abundantly upon it. I take this opportunity to say how entirely I agree with the remark of the vicar of St. Bartholomew's, Bristol, in his letter to you in the same paper, that—"It is well for us as much as possible to take our stand upon broad ground and not, even in appearance, rest our teachings on minor points." To do the latter is sometimes very tempting; but, however curious and valuable such proofs or identities may be, I think I have seen much evil resulting from *too great stress being laid upon them.* I believe it has tended to bring the whole subject into disrepute in certain quarters, and to divert the mind from that calm and Scriptural consideration of it which is so desirable. For myself I am content to rest, and in so doing have much comfort, upon what I have so often said, namely, that if God has promised, in these last days, certain things to Israel and only to Israel (of which we have the most abundant proof in Scripture), and if these things have been fulfilled in, or conferred upon the English and American people (of which also we have every kind of proof), then the conclusion is inevitable, that we are that people (Israel), or would not the promises have failed? "God is not a man that He should lie; neither the son of man that He should repent: hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?" (Num. xxiii. 19.)

Very truly yours,

Robert Polwhele.

Vicarage, Lydbury, North
Salop,
April 16th, 1877.

OUR SCYTHIAN ANCESTORS.

A Correspondent at Newcastle writes as follows :—

"It is stated by Herodotus that *the Scythians multiplied and extended their territorial limits, to the east of the Araxes for some centuries unknown to Europe;* now if the Saxons were Scythians is it not evident that they were in existence long before the captivity of the ten tribes?

The first heard of the Scythians was their driving out the Cimmerians, in the reign of Ardys, the son of Gyges (Herod. I. *cap.* 15. Sharon Turner's note p. 25 vol. 1), some where between 680 or 630 B.C. The dates of the first captivities of Israel were 740 to 720 B.C., or from 60 to 100 years earlier, and such a length of time has proved even in our days sufficient for a free spirited people to turn the tables against their enemies. Witness Germany under the heel of the first Napoleon, and France under the third Napoleon, crushed beneath Germany.

So much for a comparison of the dates of the captivities of Israel, and the first appearance of the Scythians. Herodotus undoubtedly says 'for some *centuries* unknown to Europe'; but on what authority does he employ the word *centuries?* Whatever his authority, he is probably quite right.

In skimming over the historical parts of the Bible one is too apt to contemplate the Israelites as merely within the boundaries of the lots which fell to them at the division of the land by Joshua, and to overlook the astonishing circumstance which would be presented if we are to suppose that a pastoral people, born and bred in the wilderness, changed their habits entirely, and as a body, and dwelt in houses in the conquered cities, (even supposing that there was accommodation for all).

In the last chapter of Joshua and the first three chapters of Judges we see that the conquest of the promised land was never completed by the Israelites, but, owing to their unbelief and idolatry, many nations, or tribes of the original inhabitants, were left to be thorns in their sides.

In Judges xviii. we first notice symptoms of wandering from the allotted inheritance for independent conquest on the part of certain Dannites; and in 1. Chron. iv. 39, 43, we find the Simeonites making conquests in Mount Seir, which was not within the promised land, and dwelling there; and again in 1. Chron. v. 9, 10, we find that the Reubenites had made very early conquests to the Euphrates, and in the days of Saul they made war with the Hagarites, 'and dwelt *in their tents, upon all the face of the east,*' (margin), nearly three centuries and a half before the first captivity.

The common cry, "To your tents, O Israel;" the mode of living of certain of the children of Judah (I. Chron. iv. 23); aud the very easy way in which cities sometimes exchanged owners (I. Samuel, xxxi. 7); lead one to the conclusion that, for a very large body of the people, city life had no great charm.

Again, I find the Dannites with ships 1285 B.C., five centuries and a-half before the Captivity; but when the genealogies 'of *all* Israel" are reckoned in Chronicles (see I. Chron. ix. 1), the tribes of Dan, Zebulon, and Asher, all maritime, are omitted, and Jewish tradition, mentioned by Ortellius and Eldad runs that Dan left the country to avoid the civil war in the time of Jeroboam. Latham, in his "*Ethnology of Europe,*" argues that the synchronous movements and corresponding affinities of the Danai of Greece and the Israelites point to the Danai being Dannites. In support of this view we have Ezek. xxvii. 19, where, apart from Israel and Judah, Dan is mentioned, in company with Greece, as trading with Tyre; also Josephus and Esdras, who record a claim made by the Lacedæmonians, and acknowledged by the Jews, 180 B.C., that they were 'of the stock of Abraham,' the only evidence adduced being, apparently, the seal of the letter which was the cognizance, according to several Jewish and Chaldee authorities, of the tribe of Dan. If thus much be accepted, we must perforce claim the Colchians as Israelites, for they and the Lacedæmonians are recorded as being of the same stock and Heraclidæ (about whom see a previous paper). And these Colchians are recorded by Herodotus as actually practising circumcision in his time; but they were the descendants of the Argonauts, whose expedition must therefore be regarded as a trading, exploring, or piratical enterprise of Israel; and thus the nucleus of the Scythian nation was formed by sea five or six centuries before the Captivities, and reinforced by overland parties with their flocks and herds; and this view of the origin of the Scythian nation accounts for what has been noticed by many writers, viz., the Syro-Phœnician twang about the names of the gods of the Scythians (see note in Blakesley's *Herodotus*).—J.C.G."

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WEDNESDAY, MAY 9, 1877.

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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."—Psalms lx. 4.

No. 20. Entered at Stationers' Hall.] WEDNESDAY, MAY 16, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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CORROBORATIONS BY THE WAY.

THE FIRE AND THE EARTHQUAKE.

WE are always on the look-out for those striking corroborations of our views which the various public writers of our day are affording us on all sides, quite in ignorance of the "why" they are compelled as "blind promoters" to write their descriptions of the events now passing in the very words of holy writ! We are greatly obliged to our many friends who constantly supply us, and thus aid our editorial labours, with copies of journals in which such passages as bear on our subject occur. We shall be glad of further help of this kind, and will always, if space affords, make use of such materials to develop our grand cause—the cause of God's people Israel, soon to issue from their graves (Ezek. xxxvii. 12, 13).

Our present object is to draw attention to the following passage from the leading article in the *Illustrated London News* of the 14th April last. The editor was treating of the present complications and of the possibilities of the future. He said: —"Should the worst fears of Europe be realised by the event, and should actual conflict between Russia and Turkey be brought about, we fear we shall have to look forward to a terrible upheaval of the nations. . . . . This is what the world has most to fear. The fire once kindled, it is beyond human sagacity to predict the limits within which the conflagration will be confined. The materials which have been stored up by all European governments, with a view to the possibilities of war, are frightful in their amount."

What says the Word of God in regard to the same eventualities?—"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake — SO GREAT. And there fell upon men a GREAT HAIL out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the hail; for the plague thereof was exceeding GREAT" (Rev. xvi. 18 and 21).

In regard to "the fire," "the conflagration," and the materials for the same "stored up" by Europe (the Roman *earth*), God's Word says:—"I will show wonders in the heavens and in the earth, blood, and FIRE, and pillars of smoke," &c. (Joel ii. 30, 31). "I am come to send FIRE on the earth; and what will I, if it be already kindled? Suppose ye that I am come to send peace on the *earth;* I tell you, Nay; but rather division" (Luke xii. 49, 51). (Here we would venture to submit that the Lord *may* have predicted the grand hostile divisions of Europe when the great "fire" and "earthquake" take place. It shall be, He says, "three against two in one house," and He repeats it to mark emphasis, "two against three"—a terrible internecine conflict this; when a father shall be engaged on one side, a son on the other, a mother with one belligerent, a daughter with the other; a daughter-in-law and a mother-in-law shall be pitted as against each other on opposite sides. Do we not see such a quintuple formation of adversaries preparing in Europe? Are not Russia, France, and Italy the three? Are not Germany and Austria likely to be the two?)

In 2 Peter iii. we have, as we have already pointed out, a full, and clear, and Scriptural account of "the burning fiery deluge" about to overwhelm the Gentile nations of Europe; from which, through God's great mercy, we British, *being Israel,* are exempt. In Isa. lxvi, 15, 16, Obad. 18, Malachi iv. 1 to 3, we have further intimations, it seems to us, of the same "fiery" destruction to be poured on the Gentile "earth," which is even now getting ready to envelope it in its folds. The European governments have, as the *Illustrated London News* truly admits, "prepared" the combustibles themselves, and "they are frightful in their amount."

In regard to the "eagles" and their horrid feast upon the carcase of the then to be dead (now "sick") "man," *The Times* of the 26th April says, speaking of the Russian invasion of the Turkish Empire:—"Russia will send wave after wave in obedience to her own irresistible law and uncontrolled will; but other 'vultures' will scent the battle field, and she will be only one of many nations there." How near these words come to our blessed Lord's prophecy in Matthew xxiv. 27, 28, let our readers judge!

In whatever aspect the coming events are regarded—politically or prophetically—it is obvious to all men that a terrific crisis in the history of the world has arrived; that things now taking place may probably terminate in the war of Armageddon and the final coming of the Lord; but that, *for the present,* as regards the days in which we live, looked at in the light of the Identity, that crisis is for Europe, doomed, we believe, to disintegration and dissolution—"an awful and a present danger"—"a danger which" (to continue a quotation from the *Times'* leader of the 26th April) "civilisation will in self-defence have to confine to the smallest possible limits, and secure its early extinction—*if it can!*" How impossible the task will prove, facts clearly show! for, Russia and Turkey are at war! Germany is "jealous" of French power now rising in its might; France looks eagerly for the opportunity to recover the losses of her late disasters; Italy, arming, wishes to gain territory at the expense of Austria; and Austria and Germany are looking angrily and anxiously at Russia's armed interference near the outlets of the

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Danube! Meanwhile Greece is panting to join the fray; Crete is reported to be in full insurrection; Roumania has indeed already cast off the last remnant of allegiance to the Turk; Montenegro and Bosnia, with Herzegovina, are still waging war with their Ottoman suzerain; and Servia is under suspicion of wishing (if not compelled by Russia) to raise once more the standard of fresh rebellion against their late enemy: in fact, the Lord seems to have literally "gone forth as a mighty man and stirred up the jealousy" between the Powers (Isa. xlii. 13); and soon, we believe, *they* will be left alone to engage in a war which, for "atrocity" and horror, will have no equal since time began.

THE MULTITUDINOUS SEED AS TREATED IN THE REV. R. CORNALL'S PAMPHLET.

THE second edition of the Rev. R. Cornall's pamphlet has just come to hand, and if this is the best shaft our opponents can shoot, it falls far short of the intended mark. As a sample of some of the statements made by the rev. author, we place his opinion of the "multitudinous seed" before our readers. The truth of our identity with Lost Israel rests chiefly on the promises God made to his tried, trusted, faithful friend, Abraham. Some of these promises were so firmly believed in that they were used on several occasions by Abraham's kindred. The promise was: "Thy seed shall be as the stars of heaven," "as the sand which is upon the sea shore." (Genesis xxii. 17.) The blessing invoked upon Rebekah when she left her father's house was—"Thou art our sister; be thou the mother of *thousands of millions.*" (Genesis xxiv. 60.) According to identity teaching we are this multitudinous seed, for we double our population once in 40 years, and in the year 2000 A.D., there will be "over seventeen hundred millions of the human family, all of the *same stock*, the Anglo-Saxons" (Mr. W. E. Axon, M.R.S.L.). Now, if we are not the long-lost House of Israel, the natural, literal seed of Abraham, I should most certainly like some one to explain who we are, and why we, as a people, have excited the amazement of the whole world by our marvellously rapid increase. The Rev. R. Cornall does not stop to explain, nor, we must add, *stop to think* on that *fact*, but states (pages 11 & 12)—

"The promise of a numerous seed WAS FULFILLED LONG AGO (see Deuteronomy i. 10, 1 Kings iv. 20.)

The texts, of course, are the rev. author's proofs, and the following is the first one:—

"The Lord your God hath multiplied you,
And behold
Ye are THIS DAY as the stars of heaven for multitude."

The second text describes the number of the people in the glorious reign of King Solomon:—

"Judah and Israel WERE many as the sand
Which is by the sea in multitude."

We have not much to say about this text. The twelve tribes of Israel never lived in better days, never enjoyed better times than in the days of King Soloman; but after Solomon's death, national sins brought down upon them national calamities, and it was impossible that they could increase "as fishes in the sea" while they were under the displeasure of the Almighty on account of their idolatry, &c., and continually at war with their enemies. They probably did not increase so rapidly during those years; but in no part of Scripture can we find that God has cancelled the promises made to Abraham. We maintain that this text does not prove the final fulfilment of this promise.

The first text looks very pretty as it stands, and many of our opponents will write on the margin of the pamphlet, PROVED. So should we, did we not know that this text only gives half the truth. We are asked to believe that Moses proclaimed the *entire fulfilment* of the promise of a multitudinous seed to Abraham. We stoutly maintain that *he did not*. The two texts given as proofs contradict each other. When Moses uttered the words of the first, the number of the twelve tribes is computed to have been over 3,000,000. When the inspired penman wrote the words of the second there was a vast increase in the number of the people, for they numbered nearly 6,000,000—"were more than twice as many as at the Exodus." (Rev. W. Lee, D.D.) If what Moses said proves the fulfilment of the promise, what need was there for such an increase of the people in the days of King Solomon. There *was* an increase—yes—and that increase in their numbers *has been* going on, and *is* going on at this moment!

It is a great pity that some good, plain-spoken Quaker was not standing near the Rev. R. Cornall when he was penning the memorable words:—

"The promise . . was fulfilled long ago."

What would he have said?

"Read on, friend Cornall!"

And *if he had done so*, he never would have written the words quoted above, for he would have fallen foul of the words which occur in the verse *following the one he himself quotes*:—

"The Lord God of your fathers make you
A THOUSAND TIMES SO MANY MORE
as ye are, and bless you
AS HE HATH PROMISED YOU."

Moses did *not* believe that the promise God made was finally fulfilled *that day*. No more do we, and if we reckon that there were 3,000,000 when he uttered the words, his invocation would indicate his desire that the number of the children of Israel might be 3,000,000,000. God would listen to the prayer of the man, who, when He threatened to consume the people and raise up from Moses a great nation, could so turn Him from His purpose by pleading the necessity for the fulfilment of all the promises made to the patriarchs.

God said to Abraham "I will make thy seed as the dust of the earth; so that, if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. xiii. 16).

Let us take the reverend author's ideal of the multitudinous seed in the days of King Solomon, viz.,—

6,000,000.

A man *may count* this number. If he count at the rate of one hundred a minute, eight hours a day, six days in the week, he will complete the work in about twenty-one weeks.

Now consider the ideal of Moses—

3,000,000,000

—a noble conception of the power of the mighty God of Jacob. Counting at the same rate, it would take a man more than two hundred years to finish the numbering, and, as no man now lives so long, it thus becomes a human impossibility.

"Who," said Balaam, "can count the dust of Jacob, and the number of the *fourth part* of Israel?" (Num. xxiii. 10). Taking the average length of human life *now*, the numbering still remains a human impossibility.

We accept the view Moses held, and indignantly reject the miserable, narrow-minded, God-dishonouring notion, that Jehovah's promise was finally fulfilled when Abraham's seed numbered six millions.

If an ignorant layman had taken up a Concordance and had sought out the best texts for the words "stars" and "sand," and had advanced them as proofs, without giving any heed to the context, without even looking at the preceding or subsequent verses from those quoted, we might have overlooked the omission and set it down to his ignorance; but when a clergyman of mature years, the vicar of a parish, a gentleman who has received a University education, one whose pleasure and delight should be the patient and devout study of the Word of God, one who ought to teach himself in order that he may be able to teach others, comes forward to prove that the believers in the truth of our identity are labouring under a delusion, and quotes Scripture in this random, reckless, indifferent way,—let him remember that he is addressing many men and women who are now, what they never were before, as professing Christians—Bible students. The truth we believe in is not to be overthrown by a mere assertion and a misrepresentation of Scripture. Let the rev. author take heed to himself when he charges others

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with misrepresenting Scripture. We call upon our readers, whether believers or unbelievers in the truth we advocate, to testify whether or not the 11th verse of Deuteronomy i. does not materially alter the meaning of the 10th verse as it stands alone. It is self-evident, and God intends, in these latter days, to bring forth His blind people, the house of Israel, and that their Identity shall be acknowledged by *facts* which the whole world shall recognise, *facts* which will reveal the true and literal fulfilment of the promises made to Abraham of which this is one.

The rev. author further states that :—"St. Paul shows (Rom. iv. 13-18) its fulfilment in the conversion of the Gentiles, who, having the faith of Abraham, are thus the children of Abraham. (Gal. iii. 7-9, 29, Rom. vii. 9.)" We fail to see that these texts *ignore* the existence of a *literal* Israel.

Again he says :—"The Scriptures fully agree as to the *fewness* of the children of Israel during the period of their dispersion. (Deut. iv. 27, xxviii. 62.)"

In the first paragraph the rev. author seems to intimate that the blessing promised to Abraham has been *transferred* from his literal seed to his seed in Christ Jesus, or in other words, to his spiritual seed.

In the second paragraph we are asked to believe that the children of Israel were as "the stars of heaven," and as "the sand upon the sea-shore," but that they are now *few* in number.

We know that God gave Abraham full particulars of all that should befall his seed, that He kept nothing from him, not even matters concerning his kinsman, Lot. We can find no intimation, in the narrative of his life, of the blessing being *transferred*, of the seed being numerous and their dwindling down to be *few;* but it is written:—

"I am God, and there is none else :
I am God, and there is none like Me :
DECLARING THE END FROM THE BEGINNING,
And from ANCIENT TIMES,
The things that are NOT YET DONE.
Is. xlvi. 9, 10.

If it be true that the blessing has been transferred and the people are *now* few in number, then God has *not* declared the end from the beginning, has *not* declared from ancient times the things that are not yet fully accomplished! What then? Shall we not make the Holy One a liar? No, let God be true! We believe in God, and believe that He is faithful, and must reject every human opinion that has a tendency to dim His glory in our eyes, and detract aught from His faithfulness. Had not Abraham at one time very grave doubts in his mind whether or not God would *really* give him a literal seed? Did not God remove those doubts? And when Sarah said to Abraham—"Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac," the thing was very grievous in his sight, but God said—"In all that Sarah hath said unto thee, hearken unto her voice, for *in Isaac* shall thy seed be called." (Genesis xxi. 10-12.) There was henceforth, then, no doubt in Abraham's mind that God would accomplish all He had promised to *his own* natural descendants.

The Jews—the recognised seed of Abraham—who *are few* in number, do not represent the whole of the twelve tribes of Israel at the present day, but only the literal house of Judah ; and, if we believe the sacred record at all, we must believe the following passage :—

"In those days the house of Judah
SHALL WALK TO
The house of Israel."
Jeremiah iii. 18.

If there be no literal House of Israel, the natural descendants of Abraham, how can the house of Judah walk to the house of Israel. Abraham's spiritual seed—which we recognise, are not Israel, but Christians.

The lost House of Israel has a literal existence still, and when identified in the sight of all men, it will be by *facts*, of which the whole world shall be cognisant, and these facts will reveal the full and complete fulfilment in them of the great and precious promises God made to Abraham, of which the multitudinous seed is one.

JNO. T. GOTT.

April 14, 1877.

"SOUNDING BRASS"

Is the epithet we would apply to the pamphlet before us, called "Englishmen *not* Israelites." It therefore purports to prove a negative, an avowedly unattainable end, unless based on an impossibility to be overcome by the antagonistic view. But it is in vain we look for such insuperable difficulty to the acceptance of the Anglo-Israelitish belief, in Mr. John Wilkinson's reply to Mr. Hine. There is one we should certainly have expected to meet with, namely that of an Alibi proving beyond question that some other nation or people is the true representative of Lost Israel ; in which case it could not be here. But this argument is not even attempted, while we are left to suppose that the ten tribes of Israel, carried into captivity, have dwindled down to a small unknown quantity, which when discovered can be easily transported in a body to Palestine, then and there to grow into a vast multitude too numerous to be numbered! By the way, we confess we cannot follow Mr. Wilkinson's reasoning which leads him to assert, in apparent ignorance of verse 14, Jer. iii., that Palestine could not possibly hold the multitudes of Anglo-Saxons, did they prove to be Israel, but that country, nevertheless, according to him, is to be the home of the chosen race, when the promise is fulfilled which is contained in Deut. i. verse 11. If in future times they are to cry out, "the place is too strait for me," where will they find, we ask, the desolate heritages left unoccupied by the Anglo-Saxon race, into which they can *then* pour their superabundant population?

After reading Mr. Wilkinson's Pamphlet, the singular impression is left on our minds, that the writer considers that the enjoyment of the promises made by God to His chosen people, is a proof that the present possessors of those promised privileges, cannot possibly be the descendants of those to whom the promises were given! This reminds us irresistibly, and we hope not irreverently, of a joke we have frequently heard quoted from a well known modern farce, when, a man anxious to claim relationship with a new friend, enquires eagerly if he bears a certain mark on his arm, and receiving a reply in the negative, exclaims, "*Then* you *are* my long-lost brother!" It seems to us, that according to the above opinion, if the Jews—and we use this term in the usual sense as it is employed in modern times—were to discover a nation lacking in every mark of favour that was to distinguish the House of Israel, they might instantly claim them as their long-lost brethren.

Our author, though republishing in 1877, indulges in some triumphant self gratulation on the success with which he believes he has struck at the root of Mr. Hine's teaching, thereby for ever destroying the hopes of those who might attempt to erect a fabric thereon. Is Mr. Wilkinson aware that the 27 Identifications have swelled to 47? that "flashes of light" have been followed by pamphlet upon pamphlet, volume upon volume of papers written on this subject, by Christian men of piety, learning and research, which have deepened and widened the knowledge of the subject, spreading it farther and farther, and bringing to bear on it a flood of light and knowledge? These have confirmed its truth, and strengthened the faith of those who believe that in Great Britain, America and their dependencies are to be found the Lost Tribes of Israel, and there alone though "Rifts and remnants," truly, may yet dwell in other lands, having become incorporated in Gentile nations, after being left behind, as the main tribal bodies swept onwards to the isles of the west. The writer of "Englishmen *not* Israelites," is as one who, condemning the study of Geology, seeks to nullify the lessons of this modern science by repeating the early accusation that was brought against it when in its infancy, that it blasphemously upset the teaching of the Bible ; while the critic ignores the fact that the later discoveries, and the "testimony of the rocks" have but borne witness to the faithfulness of the Heaven

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inspired writers of the Old Testament. We think that while condemning others, our author thus exposes his own ignorance and prejudice. In expressing ourselves strongly, we do but follow the lead of our opponent, who in the opening of his preface says "The pamphlets" ("27 Identifications" and "Flashes of Light") "are most mischievous to the true interests of the Jew," and "most unscriptural in doctrine," which latter expression is but a paraphrase of the well known saying, "orthodoxy is my doxy, and heterodoxy is everybody else's doxy!" The being unscriptural according to Mr. Wilkinson simply means, not agreeing with *him*, in the interpretation of various passages of scripture; and resembles the cry of those who hating all changes even for the better, exclaim when any propose a reformation in our laws, that such attempts and proposals are "altogether unconstitutional." Ask them for an explanation of the term and they frequently could not give it, but they do not wish for any alterations, so they call them by an ugly name, and refuse to entertain them. Thus our writer calls taking scripture in its literal sense, when it does not square with his previous ideas, unscriptural, and behind the shelter of that harsh word thinks to shield his opinions. We are at a loss to understand the other accusation, and how the Identifications of Israel with us can "be most mischievous to the true interests of the Jew," for we should have supposed that proving our brotherhood with the people yet under the curse, and a belief in our united return to the promised land, would have tended to increase and not diminish our interest in Judah. The Jews themselves we see by their accredited organ of opinion. "*The Jewish Chronicle*" are far from averse to the idea of the affinity!

In the second paragraph of the preface we read, "the pamphlets assert that the Jews are not Israelites, etc." We turn to our 47 Identifications, published, we beg may be remarked, in 1874, and we read at page 2 "the Jews are 'of Israel,' therefore purely Israelites, but the people of the ten tribes were never Jews. This is an important distinction to bear in mind. Scripture often speaks of Judah, under the term of Israelites, specially the Prophet Ezekiel, yet when this term is applied to Judah, and it becomes needful to distinguish the ten tribes from her, it is done by using the terms "all Israel," "the whole house of Israel," "the house of Israel wholly." These terms are copyright to Israel, and are never applied to Judah." We think this quotation is a sufficient reply to the preceding criticism, and to several similar ones to be met with afterwards.

At page 5, we find Mr. Wilkinson pointed out some scripture passages, many years ago, that struck Mr. Wilson's theory dead! We would remark that the resurrection of the defunct belief, would argue an inherent immortality that defies the stroke of death, and causes it to spring up from our author's deadly blow, stronger and more vigorous than before. At page 7, the reader is asked, after a quotation of two passages, "if the common sense of our countrymen is not insulted by this loose, contradictory and presumptuous style of writing." We deny the charge made. Mr. Hine believed in 1874, as I presume he believes in 1877, that awful times of bloodshed and destruction, even as by "fire," are coming upon the gentile nations of Europe, but that hid in the hollow of God's hand, England, (Israel) will remain at peace, unassailing and unassailed: but turning we presume to Ezekiel xxxviii. Mr. Hine declares on the strength of God's Word, that the future great enemy of Israel, shall gather his forces together to attempt its destruction; then pointing to the military training of Englishmen by the volunteer system, he foresees that Israel to a man will be prepared then to come forth to do battle for the protection of the land which is be its inheritance for ever.

There is an attempt made by our author to wither up the suggestions concerning Jacob's Pillow by a playfully satirical allusion to Jeremiah's luggage! We think if the stone was looked upon as sacred treasure, the Prophet would not have lacked the means of conveying it, together with larger and more precious treasures, whithersoever he fled: and as to the difficulties of removing stones, we think the ancients who could deal with giants of this kind, such as rear themselves on end at Stonehenge, though apparently not native to that part of the land, might possibly be able to convey from a far away country, a stone which can be attached to, and covered by the underpart of a moderately sized chair—but we do wrong to stop to consider so feeble an attempt at wit, and pass on to page 8, where a proof is actually brought forth, of a marked distinction between Judah and Israel or Ephraim, the former being declared by Mr. Wilkinson to be, "not a drunken people," while Ephraim (see Isaiah xxviii,) is threatened with woe for its awful sins in this matter: sins which we have carried out to the extremest point, reaping thereby the terrible harvest of "woe."

We do not think Mr. Hine would deny the assertion of our blessed Lord, quoted also at page 8, "that salvation is of the Jews," seeing that our Saviour, when on earth in human form, was a circumcised Jew of the House of Judah; and we think any unprejudiced person would understand by Mr. Hine's remarks concerning Paul, that he intended to convey that though the apostle was a Jew in faith and practice, circumcised the eighth day, and a Pharisee, and therefore entitled to call himself a Jew; yet by birth he was a pure Israelite, and not of Judah, seeing he was of the Tribe of Benjamin.

The writer harps much on the accusation that Mr. Hine says Jews are not Israelites. We have already shewn this to be false, but though he says Jews are often included in the term Israelite as the name applied to the descendants of Jacob, he points out that Israel is never called Judah. He denies they are interchangeable designations. A Welshman may well call himself English, an Englishman cannot call himself Welsh, unless by birth or by adoption he belongs to the principality! But we weary of the task of noticing the writer's remarks which have been met and answered by page after page of carefully written papers, to which we have already alluded, as contained in the volumes that load our book rack, and whose perusal we would earnestly recommend to Mr. Wilkinson.

The "cruelty" and "indecency" of referring to the facial type of Jews, which type is undeniably notorious, and distinctive, rests we think with him who uses these terms. *Honi soit qui mal y pense*, and as the marked features of Jews are in our eyes no deformity, we see nothing more indecent and cruel in alluding to them, than we do in a reference which we read in a paragraph contained a year or two ago, in a well known illustrated paper; in which speaking of some inhabitants on the east coast of Africa, subjected to raids made on them, for the carrying away their women for slaves, it was remarked that they were probably descendants of ancient colonizing Jews, (we should have used the term Israelites,) as this origin was to be traced in their fair hair and blue eyes. We quote from memory but, we think correctly. Mr. Wilkinson is extremely indignant with Mr. Hine, for separating the blessings and the curses, awarding the latter to Judah, the former to Israel, in accordance with the facts which are patent to our eyes; but where does our author find it stated, that "Israel will remain under the national curse, as long as Judah?" This seems a very unwarrantable assertion, except in so far as being deprived of the possession of the Holy Land is concerned. There we agree with him, for together are Israel and Judah to go up, and to receive back the land that is to be theirs for ever—a point which has been dwelt upon over and over again by our writers, with proofs that they are still distinctly separated, but that Israel must be identified ere Judah can return.

We are told that Hos. iii. 4, 5, "crushes us" altogether! Is Mr. Wilkinson aware that Israel in captivity, when lost, when wandering, remained for centuries without a king? We forbear to say more, for a "poor bewildered one who was struck blind," by his own account, by the 27 Identifications, would surely be annihilated

altogether by any detailed allusions to succeeding pamphlets. Yet in spite of such a possible calamity, after reading page 28, we must venture to entreat the writer to turn to the volumes of *Life from the Dead*, *The Glory Leader*, the Nos. of *The Banner of Israel* which have already appeared, the pamphlets by Col. Gawler, H. L., Mr. Rowbottom, etc., and selecting and reading the articles which bear on the wanderings of the Israelites after their captivity, thereby assure himself of the fact, that God did "scatter them among the heathen, for their wickedness, "that as idol worshippers, they profaned His holy name, but that He did gather them from all countries," gave them the glorious light of Christianity and "did increase them like a flock." At the bottom of the page, an evident triumphant reference is made to the words, "and have left none of them any more there," the writer implying that this points to all Israel with Judah being gathered into Palestine; but, to what does "there" allude? To England, America, etc? No—to the habitation of the heathen! Israel will not share her dominions with others, she may swallow up the other countries, probably will, but she will continue when joined to her sister Judah to "dwell alone," and in each quarter of the globe.

We pass over the allusions to especial Identifications, as according to Mr. Wilkinson, the more we prove them to be applicable to the Anglo-Saxon race, the more clear it would become, that Englishmen are not Israelites, it being before the time our author has appointed for the reception of these blessings by Israel; those therefore who agree with such a conclusion, must be content to leave it to future generations, to see "the Nestorians of Oroomiah, the Faleshahs of Abyssinia, the Affghans or the North American Indians," far outstrip us, in our present numbers, our wealth, our power, and greatness. But we cannot pass unnoticed a remark made in the last sentence but one, of the appendix, which we think the writer should have hesitated to make, seeing he would have us believe he has given thought and careful study to the subject with which we are dealing. He says, "we might ask our opponents, if Anglo-Saxons be Israelites, naturally and nationally, what has become of circumcision, neglect of which cuts them off from their people." We presume from this that Mr. Wilkinson supposes Nestorians and North American Indians to practise the rite of circumcision, for if not, we think we may retort on him the accusation of a "loose and contradictory" style of writing, since he suggests that they may be the lost tribes, but is he not aware that the Israelites were punished for their idolatry and utter neglect of God's laws, and carried into captivity by those whose heathen and idolatrous practices they fully adopted, becoming Baal worshippers; were they likely therefore to retain the Jewish rite of circumcision? Were the Israelites not to be lost, to be no longer known as God's people (Hos. i. 9, 10), and to be reckoned amongst the Gentile nations? How could that be if they retained the seal or mark of their origin? We might smile at such lack of reasoning as this instance affords us, did not our regret lead us rather to sigh, and to leave laughter to Mr. Wilkinson's Christian friends, who by his account seem much given to it, though we think the subject is scarcely one for merriment, if our views are true, and still less so, if they are false.

There is a hard metallic ring in the last sentence of the pamphlet, preceding the appendix, which allows of no misapprehension. "It is clear that the Jews are Israelites," (granted), "and it is equally clear that Englishmen are not." We admire the distinctness of the assertion, but as Mr. Wilkinson thus pronounces without apparent fear of contradiction who we are *not*, will he kindly add to our obligation by stating *who* we *are*?

L. P.

On the Influence of England as the Accomplisher of the Promises and Prophecies Relating to Israel.*

Part I.

We have been accused of presumption in arrogating to ourselves as a nation the blessings promised to the people of Israel, but a little careful thought and consideration will shew this to be unfair and unjust. No careful reader of the Bible and of history, and observer of current events can fail to see that we are *actually placed* in the position assigned by the Almighty to the firstborn, and are carrying out the works graciously entrusted to him. We must simply accept our position as we find it, and the arrogance and presumption will be found to lie rather with those who prefer to set down our marvellous prosperity and our exalted position among the nations to our own wisdom and enterprise. How much more reasonable and just must it appear to all sensible and thoughtful persons to recognise in all this the hand of our Maker who, from the beginning, ordained the destiny of nations.

We have some reason, were we so disposed, to complain of much of the opposition and of the bitter, though ill-advised, hostility that have been directed against the principles of our Israelitish origin; but what is matter for far deeper concern is that so many of our countrymen should be content to remain in a state of complete ignorance and apathy on a question of such vital importance, and which is fraught with interests of which, in all their fulness, we are utterly incapable of forming any adequate conception.

The Shepherds of Israel, it must be acknowledged and deplored, appear for for the most part very unwilling to trouble themselves about this "new doctrine," and are leaving their flock to take the lead. This is a fact to be most profoundly regretted, for our Identity is a matter on which it might well be wished they, of all men, should inform themselves. That they will be slow to accept this great truth may be expected, for no one can suppose it an easy matter to unlearn the lesson of one's whole life, and to change the current of one's thought, and the tenour of one's teaching on most important points without a struggle. Until they are literally compelled by the very power of truth, repeatedly appealing to their consciences, they will not submit. For this, however, we would be content to wait could they only be prevailed upon to make themselves acquainted with the principles of our belief, so assured are we that a thorough knowledge of those principles, supported entirely as they are by the Word of God, would, at least, go very far toward breaking down the resistance of the most resolute. All honour to those Shepherds who have taken the trouble to investigate this "strange belief," and have not lacked the moral courage to avow their acceptance of it. Other Shepherds there are who also have undertaken the duty of investigation, and who, having seen *at a glance* the "utter absurdity of the craze," as they are pleased to term it, have boldly essayed to "shiver it to atoms;" but, alas! as their own writings shew, their acumen has mostly been directed against an imaginary theory of their own devising: so eager do our opponents appear to have been to "annihilate the delusion," that the "shivering" process had been entered upon before a correct and definite knowledge of the subject had been acquired. No wonder they should hit so wide of the mark, and present to their readers *a real absurdity*, styling it "the theory of our Israelitish origin." Those who labour in the cause of truth, and are convinced of the accuracy of their belief, will not be daunted by such opposition as this, they will rejoice in the assurance that if we be indeed Israel, the continued spread of the fact is inevitable; and if we be not, the sooner our nation's Intellect dispels the illusion, the better. All attempts in this direction have, up to the present, it must be confessed, resulted in signal failure.

The Abrahamic covenant embraced both the land of Canaan and the posterity of Abraham, as well as the spiritual followers of Christ in its promises; and the Apostle Paul expressly assures us that "the Covenant that was confirmed before of God in Christ, the law, which was four

* Passages from an Address delivered at Clapham on the 10th March, 1877.

hundred and thirty years after cannot disannul, that it should make the promise of none effect." (Gal. iii. 17.) The covenant is rather confirmed again and again, notwithstanding all the sins of Israel, by the mouth of all the prophets, and is repeated in the New Testament dispensation. The beautiful strains of the Psalmist David testify to the continuance of the promises :—"He hath remembered His covenant for ever, the word which He commanded to a thousand generations: which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." (Psalm cv. 8-10.) Micah's prophecy terminates with these words :—"Thou *wilt* perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Mic. vii. 20.) Isaiah declares :—"The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. liv. 10). Jeremiah declares :—"If those ordinances (the sun, moon, and stars) 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.) Zacharias refers to Christ as He in whom should be fulfilled the promises which "He spake by the mouth of His holy prophets which have been since the world began" (Luke i. 70.); shewing not only that those promises had not been set aside, but also that they had not, up to that time, been fulfilled; and, further, that Israel's remarkable destiny had been held in abeyance till they should have become the "fulness of the Gentiles" as predicted of Ephraim the representative, and referred to by the Apostle Paul, when the mystery as to their origin and destiny should be revealed. Simeon declares of Christ that He is not only "a light to lighten the Gentiles," but also "the glory of His people Israel" (Luke ii. 32). Our Lord Himself declared in His memorable sermon on the mount, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 17, 18). Thus we have the New Testament confirming the Old, and clearly maintaining the efficacy of the promises which have never been rescinded and can never be disannulled (Heb. vi. 13 to 19).

Now one of the most important phases in the strange, eventful history of the ten tribes of Israel is that they are lost! In modern history they are invariably referred to as "lost," and numerous attempts have, in all ages, been made to discover them. They are described in the Old Testament as "lost," (Jer. l. 6); as "Lo-ammi," *i.e.*, not my people—cast away, (Hos. i. 9); as "in their graves," *i.e.*, out of sight—lost to view, (Ezek. xxxvii. 12, 13); and St. Paul, after assuring the Romans that God had not cast away His people Israel, says, "If the casting of them away be the reconciling of the world, what shall the receiving of them be, but *life from the dead?*" (Rom. xi. 15). That the ten tribes have, during these eighteen centuries, been lost does not admit of a doubt; and, for all practical purposes, they are to the vast majority of our countrymen, still in this condition. It is an all-important matter that they should be found! We are living in an age of exploration and discovery: science is on all hands developing to this end: yet we venture to say that the unearthing of all the hidden secrets of our universe would be but trivial compared with the discovery, nationally recognized, of the ten tribes of God's inheritance! It is the primary question of the age. It will be the turning point of the world's history—the key of the whole future. Certain events of gigantic import to the whole family of man depend upon it: to wit—the restoration of Israel and Judah to the land of Canaan, to be followed by the full blessedness of the world; the second coming and personal reign of Christ, to inaugurate that era of "peace on earth and good will toward men," which is to succeed the troublous times yet before us. Is it not of paramount importance that lost Israel should be found? In our search for this people we can have no safer guide than the "sure word of prophecy" whereunto, the apostle Paul directs us, "ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." (2 Peter i. 19). The people of Israel were so "lost"—in the furtherance of God's design—that the only apparent means of discovering them is by the light of prophecy, which has been described as "history written in anticipation." What we maintain is that the British nation is fulfilling those prophecies, and, although "our identity" is a comparatively new doctrine yet evidence in support of it is to be found in the works of writers of considerable antiquity. It has received the testimony of some of our most eminent commentators, divines, and historians; and is daily corroborated from the pulpit, the platform, and the press. These have not inaptly been termed "blind" witnesses, for in reality they see England accomplishing Israel's prophecies but believe we are—not Israel! Truly our blindness as a nation has been complete, for throughout all these ages we have, in the "matchless liturgy" of our established church, been appropriating to ourselves and responding to God's gracious promises of *temporal* as well as spiritual blessing to Israel, while we have falsely believed ourselves to be Gentiles.

We now purpose presenting to the reader evidence in support of "our identity" compared with which all the opposition raised against it from first to last sinks into the veriest insignificance and becomes as mere dust in the balance. In Dr. Townsend's notes on "the Pentateuch, and the book of Job," appears the following passage, under Numbers xiv. 21. "But as truly as I live all the earth shall be filled with the glory of the Lord."

"On the influence of England as the accomplisher of the prophecies. The whole history of the world and of the church may be said to be merely the detailed account of the manner in which the providence of God accomplishes this original prophecy. From the earliest ages God has always chosen or set apart one family or nation to be the depository of His word and will, and the instrument of its conservation and propagation. Of the sons of Adam, He chose Seth; of the descendants of Seth, He chose Noah; of the sons of Noah, He chose Shem; of Shem's posterity, He chose Abraham; of Abraham's sons, He chose Isaac; of Isaac's sons He preferred the younger, Jacob; of Jacob's sons, He chose Judah, to be the head of that tribe to which His temple was to appertain, and, above all, from whom David was to spring, the ancestor, according to the flesh, of Him who was at once 'David's son and David's Lord.' Passing over the dark period which separates the Apostolic churches from the time of Wickliffe, we find England is raised up to be the chosen asylum of the truth, and the heaven illuminated beacon whence its rays are destined to shine with renewed lustre over the nations sitting once more in darkness and the shadow of death. Here she has thenceforth taken up her settled abode, and, to the eye of the Christian inquirer into the dealings of Providence with man, the history of England, from that hour to the present, is but a development of God's signal guardianship of our favoured land, granted to her for the purpose of fitting her to be the evangeliser of the universe. For what other purpose shall we say that this small island in the northern ocean has been blessed with so large a measure of civil liberty, secured to her by her well-poised constitution, a commerce that girdles the globe; a sceptre that touches the east and the west, and knows no rival, no equal; a literature that has identified with its the truths and doctrines of revelation; that in England alone the Bible is a classical book; a language bearing the impress of her people's fit for eloquence

* Art vi., Sec. cl., Vol.

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and poetry, for philosophy and morals, for statesmen who defend her rights, and for theologians who proclaim her faith; fit to make immortal the inspirations of genius and the dictates of wisdom; to give adequate expression to the revelation of Heaven, and to be an instrument for the general diffusion of its truths; a language spoken at this moment by a hundred millions of the human race, and bidding fair, ere long, to be all but universal? What shall we say of her matchless Liturgy; of her colonies—colonies which she has not merely acquired by right of conquest, but by necessity of state; not merely by the vigour of her arm, but by the fiat of the Almighty, the giver of victory; not from thirst of territorial aggrandizement, but in spite of the repugnance of her parliaments, the remonstrances of her statesmen, the disapprobation of her people; in obedience to a law from on high, which COMPELS her to be 'the first of the nations?' 'Not for your sakes,' may God say to us, 'I do this, but for mine holy name's sake.' Not for the sake of bestowing upon this once-despised island the glory of universal empire, and gathering into one crown of dazzling effulgence the jewels of every subject diadem; but that, bearing in her hand the everlasting Gospel, she may fly with expanded wing to every clime that owns her sway, and share with them not only the blessing of civil liberty, but the light of the truth, which, whoso believes, is 'free indeed.' This I believe to be the high destiny of England. Let her remember that the Cross surmounts the diadem, and that a wide diffusion of the truth she is commissioned to deliver will be the lasting honour of her name and the stable foundation of an empire which knows no limits."

What beautiful testimony to the truth of our identity with Israel is here presented to us by this learned divine! It is beautiful in its sentiment, beautiful in its language, and, more than all, beautiful in its truth. It bears the impress of truth upon the very face of it, and must commend itself even to the most superficial observer, while it has a deeper depth of truth to be appreciated only by those who acknowledge our Israelitish origin, which is the key to the whole matter, and discloses the secret of our nation's position, and the *meaning* of the accomplishment in us of the promises graciously vouchsafed to our forefathers Abraham, Isaac, and Jacob, to be an everlasting covenant to them and their seed after them throughout all generations. Our nation's history, viewed in the light of prophecy, or, in other words, our identity with Israel, throws a beam of light across the sacred page and illuminates the whole with a light that is self-evident and convincing, and therefore requires no apology. It is its own witness, and at the same time witnesses to the truth of God's Word. It clear away the fogs and mists with which Scripture is enveloped by man's ingenuity, and the light will be seen; or even give the light all reasonable facilities for shining, and all distorted views will melt away at its approach. Does it tend to shake the faith, to repress devotion, to foster unbelief? Quite the contrary: it is adapted to exhibit truth and to expose error, to confirm the faith and to confound the unbeliever. It induces greater love to God and His word, as we gain by it fuller knowledge of His wonderful design concerning us, and of His exceeding love to us-ward. I. T.

(To be Continued.)

THE ARCHBISHOP OF YORK AND THE BISHOP OF GLOUCESTER AND BRISTOL ON THE IDENTITY.

IT was a witty but a wise man who said that the proper cure for railway accidents would never be found till a bishop had been burnt in a railway carriage. Our readers must feel that now the final *coup-de-grace* has been administered to the Rev. R. Cornall's opponents, since not only has the Right Hon. W. E. Gladstone, the ex-Premier, congratulated him on his brilliant *brochure* against Anglo-Israelism, but even His Grace the Archbishop of York and the bishop of the diocese in which the Rev. Mr. Cornall labours have sent him their warm approval, and placed on his effort to quench the light of Israel's rising the *imprimatur* of their great names. The Bishop rests his satisfaction on the fact that as yet no "competent ethnologist in Europe has maintained the view to which his lordship considers Mr. Cornall is rightly opposed," and adds (what is very true) "but we live in strange times"! True, my lord! we do live in very strange times! —times when Jehovah's hand is stretched out to bring forth "The lost sheep of the House of Israel;" the latter days and times, my lord, when by means of babes and sucklings, by despised laymen, by men and women too, like the lowly fishermen of Galilee and the humble sisterhood who ministered to the Man of Sorrows and to His persecuted apostles afterwards, the Lord is bringing about His glorious purposes; revealing, not perhaps to my lords the bishops, nor to their graces the archbishops, nor to many of the under shepherds, but to His "people Israel" their origin, preparatory to summoning them "out of their graves" ere He carries them in triumph to their land! His Grace the Archbishop's *dictum* is still more pronounced, and to it "all Israelites" would do well to give good heed! His Grace, it will be seen, has largely looked into the whole history of our subject. He has carefully read and re-read all its literature or he surely would not, being such an one as he is, one of the chief shepherds of the flock to the Church of England appertaining, have written what he did? The result of all his attention, his reading, and his deep study of the Rev. Mr. Cornall's pamphlet is—restrain your merriment, friends!—His Grace "is surprised to hear that such a view as that the English race are JEWS should have obtained sufficient hold to demand a serious refutation"! In one respect, of course, his Grace is right. Our rev. opponents, Messrs. R. Cornall and John Wilkinson, do attack our views on the grounds that we wish to prove "all Englishmen to be Jews." They take this line against our expressed words and repeated protests; and no doubt his Grace is wonder-struck that there are any of our race so demented as to imagine the English are JEWS, and that sane men are really called on to deal with these same madmen, and to protest against so gross an outrage against common sense.

The *Bristol Times and Mirror* of the 30th April last published the following notice, which our readers would probably like to see. Of course, it will give wings to Mr. Cornall's pamphlet, and everywhere exciting inquiry, lead men and women to read "the other" or *our* "side" of the question, and thus (this being God's truth) probably embrace the same. The Bristol paper speaks of—

"BISHOPS ON ANGLO-ISRAELISM.—We understand that, in agreement with the Right Hon. W. E. Gladstone, whose communication on this subject we lately published, the Bishop of this diocese and the Archbishop of York, taking note of the reverend gentleman's pamphlet against Anglo-Israelism, have favoured the Rev. R. Cornall with a very decided expression of opinion that we English are certainly not of the family of Abraham, as some contend. Our Bishop says, 'I never heard that any competent ethnologist in Europe maintained the view to which you are rightly opposed; but we live in strange times.' The Archbishop says, 'I am surprised to hear that such a view as that the English race are Jews should have obtained sufficient hold to demand a serious refutation.'"

TURKEY AND EDOM.

IF Turkey be indeed Edom, with what double force and emphasis is Constantinople "the gate of the enemies" of Israel. The following passages prove that Edom *has been* indeed Israel's *enemy* (Ezekiel xxxv. 10-15; xxxvi. 1-7; Obadiah 10-16), as Russia *is to be* in future. (Ezekiel xxxviii. and xxxix.)

How striking, too, the tie that has bound England and Turkey together, the very existence of the latter having been, as it were, prolonged by the former! Though "enemies" they are yet brothers. At this very moment Israel refuses, though vehemently pressed, to lift her hand, or use "coercion," towards Edom (Turkey).

L. B.

We have the pleasure to inform the readers of the "Banner" that it is the intention of E. W. Bird, Esq., ("Philo-Israel") to Lecture in Hope Hall, Tuesday, May 29.—See future announcement.

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WEDNESDAY, MAY 16, 1877.

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"Thou hast given a Banner to them that fear Thee, that it may be displayed because of the truth" (Ps. lx. 4).

1.—Blue, red and yellow *(azure, gules, or)* are the three primary colours which appear from and retire into light. The Trinity in Unity. One light. "God is light." "The Light of the World" (John i. 5, viii. 12).

Blue—*vide* Ex. xxiv. 10; Numbers xv. 38, 39; Ezek. i. 25, 26, x. 1.

Red—*vide* Isaiah lxiii. 2; Rev. xix. 13; Lev. xvii. 11.

Yellow—*vide* Psalm lxviii. 13. *Remark*: the gold of the Temple *was the representative* of yellow, the third primary colour. The sacred meanings of the primary and secondary colours are seen in the following diagram.

Primary ..	Blue : Sapphire 1	.. Father .. Alpha	III.—Heavenly number; signifies God.
	Red : Ruby .. 2	.. Son .. .. :	
	Yellow : Topaz 3	.. Holy Spirit :	
	White : Diamond VII.	God is light, the centre of all :	IV.—Earthly number; signifies Immanuel—God with us through our Lord Jesus Christ.
Secondary	Orange : Jacinth 4	.. Love, heat, fire :	
	Green : Emerald 5	.. Doctrine of the .. Lord .. :	
	Purple : Amethyst 6	.. Royalty and Redemption Omega	
VII.—The number of perfection; the Urim and Thummim, or light and perfection.			

2.—The angelic Harp (on the shield) upon a blue field, with *white* strings, signifies the purity of the sound—the purity of His Word, praise, harmony. King David sang praises to God on his harp, which instrument was brought to Ireland from the Holy Land.

3.—The six young Lions (on the shield upon the two red quarters) signify the colonies of Great Britain (*vide* Ezek. xxxviii. 13).

4.—The Lion, rampant, on the yellow quarter of the shield, signifies vigour and courage, through the Holy Spirit, to defend. This is the Lion of Scotia (Scotland). The 33 degrees of the Scottish rites of Masonry, admitted to be the highest orders of Masonry, handed down by the prophet Jeremiah, who was a Grand Master Mason.

5.—The Maltese Cross signifies the Great Pyramid (Isaiah xix. 19-25)—the knowledge to be derived from it in these last days of the present Christian dispensation.

6.—The emblematic flowers signify the Rose of Sharon (Song of Solomon, ii. 1); the Thistle, from its *colour* and *form* of the flower, being suggestive of the cup of salvation (Ps. cxvi. 13); the green Shamrock, signifying the doctrine of the Holy Trinity (Ps. xxiii. 2).

7.—The scroll, with the motto "*Honi soit qui mal y pense*," —"Evil be to him who evil thinks,"—may be considered thus, from the teaching of Christianity:—"Be not judges of evil thoughts, but overcome evil with good" (Rom. xii. 21).

8.—The Scroll with the motto "God and my right" ("*Dieu et mon droit*" (Norman—*the tribe of Benjamin*), signifies "I am justified through the merits of God my Saviour, and in occupying Great Britain by divine right."

9.—The motto of Scotland—"*Nemo me impune lacessit*" ("No one touches me with impunity"), or "Who shall rouse him up" (Gen. xlix. 9).

10.—The motto of Ireland—"*Quis separabit*," or "Who shall separate us from the love of Christ?" It was from Ireland that the first Christian missionaries went forth and spread the good news of salvation through Christ, according to the history of the Irish Church.

11.—It is to be remarked that upon the arms of Great Britain there are *nine* lions. This number appears to signify the nine tribes of Ephraim, the tenth being Manasseh, who left the mother country, and whose very remarkable banner likewise testifies to the fulfilment of prophecy.

12.—"St. George and the Dragon" signifies the victory of the Lord over the Dragon (Rev. xii. 9).

13.—The crowned Lion, rampant, which supports the arms, signifies vigour and courage, supporting. *The Lion signifies the divine truth of the Word and its power.*

14.—The Unicorn, rampant, which supports the arms, signifies strength, exaltation, as may be understood from the following passages:—"He shall exalt the horn of His people;" "Whose horn shall be exalted;" "For Thou art the glory of their strength, and in Thy favour our horn shall be exalted;" "But my horn shalt Thou exalt like the horn of a unicorn;" (Ps. cxlviii. 13, lxxxix. 17, 18, xcii. 10; Deut. xxxiii. 17; Ps. cxlviii. 14).

15.—The Shield (Ps. xci. 4; lxxxiv. 11, 9, xlvii. 9). "I am thy shield" (Gen. xv. 1).

16.—The Helmet with the breastplate, resting upon the shield, signifying the figurative helmet of salvation resting upon the shield of faith, mentioned by St. Paul (Eph. vi. 14, 16, 17).

17.—The Lion crowned, *gardant, passant, standing upon Ephraim's crown, i.e.*, the crown of the British nation, above all, signifies *the Lion of the Tribe of Judah*; our Lord guards the crown of the nation and those who are attached to it. The *position* and *attitude* of the Lion signify that he is King of Kings and Lord of Lords (Rev. xix. 16). *Remark*: the *attitude* of the crowned lion that *supports* the arms is suggestive of the words "Look unto Me" (Isaiah xlv. 22). The *attitude* of the Unicorn looking *towards the Lion* signifies the strength and exaltation that is derived from looking towards the Lion of the tribe of Judah—our Saviour.

18.—The Chain. It is to be observed that the Unicorn, on the *proper left* of the arms has round its neck a collar shaped like a crown, and in some of the designs this collar is represented in the form of a tower with battlements or embrasures. This collar, then, appears to allude to the 10th verse of the 18th chapter of Proverbs and other similar verses. "The name of the Lord is a strong tower: the righteous runneth into it and is safe" (Ps. xxxi. 3). The chain attached to the collar of the Unicorn binds it firmly to the shield with its emblems, indicating the marvellous *chain of events* in the history of Israel and the sure and certain fulfilment of God's promises to His people.

(*Vide the Diagram.*)—Diamond—also called *Adamant*, from its being the hardest of things. The diamond is carbon in a *perfect state of purity*—that which enters so largely into all living creatures and vegetable life. No one knows, but God alone, what carbon is. Under a certain degree of *heat—that which comes from light*—the diamond burns and disappears *mysteriously*. "God is light" (I. John, i. 5). "For our God is a consuming fire" (Heb. xii. 29).

THE LION OF THE TRIBE OF JUDAH.

"Therefore I will be unto them as a lion; as a leopard by the way will I observe them" (Hosea xiii. 7).

"For I will be unto *Ephraim as a lion*, and as a young lion to the House of Judah" (Hosea v. 14).

"He shall roar like a lion" (Hosea xi. 10).

"The Lord shall roar from on high" (Jer. xxv. 30).

"And he said, The Lord will roar from Zion" (Amos i. 2).

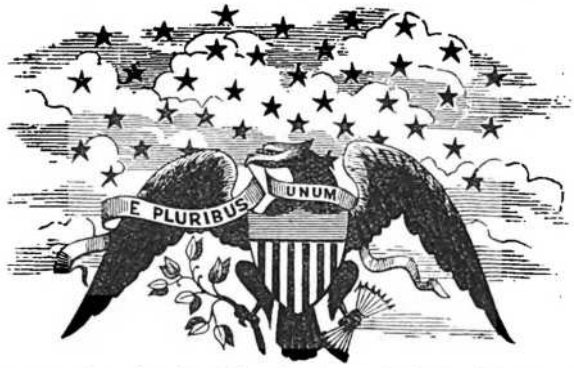
"The Lord shall roar out of Zion" (Joel iii. 16).

"And cried" (the angel) "with a loud voice, as when a lion roareth" (Rev. x. 3; Isaiah xlii. 13).

"*Rampant*:" this heraldic term is used *in the Prayer Book* of the Church of England. (*Vide* Ps. xxii. 13.)

NOTE.—Further information on the subject of Ephraim's Banner, entering more into particulars regarding the various emblems, has been given in Edward Hine's monthly magazine, "*Life from the Dead*," and in the weekly magazine, "*Leading the Nation to Glory*."

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"Thou hast given a Banner to them that fear Thee, that it may be displayed because of the truth."—(Ps. lx. 4.)

THE history of America mentions that after the battle of Bunker's Hill, fought on the 17th June, 1775, the American Congress, on the 8th July, 1775, signed a petition, and sent it to King George III., expressing their loyalty and their desire of a reconciliation. *This petition they called "The Olive Branch."* They determined, at the same time, that it should be their last appeal. The King refused to answer it, on the ground that he could not recognise the Congress—a self-constituted body—and that, therefore, he was determined to put down the rebellion by force. The consequence of this refusal was that, on the 4th of July, 1776, the *Declaration of Independence* was signed, as the act of the whole American people; and by this act they became *a separate nation.* Now, this Declaration of Independence was the separation of the *Horn* from the head of the Rem, leaving us the *one horn*—our supporter the Unicorn—the separation of Manasseh from Ephraim, according to the prophecy that should come to pass during the latter days, namely, that Manasseh should become a great nation (Gen. xlviii., 13-20; Deut. xxxiii., 16, 17). We observe upon the arms of Manasseh that the eagle holds in its right claw the *olive branch*, significant of the petition which was forwarded to Ephraim's king, who refused to accept it—an Israelitish emblem, also, of the final reconciliation, when Ephraim and Manasseh shall return and occupy the Holy Land of their inheritance, and be united under David, their prince (Ezek. xlviii., 4-21; Ps. cxxxii).

Joseph and his two sons (Ephraim and Manasseh) received peculiar blessings; therefore the *arrows* on the arms of Manasseh are intimately connected with the *bow* of Ephraim (Gen. xlix., 24; Zech. ix., 12, 13).

The emblems upon the banner of the President of the United States of America are as follows:—

1.—A blue (azure) opening amongst the clouds, displaying thirty-eight stars. The original number of stars, 100 years ago, was thirteen: they denoted the number of states that revolted.

2.—An eagle with outspread wings, soaring. This emblem was portrayed upon Dan's banner displayed in Masonry (Ex. xix., 4; Ps. xci., 4).

3.—A flying scroll held in the beak of the eagle, with the motto "*E pluribus unum,*" translated "Out of many, one,"—the union of the states (Zech. v., 1).

4.—The eagle holds in its right claw an olive branch; in its left a bunch of arrows.

5.—A shield resting on the breast of the eagle, and upon the shield six red stripes upon a white field; thereby presenting alternate stripes, six red, seven white, total thirteen. This last number appears to signify, in accordance with the motto, that Manasseh became the thirteenth tribe from amongst all the tribes settled in Great Britain, the head-quarters of the House of Israel.

6.—The banner, "*Jehovah-nissi,*" *i.e.*, "The Lord my banner" (Ex. xvii., 15).

We find, after examination, that all these emblems upon the banner of Manasseh are Israelitish.

Now, when we consider that the shield of Ephraim is emblazoned with sacred emblems, Manasseh's shield must have an emblem bearing a sacred meaning; and what do we observe upon the shield—*a most important part* of the arms of that great nation? SIX RED STRIPES upon a WHITE field—a remarkable device signifying some great truth; for if the unseen hand of God in former times guided the hand of the herald to portray the numerous devices beheld upon Ephraim's banner, so, likewise, that unseen hand must have guided the hand that emblazoned the shield of his brother (Manasseh) for the purpose of enabling him, in these last days, to identify himself previous to his returning to the land of his inheritance. Manasseh may therefore say, according to the words of King David,—"Thou hast given me the shield of Thy salvation; and Thy right hand hath holpen me up, and Thy gentleness hath made me great" (Ps. xviii., 35).

Now, from what appears upon the banner of Manasseh, viz., six red stripes, this device appears to bear a similar meaning to that statement made by King David; for we have the evidence of the colours *red* and *white* (the latter the concentration of all colours), in accordance with what is stated in Revelations vii., 14, xix. 14; and we have ground for believing that, in accordance with the signification of numbers, these *six* red stripes signify the statement in Isaiah liii., 5.—"*With his Stripes are we healed.*"

"Give ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims shine forth;

Before Ephraim and Benjamin and Manasseh stir up thy strength and come and save us" (Psalm lxxx., 1, 2).

The shield, *vide* Gen. xv., 1; Ps. xci., 4, lxxxiv., 9, 11, lxvii., 9

R. W. D. NICKLE, Major.

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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."—Psalms lx. 4.

No. 21. Entered at Stationers' Hall.] WEDNESDAY, MAY 23, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE EASTERN QUESTION AND PAPAL ROME'S NOTE OF ALARM.

THE Church of Rome joins the chorus and also sounds the panic warning which tells of the coming WOE. When a great storm is rising in the east and all nature is still and silent before the arrival of the first great gust which carries all before it, there is heard in the distance the low murmuring sound, so well known to residents in the tropics, which tells of the advent of the hurricane, the sweeping rushing blast that cuts as with a knife. These are the sounds we hear now, everywhere—we have quoted them from most of the journals of the day, from organs of every phase of political opinion—and the *consensus* of them all is, that the coming storm of war is to be the most fatal, the most momentous, the most terrible and the most far-reaching the world has ever seen—the forerunner of the war of Armageddon, as we lately heard a learned divine of the Church of England say on the platform at one of the Religious Tract Society's Annual Meetings in the provinces.

Let us hear the utterance of a Roman Catholic (so-called) English "Bishop," (him of Beverley), as reported in the *Tablet* newspaper, and contained in his "Advent Pastoral." He said, and his words are worth remarking—*(fas est et ab hoste doceri)*—

"Whether, in these our days we are looking upon forerunners only of the evils yet to come or upon the evils themselves, *God only knows;* but at the present the whole world looks upon passing events with dismay, and is filled with a vague fear of impending evils. That terrible scourge—war—is hanging in the balance, AND SUCH A WAR AS THE WORLD HAS NEVER SEEN, and *the end of which no man can predict* . . a war in preparation for which man's utmost energies have for years had no higher employment than to invent and perfect machines for the wholesale destruction of human life. . . These evils are patent to every one, and other signs too. It is a common remark that the seasons are less regular than of old. All nature indeed seems to be disturbed. Earthquakes are more frequent, at times more destructive, and over territories that are unused to them. We see also storms of a violence so portentous that it will require years to efface the wreck their passage has made. They are spoken of as cyclones. The sea, which we were supposed to rule, like man, has rebelled and broken its bounds."

How wonderfully do these words agree with the dicta of the Son of Man and of His servants the apostles, when they declared that in these very times in which we live—"Men's hearts shall fail them for fear and for looking after those things which are coming on the 'earth.'" That "there was an earthquake 'such as was not since men were upon the earth, so mighty an earthquake, so great'"! (Luke xxi. 26, Rev. xvi. 18). Meanwhile, Israel, in her happy British island home and hiding place, that "wilderness" which God prepared for his chosen ones wherein to "feed" and "nourish" them for the predicted 1260 years, (soon—in 1881—to draw to their close), rests waiting for her change. She begins even now to know herself. Strange voices call her while still "in the graves," telling her of her origin, bidding her wake up, "Arise! for thy light is come!" Obedient to the call, she waits the summons from her Lord, to "arise and shine," to tell the world she is indeed lost Israel, God's own "inheritance" revived, the lost one found, the "dead alive"! In all the present complications now distracting Europe the British power stands forth already, as the first sign of of the Identity,—the chief of nations, as the following few but pregnant words of the *Bristol Daily Press* of the 18th April grandly show. Speaking of the British fleet the editor says:—

"It would be no light thing to Russia were all the European ports to be closed; yet Great Britain could do this without mobilising a soldier, or perceptibly adding to her financial burdens. What is more—she could do it almost equally well whether the other Powers agreed or opposed."

Reverting to the aspirations and expectations of the Church of Rome, we wonder if our readers have read and studied the words of "Cardinal" Manning when he spoke on Sunday, 1st April last, upon the Pope's Allocution? He then gave vent to certain vaticinations which will be read with interest to-day. They run in the lines of his brother of Beverley; but point out, we fear, that the papacy means to make capital out of the present earthquake; to stir up the conflagration; and to assist the horrors of "the fiery deluge" in the hope (vain and futile we know from God's Word), of sucking out ecclesiastical advantage therefrom; whereas the Lord's testimony is, that just at this very crisis, "Great Babylon shall come into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath" (Rev. xvi. 19). Dr. Manning said:—

"I have no desire to be a prophet of evil. For twelve months we have had all the threatening of war in the East. God only knows at this moment whether the danger is to burst into flames or to be extinguished. Each nation in Europe is arming to such a point that it must make war or be well-nigh bankrupt. Pius IX., as the Vicar of our Lord, will never strike the staff of war; but whatever war is kindled will involve the whole of Europe, and whatever war involves the whole of Europe will involve Italy and Rome, and then will come the solution, but not brought about by us. Scorners may scorn, but God setteth up the water-clouds.

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The world is at this moment under the influence of revolution. On the one side are the powers of anarchy, all united in the wish that Rome should continue as it is. On the other side are the Christian and the Catholic world and the powers of order who believe in God. Those two arrays are marshalling and approaching near to each other. Collision is some day inevitable. All I pray from my heart as a Christian and an Englishman is that when that day comes England may not suffer"—

Or, as another report says, "England will not be found fighting against the Church of Christ"—a much more probable peroration.

Here then is the wail of the sorceress seated in her sorrow; hated by her late servants and admirers; and well aware she is being slowly burnt as by fire! Knowing her misery, her relief is to look for such a conflagration as even she sees to be impending over the scene of her late dominion; and to hope against hope that in the "fiery deluge" which Dr. Manning describes as certain to overtake the whole of Europe, Italy, and Rome, a solution favourable to Rome and to the papal prisoner (as he elsewhere pictures him), in the Vatican may possibly be arrived at! In truth the utterance is one of real despair; but it tells truthfully what we have lately warned our readers to expect—that the events of which we see now the mere beginnings and the sketch, will terminate in the "fiery deluge," which will disintegrate and utterly destroy all Europe; while it spares us here in Britain and her Empire, because, (and only for that reason) that we are Israel! Oh! God be thanked, oh! Christ be praised, we are the lost ten tribes of God's people Israel! and this again and again is our answer to the stupid, silly, impious, hateful question, seldom asked us now—"*Cui bono?*"

THE WAR IN THE EAST.

MAN ever desires a sign from heaven, and God in His goodness oft-times meets him half-way. Of the many facts that identify us with the Lost House of Israel there is one crucial test by which the truth of Our Identity will stand or fall, viz., *Our entire neutrality during the coming struggle in the East.* There are few who believe it, fewer still who deem it possible that we can maintain such a position. "It is a very comforting thought," said one, "and something to be very grateful for should it come to pass; but how is it be done?" Others foolishly decline to investigate this subject *now*, saying, We will wait and see. Who knows? It may be one of God's ways whereby He purposes mightily to convince the blind people that they are verily the long-lost House of Israel.

The portion of Scripture upon which this test is based most certainly refers to to our own times, and cannot possibly be applied to the Jews alone—as we know them—

"Come my people,
Enter thou into thy chambers, and
Shut thy doors about thee:
Hide thyself, as it were, for a little moment,
Until the indignation be overpast.
For behold the Lord cometh out of His place
To punish the inhabitants of the earth
For their iniquity."
Isaiah xxvi. 20, 21.

Here is the still small voice of prophecy speaking peace in our midst.

View the aspect of present affairs; men are hearing *strange* things.

There is the *resurrection* or identifying of Lost Israel, and the blind people are this day being brought forth.

There is perplexity at home and wars and rumours of wars abroad.

Men are anxious about our own future, hoping against hope, that we may still remain neutral, and deeply sensible of the very critical state of affairs in the east. Our policy hitherto has been strictly neutral, and at the present moment we are not bound by a single thread to support any one European nation.

Believing that we are identified with the lost House of Israel, we hear the still small voice of prophecy speaking peace, and can trust implicitly in the protection of the mighty God of Jacob which He has promised to His people in the day of His fiery indignation.

Does not this remind us of an incident—pregnant with meaning—which occurred in Jerusalem long ago. Ten men, taking advantage of the shades of evening, have, cautiously but quickly, made their way to an appointed place. It is a secret meeting. They have entered the chamber and shut the doors "for fear of the Jews." Anxious care is stamped on every countenance. They have heard strange things, viz., the resurrection of the Master, and they are very much perplexed thereat.

They have fears within and there are dangers without, but in the hour of their greatest extremity Jesus Himself stood in their midst and said unto them:—"Peace be unto you" (Matthew xx. 19).

The voice of prophecy is distinctly speaking, "Peace" to the chosen people for their encouragement, and as an inducement to stronger faith in the God of Israel.

If our countrymen would only investigate identity truth faithfully and honestly, and would study the predictions of the prophets respecting the latter days, instead of pinning their faith to the conflicting politics of the newspapers, they would have much clearer views of the present state of affairs than they have. Bible politics cannot be understood until the predicted events are *partially* or *wholly* accomplished. Surely it is not too much trouble for Christian people while reading their newspapers to study also the unerring word of prophecy. From that source alone can we form clear perceptions of passing and coming events.

That all this is not pure imagination we desire our readers to give the following a careful perusal, feeling assured that they will find it deeply interesting, and a proof positive of what we have just advanced.

"Last Friday Mr. Elijah Saleebey, a native of Lebanon, delivered an address in the Mechanics' Hall, Darlington, on 'Religious and Educational Work in Syria.'

Mr. Saleebey gave an interesting account of the people of Lebanon, their manners and costumes, and of the work of erecting schools, of which he said there were twenty-six, with thirty teachers, and with the Bible as their principal book. At the conclusion he referred to the war in the East, and said that the false prophet Mahomet, like Ishmael, had his hand against every man and every man's hand against him. The reason was that the Koran declared that every one who believed that the Son of Mary (Jesus Christ) was the Son of God, was one of God's deniers, and should be killed; therefore every Christian was an infidel dog, whom it was a merit to kill. The massacre in the Lebanon in 1860, when a Turkish commander broke his faith, and massacred in cold blood the people whom he betrayed, was a sample of Turkish Government, and he trusted and prayed to his Heavenly Father that England would help the Turks no more. (Loud applause.) He thought England had plenty of territory, and if she would be quiet, neither France, nor Germany, nor Russia would come near her. (Hear, hear.) Notwithstanding that England helped the Turks through the Crimean War, and though she helped them again, they would be quite ready to cut off the heads of the English people, and to shoot them if they had a chance. (Laughter and applause.) Any respect they had for England was only for their own interest. (Applause.) His own advice to England was to keep at peace. (Hear, hear.) There would come a great struggle between the Turks and Russians, and, depend upon it, it would not be long before the Russians crushed up the Turks—(renewed applause)—who will then have to leave and run away to Damascus. What then, said the lecturer, will become of Turkey? Russia will take a part, France" (we should say Germany) "will take Syria, and England will take Egypt and Palestine. Then the last-named land will be given to the Jews. Who was going to be the means of all this? Why, England. So look sharp, and, as soon as you see Turkey fall, take hold of Egypt and Palestine, and he was sure he and all his countrymen would be glad to see Englishmen there. (Applause.)"

Here is a mind ripe for receiving identity truth and one that clearly perceives the aspect of present affairs.

This cheering voice from the heights of Lebanon contrasts strongly with the despairing wail which has just come from *The Rock*:—"Sooner or later we shall probably find ourselves compelled to oppose the designs of Russia." J. T. GOTT.

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ELEMENTARY PAPERS ON THE GREAT PYRAMID.

No. III.

So far we have come to know that the Great Pyramid is the largest stone building in the world, standing on a base of 13½ acres, with a base side of 763 feet (about 250 yards), and a height of 484 feet; and moreover that, though in Egypt it is not of Egypt, having been built by a Palestinian king called Philitis, and that there is strong probability for supposing that he was identical with the Melchisidek of Genesis xiv. I now wish to show that though the Great Pyramid is by the generality of writers looked upon as merely one of the pyramids of the Nile valley, yet that it is pre-eminently different from all the rest, and that, in fact, though the others have a certain rude resemblance to it, it is in reality the only one that can properly be called a pyramid. The general principle of their construction appears to have been the following, viz.:—Very early in the life of a king the surface of the limestone rock was levelled for the base; a narrow shaft or passage, more or less inclined, was sunk leading to a rectangular sepulchral chamber in the rock itself. Being thus begun below, the pyramid went on also growing above ground by the raising a moderate mass of masonry of nearly a cubic form, but having its four sides inclined inwards. If the king died during the year, the work was finished at once; but should he have lived another year, a second layer of masonry was added, of the same square shape as the base, but smaller, with the sides parallel to those of the base; and so the work went on year after year, each layer being smaller than the previous one. When the king died, the work was finished off by his successor, who deposited his predecessor's body, embalmed and in a grand sarcophagus, in the underground chamber, stopped up the passage leading to it, cased in the rude converging sides of the building with bevilled casing stones so as to give it a smooth pyramidal form, and left it a finished Egyptian pyramid. Now, from this it is evident that the original builders of such a pyramid could have had no possible idea as to the size it might grow to, as it depended entirely on the life of the king.. Not so, however, with the Great Pyramid, which was pre-eminently a pyramid of design. It had indeed an inclined descending passage and a subterranean rock chamber 100 feet under the centre of the base of the whole built monument; but though this subterranean chamber had been begun to be carved out in the heart of the rock with admirable skill, yet it was never finished, for the workmen having cut their way down to the necessary depth by the passage, commenced with the ceiling, which they made exquisitely flat and smooth though 46 feet long by 28 feet broad; then sinking down the walls to the depth of 4 feet at one end and 13 feet at the other, they stopped in the very midst of their work, the whole floor from one end of the chamber to the other being left in a lamentable state of confusion. To say, then, that the sole object of any pyramid was to form a royal tomb (subterranean, of course), and that operations began by making an inclined descending passage leading down into a rock, and in cutting out an underground chamber at the end of it, is simply ridiculous as applied to the Great Pyramid; that subterranean chamber never having been finished, but left in such a condition of floor state as that no stone coffin (sarcophagus) could have been decently established there. Finished chambers indeed it has high up in the building, but of a sepulchral character they are not; at least in no other pyramid is a sarcophagus (as modern writers call the granite coffer in the king's chamber) contained high up in the body of the pyramid, far above the surface of the ground outside. Now, these lofty chambers high up in its centre, and the ascending passages leading to them, are what distinguish the Great Pyramid from every other; and because both passages and chambers, and, in fact, the whole building inside and out, are scientifically and symbolically proportioned, we are warranted in assuming that the Great Pyramid has a purpose and a destiny far beyond all ordinary architectural works of man. Its four sides face as nearly as may be the four cardinal points of the compass —N., E., S., W.—and this, combined with its latitude, intended to be in 30° North, and almost exactly therein still testifies to the permanence of the surface places of the earth's poles of rotation through the last 4000 years. It stands also on the parallel of latitude which has in either hemisphere an equal amount of surface between it and the pole on one side, and between it and the equator on the other. Its site is the very point on the earth's surface about which the dry land or man-inhabitable portion of the globe is equally arranged; in fact, a golden mean between the far too hot tropics and the far too cold arctic and antarctic circles. And, moreover, because it has been found that, proceeding along the globe due north and due south of the Great Pyramid, there is more earth and less sea in that meridian than in any other all the world round, it seems essentially marked by nature across the world as the very best line for all nations to measure their longitudes from. The figure of the building in its peculiar proportions, though not having any curves whatever about it, again and again tells the mathematician of every age that it has a special message about a circle, and alludes to some of the most intricate problems of pure mathematics, while the combination of its various lines and lengths, when measured by the sacred cubit, symbolizes numerically many truths relating to the world we live on, some of them too with greater accuracy than modern science has yet attained to. It is also the only grand ancient monument perfectly free from human egotism and uncontaminated with profane hieroglyphical ornamentations in a land where the pyramids, temples, sarcophagi, and public works still existing, almost invariably team with idolatrous representations of birds and four-footed beasts and creeping things, besides abounding in personal glorification of the man who raised them. Having so far stated some of the leading features of the Great Pyramid, we will go on in the next paper to enquire as to what may have been its purpose, and whether there may not be a message for the men of these latter days wherefor the Great Pyramid was built. If a more thorough acquaintance with the Great Pyramid is desired, then "Our Inheritance in the Great Pyramid," by Professor Piazzi Smyth, Astronomer Royal for Scotland, must be consulted, published by Isbister & Co., Ludgate Hill, London; or should a more condensed account be desired, a pamphlet styled "Philitis," by Charles Casey, published by Carson Bros., 7, Grafton Street, Dublin, may be profitably read.

(To be Continued.)

THE REV. J. B. CLIFFORD ON ENGLAND'S FUTURE.

THE Rev. Vicar of St. Matthew's, Kingsdown, Bristol, preached a sermon in his own church on Sunday evening, May 6th, having for its object the demolition and destruction of the Identity arguments and views. We purpose to give our readers a copy of our notes of the sermon, leaving them to judge whether a divine who freely accuses us of "omitting from, adding to, and transposing Scripture, and also altering the meaning of God's words to suit our own opinions, is justified in publicly enunciating a scheme of prophecy which runs absolutely counter to Jer. iii. 18, l. 5; Isa. xi. 12; Hosea i. 11; and virtually to Ezek. xxxvii. 16. The curious part of the matter is, that hardly is the ink dry with which Mr. Clifford denounced *Banner* and Identity writers as open to the penalties laid down in Rev. xxii. 18, 19, before he himself preaches a sermon proclaiming that the restoration of the Twelve Tribes is to take place, not in union, as Jer. iii. 18, l. 5, and Hosea i. 11 declare, but in separation; that Judah will be restored first, and then, after an interval of time, the ten lost tribes, the latter being summoned from "Scythia" *in the East*, where English and other Gentile messengers are to run after, search for, find, and then bring them to the Lord. Laying down this wondrous and novel scheme of exposition, Mr. Clifford carefully abstains from ever mentioning, much less quoting, Jeremiah's words, either in chaps. iii. 18, xxiii. 5-8, l. 4, or Hosea i.

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11, which, as our readers well know, declare that Israel and Judah "together" are to return, not from the East as the Vicar alleges, but distinctly from "the North country;" that so far from arriving in the land in two separate detachments, Jeremiah says in two, if not three passages, and Hosea in one, they shall come "together" and precede their setting out "in union" by their united election of a leader or head! Without breach of charity, we may surely affirm that Mr. Clifford is not dealing fairly with God's Word in all this; and we call on him now, as a Christian minister, to substantiate his recent charges against us writers on this subject, or, failing so to do, to submit to the imputation which we hold to be applicable to him, that he has asserted what is not the case; that in breach of Christian charity he has made charges against his brethren of which they really are quite innocent, while, as a positive fact, he has himself, in an openly notified sermon, before his own congregation and many strangers, shrunk from quoting certain well-known passages of the Word which, had he even read them from the pulpit, would have utterly demolished the whole scheme of his prophetic exegesis! That scheme we now proceed to give, for our readers' information, as entered in our own notes. These may be (though we do not think they are) in parts incorrect; but our friends must give us credit for having done our very best to obtain the preacher's actual meaning; and, of course, our account, given in abstract, is a mere sketch, open to correction.

The text was Isaiah xviii. 1 to 7. "England," said the preacher, "is doubtless a highly favoured and prospered land. It is free—has social and political privileges which mark it out as the one God-favoured country of modern times. After the Reformation and Revolution in William the Third's time, England became Protestant, and had and has an open free Bible. This land was once a heathen, then a papal state. It was the 'foolish heathen nation' of Deut. xxxii. 21—a Gentile, idolatrous nationality which was destined, even in Moses' days, to 'anger' *the whole Twelve* Tribes of Israel, as St. Paul also intimates in Romans ix. 18-21, xi. 11. The Israelites, the Apostle tells us, meaning the Twelve Tribes, were 'to fall,' and by their fall salvation was to be brought to the Gentiles: so says our Lord in Matt. xxi. 42, 43. The Twelve Tribes were to be set aside, and a Gentile nation, England, put in their place, as 'the foolish heathen,' to anger them. The point for our national and personal inquiry is—Do we, as a nation and as individuals, bring forth the fruits of the Kingdom of God?

Our British races were originally Japhetic. But we brought here the idolatry of Nimrod; and there was a large admixture among us of the Cushite or Hamitic tribes. We became in time papist; and being the tenth horn which fell out of the Babylonish Romish Church, we must be of the same character—that is, Gentile, as the remaining nine. In spite of this, however, and of late Romanizing and Ritualistic tendencies, England will never again relapse into Romanism. In regard to the present Turco-Russian war, there is not the least hint in God's Word that England will be drawn in to take part in it. We shall certainly keep aloof. But in the next war, that one which, being Armageddon, is waged for Palestine, it will be different. That will be England's war! She must take an active part in it. Then, reverting to the text, mark, the prophet says, this country, which is shadowing perpetually with the sails of ships, is beyond the rivers, not river of Ethiopia. There were two Ethiopias—one east, the river of which is Euphrates; the other west, the Nile. England is in power beyond both Ethiopias. It is one nation or land indicated, not many—England, in fact! This England takes as a present to the Lord the whole Twelve Tribes of Israel—the nation which is 'expecting, expecting' Messiah! This is to take place when the 'times of the Gentiles are fulfilled,' or 'the fulness of the Gentiles' (which is the same thing) has come in.

The land of the Israelites has been spoiled by the waters or peoples of Assyria, Babylonia, Egypt; by the Scythians, Romans, and now by the Turks. They have spoilt Jerusalem. Verse 2, Isaiah xviii., applies to the Jews and to Israelites, to the whole Twelve Tribes. Now, is this Gentile nation, England, doing anything for the Israelites and the Jews? Yes; it is sending missionaries to convert them both. It translates the Bible and New Testament into Hebrew for the Jews; and England is going to take this present to the Lord of all the Twelve Tribes to Zion.

The Jews are to be partly converted by England. England, as a Gentile nation distinct from Israel and Judah, will convert a part of the Jews and take them to the land when the time arrives. These converted Jews will be landed and massed in the valley of Megiddo and the sea coast thereof. Anti-Christ will take back at the same time a large portion of the unconverted Jews and place them in garrison in and round Jerusalem. Daniel xi. 45 shows this anti-Christian power will then be encamped in Palestine between the seas, in Mount Zion; that it will overrun Egypt, seize its silver and gold, and all its precious things, when he shall hear tidings from the North and East. What tidings? Why, the news that somehow or other the unconverted detachments of Jews in and round Jerusalem are converted to Christ and turned against him; and, from the East, that the Ten Tribes, *who all this time are still undiscovered, are at last found in Scythia in the East, where they were originally lost!* The 49th chapter Isaiah 20, 21, proves that the Jews will be sweetly surprised by this wonderful discovery there of long-lost Israel; and then the parable of Ezekiel's two sticks will be fulfilled. The stick of Joseph (or Ephraim and all the House of Israel, his companions) will be applied to the stick of Judah (and the children of Israel, his companions) after the latter are located in their land; but the stick of Judah will not be applied, as some say, to the stick of Israel, already discovered before the return.

Such is England's future. England, the Gentile power, will restore the Jews; fight Antichrist in Palestine; be almost conquered, when the Lord will come down and destroy the hosts of the wicked ones."

The preacher concluded by a moving appeal to his people not to listen to those who were now teaching heresy on this subject, and to remember that even though the teacher be of good repute and fair character, Satan himself is transformed into an angel of light, and that was just the sort of agent he would surely use to mislead God's people. Under the show of a fair character and unblemished exterior Satan always propagates deadly error in regard to God's truth. He urged all to beware of the mischievous doctrines now afloat on this vitally important subject.

THE CHILDREN TREMBLING FROM THE WEST.

We stated in our remarks on the Eastern Question in our issue No. 11 of the 14th March that we expected nothing short of "panic in the worst form," would suffice to drive our "blind" apathetic, unbelieving race, to "see" and believe their Identity with Israel. We were not prepared to find the evidence accumulating round us so fast that the "plague had begun;" and that the first throes of the panic were already being felt by almost all classes of our headstrong and faithless people! *The Times* newspaper has for days past been making the vain attempt to allay what the Lord Jehovah himself declared shall be, we believe, the mental condition of "the Children from the West," at this terrible crisis of the "earth's" history; a condition of discomfort and alarm, the result clearly of a want of confidence or faith in the power and ability of the Lord Jehovah to protect His people, and a doubt that they are indeed His "lost," now "found," "inheritance."

Mr. Gladstone meanwhile is doing his best to fan the flames of terror, and of discontent with the measures of the present ministry in power, which we foresee is a line of policy that will end in his own discomfiture and the utter disruption of his own party. His now famous five reduced to two, resolutions on the Turco-Russian war and our proper national action in respect thereto, will, *The Times*

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told us, do "something worse than throw the Liberal party into confusion," "it has already split it into factions." The result of the whole, of course, is not only the positive assurance of a large majority for the Conservative government of the Jewish prime minister of the House of Israel, but the certainty that the strange, erratic, wayward, and unpatriotic conduct of Mr. Gladstone in the matter, will shut him out from all chance of power in these realms till that bright day has dawned when Israel's Identity having been declared and announced, the good government of this land will no longer depend on the ability and political views of any one individual statesman, however brilliant his parts. The nation then having been baptized with God's most Holy Spirit and the people being "all righteous," blessed with the "new covenant," high and low, rich and poor, "from the least to the greatest," "all will know the Lord" and all will act, whether peasant or prince, minister in the cabinet or private individual, with a single eye to God's glory, and not to serve mere human ends. At present, there is no doubt the symptoms of rising panic are becoming increasingly apparent. Fears are everywhere expressed that the complications are so hopeless, so grave and so numerous, that Great Britain must perforce sooner or later be drawn into this mêlée. Anglo-Indians declare our eastern empire is "in danger," because the power of Russia is heading for the conquest of the entire Euphrates Valley, and that we are bound if we are to save India at all, to repel her advance into the Highlands of Armenia (near the very lands, be it noted, where Israel was first "outcasted," and "transported" by the Assyrians). While large sections of our people are thus driven by faithless panic to hound on our government to engage in a war which Jehovah, and, consequently the masses of our people forbid, those who like ourselves know the objects and results the Word of God foretells us shall be brought about by these complications are able calmly to await all that is before us, sure and certain that the ship of Israel's state is under the guidance of the Son of God, and that entering the rapids, our national ark shall be safely brought to its final destination, to its glorious restoration and its blissful introduction to the "inheritance" which is the free gift of the great Jehovah.

We Israelites in consequence, seeing "these things begin to come pass," seeing "the signs in the sun and the moon and the stars; upon the 'earth,' distress of 'Gentiles' with perplexity, the sea and waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the 'earth;'" witnessing too the play of "the lightning coming from the east shining even unto the west," hearing besides the incipient "roaring" of Jehovah, when He, as now, hath gone "forth as a mighty man," "stirred up the jealousy like a man of war," and uttered the fearful "cry, yea roar" "which shall prevail against His enemies," — seeing and hearing these things, we Israelites nevertheless are able, putting aside panic, to "lift up our heads," assured that our (national) "redemption draweth nigh" (Luke xxi. 25, 26, Matt. xxiv. 27, Isa. xlii. 13). Again we say, reader, let us bless God we are Israel. Shame to the faithless few, the thoughtless ones, who still cry *cui bono?* We have reason for the deepest national and personal gratitude to Almighty God that, vile and worthless as we nationally and individually are, He hath placed our lot among his own "chosen race;" and that, being Israel, we are those whom He hath sworn to bless, for ever; to whom besides because of His oath to our forefather, He hath said:—"Thou O Israel art my servant, I have chosen thee—and not cast thee away. Fear thou not; for I am with thee; be not dismayed, for I am thy God." (Isa. xli. 8, 9, 10).

"AND THE STONE BECAME A GREAT MOUNTAIN."

DANIEL II. 35.

We beg our readers to note how Israel's empire grows! "A vast province," says *The Times* on the 7th May, "has just been added to the Queen's dominions." In spite of protests on the spot, in spite of misgivings and regrets by the British parliament, cabinet, and people, the Transvaal State, otherwise called "The South-African Republic" is wonderfully, unexpectedly, and as it were, by a mystery or a miracle, forced upon the British people and annexed to the already colossal empire of Israel by God Himself, without their desire and against their expressed predilections! This annexation is to be followed, as every one sees, by the admission of the Orange Free State into the projected confederation; and when this has been effected, the South-African colonies, now suddenly enlarged and become of gigantic proportions, will have been constituted one of the giant nations which form that "company of nations" promised by God Himself to Jacob in Genesis xxxv. 11. Verily, events are hurrying us on rapidly and a short work is the Lord making in the earth. We hope before long to recur to this subject, which, as a marked identity, is worthy of serious consideration.

We are requested to state that Mr. J. T. Gott's article in the present number—"The War in the East," was forwarded to us for publication before Her Majesty's proclamation of Our Neutrality—A God-inspired, God-given sign to the "Blind People."—Ed.

On the Influence of England as the Accomplisher of the Promises and Prophecies Relating to Israel.

Part II.

In Part I. of this paper was cited the brilliant testimony of Canon Townsend to the fact that England was accomplishing the prophecies relating to Israel, and that the promises made to the fathers were being fulfilled in the British nation. Let us next enquire what these promises were, and we shall then be able to see to what extent we can give credence to the eloquent and persuasive declaration of the learned divine.

The promises to Abraham were:—

1.—That he should become a great nation (Genesis xii. 2, 3).

2.—That in him should all families of the earth be blessed (Genesis xii. 2, 3).

3.—That his posterity should be of multitudinous extent (Genesis xiii. 16).

4.—That he should be the father of many nations (Genesis xvii. 4), or, as was the promise to Jacob, "a nation and a *company of nations* shall be of thee" (Genesis xxxv. 11).

5.—That his seed should possess the gate of his enemies (Genesis xxii. 17).

All these promises were confirmed to Isaac, as were they also to Jacob, and subsequently in much greater fulness and detail to the nation of Israel, both before and after the captivity.

It might now be well to ascertain whether there is anything in the nature of these promises to preclude a literal interpretation of them, or whether any one of them is more capable of bearing a spiritual interpretation than a literal interpretation. We cannot devote too much consideration to this point, for the practice of spiritualizing the promises proves a most serious difficulty to those who would become acquainted with the truth as to our identity.

The promise that Abraham should become a great nation, and that in him should all the families of the earth be blessed, was first given in these words:—"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis xii. 2, 3). This was on the call of Abram, and on his being separated from a land of idolatry, and distinguished by the Almighty as the founder of that family or nation out of which was to spring, according to the flesh, the Saviour of the world. Thus there is a spiritual aspect in connection with this promise, but is that aspect paramount, and does it destroy the literal meaning? By no means. If we divide the promise chronologically, we find, 1st.—That a great and *literal* nation is to proceed from Abram, and, 2nd.—That out of that nation should come the Saviour, whose merits should procure for all the sons of Adam that spiritual blessing which the literal seed should be the means of spreading throughout the world.

The promise of a multitudinous posterity was first given in these words:—"For the land which thou seest, to thee will I give it, and to thy seed for ever. [And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Genesis xiii. 15, 16). This was on the occasion of the separation of Abram from his

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kinsman Lot; and the mean and selfish conduct of the latter in his choice of the fertile plain of Jordan. The multitudinous seed here promised is clearly intended literally, the land of Canaan being first promised and then an immense posterity to occupy it. This is even more clearly seen in a subsequent promise, when Abram gently complained that he had no heir, the Almighty assured him that he should not only have an heir but that his descendants should be comparable in number with the stars of heaven (Genesis xv. 1-5). The first portion of this promise referred to the literal Isaac, and the second portion to the literal Israel his descendants, who should "spread abroad to the west, and to the east, and to the north, and to the south" (Genesis xxviii. 14).

The promise that Abram should be the father of many nations was first given in these words:—"As for Me, behold My covenant is with thee, and thou shalt be a father of many nations" (Genesis xvii. 4). This was on the occasion of his name being changed to "Abraham" (father of a great multitude), and on the change of Sarai's name to "Sarah" (the princess), "for she shall be a mother of nations." That we are to understand this promise as of *literal* nations is clear from the 6th verse, which adds, "and kings shall come out of thee"—first nations, and then kings to reign over them. The promise as to Ishmael given at this time, when Abraham entreated—"Oh, that Ishmael might live before thee," and the predictions concerning his descendants, have been literally and most minutely fulfilled in the wandering tribes of the vast desert of Arabia to this day.

The promise that Abraham's seed should possess the gate of his enemies was given on an occasion which must ever be associated in our minds with that greatest and grandest event of the world's history of which it was typical; and this must necessarily secure for it our profoundest respect and reverence. On Abraham's willing compliance with God's command to offer up his son Isaac as a sacrifice, the angel of the Lord called unto him out of heaven the second time, and said:—"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; *and thy seed shall possess the gate of his enemies;* and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. xxii. 15 to 18). Thus, in addition to the promises previously given to Abraham, and which were confirmed, we find this also—of power over his enemies in possessing their gate. This word "gate" is used in Micah i. 9, implying a stronghold, or chief city, or place of great importance to a nation—"the gate of my people, even Jerusalem." Abraham's descendants—the promised seed—must, therefore, when discovered, be found in possession of the gate of their enemies, just as England is now in possession of those great strongholds dotted all over the world, which are a protection to her commerce, a standing menace to her enemies, and a tower of strength and power to her as a nation.

It has been laid down as a general rule of Scripture interpretation that "where a literal sense involves no absurdity or manifest figure, it is, in the first place, to be held as the true and right sense, and no farther or deeper meaning should be allowed to shut out this first sense, which must be true, whatever else may be farther drawn from it." We are, therefore, fully justified in regarding all God's promises to Israel as of *literal* blessing, and in looking for a literal fulfilment of each one of them; indeed, any attempt to spiritualize them would be a simple disregard of language. Having arrived at this conclusion, our next step naturally is to find, if we can, the nation "bringing forth the fruits thereof;" and, if we be successful in our quest, we may reasonably affirm that that nation can be none other than Israel—Abraham's seed, according to the promises.

Now, the independent evidence of that great witness, Dr. Townsend, shews most clearly and graphically the wonderful correspondence between the actual position of our nation and that predicted of Israel, and forms a striking corroboration of the truth of our Israelitish origin. Dr. Townsend tells us that from the Reformation times, when our nation threw off the yoke of popery and returned to the Gospel in all its simplicity, England has been raised up to be the chosen asylum of the truth; that she has been under God's signal guardianship, and fitted to be the evangelizer of the universe; that she is blessed with a commerce that girdles the globe, and a sceptre that knows no rival, no equal; with a literature and language fit for a people destined to universal empire; with a race numbering, in his day, upwards of a hundred millions, and increasing so rapidly as to render the acquisition of colonies a simple and absolute necessity. Our vast colonial empire he recognises as the result of Divine interposition, and due less to man's agency than to the fiat of Almighty, and in obedience to a law from on high, which compels England to be "the first of the nations." This evidence testifies to the fulfilment of all the Covenant promises, as well as numerous predictions relating to Israel which will readily recur to the reader's mind.

On studying the revealed destiny of the people of Israel, one is perforce struck with that grand and prominent characteristic so beautifully summed up in these words:—"And in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14). This is the "golden thread" running through the Bible from Genesis to Revelation, and is the one feature in which we, as Israel, have most cause for rejoicing. "This people have I formed for myself; they shall shew forth my praise" (Isa. xliii. 21); "Ye are my witnesses, saith the Lord, and my servant whom I have chosen" (Isa. xliii. 10). While in the history of Gentile nations, in their seasons of prosperity or adversity, of progress or decay, we see only the ordinary workings of God's providence; in the history of God's people Israel we see more than this: we see the hand of the Almighty in a more especial and remarkable manner guiding them, and displaying a direct manifestation of His love and mercy. Our history teaches us that according to the measure of our fulfilling this duty of witnessing to the truth, so also has been the measure of our national prosperity. How England has witnessed in the past let Smithfield and the many faithful witnesses who died "protesting" testify. How England has witnessed in later times—since the light of the glorious Reformation dawned upon us—let our Bible and Missionary Societies testify; and for the future let us ever remember our high destiny and our commission to witness to all nations, and so hasten the time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9). The following passage is taken from the pages to which we have already referred, and will be welcomed by all who have the welfare of Israel at heart:—

*"Is it possible that any student of prophecy and of history can take up the records of the nation of Israel, and compare them with the records of Great Britain, and not perceive that there is no people now on earth whose past mercies, present knowledge, increasing power, and freedom from the sin of nationally adding to the word of God, or nationally diminishing the influence of the word of God, so fully lead them to believe that the appeal is more especially made to them, to remember their deliverances from the errors which have depressed and ruined other nations, and therefore to prove their gratitude to the God of nations by endeavouring to extend through the world the knowledge of God's Word, the spirit of God's law, and the influence of God's holy Church? Is there any nation which is so marvellously free from the popery which submits the soul to the priest; from the infidelity which rends the reason from God; from the love of change which is convulsing nations, overturning thrones, destroying governments, and goading the multitude to violence, robbery and murder? Is there any nation so safely brought through the political tempests, commercial agitations, and sanguinary wars of the last century by God's mighty hand over the oceans, and by God's outstretched arm over the continents of the globe, to be the most influential, and wealthy, and religious community of modern days? And shall we blush to say that all this is not the result of chance, but that we are, as compared with other nations, the peculiar, the especial people whom the God of nations has chosen above others, to bless them, to extend their language, their influence, and their power, for the sake of His great name; and to render them the instrument of promoting the fulfilment of His first promise, that 'the seed of the woman should bruise the serpent's head,' and 'that all the kingdoms of the world shall become the kingdoms of Christ?' And is it not therefore the bounden duty of Britain to give universal religious education to all its people—to care for God—to legislate as if the God of nations, the Father of the family of man, was the God of Britain, the Father of its people, of its sovereign, its nobles, its merchants, and its church? Ought not God to be our praise, till we leaven the whole world with the knowledge of His revealed will, and render His holy name revered wherever our commerce is extended, or our language spoken? So it ought to be. And as certainly as the God of Israel accomplished the prophecy that the kingdom of Israel should expand from the Mediterranean to the Euphrates—so certainly will the influence and power of Britain be extended—as we are indeed beginning to see the day—from the Euphrates eastward to the Ganges, to the Pacific Ocean, to the Atlantic, and so round to the Mediterranean again—thus girdling the globe!

*Townsend's Notes on "the Pentatench and the Book of Job," Part vii, Sec. clxiii, Vol. ii, Page 688.

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till the whole earth be filled with two words—God, and Britain—the giver of the blessing of the gospel, and the extender—the influential, the commercial, the religious extender—of that blessing to mankind."

I. T.

Review.

On the Fulfilling of the Prophecies in the Bible which relate to the Drying-up of the River Euphrates and the fall of Babylon. By W. H. Peters. 4th ed., revised. London: Hamilton, Adams & Co. Price 2d.

We have the pleasure to draw attention to a small pamphlet with the above title, written, we are told, by a believer in Our Identity; there is, however, no indication of that fact in the writer's recorded views. Though these views are not in accordance, in some important respects, with what we believe to be the meaning of the Apocalyptic symbols, we ask for Mr. Peters what we do for all who publish original and striking opinions on prophetic subjects, so long as such hold firmly to the main point regarding the salvation of sinful man by the blood of Christ, viz., a careful reading and an unprejudiced judgment. We have the best reasons for knowing that the author of this pamphlet regrets that Identity light had not reached him when he published it. When Mr. Peters issues his fifth edition, we hope he will give a literal signification to the following sentence with which we close our notice. It is singular how close the author in his then (Israelitish) "blindness" came to the grand truths we are so anxious to propagate!

At page 17 he says:—"The most talented and illustrious of English statesmen and the most wealthy of her merchant princes are of eastern origin and Israelitish descent. May not these be entitled to be ranked among the 'kings of the east?' Mr. Peters was, of course, speaking of Lord Beaconsfield and Sir Moses Montefiore, but the fact is, *all* our British statesmen are of "eastern origin and Israelitish descent," and of the whole Anglo-Saxon race it may be said with truth—"They are the kings, those that come out from the rising of the sun" (Rev. xvi. 12).

Correspondence.

THE SUEZ CANAL.

(To the Editor of "The Banner of Israel.")

Dear Sir,—A short time ago I happened to be travelling through the Suez Canal on my way home from India, and was greatly struck by the evidence afforded by the Canal itself to the speedy universal recognition of the Identity of the Anglo-Saxon race with the Lost Ten Tribes of the House of Israel. Some years ago, shortly after the opening of the Canal, I was on my way to India, and went ashore at Port Said ("the gate of the prince"), which was then a town of a few months growth. A more desolate, sandy, tree-less place it had rarely been my misfortune to see. The efforts to get a few stunted shrubs to grow in the "Place de Lesseps," the principal square of the town, seemed perfectly ludicrous. The only visible results of continuous watering were small patches of dampish-looking sand, with a faded vegetable stuck in each; and the whole place presented a most woe-begone and parched appearance. The view on both sides of the canal was a long dreary stretch of rolling sand, mocked, rather than relieved, at intervals by yellowish patches of sickly vegetation at the *gares* or landing stages on either bank. Ismailia, of course, afforded a most agreeable break in the monotonous waste of sand, it being a town with wells, and very fairly watered.

Thence onward to Suez the howling wilderness had it all its own way, and the few green trees of that town, with the palms round the wells of Moses, were hailed by us all with delight as a truly refreshing sight after two days of glare and sand. When I passed through the Canal the other day for the second time, the change in the aspect of affairs was really remarkable. There was in places, especially on the east bank, a very considerable quantity of jungly growth, due in great measure to the liquid mud dredged up from the bottom of the Canal being poured upon and spreading over the flat sands adjacent. A naval officer, with whom I had some conversation on the subject, said that "the rainfall of the surrounding country had been of late years greatly increased, and this was attributable to the opening of the Canal; that wherever the dredged-up mud was thrown, vegetation almost immediately sprung up; and that, as the vegetation increases, the rainfall must also increase." He went on to state (after blindly saying he could not believe in our Identity with the Lost Tribes) that "those who have studied such matters affirm that in the course of years, if only the Canal can be kept filled with water, the whole of the deserts stretching towards Palestine will gradually become fertilised." The work of fertilization has already commenced, as any traveller along our wilderness highway may see for himself. Port Said is now quite a green and blooming oasis—not quite so green, perhaps, as an English village, but still a pleasant sight for an inhabitant of the barren part of the Indian Deccan. The little *gares* are now little gardens, and the eastern bank is covered with jungle, in many parts for a mile or more inland.

Now, I ask you, Sir, to turn to the 35th chapter of Isaiah, and see if this be not just what we should expect at the time when the Eastern Question has begun to make all unenlightened England "of a fearful heart," when panic articles appear daily in our leading journals, when the eyes and ears of too many of our statesmen and pastors are blind and deaf, and when all Europe lies hushed in the awful calm before the terrible storm and earthquake manifestly on the point of bursting. Each bud and shoot of the vegetation round the Suez Canal gives its silent evidence that the day of the Lord is drawing near; for two thousand five hundred and ninety years ago the Lord Jehovah spake by the mouth of his prophet Isaiah, and said:—"When your hands are weak and knees feeble, when your eyes are blind and ears deaf, then will I strengthen you and save you. Your ears and eyes shall be opened" (that is, ye shall learn who ye are), "and then shall the parched ground become a pool and the thirsty land springs of water; the habitation of the dragon shall be grass, with reeds and rushes; the highway shall be there, and it shall be called, The way of holiness; and the desert shall rejoice and blossom as the rose; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—I am, dear Sir, yours faithfully,

John Butterworth.

May 7th, 1877.

(To the Editor of "The Banner of Israel.")

Sir,—I have much pleasure in sending you the following quotations from a letter just received from Canada, believing that you and the readers of *The Banner* on this side of the water will be greatly interested.—Yours faithfully,

May 7th. A. E. I.

"Montreal, April 23, 1877.

"In my last letter I do not believe I mentioned anything about the new publication which you sent me, *The Banner of Israel*, but which I received and read, and am now, of course, in common with many others, a regular subscriber thereto.

"It will interest you to know that yesterday (Sunday), at the church of their patron saint, an immense congregation of loyal English men and women celebrated St. George's Day. It was a special service, and the sermon was preached by the Rev. R. W. Norman, of St. James' Church; and he dwelt on the Identity of the British with the Lost Tribes of Israel, saying that to his mind the acceptation of this theory was the only satisfactory explanation of the Old Testament prophecies. The sermon is to be printed in pamphlet form, and I will take care one is sent to Mr. Hine.

"Mr. Norman is a studious, and acknowledged well-read man here.

"Appropriate hymns were used, one commencing—

"Stand up and bless the Lord, ye people of His choice," and the chanting of the National Anthem stirred up the loyal feelings of the congregation not a little, I assure you.

"In London, (Canada West) there has been a well attended meeting supported by the principal laity and clergy of the place, and it is satisfactory to find one of our bishops leaning in the direction of the Identity.

"We are all here (*i.e.* believers), looking to the war development and feel satisfied that all is working to produce the results so wonderfully pre-arranged."

Note.—We trust our friend will also send the Editor of the "Banner" a copy of Mr. N.'s sermon.

TARA EXPLORATION FUND.

(To the Editor of "The Banner of Israel.")

Sir,—The advertisement in your issue of the 16th naming me treasurer of this fund was inserted without my authority. No committee has been formed to my knowledge. I have £20 entrusted to me for the exploration of Tara which would, of course, have been notified in any authorised statement.

Yours truly,

J. C. Gawler.

Tower of London,
May 16th, 1877.

Notice to Correspondents.

Rev. R. Cornall, of Bristol.—We cannot publish your letter in its present form. We have ever deprecated violence of language, and yours exceeds our bounds. When you speak of "palpable misstatements," "scurrilities," "your charges" against a writer in the *Banner*, his "serious misrepresentations," his "crudities," and "inexcusable deviations from honesty and truth," we regret the strength of your expressions, and firmly decline to allow the *Banner* to be made the medium of strife such as you would certainly open up in its pages. A temperate vindication of your position will always be welcome to the *Banner's* Editor.

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The question of the Jewish *(Israelitish)* origin of the Anglo-Saxon race is very ably and fully argued in these pages, the subject being more satisfactorily treated than in any similar work we have met with. The various points of the argument are clearly put forward.—*The Rock.*

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WEDNESDAY, MAY 23, 1877.

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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."—Psalms lx. 4.

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EDITED BY PHILO-ISRAEL.

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THE PROCLAMATION OF ISRAEL'S FOREIGN POLICY IN THE BRITISH HOUSE OF COMMONS.

THE plot is thickening. The area of contest is rapidly widening. Roumania is now compromised; and, seduced by Russia, has already entered upon hostilities with the Porte. The end of that, of course, will be the repudiation by the Roumans of the last vestige of allegiance to the Ottoman power, and another great limb of Empire will have ceased to belong to it. Austria again is threatening to occupy Bosnia and Herzegovina as a material guarantee for future possible peace, and all along the line in Asia Minor, the war is extending, with, it is anticipated eventual ill results to the Turkish forces. Amid the turmoil, the foreign policy of the British lion is anxiously awaited by the powers of Europe. Will it be one of interference? or of non-intervention? Will the lion as represented by Punch in his excellent cartoon of the 12th May, be "wide awake" watching the great gate with vigilant solicitude in the attitude apparently of deep repose; utterly careless, the while, of the puny attempts of the Liberal Gladstonian press to "stir him up," and hound him on to join the fight? (Numbers xxiv. 9). The answer has been given in ringing tones in the British (or Israel's) Commons' House of Parliament. We invite our readers to give heed to the glorious terms in which our foreign policy has been indicated by that veteran independent member Mr. Roebuck; no less than by the cabinet minister Mr. Cross, whose speech was of course the speech of the famous debate on "the Resolutions" of Mr. Gladstone. *The Times* on the 8th May recorded its views of Mr. Cross's grand reply, and of his enunciation of the foreign policy of the very "chief of nations" in the following remarkable terms:—

"The chief gain of the debate was the admirable speech delivered by Mr. Cross. He emphatically condemned the misrule of Turkey, and unequivocally declared that our Government would do nothing to protect the Porte. Thus an end is put to the reports that the Ministry is inclined to let itself be made the instrument of the clamours for war. Mr. Cross added, of course, that the Government would defend the interests of England if they should be attacked, and, what is far more important, he gave a definition of those interests. We should protect the Suez Canal; we should guard Egypt; we should not permit any Power to interfere with the freedom of the Dardanelles or the Bosphorus; and hence we should prevent Constantinople from becoming the prize of conquest. All those points we should guard from attack for the sake, not merely of England, but of Europe and mankind. A similar declaration would have been made by Mr. Gladstone himself if he had been in power; and that it is an essential part of our policy, as first of maritime nations, is as well known at St. Petersburg as in London. It is essentially also the policy of Austria, France, Germany, and Italy. None of them could permit the freedom of the Mediterranean and the Black Sea to be hampered. But to suppose that Russia would defy the united policy of all those Powers by laying hands on Egypt or Constantinople is to assume that her statesmen are, in the medical sense of the term, unfit to be at large."

We ourselves give the palm of approval to the more outspoken, independent manly opinions to which Mr. Roebuck gave utterance not only on the 8th May, but also on the 14th April, during the course of a previous debate on this never ending Eastern Question. He then said (prior to the declaration of war by Russia), and concerning the crafty policy of that encroaching ambitious power.—

"If they go to war, you may say what you like about Russian honesty and the honesty of Russian diplomacy; but I shall believe that it has been thoroughly dishonest. From the beginning to the end they have put forth pretence, and not reality. (Hear, hear.) I am not a prophet, Sir, but of this I am sure, that, whatever may happen, England will not see Turkey pass into the hands of Russia. (Cheers.) Austria will not see it; Germany will not see it; Italy will not see it; and France will not see it. ("Hear, hear" from the Opposition.) You say "Hear, hear." I wish your "Hear, hears" were loud enough to be heard in St. Petersburgh. It is for that purpose that I desire to refer to that great dream or expectation of the Russian people—you cannot meet one of them without feeling that they cherish it—the expectation that they will one day be at Constantinople. Doubtless the climate of Moscow and St. Petersburg is such as would make it an agreeable exchange to go from it to that of Constantinople, and the passing of the Czar from the frozen North to the beautiful banks of the Bosphorus would be a very happy change for him. (Hear, hear.) But let him not lay that flattering unction to his soul. The Russian will never be permitted to take Constantinople while England has a ship at her command or a soldier that she can send. (Cheers.) If we are to have war, the consequences and the responsibilities of that war must rest on the Russian Government and on the late Administration of this country. (Hear.) I do say, and there are people in this country who will believe what I say, that the conduct of the late Administration was last year anything but that of patriotic statesmen who thought only of their country's interest and its honour. (Cheers.) The responsibility of a war, if a war is to come, must be shared, I say, by the late Administration. That, I know, may be deemed a bold assertion. (Cheers and counter-cheers.) It never has been my habit to withhold the opinions that I entertain. It has been my habit in life to express myself in very plain language. I do so on the present occasion, and I feel satisfied that when the time shall come for posterity to decide, as it must decide, on the shares of all who have taken part in these great transactions, their praise will be given to the present

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Administration and their reprobation to the last. (Loud cheers.)"

This, our readers will agree with us, is plain speaking and such as quite commends itself to our minds and views. It is a pity, of course, Mr. Roebuck is unacquainted with "our Identity," for then he could have seen that as Mr. Cross points out Israel's foreign policy is just now "non-intervention," "a masterly inactivity;" a watchful repose; a seeing that the great and smaller gates fall to none but the rightful "possessors" the seed of Abraham, the British;—and all this combined with a determination, that in the quarrel, save "to safeguard" the Empire, to secure the gate, to keep open the Suez Canal—and to "prepare the way," of access to the Holy Land, for "the return," not a shilling shall be spent, not a drop of British blood shall be shed, in favour, or to the injury of our ancient ally the Turk. We shall therefore do, as our great Jehovah bade us do five-and-twenty centuries ago; shall "enter into our chambers, shut our doors about us, and hide ourselves, for a little moment until the indignation be overpast," till the fiery deluge be spent upon the "earth," and till the time for Israel's, (with Judah's) restoration to the land shall have arrived in our own God's good time. And meanwhile "we look for and hasten the coming" of that great day.

OUR OPPONENTS.

THE communication we publish below was from our old yet open and very candid adversary, Mr. J. C. McClellan of York. We wished his arguments to be answered, and yet did not desire to be perpetually at war ourselves with a mind so truly and earnestly desirous of arriving at the truth, as our friend's.

We handed the papers, therefore, to a Jewish acquaintance of our own who, though he is looking into the Identity arguments very carefully and very deeply, has not yet arrived at a conclusion which would enable us to claim him as a "believer." He is "interested"—anxious the thing should be true—and yet not able yet to "see" his way to embrace this glorious national truth. We considered his pen would fairly, honestly, justly and with ability deal with the points, so interesting to a Jew, which Mr. McClellan urges against "Our Origin." To our mind, our friend of Judah has completely answered and fully demolished the battery opened by our Israelitish but "blind" opponent of York. We give the whole argument and refutation to our readers for their final judgment, being quite content in this case to leave the defence of our position in the safe hands of one who, being a Jew by birth, therefore delights to call himself "Benjamin, the son of Elijah."

MR. J. C. McCLELLAN ON THE IDENTITY.

"I have not read the pamphlet by 'J. H.,' but, unless he has been strangely misrepresented in the *Banner*, I am bound to admit his arguments are weak. I am glad to see, however, that he has (like myself) directed attention to the statements contained in the Book of Esther. The testimony of this book of Scripture is remarkable and quite conclusive. From it we learn that five centuries before Christ the Israelites had penetrated into every corner of the vast Persian empire—even to India—and that they were known everywhere as Jews. Now, it is perfectly preposterous to maintain that all these Jews, scattered all over the known world, belonged to Judah, Benjamin and Levi. The majority of these tribes returned to Palestine, and from this time forward the nation was divided into two divisions—not Judah and Israel, but Jews of Palestine and Jews of the Dispersion. I quote from Dr. W. Smith's "Dictionary of the Bible (the authority of which cannot be disputed)—

'The influence of the Dispersion on the rapid promulgation of Christianity can scarcely be overrated. The course of the Apostolic preaching followed in a regular progress the line of the Jewish settlements. The mixed assembly from which the first converts were gathered on the day of Pentecost represented each division of the Dispersion:— (1) Parthians, Medes, Elamites, dwellers in Mesopotamia; (2) Judæa (*i.e.*, Syria), Cappadocia, Pontus, Asia, Phrygia, Pamphylia; (3) Egypt, Libya, Cyrene, Crete; (4) Romans; and these converts naturally prepared the way for the apostles. St. James and St. Peter wrote to the Jews of the Dispersion.'

Again, quoting from the same volume—

"All the members of the new state were called Jews (Judæans) and the name was extended to the remnants of the race scattered throughout the nations. Under the name of "Judæans" the people of Israel were known to classical writers."

These statements are confirmed by the Book of Esther. Josephus, in narrating the same history, says: "The whole nation of the Jews was in danger of perishing." And again, he tells us that the sanguinary edict applied to all the Israelites that were in all the earth. It must also be borne in mind that Xerxes is expressly described as King of Media and Persia. It must also be borne in mind that the tribes east of Jordan were located in Mesopotamia—in the very region from which Abraham had migrated to Palestine.

From all this it is manifest that the members of the Ten Tribes were called Jews; that all distinction between Israel and Judah was abolished; and—at least in the time of Christ—even the tribal distinctions were to a great extent lost.

* * * * *

Clement of Rome was not inspired, but, as he is mentioned by name in one of St. Paul's Epistles, any statement made by him well deserves attention. A relative has furnished me with a very striking corroboration of my argument as presented in the above. In Acts xxvi. 7 a single Greek word is used for the two English words "Twelve Tribes." This Greek word implies the abiding unity of the nation, and it is thus a very fine and forcible term in St. Paul's argument—our whole nation, in all its twelve different tribes, wheresoever dispersed, yet beating with one heart; twelve, yet one. But it is most remarkable that the same Greek word is used by Clement of Rome in his epistle to the Corinthians, and with reference to the events in the book of Esther! His words are—"Esther exposed herself to peril to rescue the Twelve Tribes of Israel when they were about to perish." This is decisive as proving that the Ten Tribes were included in the sanguinary edict, and the testimony of the book of Esther is equally decisive that those against whom the edict was directed were called Jews.

Your theory is thus overthrown at a blow. The ten tribes were never lost, and their descendants were known in the times of the Apostles under the name of Jews.

J. C. McCLELLAN.

4th April, 1877.

A JEW ANSWERS MR. J. C. McCLELLAN.

I have given no little attention, both by reading and reflection, to the subject of which one hears so much in our day:—whether the English nation are descendants of the Ten Tribes of Israel or not. Doubtless that Christian nation has shown great kindness to, and sympathy with, the Jews, and for many years extended a protecting hand to them in their various persecutions and sufferings. Many Jews, both converted and unconverted, would gladly accept them as brethren. But when we examine in particular the various argumen adduced to prove that the English are t (so-called) lost ten tribes, they do n appear to me to be altogether sufficient establish the theory.

On the other hand, a careful peru and due consideration of many letters a pamphlets, written in refutation of t theory, has shown me how men are lia to run into extremes, and in their eag ness to refute what they deem to erroneous, they themselves fall into oth grievous mistakes, make assertions witho proofs, and lay down principles which a contrary both to Scripture and comm sense.

Mr. McClellan, in the foregoing pape is not chargeable with each and all of the above mentioned faults, but there is

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enough in them to show that he has not critically and fully mastered the subject.

He says, "*the majority of these tribes returned to Palestine;*" now whatever be the import of this expression, whether it means the majority of the *twelve tribes*, or the majority of *the two*, of those who were carried away to Babylon, the statement is contrary both to sacred and profane history. The Jewish historian, Josephus, speaking of those that returned to Palestine with Zerubbabel says, "By this means, therefore, the priests and the Levites, and a certain part of the entire people of the Jews that were in Babylon, came and dwelt in Jerusalem, but the rest of the multitude returned every one to their own countries" *(a)*.

Again speaking of Ezra and his doings, he writes, "So he read the epistle at Babylon to those Jews that were there . . . and sent a copy of it to all those of his own nation that were in Media, and . . . . many of them took their effects with them, and came to Babylon, as very desirous of going to Jerusalem; but then the entire body of the people of Israel remained in that country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude" *(b.)* The testimony of Scripture is equally clear and decisive. Everywhere, in the books of Ezra and Nehemiah, the two tribes are mentioned, and not a word is said about the ten tribes. It is "the chief of the fathers of Judah and Benjamin" *(c)* that bestir themselves to go up to Jerusalem; "the adversaries of Judah and Benjamin" *(d)* that oppose them; in their letter which they addressed to the king, the Jews are described as the descendants of those whom Nebuchadnezzar had carried away to Babylon" *(e)*; and to the important meeting which Ezra called "all the men of Judah and Benjamin gathered themselves together," *(f)* although the proclamation made was "unto all the children of the captivity" *(g.)* The genealogies given in those two books are headed by these forcible words: "These are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar king of Babylon had carried away unto Babylon" *(h)*. Can words declare more explicitly that the returned captives were not of those whom Shalmeneser conquered and transplanted into Assyria, but of those who were carried away to Babylon? A few Israelites, who in the time of Hezekiah, Josiah, and other pious kings, joined themselves to the kingdom of Judah, were on the fall of that kingdom both participators in its destruction and captivity, as well as in its restoration and re-establishment in Palestine; but to assert that the majority of the ten tribes returned with either Ezra or Nehemiah, is to run counter to all history, both sacred and secular.

Nor can it be affirmed with truth, that the *majority of the two tribes* returned from the captivity. Of those who ought to have been foremost to return to the holy city, the ministers of the temple, a comparatively small number came back. Only 341 Levites came up with Zerrubbabel, four only of the twenty-four courses of priests joined the returning exiles, *(a)* 25,000 was the number *(b)* of Jews who had the national spirit and patriotism, to leave their comfortable homes in Chaldea and return to their burned city and desolated country; can any one imagine these were the whole or the majority of the two tribes? Certainly not; the whole tenour of the books of Ezra and Nehemiah is against such a supposition. The royal proclamation itself contemplates the fact that many Jews would prefer remaining where they were, and provides for it by ordering —"whosoever remaineth in any place where he sojourneth," &c *(c)*. Hence we are told in the next verse—"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised *(d)*;" clearly implying that those only obeyed the call whom the religious craving of their souls had impelled thereto; hence, also, notwithstanding two returns to Palestine, under Ezra and Zerubabbel, the greater part of the two tribes stayed behind in Chaldea, and for this reason, also, the prophets of the the second temple speak of the returned captives as a remnant *(e)*. These statements are fully borne out by Josephus. Speaking of the edict of Cyrus, he says—"The rulers of the two tribes of Judah and Benjamin, with the Levites and priests, went in haste to Jerusalem, yet did many of them stay at Babylon as not willing to leave their possessions" *(f)*. Again, he tells us, "Thus did these men go a certain and determinate number out of every family. . . . By this means, therefore, the priests and the Levites and a certain part of the entire people of the Jews that were in Babylon came and dwelt in Jerusalem; but the rest of the multitude returned every one to their own countries" *(g)*. What Ezra did, and how Xerxes favoured him, Josephus records in Ant. xi. 5, 2, which we quoted before and need not repeat it. These passages incontestably prove that even of the two tribes only a part returned to their own land, but the majority remained in Chaldea.

BENJAMIN, THE SON OF ELIJAH.

(To be continued.)

(a) *Ant.* xi. 3-10; (b) Ant. xi. 5, 2.; (c) Ezra i. 5.; (d) iv. 1.; (e) v. 12.; (f) x. 9.; (g) x. 7.; (h) Ez. ii. 7; 1 Neh. vii. 6.

(a) Milman Hist., vol. I., p. 418. Some think that more than four courses of priests came back to Jerusalem, but admit that not all the twenty-four returned.

(b) The number of those who were carried away to Babylon is calculated to have been between 300,000 and 400,000 souls. Milman, Hist., vol. I., p. 409.

(c) Ezra i. 4; (d) i. 5; (e) Hag. i. 12, ii. 2; (f) Ant. xi. 1, 3; (g) Ant. xi. 3, 10.

SIR R. PEEL, ON THE IDENTITY, IN THE HOUSE OF COMMONS.

IN almost every newspaper proofs of our identity with the Israelites continually appear. You have alluded to several, but I hope you will find room for the following, which assumes more importance than many from the fact of its forming part of the pending debates upon the Eastern Question. It is from the dignified speech of Sir R. Peel, last night, in the House of Commons, as reported in one of the London papers. Thus:—

"All we have to do is to stand by our neutrality—not to interfere so long as British interests are not interfered with; and when British interests are interfered with where is the Englishman, I ask, who would not interfere? (Loud Conservative cheers.) If a semi-barbarous Power like Russia be permitted to obtain a footing on the banks of the Bosphorus, it would be a peril to this country. What we have to look to is England's past and England's future, and our prestige would be affected if ever the hordes of Russia were permitted to take the high road that leads to Constantinople. (Cheers.) It is very easy to drift into war—(Opposition cheers)—but we expect better things of the present Government. But should we drift into war we may rely upon it that our forces by land and by sea will show all the pristine valour of their race, and will emulate the illustrious annals of the past. (Cheers.) I look, however, for better things under the management of Lord Beaconsfield. (Conservative cheers.) The member for London University (Mr. Lowe) said that he spoke as an outsider; and he condemned the duplicity, the recklessness, and the carelessness of the Government. I also speak as an outsider, as one without any party and without any political ambition save that which is shared by every man in this House—the anxiety to serve his country when peril encircles it, and I say that so far from having rendered themselves liable to these attacks, these crazy attacks, these 'paltry attacks,' as they have been called, her Majesty's Government deserve the thanks of the country for what they have done. (Conservative cheers.) The right hon. gentleman talks of 'carelessness, recklessness, duplicity, swagger, and bravado.' These are ignoble words to apply to a Government. (Cheers.) This is not the language to be used of the Government that stands foremost in the world. (Loud cheers.) It is not by these means, but by the judgment, the wisdom, the discretion, and the forbearance of her Majesty's present Ministers, that this country has been placed upon a higher pedestal in the eyes of the world than she has occupied for many years. (Loud and continued Ministerial cheers.) Continue that policy! The voice of Parliament will be with you—the sentiment of the country will sustain you. (Cheers.) It is that policy, a policy based upon these principles, which has made

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the nations of Europe say of us, as was once said of the most illustrious people of ancient times, when leaving Egypt to take possession of the promised land—(a laugh from the Opposition, followed by loud cries of "Order") —they extorted even from their enemies that more splendid eulogy than any that stands recorded in the classic annals of Greece and Rome, when those enemies exclaimed, even in the bitterness of their soul, 'Surely this great nation is a wise and an understanding people.' (Tremendous cheering, which lasted for some minutes.)"

Would that this quotation of the right hon. baronet applied to us nationally in every sense! That people are slowly beginning to understand is evident from the manner in which the Identity knowledge is spreading; but, as you have pointed out, something more is wanted to make it evident to all, and that something does not seem far off.

JOHN S. ANDERSON.

Upper Norwood, 11th May, 1877.

INVOLUNTARY CHRISTIAN TESTIMONY FOR ISRAEL:

INTRODUCED BY PIAZZI SMYTH, ASTRONOMER ROYAL FOR SCOTLAND.

PART I.

OF all the varieties of testimony which can be furnished by fallible human nature, none is so precious, so convincing both to opponents, faint believers and earnest enquirers, as the *involuntary* witnessing of a really able man. There is seldom much of it, so that, like a jewel, it is wrapped up in a small parcel, is truly a pearl of high price, and must commend itself *most* of all when given under the further belief at the time, that it is directly against the personal interests of the giver, but required to be so given by justice and truth before God.

Now, an example most precisely of that last kind of evidence, and touching one of the most important elements of the Israel Identity question, I have recently had the good fortune to fall in with; and cannot but hope that its peculiar recommendations as involuntary and more than disinterested, may enable not a few to see their way more clearly in one of the chief religious and political questions of the present and coming time; *viz.*, not only the co-existence, but the co-operation, and splendid co-operation too, of the literal promises of God made to Abraham, with the most perfect Christianity of the New Testament.

Most admirable articles on this very subject do appear week after week, both in the *Banner* and other Israel Identity journals; but they all labour under this serious and inevitable draw-back to usefulness among readers of opposite opinions, *viz.*, that they are written by men who, believing both themselves and Britons generally, lineally descended from Abraham, Isaac, and Jacob, they are urged by directly interested motives in representing these promises as literally and certainly forthcoming still; and by no means abolished by anything that has occurred between God and man since Abrahamic promises were first pronounced; not even by the appearance of the Son of God, as man, 1870 years ago according to the plan of personal salvation prepared in the beginning of the world. Wherefore these excellent authors do too often, though by no direct fault of their own, convert into very demonstrative, if not also denunciative opponents, many worthy men who are strong in the good, old, simple, and necessary doctrines of personal Christianity but labour under the usual human difficulty of appreciating more than one great idea at a time.

"Christianity," they aver, "has not hitherto, as for all the last 1840 years, either known or allowed of any existing force in a literal interpretation of the word made to Abraham and the Patriarchs 1900 years earlier."

And there the objectors are perfectly right: and so has been Christianity also, for the set time appointed by God for these ancient promises to come forth and have their chief fulfilment in the eye of the world, had not arrived during that earlier part of the Christian dispensation. But who will presume to say that because the promises have not been realized yet, that is for a long time in the estimation of man, but a very short one before God, they are *never* to come forth? For who knows all futurity; or who has entered into counsels of God, and has prevailed to inform himself of the mysteries of what has been divinely appointed for times and seasons not yet in being? No one certainly of their own knowledge, wisdom or powers of understanding. And yet something more or less in that direction has been grievously allowed to those who study the Divine Word of inspired prophecy; for that is a light, and the only one shining securely into the darkness of the future, and often preparing the way for coming events a long while before hand—convincing for instance many an earnest student of an idea, a principle, long before he sees what or to whom it is going to be practically applied: as indeed in the case now pressing upon us, of the sureness of God's literal promises to Abraham, Isaac, and Jacob, touching all their descendents in the last days, becoming clear to many before anyone named had begun to suspect who the vast majority of these descendants were.

Now it is exactly in this category that I venture to call attention to a little work, for years out of date, and its author dead; but he was in his day a highly esteemed clergyman of the Church of England; he latterly lived and worked chiefly for the interpretation of Sacred Prophecy—for the whole course of it, from Genesis to Revelations, and appears to have been in advance of his time on almost every question therein, except indeed that one which is now so much discussed—"the Identification of the Lost Tribes of Israel." That one division of prophecy he seems never to have had the remotest glimpse of, and certainly not of the connection of himself and his nation with it.

Hence in him and his book we have a most able commentary by an approved Christian and ecclesiastical writer, of what *he* thought of the Divinely recorded promises to Abraham. And when we find, that though he believed himself and his countrymen to have no share in them, because they all were, to the best of his knowledge, Gentiles, though in Christianity—yet he went to great length in setting forth that the text of these promises was to be taken in an absolutely *literal* manner, that the Israelites, meaning with him the Jews only, (or chiefly, for he had *some* idea that the ten tribes were outcasts among all nations, but unknown at present,) would thereby be shortly elevated into the most powerful, wealthy, and glorious kingdom the earth has ever seen—and that without the spilling of human blood and without any detraction from Christianity—why surely such evidence, so entirely dis-interested, is precisely what should be read in the present day, when one marvel is clearly following on the heels of another; and the man who is the best Christian amongst us may learn any morning that he is also a lineal descendant of Abraham—as such an heir to a portion of all these promises, and yet, at the same time, one of those good and approved Christians who, because he is such, may be fore-ordained to be caught up to Christ before our Lord's second coming in glory and power.

Thus at all events, wrote the English clergymen in 1850 A.D.:—

"In a beautiful valley at the southern extremity of Palestine there is a spot which has been the object of veneration and of pilgrimage for nearly four thousand years. The warlike Arab, as he hastens by on his matchless steed, reins in the high-bred horse, and subdues his fiery features to an expression of repose. The haughty Turk forgets his savage heart, to pray for peace to the inmates of the tomb. The Christian beholds it with reverence and solemnity, as he thinks of the 'heir of the promises' and the father of the faithful. The Jew looks on with sadness and with hope, as he reflects upon the present exile of his race and their (future) *eternal* restoration. The flowers and the flagrance of the fields, the graceful beauty of the olive and the vine, and the gentle azure of the sky, still spread around the spot the soft tranquillity of the primeval times. It is the cave of Machpelah in the field of Ephron, and contains the dead of Abraham and Sarah, of Isaac and Rebekah, of Jacob and Leah, the illustrious patriarchs and their wives, 'which did build the house of Israel.' The stormy passions of an

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undred generations have felt its influence, nd confessed its venerable fame. There lie he mortal remains of the three honoured nen whose names, alone out of all mankind, ave been taken up among, the names and itles of the living God—'The God of braham, of Isaac, and of Jacob.' They ait for the resurrection of the just, and he eternal restoration of their race. The onquest which they have made is in accorance with the humility of their faith—they eld possession of the Promised Land, not ith their swords but their DUST."

"The faithfulness of God to Abraham is ne of the most striking instances of the ivine perfections. In all things God is ithful, but in his dealings with Abraham e steadfastness and grandeur of His prom-es have been so pre-eminently conspicious, at even the hardiest infidel must be lenced. 'Thy name shall be great,' said e Lord to Abraham; and how fully has is promise been redeemed! The name Abraham has continued undiminished rough nearly four thousand years; it s extended throughout all nations—Jewish, hristian, or Infidel. It has surpassed the me of Homer, Cæsar, or Alexander; it s been united with the eternity of God, d adopted among His favourite titles. 'I ill make of thy seed a great nation,' was nother promise, and the grandeur of the lfilment has been equal to the dignity of pression. The power of Edom has been read beyond the spicy forests of Idumæa, d still attracts the eye amidst the ruins d monuments of Bozrah. The descendants Ishmael have filled the world with their npire and their fame; from the shores of e Atlantic to the frontiers of Tartary the nquests and the genius of the Arabs have en known. When we read of the empire the Caliphs, and their unparalleled splen-our, we read no more than the fulfilment a Divine promise—'I will make of him a eat nation'; and this promise was an swer to one short prayer—'O that Ishmael ight bow before Thee.' The Arabs, the ost gifted nation of the East; the Arabian npire, once the greatest in the world, were e offspring of a single prayer, and of a ngle promise, and are to this day the two ost remarkable instances of the power prayer and the faithfulness of God. *piritual* blessings are unnoticed by the orld, but *these* are visible and undeniable."

"If such has been the grandeur both of pressions and fulfilment where only the *tcast* seed of Abraham was concerned, hat may we not expect when we turn to e heirs and possessors of the promises? e may expect more loftiness of expression d more grandeur of fulfilment. The sal-tion of Israel and their title to the romised Land are secured by the same wer which sustains and perpetuates the st of heaven. The covenant with Israel as steadfast as the covenant of day and ght. The universe with all its worlds, is st aside into one scale, and the seed of braham and of Israel into the other, and e weight of each is alike! 'Thus saith the ord, which giveth the sun for light by day, d the ordinances of the moon and of the ars for a light by night, If those ordinances epart from before me, *then* the seed of rael also shall cease from being a nation efore me for ever!' The universe through l its worlds is measured out; and then e covenant with Israel; and the extent of each is pronounced to be alike—immeasurable by human thought. 'Thus saith the Lord, If heaven above can be measured, and the foundations of the earth reached out beneath I will *also* cast off the seed of Israel for all that they have done, saith the Lord.' Wonderful promises, compared with which the proudest empire, and the widest possessions are but a grain of dust. And yet the transcendent promises have been denied, forgotten, or reduced to nothing, by our unfaithful commentators—the Christian world has treasonably though in a spiritulizing sense chiefly usurped for itself that magnificence of hope, which was intended only for the Jews and all the lineal descendants of Abraham, Isaac and Jacob.

To be continued.

OUR OPPONENTS.

The Covenant People: Where are they? An examination of the arguments from Scripture to identify the English nation with Ephraim, contained in a pamphlet by H. L.—By J. H. London, 1876. Post 8vo., p.p. 85. Part IV.

THE PROPHECIES OF MOSES. (p. 33.)

J. H. finds great difficulty in understanding how any of the predictions uttered by Moses (Deut. iv. 28-32,) can possibly refer to Israel or Judah separately. He says that they must all refer to the whole twelve tribes.

It seems to us that J. H. makes a mountain out of a molehill in this case. We all fully admit these utterances were made in the presence of, and addressed to, the whole of the twelve Hebrew tribes.

But were they not conditional? If they fell away from God, these punishments would come on them. While, on the other hand, if they repented, they would receive great and abundant blessings.

This is the argument of the whole discourses; indeed, their temporal blessings would depend upon their obedience to God's commands.

But though these utterances were made to both houses of the Hebrews, are we therefore to conclude that God intended to make no distinction between them?

If one House repented, would it not be restored to favour and blessing?

Where does it say that the unrepentance of one tribe or one House, would involve all the other tribes or both Houses in ceaseless punishment by God?

Why this view (as intimated by J. H.) flatly contradicts the constant declaration of the prophets, that if they repented, they should be restored to favour again. Yet, (if there is anything in J. H.'s argument,) if eleven tribes repented after sinning, and one wicked tribe held out, then the whole twelve would continue for centuries under the curse, on account of one tribe, because the admonitions were addressed to all twelve?

This view seems as little supported by reason or justice, as it is by Scripture Of course the warnings and teachings. were addressed to all twelve tribes, or how else were they to know what God required of them? But if we wish to see what portion fell under punishment, and what under blessing, we must clearly study their separate histories, and not merely the advice given them at their commencement.

This may suffice for the theory, but what are facts of the case? We believe they fully bear out this view, viz.: that both Houses greviously sinned, but that Israel repented more fully, truly, and honestly, than Judah, and so, in consequence, was restored to favour, and became *the Sons of God.*

Judah also repented, but not so heartily, yet were mercifully pardoned, and restored to Palestine; but they subsequently fell into still greater sin (though a different kind) and ended by putting to death *the Son of God.* They thus became the children of Satan and were utterly cast out, and have continued under the curse till now.

As to the fact of Israel re-penting, we have some valuable evidence in Scripture. Hosea expressly tells us that it shall be said of them, *Ye are the sons of the living God.* (Hosea, i. 10.) And God promises that when she is not in Palestine, *i.e.* before her return, He will *speak comfortably unto her;* and say to her, *Thou art my people.* (Hos., ii. 14, 23.) Isaiah in one of his sublimest prophecies enlarges upon the same truth. (Is. liv.) The repentance of Ephraim is distinctly mentioned; and forms the conclusion of the prophecies of Hosea.

We gather the same truth from our Lord's words; (Matt. x. 6., xv. 24.) He plainly tells us He was only sent to the House of Israel. Now this expression must either include Judah or not. If it does (as J. H. holds) how is it that Judah has to this day rejected the gospel? If the Messiah was sent to Judah, then is it not clear that His commission failed in reference to at lesast one out of the two Hebrew Houses?

Yet we are most emphatically told in Scripture that not a word of God shall fall useless to the ground; that His Word shall never return to Him void; and many similar declarations. How much less can we believe that the commission our Saviour Himself announces as having undertaken, should fail and fall to the ground, *i.e.*, that though He came to bring the Gospel to Judah, yet Judah has rejected it, though nearly nineteen centuries have passed away since He came!

Now J. H. tells us that all twelve are under the curse, and have become Jews, and rejected the Gospel, and are equally guilty of the rejection and the death of the Saviour.

This being the case the difficulty (of

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J. H.'s view) is greatly increased. For it must then be believed that though our Saviour's commission was only (as he tells us) to the Hebrew tribes, yet those very tribes rejected Him, and thus His sacred mission completely failed of its declared and express object.

How can any believer in Scripture possibly accept such a view?

If J. H. holds that our Saviour really meant Gentiles (those not descended from Jacob) and that thus His mission was successful, then he wishes us to believe that though He most plainly and emphatically declares both of His own and His Apostles, commission that it was only to the *House of Israel*—that yet he really meant it was not to the *House of Israel* at all, nor to the *House of Judah*, but entirely to Gentiles (not from Jacob) who should be led to receive the Gospel, and form His Church during the Christian dispensation!

THE TERM ALL ISRAEL. (p. 36.)

J. H. objects to this term being specially applied to the ten-tribed House of Israel.

But this Scripture undoubtedly does (i. Kings, xii. 16, xiv. 13; ii. Chron., xiii. 15.) J. H. quotes Daniel, ix. 7-11; Romans, ix. 26; as instances where the term is not confined to the ten tribes. But these clearly do refer to them only, and therefore support H. L.

In reference to other passages, as Jud. viii. 27, where the reference is less clear, they certainly *may* apply only to the ten. And as to those which seem unable to be applied to the ten only, such exceptions prove the rule, and do not invalidate the assertion that the term is usually and properly belonging to the ten only.

One thing is clear—that where the two Houses are spoken of together this expression refers to the ten: and where only one House is mentioned it may or may not refer to the two, as no confusion can arise.

EPHRAIM'S MULTITUDE OF NATIONS. (p. 36.)

J. H. considers it an assumption to argue that these multitudes must have come into existence already. He however overlooks the fact that the Anglo-Saxons are in actual possession of the promised blessing, which of itself is proof that they must be descended from those to whom those specific blessings were promised: or else we are forced to the conclusion that God promises to one people, and gives the fulfilment to another and quite different one.

But if these multitudes have not come into existence, when are they to?

Numerous signs shew that this dispensation is drawing to a close, according to the old Hebrew belief that the world should subsist 2,000 years without the Law, 2,000 with the Law, and 2,000 under the Messiah. What time remains for this vast multitude to be born, grow, increase, become civilized, Christianized, and cover and fill the face of the whole world with fruit.

Before such an increase can take place the Anglo-Saxon race will have occupied all the vantage grounds of the world.

Does J. H. wish us to believe that for the fulfilment of these prophecies, the whole Anglo-Saxon race is to be exterminated from off the face of the earth, that the most moral, religious, intellectual, philanthropic, Bible spreading, missionary people that have ever appeared in this world, are to be annihilated to make room for the increase of some poor wretched heathen tribes to come from the wilds of Asia, or the deserts of Africa? Such a consummation would be more a monstrosity than a miracle!

J. H. objects to Balaam's prophecy (Numbers, xxiii.) being applied to this fulness of nations promised to Ephraim. Yet Balaam's expression, *the fourth part*, exactly applies to Ephraim and his companions (Numbers, ii. 18-24) for they constituted one of the four companies into which the twelve tribes were arranged, *i.e.* a *fourth part* of the whole people.

J. H. says there was no separation in the days of Moses. But there is evidence that the germs, and even the commencement of the separation of the Hebrews into two Houses, began much earlier than Balaam's prophecy.

It probably first took definite shape at Jacob's death.

All the promises given to Abraham and Isaac descended intact to Jacob. On his death-bed he prophetically divided them into two great divisions. He gave the regal and Messianic blessings to Judah and the remainder to Joseph.

We have another intimation of this separation of feeling at Sinai. The calf or young bull which the people set up was evidently Joseph's Cherubic tribal sign. (Deut., xxxiii. 17.) Joseph appears to have been especially guilty here, ever prone to idolatry, *Ephraim is joined to idols:* and hence the moderate number slain. Hence also we find ready vengeance executed by a tribe of the rival House, viz., Levi.

In reference to J. H.'s rejection of so manifest a fulfilment of prophecy, we may well ask—Is prophecy then never to be accomplished, and if not in so exact literal and complete a manner, how indeed can it be?

D. J.

FROM GOD'S POINT OF VIEW.

As every aspect of our Israelitish origin is of interest, and especially any that has the Holy Scriptures for its foundation, I venture to send a thought that may help some of our readers to a fresh light.

God "chose the church in Jesus before the foundation of the world." That being (reverently be it said) God's original idea with regard to His design for the glory of His Son, and bearing in view the grand simplicity, and so power, of all God's works, what would have been the most logical sequence in the carrying out of that plan but that He created the world with that definite object before Him; then having tried His newly-created beings, and, after their fall, Himself "found a ransom," purified the sinful world by the flood, and, as it were, started it afresh, that He should then choose a man, Abraham, to be the starting-point of His one plan, the forming a church, the bride for Christ? He, therefore, gave to Abraham the blessings of His chosen one, and from him produced the nation that was to be His chosen people. This nation is therefore God's elect nation, and out of it He has called His church, a select and blessed number to be the body of Christ. So we have an elect church in an elect Israel. That seems to be God's paramount plan, while it does not exclude the admission of those who through faith are blest with faithful Abraham.

All God's plans are perfect in their simplicity and grandeur; and so we should naturally look for His chosen people when there stands forth pre-eminently a "Christian nation" keeping His commands and preaching His everlasting Gospel to a ruined world.

London. H. S.

THE GREAT PYRAMID AND ISRAEL'S NEW COVENANT.

An American correspondent explains in No 117 *Glory Leader*, that a line drawn the length of the Grand Gallery, midway between the floor and the ceiling, gives 1878·4, or very nearly.

This number divided by the over-lappings of the ceiling, 36, gives the same result as the number of days in a year divided by the over-lappings of the walls, *i.e.*, one year in terms of weeks.

Thus:—

$$1878{\cdot}4 \div 36 = 52{\cdot}177$$
$$365{\cdot}242 \div 7 = 52{\cdot}177$$

This fact satisfies the writer justly that the date 1878·4 will be the actual end of some important time. It is evident that according to this view, 36 years equal one week of the Grand Gallery. The writer applies this interpretation to the "seventy weeks" of Daniel ix., considering that that prophecy may have probably a double signification.

Thus we get a coincidence with the many expositors of Lev. xxvi. 18, 24, 28, —"I will punish you seven times for your sins."

360 prophetic days or years × 7 = 2520
70 " weeks of 36 years = 2520

Or using the Pyramid Standards we get—

$$365{\cdot}242 \times 7 = 2556$$
$$70 \times 36 = 2520$$

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a difference of just one week, 36 years—another hint of the "one week" of Dan. ix. 27.

The writer then gives us an interesting argument based upon the date 742 B.C. which gives results not exactly agreeing with Mr. Hine and others.

This seems to me unnecessary and might be rendered in the following manner. Take the date 678 B.C., II. Kings xvii. 23, when the punishment definitely commenced.

Then—

2520 – 678 = 1842 + 36 = 1878
2556 – 678 = 1878

One would think from this that the full term of the "seven times" and "seventy weeks" expressed 1878 and that foretaste or "confirmation of His covenant with many" would be experienced in 1842. This is all the more remarkable because the very earliest work upon this subject—"Our Israelitish Origin"—was published in 1842, and from that time the first light of our glorious origin has dawned upon "many." The length of the midway line, 1878·4, so peculiarly signalized, agrees in reality still more closely with our result, for 65·242 × 7 = 2556·7 giving thus (– 678) 878·7

If there is any truth in this view, and 1842 was in reality the time when "the covenant was confirmed to many," who knows but that all may receive the completion of the *new* Covenant in 1878·4?

CHAS. STUBBS, B.A.

THE REV. J. B. CLIFFORD OF BRISTOL GIVES TESTIMONY TO OUR IDENTITY.

On Sunday, the 6th inst., the Rev. J. B. Clifford preached a sermon at St. Matthew's, Cotham, Bristol, as the reader is aware, one object of which, at least, was to warn his hearers against the Anglo-Israel "heresy." Believers in Our Identity will be thankful for the support given to the cause by that sermon, for in it Mr. Clifford showed that "the land . . . which is beyond the rivers of Ethiopia" (named in Isaiah xviii.), and whose people are to bring a present, as the preacher admitted, of the *Jews*, "a people scattered and peeled," unto the Lord of Hosts, is undoubtedly *England*. So far Isaiah, as interpreted by Mr. Clifford. Now if your readers will turn to Zephaniah iii., they will find a striking passage beginning at verse 8, in which it is foretold (verse 10) that "FROM" the same land "BEYOND THE RIVERS OF ETHIOPIA," THE LORD'S SUPPLIANTS," surely a Christian people, even "THE DAUGHTER OF HIS DISPERSED, SHALL BRING HIS OFFERING."* Now the *shay* ("present") of Isaiah xviii. 7, as expounded by Mr. Clifford, is the Jews. There can be little doubt that *minchathi* ("Mine offering") in Zephaniah's obviously parallel passage means the same. Therefore "My suppliants, even the daughter of My dispersed" must mean the long-since scattered, but now gathered and Christianized Ephraim. The inhabitants, then, of the land beyond the rivers of Ethiopia are, according to Zephaniah, Ephraim's once lost tribes. The inhabitants of the same land, according to Isaiah, we have Mr. Clifford's authority for affirming to be Englishmen. Therefore Lost Ephraim and the English nation are identical; and the best exposition of both passages (viz., in Isaiah and Zephaniah) is Jer. iii. 18, marginal reading. Thank God for Mr. Clifford's testimony.

C. W. HICKSON.

* NOTE.—Some commentators take "My suppliants, the daughter of my dispersed," as the *object* of the verb "shall bring;" thus: "They shall brign My suppliants, the daughter of My dispersed, as My meat offering." In Lange's Commentary it is remarked, *in loc.*, "that the heathen will convert again to God the Israelites dispersed among them, is *entirely foreign* to the passage, since the dispersed, according to the entire connection, even though Israelites, were to be considered by them," (the writer considers them to be *the saved heathen become like* a wide *diaspora*!) "could not after all be considered as unconverted; and the act of bringing them, according to the use of prophetic language (comp. Is. xlix. 22a), is an act of homage, and not of conversion." He also says, speaking of the construction of the verse which is adopted in our version, that—"Not only *the parallel* Isaiah. xviii. 7, decides in favour of it, but also the context, which, in verse 11, applies only to Israel." This is but another instance of the fact that Our Identity view makes wonderfully plain many passages, which, for want of it, have more or less mystified expositors.

a The "*goyim*" and "*ammim*" are undoubtedly *Ephraimite* nations (Gen. xlviii. 19) and peoples.

Correspondence.

(To the Editor of the Banner of Israel.)

SIR,—I feel I must write to you in the face of the grand events now daily marching onwards. Surely Lord Beaconsfield must be quite aware of what and who we English are and is acting accordingly. Every thing he does, shews it. And Sir Robert Peel (who I heartily wish would speak oftener,) must also be a believer in these grand truths. The close of his speech, two nights ago, I send you, though doubtless you will have marked it. The declaration of neutrality by ourselves and *Manasseh* is just as it should be: look at the wonderful harvest sent to Australia just as the Russians deny us their wheat! look at the discovery that India grows finer wheat than any other land. I have a cousin, who is a corn merchant and a believer in our identity; he is struck with amazement at these things, and constantly speaks of them. The annexation of the Transvaal too at this juncture is remarkable. Gladstone has I trust failed again in his vile attempt to create confusion and distrust in the cabinet, for "*there is little Benjamin our ruler.*" That wonderful Psalm seems on the point of fulfilment, (the 68th). I take in the "Banner" and delight in it. I trust you meet with support and encouragement? The evil one raises up adversaries, but the word of God shall slay them. How blessed are we who *first* being safe in Jesus Christ, personally, can nationally look up with confidence to our God, Israel's Defender; and quietly upon all the distraction and confusion reigning elsewhere at this time, till the Lord comes.

Yours, &c.,

Regent's Park, London, L. I. D.
May 13th, 1877.

(To the Editor of the "Banner of Israel.")

SIR,—In reference to "Note—a Seeker" at p. 162, No. 19 of *Banner of Israel* of 9th May, J. L. F. would refer "Seeker" to a paper signed S. P., p. 82, line 47 from top of page —"A Future Time"; in fact, the whole article is worthy of study.

J. L. F. considers that Esau's race is still in existence; "Lost Israel" is still in existence in four folds, now re-united in Britain under Judah's sceptre.

A portion of the race of Esau may have been likewise separated from the main family prior to the Mosaic Exodus. This is a suggestion for consideration.

Obadiah, 21 verse, says:—"Saviours shall come up on Mount Zion to judge the mount of Esau; and the *kingdom shall be the Lord's.*

If Esau is to be judged they must be in existence. J. L. F. thinks a remnant of Esau will be mercifully preserved, adopted into the four-fold flock of Israel under Judah, although they will cease to exist as a *separate kingdom.*

Again: The prophecy of Obadiah may only relate to those of Edom who hated and impeded the Mosaic fold; for, as suggested above, there may have been some who may have, like Israel, been separated from the main body, and who, therefore, did not come under this curse, in the same manner that there are Jews (that is, descendants of Judah) in the three first folds, who did not come under the curse on their brethren of Jerusalem.

J. L. F. would refer "Seeker" to "Universal History," &c., vol I.; printed for J. Batley, in Paternoster Row, MDCCXXXVI., p. 280, for names of the Egyptian kings, &c., including those from Amalek; also to Pineda's Synopsis, who quotes Hector Bœthius, Polydore, Virgil, Mariana, and F. Juan de Pineda; also Middleton's Geography, vol. 1., London: J. Cooke, No. 17, Paternoster Row, MDCCLXXIX. and Keating's History of Ireland, MDCCXXIII, as well as the more recent modern works on Egyptology.

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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."—Psalms lx. 4.

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THE STONE BECOMING A GREAT MOUNTAIN AND FILLING THE WHOLE EARTH.

THE TRANSVAAL.

THE vision of Daniel in chapter ii. 31 to 45, as we have elsewhere pointed out is the history of the kingdoms of the "earth" culminating in that of the British Empire, which is to fill the whole of it. In Dan. vii. 27, we have "the vision of the four beasts" terminating in the same result; but with, we believe, a wider range than the prophetic "earth;" for in this case we have the prediction that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions," (margin rulers,) "shall serve Him." Psalm cxlviii. 14, teaches us that God's "saints" in prophetic terminology are "the children of Israel," "a people near to Jehovah." To them is assigned, as we have seen, the last great kingdom; to occupy not only "the earth"—but also the whole planet under the heaven;—the heathen empire (Psalm ii. 8); the desolations of the world, their own allotted "heritages" (Isa. xlix. 8), as well as the Inheritance of the Promised Land (Jer. iii. 18), and their own appointed place (2 Sam. vii. 10). We see from facts before us, that these things are true; and as God promised, so they are now coming to pass. The last great and important addition to the British empire has been effected by the annexation of the "Transvaal Republic" in South Africa.

The annexation, which has been forced on our unwilling government and people, appears to us to have been necessitated by two important considerations. First, without such annexation and the procuring cause thereof, the probability is the confederation of the South African States would have been indefinitely postponed; and the formation of the South African "nation," (one of that company of nations destined to fulfil God's promise to Jacob—"a nation and a company of nations shall be of thee,") would not have been carried out. Forced by the imminent design of a disastrous Zulu invasion of the Transvaal territory and a consequent native war, Sir Theophilus Shepstone has declared at Pretoria under date April 13, that "the Transvaal is British territory." The natives henceforth, must abandon their designs of conquest, since they now know that the British lion has come upon the scene—and they are face to face with Israel. Verily Jacob is a supplanter still! As throughout India, Ceylon, Burmah, Canada, America, Australia, New Zealand, Tasmania, and the Fijis; so now in South Africa, wherever the Anglo-Saxon plants his foot he stays. Whatever position he seizes by force he permanently "possesses!" The Transvaal Republic, a territory as large as all France, is henceforth as much an Israelite "possession," as are Gibraltar, the Carnatic, the Berars, or the provinces of the Canadian dominion!

But in the second place; this annexation carries out another of God's purposes to our "favoured nation." It tells us of His design promised in figure and by vision to Daniel in words we cannot now misunderstand, that the dominion of the whole planet, "the greatness of the kingdom under the whole heaven," is to be the heritage, and gift to our race; and this is a result which is gradually—nay rapidly—being worked out for us in the events transpiring to-day. The annexation of the Transvaal adds an enormous territory to the grand empire of Britain in South Africa; and it is, we believe, but the earnest of the gift which will transfer the whole of that vast continent to our race, and make it the "possession" of the Anglo-Saxon. The reasons for this last gigantic annexation are so truely and clearly put before us, by the *Times*, in its leader of the 14th May, that we ask our readers to peruse the statement it gives as a carefully drawn up *précis* of the facts, enabling them at a glance to understand why the high-handed act was a necessity, and how wonderfully God has worked to compel us to carry out His will, and yet fulfil His promises to our forefathers Abraham, Isaac, and Jacob. The editor says:—

"Few even of those who maintain that English statesmanship has no right to meddle with the quarrels or to redress the wrongs of other communities will deny that England is in a peculiar manner responsible for the well-being of South Africa, and interested in the maintenance of peace between the White and Black races. If the Dutch Republic, with its handful of white citizens and its black denizens, numbering, in all probability, at least ten times as many, were separated from the Cape Colony and Natal by broad seas or by a vast expanse of trackless desert, we certainly should not trouble ourselves to interfere between the Boers and their native enemies. But the scene of the threatened conflict—a conflict in which the Boers would have met beyond all doubt with a crushing defeat—is at our very doors. Our Colonies, with a million of native subjects and 300,000 Europeans, could not be saved from the horrors of war if once the Zulus had been allowed to invade the Transvaal. A Caffre war waged under conditions that have greatly changed, and not for the better, since the pacification of 1853, would draw upon us exertions and hazards hardly less than those of a great European struggle. Such a frightful risk as this demands exceptional energy in meeting it, and if Sir Theophilus Shepstone, knowing that his retirement from Pretoria as a defeated negotiator would be the signal for a Native rising and a Zulu irruption, had hesitated to

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assume authority over the anarchical and disunited community for fear of censure or misconstruction at home, he would have incurred a most serious responsibility. That he dared to act promptly and decisively is much to his credit, on the supposition, of course, that the danger was actually threatening, and that every other expedient had been tried before the threat of force was used. The measures taken by Sir Theophilus Shepstone, to secure the immediate publication of the fact that the territory had been annexed were intended, doubtless, to warn the Natives as speedily as possible that the Transvaal had passed under the rule of the British Government, and that any insurrection would be resented and punished by the British arms. The Proclamation declaring the Transvaal annexed was published at Pretoria on the 13th of April, and it was to be at once publicly read at Potschefstroom and Rustenburg, the chief towns of the two principal western districts, and at Lydenburg and Middleburg, the chief towns of the eastern districts. In this way within a few days the Natives in every part of the Transvaal must have been informed of the important event, and according to Sir Theophilus Shepstone's reckoning, it may be anticipated that they will abandon their restless projects now that they know they have to deal with the British Government."

We hope our readers see in all this the voice of God's providence and His dealings with that recreant people He designs to make "the chief of nations?" Why in South Africa the natives races fail "to die out" before the house of Israel, when in all the other "possessions" of the race the aborigines are disappearing, is matter for consideration. A correspondent in *The Nation's Glory Leader* No. 41, November 17th 1875, considers that the cause may be that the Caffres being probably from Arabia, have had an Ishmaelite origin, and Gen. xvi. 11, predicts, so far from Ishmael "dying out," that "he shall dwell in the presence of all his brethren." God promised too, regarding him—"I will multiply thy seed exceedingly, that it shall not be numbered for multitude"—(verse 10.)

ISRAEL'S WILDERNESS.

Part I.

Our readers must often have noticed the repeated references in the Old and New Testament, to "wilderness," destined to be the residence either of God's people Israel, or of the spiritual seed of Abraham.

We do not now allude to the Wilderness of Sinai, the "waste howling wilderness" of Deut. xxxii. 10—that desert land, where the tribes wandered "forty years, where they tempted the Lord, proved Him and saw His works" (Psalm xcv. 9). We mean rather "the wilderness" of after times; where Jehovah declared that the ten tribes should, subsequently to their divorce from the Mosaic Law, be "allured," and where Judah in the last days shall be "brought," and "pleaded with" by their God; where the bride, the lamb's wife, the church of the elect, shall find a safe asylum and refuge for the prophetic 1260 years—and whence she shall yet "come up," "leaning upon her beloved" (Sol. Song viii. 5).

Have our readers ever tried to localize this "Wilderness;" or endeavoured to ascertain where, geographically, it must yet be discovered? We have had our thoughts directed to this point, for some time past, and now propose to place before our friends what we believe, in the light of the Identity, to be the mind of the Spirit, in the various descriptions, we have given to us in the Word, of this wondrous God-defended spot.

The scriptural idea of a "wilderness" is a "thinly inhabited country, sometimes a plain or champaign land as opposed to a mountainous." (Bishop Patrick; see Jer. ix. 10—1 Kings ii. 34—Joel i. 19), a place also, it seems to us, where the wild beasts of the forest have been wont to roam (Ezek. xxxiv. 25.)

With this introduction let us commence our consideration of the subject by examining such a text as Hosea ii. 14. Here God says—"Therefore, behold I will "allure her," (Israel, the ten tribes, is the theme of the chapter), "and bring her into the wilderness, and speak comfortably unto her" (*i.e.*, friendly—to her heart), God's covenant in Israel's favour, in the spot where she dwells, is then mentioned (verse 18) *i.e.* the covenant "with the beasts of the field, the fowls of heaven, and the creeping things of the ground." The bow, sword, and the battle out of the *earth*, are broken, and in this wilderness Israel "will lie down safely."

Now, where did the Lord Jehovah speak to the heart of his banished outcasts, Israel? Where was the Gospel word sent to them—"Comfort ye, comfort ye, my people, saith your God" (Isa. xl. 1). Surely it was in the "little sanctuary," in Great Britain, in the "Islands of the west," where the Lord was sought, and found by His nation, the one, not called by His name, who asked not for him? (Isa. lxv. 1.)

We conclude therefore, that the locality designated "Israel's Wilderness," where she was to be "allured," converted and comforted," is no other than our own British Islands, the "place appointed and ordained" for His people Israel, by the Lord Jehovah (2 Sam. vii. 10—1 Chron. xvii. 9). But if we are right in our views this same "wilderness," Great Britain is the "place" where the House of Judah, the Jews—are yet to be "gathered in the west." It is that "land of the north," whence Israel and Judah, being joined in company, are to proceed forth on their "return" to the land he hath given to their fathers for an "inheritance" (Jer. iii. 18—Isa. xliii. 5—li. 11). Have we any intimation in scripture that Judah will yet be brought into this same "wilderness," Great Britain? Surely we have! In Ezek. xx. 34, 35, we have this message to the "House of Israel" (*i.e.*, the Jews of Ezekiel's terminology). It runs thus—"I will bring you" (Judah) "out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out; and I will bring you into the wilderness of the people, and there will I plead with you face to face." The 41st verse shows that this time of Judah's gathering will be a season of grace and acceptance towards them, though of fury towards those who have so long ill treated them, for God accepts them with their "savour of rest," pleads *with* them, not against them, face to face, and sanctifies himself "in them before the heathen" *in the wilderness*.

Turn we now to Isaiah xxxv. 1. Here we read of the times prior to and during the "return" to the land of the Lord's "ransomed," even Israel the Ten Tribes, that "the wilderness and the solitary place shall be glad for them" (*i.e.*, for Israel), "the desert shall rejoice and blossom like the rose." In that most favoured spot, where the Lord will be to them "as though he had not cast them off" (Zech. x. 6), "the blind and the deaf" ones (Isa. xxxv. 5) are represented as "seeing and hearing;" the Holy Spirit is poured out on the "righteous nation," "for in the wilderness" (*i.e.*, Great Britain) "shall waters break out, and streams in the desert." The whole chapter, we believe, represents, in language figurative, it is true, but, with the clue God gives us, easily comprehensible, the condition at the present day of God's people Israel, the British, in this "land of their captivity." Here we see what to Israel in Palestine in Isaiah's days must have seemed a far-off "wilderness"—a land which historians tell us was then very sparsely occupied, an overgrown, pathless forest, where the wolf and the bear roamed at large (see II. Esdras xiii. 40, 50). True to God's Word, this once "howling wilderness" is now a gladsome region, a garden of the Lord; it "rejoices," because of God's people Israel, even now. No famine ever afflicts this glorious home of ours; no drought destroys it; the heaven here gives "the rain unto our land in his season;" and the blessing is ever on "the fruit of our ground, the fruit of our cattle, the increase of our kine, and the flocks of our sheep" (Deut. xxviii. 4, 12).

The light of God's truth, best of all, is always resting on these realms:—Here is the open Bible; here is civil and religious liberty; here the preached Gospel of God's dear Son; and we, of all the nations of the earth, do most fully and abundantly realise (though, alas! we are most ungrateful for these benefits!) the fact, that we "see the glory of the Lord, and the

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excellency of our God" (Is. xxxv. 2).

The blessings showered down on this our favoured land are described again in Isaiah xli. 18, 19, where God says of Jacob's home—"I will make the wilderness a pool of water, and the dry ground springs of water;" and there He promises to plant all goodly "trees—the cedar, the shittah tree, and the myrtle, and the oil tree;" "in the desert, the fig tree, the pine, and the box tree *together*"—to prove to His chosen ones, Israel, that "Jehovah hath done this, and the Holy One of Israel hath created it."

(To be concluded in our next.)

OUR ISRAELITISH ORIGIN—A BIBLE LESSON.

"The Lord hath spoken good concerning Israel." (Num. x. 29.)

It would be interesting to ascertain (were it possible), the number of Bible readers, who have ever studiously and prayerfully considered the exceeding great and precious promises made to our fathers, Abraham, Isaac, and Jacob.

We now bring before you these *sovereign, free grace, absolute, unconditional promises*, made by Him who changes not. Without transcribing them *verbatim*, we refer you to your Bibles, at the same time furnishing you with a short digest on each; and, with a few remarks, leave you to form your conclusions thereon.

TO ABRAHAM.

A great nation; a great name; blessed and a blessing; *all the families of the earth to be blessed;* the land.—Gen. xii. 2, 3, 7.

"All the land thou seest; North, South, East, West, to thee, and to thy seed for ever;" as the dust of the earth.—Gen. xiii. 14-17.

Melchisedec.—Gen. xiv. 18-20.

Seed as the stars; the land.—Gen. xv. 18-21.

Name changed to *Abraham, a father of a multitude of nations* (give special attention to this reference).—Gen. xvii. 2-8

Sarai, her name changed to Sarah, a mother of nations.—Gen. xvii. 15, 16.

"A great and mighty nation; *all the nations of the earth shall be blessed in him.*" —Gen. xviii. 18.

Blessing and multiplying as the stars, and as the sand upon the sea-shore; *possessing the gate of his enemies*, and in thy seed shall *all the nations of the earth* be blessed.—Gen. xxii. 17, 18.

TO ISAAC.

Not to go down to Egypt, but to sojourn in the promised land; the performance of the *oath to Abraham* promised; seed to multiply as the stars; *all the nations of the earth* to be blessed.—Gen. xxvi. 2-4, 24.

TO JACOB.

Prosperity and *Rule.*—Gen. xxvii. 28, 29.

A multitude of people; the blessing of Abraham; the land promised; seed as the dust of the earth; *to break forth* West, East, North, South; all the families of the earth.—Gen. xxviii. 3, 4, 13, 14.

A nation and a company of nations shall be of thee, and kings shall come out of thy loins; the land promised; this promise was given when Jacob returned from Padan-aram; God appeared unto him and blessed him; his name changed to Israel.—Gen. xxxv. 9-12.

Jacob and his house go down to Egypt; God promises to make of him a great nation.—Gen. xlvi. 3, 4.

Jacob blesses Joseph and his two sons Ephraim and Manasseh (give special attention to this promise, and the blessing that follows).—Gen. xlviii. 15-20.

Jacob tells what shall befall the twelve tribes in the last days.—Gen. xlix. 3-27.

Now mark,—The blessing to Abraham was two-fold:—1st. A spiritual seed, *i.e.*, Christ (see Gal. iii. 16)—2nd. A multitudinous seed.

Observe—*Abraham* had two sons, Isaac and Ishmael. The promise was in the *Isaac line.* *Isaac* had two sons, Jacob and Esau. The promise ran in the *Jacob line*; Esau sold his birthright, *despised* it! *Jacob* had twelve sons, and the *twofold* blessing is developed in *Judah* and *Joseph; very distinctly in each.*

Reuben, the eldest son, lost his birthright in consequence of his sin, which birthright was transferred to *Joseph* (see Gen. xlviii. 5, and compare with I. Chron. v. 1, 2—this is very important).

Now you cannot fail to observe that the promise of "*The seed spiritual,*" runs in the *Judah* line and is *confined* to that tribe (see Heb. vii. 14). It is likewise unmistakable, that the promise of "*The seed multitudinous,*" runs in the line of *Joseph* and is *confined* to that tribe, developed in his sons Ephraim and Manasseh; specially so to the House of Ephraim.

Now reflect for a few moments. "The promised seed," Christ, was realised in the birth of our adorable Lord and Saviour, Jesus Christ, but it cannot be fairly stated that any of the promises to our fathers were realised under the legal dispensation, so we see the House of Judah, or the Jews, continuing under the Law, remain in unbelief.

The ten tribes, known as the House of Israel, were put away, *divorced*, "*lo-ammi*," no longer God's people under the Law (see Jer. iii. 8, also Hosea i. 9, 10). This should be a sufficient explanation of the fact, that the initiatory legal rite is not met with among the dispersed, for what could "*put-away*" Israel have to do with the legal covenant?

Then the *divorced* House of Israel is put away, made to wander, and to be sifted like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth, or be lost (see Amos ix. 9).

Now where is the House of Israel? which God promised, that, notwithstanding all their many sins, should never cease from being a nation before Him (see Jer. xxxi. 36, 37; xxxiii. 20, 21, 25, 26). Surely the House of Israel has not become extinct or absorbed! God's promise would fail, were that the case, that they should be a multitudinous people; a nation of nations; possessing the gate of her enemies, &c., &c.

Now calmly spread out before you the Anglo-Saxon race, her colonies and dependencies and say, if there be place in the earth for such another race, answering so precisely to the very letter of the promises made to our fathers, Abraham, Isaac, and Jacob.

First then, these God-protected isles of Great Britain and Ireland, surmounted by the arms of our Sovereigns,—"The Lion of the Tribe of Judah," and, "The Unicorn of the tribe of Joseph;" pass on, then, to the dominion of Canada, 3000 miles in extent from Halifax to Victoria, Vancouver's Island, covering an area larger than the United States *(which is also Anglo-Saxon)* then on to Australia (may we term it a second Asia?); examine a good statistical chart of the British Empire (the one before us was published in 1842, yet even then presenting about forty seals of our colonial settlements, since that year much increased); finally, look at the map of our mighty empire Hindostan.

To conclude, we call your attention to the words in Isaiah xxvii. 6, Gen. xxvii. 29, and with this advice: "*Do not despise your birthright.*"

SAMUEL SAMPSON.

Falloon Cottage, Norwood,
April 27, 1877.

"HOW IS OUR NEUTRALITY TO BE MAINTAINED?"

Is a question our opponents and semi-believers are asking. A straight question must needs have a straight answer. Here it is:—

We don't know yet.

Long ago Identity readers were told that God's Word predicted this European conflict, which is close upon us; predicted that Israel must have no part or share in it. We conscientiously believe that we are identified with the lost House of Israel; and we look upon Her Majesty's proclamation of neutrality at this particular time as a God-inspired, God-given sign to the British people. There is not another European nation that has the prestige or that dares, so marvellously are the interests of each *linked together*, to proclaim its neutrality.

Very true, say our opponents; but suppose that Russia should menace Constantinople—the gate? We should send

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our fleet at once, and thus be drawn into the conflict. *Then*, where is our neutrality?

This looks very pretty as it stands, but we object to suppositions. Identity believers require *facts* to prove the fulfilment of prophecy; and Russia menacing the gate is not yet a fact, whatever she may purpose to do.

Nevertheless we can overcome our scruples on this point, and safely give an answer.

Balaam predicted of the people of Israel, that they should "rise up as a great lion" (Num. xxiii. 24). "He couched, he lay down as a lion, and as a great lion: who shall stir him up?" (Num. xxiv. 9). The nations of the world are known under symbols, of which the eagle is one familiar to our readers. There is, however, only one symbol of a lion in the world, and that is the British lion. He has now reached the prime of his strength, and is appealed to, respected, and feared by every Power. We are asked to suppose that if the Russian bear were to carry his ungainly body to the vicinity of Constantinople, there would be an end of our neutrality. Not so. The British lion would carry his great carcase up to the gate and lie down there. That is all. A lion's paw can break a bear's back; and the Russian bear is not altogether short of information on that point.

But this supposition flies in the face of prophecy. God's Word declares that the "chosen people" must come out from among these nations, must "hide" themselves "for a little moment" (Isa. xxvi. 20). Those who pin their faith to the conflicting politics of the newspapers say that in order to protect our interests *we must go into their very midst!* We pin our faith to the sure word of prophecy, and only value our daily newspaper for the information it affords.

Without being at all dogmatical in our assertion, we (personally) believe that our Mediterranean fleet will *never* sail up to Constantinople with hostile intentions. This king of gates belongs to Israel, the seed of Abraham. The British people are the only gateholders in the world, and possess *this* sign that they are of the seed of Abraham. It is the last link in the chain of evidence required to identify us with the lost tribes, and if Israel's God *gives* us the gate the evidence on this point is complete. Let us watch the course of events, and study the Scriptures:—

Russia wages war with Turkey;
The eagles are scenting the prey afar off;
The nations are fully (awfully) equipped for war;
Signs of a general European conflagration are manifest;
Britain has proclaimed her neutrality.

Jehovah is working out the destiny of this country in His own way, in spite of the many terror-stricken war-screamers in our midst. Were the people not blind, in place of fear and anxiety there would be implicit trust in Jehovah's promise and our Saviour's injunction.

The danger is impending: watch and read!

"The Lord shall go forth as a mighty man,
He shall *stir up jealousy* like a man of war:
He shall cry, yea, roar;
He shall prevail against his enemies.
I have long holden my peace;
I have been still, and refrained myself:
Now will I cry like a travailing woman;
I will destroy and devour *at once*."
Isaiah xlii. 13, 14.

This, be it observed, immediately precedes the time when God declares that He "will bring the *blind* by a way that they know not," when He will make "darkness, light before them;" so that our neutrality being maintained becomes

A SIGN,

which will eventually mightily convince the British people that they are verily the literal seed of Abraham. Over and over again has Jehovah promised to shield *them* in the day of His fiery indignation.

"But thou, Israel, art my servant,
Jacob whom I have chosen,
The seed of Abraham my friend.
* * * *
FEAR THOU NOT; for I am with thee:
BE NOT DISMAYED; for I am thy God:
I will strengthen thee;
Yea, I help thee;
Yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing: and they that strive with thee shall perish. *Thou shalt seek them, and shalt not find them*, even them that contended with thee. . . .
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, the Holy One of Israel."
Isaiah xli. 8-14.

Israel in Britain *does fear* at this moment. Would that this great people could hear the voice of prophecy, and understand the signs of the times. Jehovah holds Israel by the right hand; therefore let us trust in the Lord.

Men *may* fear at the prospect of war; for the nations are fully equipped with weapons of the most satanic ingenuity. But what saith the Word?

"Behold, I will make thee a new sharp threshing instrument having teeth" (v. 15). What is that? If this be the time God's Word speaks of, and few can doubt it, this "instrument" must now be in use. The marginal reading throws a little more light on the passage: "I will make thee a new sharp threshing instrument *having mouths*." Let our readers esteem the following ideas just for what they are worth:—The "threshing instruments" in use at the present day "having mouths" are rifles, guns, &c. Fix the bayonet upon the rifle and the "threshing instrument" has "*sharp*" *teeth*. An Identity friend whom we met recently, a clergyman, who had received the same impression, added another idea. The same "threshing instrument" seems to be referred to in Revelation ix.:—"Out of their mouths issued fire and smoke and brimstone" (v. 17). "For their power is in their *mouths* and in their *tails*" (v. 19). If the breech-loading rifle be not here referred to, then we know not what these "new sharp threshing instruments" are. Take into consideration another fact, that the British people are great exporters of these instruments, were amongst the first inventors, and that the Gentile nations have marvellously improved them.

The gathering of the nations to battle seems very imminent. Should the course of events prove the correctness of our anticipations, let us be prepared for the awful nature of what is to follow.

"He shall spread forth his hands in the midst of them,
As he that swimmeth spreadeth forth his hands to swim:
And he shall bring down their pride together with the spoils of their hands." Isaiah xxv. 11.

The action of a swimmer is well known. So far, events testify that the theatre of the present war will be in Asia Minor.

God declares that He will "spread forth His hands in the midst of them." Let our readers look at the map of Turkey in Asia. If the nations be gathered together there, and in God's set time a panic were to arise amongst them (such a panic as seized the Midianites—Judges vii.) when every man's hand would be turned against his fellow:—under such circumstances, with the immense amount of military stores on the battle-field, a terrific explosion sweeping right and left would be a moral certainty. "Thou shalt seek them, and shalt not find them."

Let our readers carefully peruse the following:—

"The Cossack pioneers are selected from the smartest and most daring troopers, lightly armed and well mounted. *In a belt round their waists they carry a few pounds of guncotton or dynamite, and with this highly destructive explosive they may work incalculable harm.* A small charge of guncotton placed simply upon a rail and fired with a fuse suffices to blow several feet of the iron to a distance of many yards, thus rendering the railway unserviceable *on the instant*. A trooper may dismount, place a charge at the base of a telegraph pole, fire it, and be in his saddle again *within sixty seconds*. Wires may thus be cut and communication stopped in the heart of an enemy's country by fearless riders, *who have but to draw rein for an instant*

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to effect the mischief, while lines of railway in the neighbourhood are entirely at their mercy. Even light bridges and well-built stockades may be thrown down by the violent detonation of compressed guncotton, and forest roads considerably obstructed by trees thrown across, which are *never so rapidly felled as when a small charge of this explosive is fired at their roots.*"—*Northern Echo*, May 21.

The swimmer's hands are represented as moving *once*, and then the work is done and the hands rest. Where?

Query?

His right hand on the Great Pyramid—
God's Witness?
His left hand on the gate—
God's Sign?

Draw a straight line from the one place to the other, and with a compass describe a semi-circle, and you will find that it includes all those places where terrestrial changes are predicted to take place. After this happens, it is written :—

"I will open rivers in high places,
And fountains in the midst of the valleys :
I will make the wilderness a pool of water,
And the dry land springs of water.
I will plant in the wilderness the cedar,
The shittah tree, and the myrtle, and the oil tree ;
I will set in the desert the fir tree,
And the pine, and the box tree together.
That they may *see*, and *know*,
And *consider*, and *understand* together ;
That the hand of the Lord hath done this,
And the *Holy One of Israel* hath CREATED IT."

Isa. xli. 18, 20.

Such is a brief outline of the events predicted to take place, and which in a few years may be wholly accomplished. During this trying season the literal seed of Abraham will be under the safe protection of the mighty God of Jacob, and the proclamation of our neutrality is a crucial test and a given sign.

Surely this subject is sufficiently interesting and important to arouse the most indifferent to investigate the whole matter. Yet we know full well that many will adhere to their original determination, and will wait till the end to know how God will keep His promise—how Britain will maintain her neutrality. How true it is, "my people know not the judgment of the Lord" Jer. viii. 7.

Once the Holy One of Israel promised to his chosen people, "In *returning* and *rest* shall ye be saved ; in *quietness* and in *confidence* shall be your strength ;" but they would not (Isa. xxx. 15.) He never changes, or alters his purposes.

"Therefore will the Lord *wait*,
That he may be gracious unto you ;
And therefore will he be exalted,
That he may have mercy upon you :
For the Lord is a God of judgment;
BLESSED ARE ALL THEY THAT WAIT FOR HIM"
Isa. xxx. 18.

"O Lord, save Thy people
And bless thine inheritance,
Give PEACE in our time, O Lord ;
Because there is none other that fighteth for us
But only thou, O Lord."

—*Church Prayer Book.*
JNO. T. GOTT.

OUR OPPONENTS.

A JEW ANSWERS MR. J. C. McCLELLAN.

PART II.

EQUALLY erroneous is the assertion that "even the tribal distinctions were to a great extent lost," and one cannot but feel surprised at the inconsiderateness of those who make it. With the books of Ezra and Nehemiah in our hands, the books of the Maccabees and Josephus, moreover the Gospels and Epistles, it is passing strange that people should give way to such fancies. If tribal distinctions had been lost, how could Zerubbabel or Ezra register those who came up with them? yea, and reject some from the priesthood and others from the community of Israel because they were unable to prove their pedigrees (Ezra i. 59-61). How could our blessed Lord lay claim to the Messiahship if the distinction between Judah and other tribes were lost? The evangelists Matthew and Luke record their genealogies of Christ, as something common and usual in their day that claimants should prove their title by the register of their pedigrees or genealogies. In like manner the tribal relations of Anna the prophetess, of Zechariah, of Paul, Barnabas, and others were known ; not to mention the tribal connection of some people given in Josephus, the Mishna and the Talmud. There is an incidental statement in St. Luke's Gospel which goes far to prove that genealogical scrolls were most carefully preserved. At the enrolment ordered by Augustus "all (the Jews) went to be taxed, every one into his 'own city'" (Luke ii. 3). Joseph was not to be taxed in the city where he lived and laboured (as was the Roman custom), but he must go "to the city of David which is called Bethlehem" (and be taxed *there* after the Jewish manner—Lu. ii. 4) "because he was of the house and lineage of David" (see Alford *in loc.*). This speaks strongly for the fact that tribal distinctions had not been lost ; for it is most just and reasonable to conclude that, as Joseph's going up to Bethlehem was (as the evangelist testifies) by reason of his ancestral or lineal connection, so the other Jews who went "every one into his own city" (Lu. ii. 3) was also in consequence of family and lineal relations. It follows, therefore, that tribal distinctions and family connections had not been lost in the time of our Saviour, and that in each city records or registers of the lineages of the various families were laid up and preserved. It was not till after the destruction of Jerusalem, the fall of Bithar, and the consequent dispersions and sufferings of the Jews, that tribal distinctions and family registrations were gradually given up and lost.

We now come to the argument drawn from the book of Esther, which, at first sight, looks very strong. I myself used it in opposing the Anglo-Israel theory, but on further consideration I came to the conclusion that it ought not to be so used. The term "*Jew*" in the book of Esther is not used in a tribal or national sense, but in a religious and theological meaning in the same way as we say "Jews and Christians." Here the term Christian is not applied to English people, Scotch, or Irish as expressive of their nationality, but as showing the faith which they, in common with other nations, have in Christ. In like manner the name Jew is used as representing belief in Judaism or disbelief of Christianity as in our days, or of idolatry as in former ages. This is not a mere modern use of the word : it can be traced to very remote antiquity. St. Paul frequently uses the terms Jew and Greek in this sense—"To the Jew first, and also to the Greek" (Rom. i. 16, ii. 9, &c.); "He is not a Jew which is one outwardly . . . but he is a Jew which is one inwardly" (Rom. ii. 28). In these and in many others the term Jew is used in a theological sense : he who has the law of God in contrast with him who has not, or he who professed to be a worshipper of Jehovah the true God, and he who was serving false gods. Our Lord himself uses the word in the same sense when He speaks of those "which say they are Jews and are not" (Rev. iii. 9), where it is evident that the reference is not to tribal distinctions, but to their boast as being those who know God and have His law (comp. Rom. ii. 17). The same usage is found in the Gospels and Acts.

In the book of Esther, the way in which the term is used is this :—"There was a certain *Jew* whose name was Mordecai . . . a Benjamite." *Jew* in this passage must refer to Mordecai's faith, otherwise the latter part would contradict the former, as no man can be both of the tribe of Judah and of Benjamin. This will become more evident as we proceed. Mordecai bowed not nor prostrated himself (or worshipped) Haman. The king's servants remonstrate with him against his disobedience to the royal command, and he pleads religious scruples. Had the honours sought by Haman been of a civil nature only, Mordecai would not have refused to pay them ; for the Jews are ready to render honour to whom honour is due. But since it was religious worship which Haman sought after, no Jew could give it without a denial of his faith. This is implied in the words, "for

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he had told them that he was a Jew" (Esther iii. 4), and as such he dared not worship a man. The plea that he was a Jew, in a national or tribal sense, could have formed no adequate reply to their remonstrances; his being of the tribe of Judah, or any other tribe, did not preclude his obeying the king's command. But his being a Jew, in a theological or religious sense, was a most cogent reason that could not easily be gainsayed: as a worshipper of the true God, he dared not give to a man that which is due to Jehovah alone. A further proof and confirmation of what we stated may be drawn from the conduct of Haman himself. Having been informed who the people of Mordecai were, he sought to destroy all the Jews that were in the Persian empire. Now, the worst of tyrants would hardly think of destroying a whole nation for the want of respect shown towards him by a single individual of that nation. On our supposing, however, that it was a religious principle which prevented Mordecai from paying the coveted worship, Haman's conduct may in some degree be explained. Finding that it was the religious faith of Mordecai which would not allow of his paying him divine honours, he concluded that all that professed that faith shared his sentiments and would prove equally unyielding; therefore he determined to destroy all the Jews. This, in fact, is the crime which Haman lays to their charge before the king:—"There is a certain people scattered abroad in the provinces of the kingdom who keep not the king's laws." This could only refer to the order of Haman being honoured and worshipped.

As we read on, the use of the term Jew in a religious signification is still more forced upon us:—"And many of the people of the land became Jews" (lit. became of Judah). This could never have been said in a tribal or national signification; for no Gentile can by any transmutation be made a Reubenite, Gadite, or one of the tribe of Judah, but they may become *Jews* in a religious or spiritual sense by conforming to the Jewish religion. This usage of the word was adopted by the LXX., who made a Greek verb of it (youdaïzo), and from the Greek it passed into our own tongue to *judaize*,—always in a religious signification, to conform to the doctrines and rites of the Jews without the remotest allusion to tribal distinctions. Since, then, the book of Esther does not in the least touch upon the question of tribal distinctions, no argument ought to be drawn from it, whether or not the Ten Tribes are called Jews in a tribal sense or not.

Lastly, in respect to the quotation from Clemens Romanus, it is to be regretted that Mr. McClellan did not follow the example of the generality of writers, who, in quoting any passage, give reference to chapter, section, or page of the book from which it is taken. He must know that the context, that which precedes or follows a quotation, often throws great light on the meaning of a passage. In the case of Clement's Epistle to the Corinthians, which he quotes, it is specially called for; for he must be aware that there are two Epistles to the Corinthians bearing his name, one of which is admitted to be spurious, and falsely ascribed to him; the other is generally thought genuine, but bears marks of adulterations (Mosheim, vol 1, p. 96. Edit. Soames). Now, from which of the Epistles does he quote? from the spurious or the genuine one? But, supposing even both of the Epistles to be perfectly genuine, and that, instead of once, St. Clement discoursed a great many times of the danger of perishing in which the Twelve Tribes had been, this would have nothing to do with the question in hand which Mr. McClellan attempts to prove, namely, that the Ten Tribes were united and mixed up with the two. As to St. Clement's taking the term Jew in the book of Esther to include those even who were not of the tribe of Judah, he only follows the example of the sacred writers of the Bible, who, as we proved above, call all the children of Israel Jews in a religious and theological sense. What Mr. McClellan says is, that the Twelve Tribes had lost their tribal distinctions, had been united, mixed up, with the Two Tribes, and were therefore in a family and tribal sense called Jews. This Clement does not say in the passage he has quoted from his Epistle.

The inference which the writer attempts to draw from an expression of St. Paul's, is neither necessary nor legitimate. It is not legitimate, because if his using one Greek word for our two (in Greek *dodekafulon* is one word for our two words, "twelve tribes" in English), "implies the abiding unity of the nation," by the same parity of reasoning, when another apostle uses the same expression in *two words* it must imply the abiding disunity of the nation! Now, since St. Paul delivered his defence before King Agrippa about the time when St. James wrote his epistle, they could not have spoken of their own nation in such opposite terms as abidingly united and abidingly disunited. (Every classical scholar knows that the Greek language possesses a wonderful power of combining words, and that its writers accordingly use a great number of compound terms. The Greek word *dodeka* is joined to many other words, as twelve days, twelve months, twelve signs, twelve children, twelve tribes, &c., &c., which a glance into a dictionary will show. St. Paul, who was well read in Greek, used those compounds which he found ready made, as the term *Dodekafulos* has been used before him in the *Oracula Sibyllina*. St. James wrote in simpler Greek, and therefore does not make use of the compound word. This I believe to be the true reason why St. Paul uses one compound word and not two as St. James does, but it has no relation whatever to the union or disunion of the tribes).

It was also most unnecessary for St. Paul to speak in hints and inuendoes of the abiding unity of God's ancient people. This theme forms the burden of many a chapter in the Word of God, and is clearly and distinctly announced by the prophets. I would take the liberty of recommending to Mr. McClellan the perusal of the 37th chapter of Ezekiel, from verse fifteen to the end. He will there see the prophet shewing by symbols, and explaining by words, the union of the ten tribes with the two. He will not fail to observe also, that the place where the union is to take place is given—"upon the mountains of Israel" (verse 22), and likewise the name of the king under whom this glorious event is to be fulfilled—"David my servant shall be king over them" (verse 24). Now it is a well known fact that from the time of the prophet Ezekiel to the present day, the Jews have had *no king of the royal seed of David*; it follows, therefore, that the union of the ten tribes with the two has not taken place yet, and that it is still to take place under the great son of David. "Hath He (God) said, and shall He not do it? or hath He spoken and shall He not make it good" (Numb. xxiii. 19)?

BENJAMIN, THE SON OF ELIJAH.

"THE BANNER OF MANNASSEH."

A NUMBER of valuable articles have latterly appeared in *The Banner of Israel, Life From the Dead*, and the *Nation's Glory Leader*, on the above subject by my much-esteemed friend, Major R. W. D. Nickle.

Believing Major Nickle to be gifted (as it were in these latter days) to interpret the standards, colours, and flags, we leave the interpretations of them in his hands, and we believe they have been and will continue to be faithfully recorded by him as instructed from on High.

We wish to record a few *facts* which will confirm and add to what Major Nickle has already said regarding my country's flag and coat-of-arms.

When we examine the American banners and flags as we find them scattered through the nations we seldom find two alike, unless they have been made "regulation;" for but few have more than an indistinct idea what the "regulation" is. One may count the "stars and stripes" on fifty different flags and banners which are *not* "regulation" and find that no two agree. We have ourselves observed it at home and abroad. Our English brothers, as well as uninstructed Americans, could, therefore, be easily misled by the variations.

The following historical extract will

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shew the law of the American Congress in reference to the "stars and stripes."

"While Washington was in command of Cambridge, he unfurled before the army a new flag, which had thirteen stripes of red and white as now, but had upon its corner the red and white cross which then marked the British flag. This was the flag carried by the American troops into Boston, when the royal troops marched out, but Congress voted, June 17th, 1777,—'That the flag of the thirteen United States be thirteen stripes, alternate red and white; and the union be thirteen white stars on the blue field.' . . . This is the flag that now waves over every United States' vessel, or camp, or building, except that for every state added to the union, a new star has been placed on the flag; while the thirteen stripes still remind us of the 'old thirteen' colonies that won their independence."

The English cross, the sign of brotherhood, was replaced as seen above, by the field of blue, covered with stars.

We will now turn to the American eagle—the king of the eagles—and his shield.

At the gathering of the ironclads and thousands of spectators in the beautiful little harbour of Villefranche, near Nice, on the 20th of April, last, to do honour to the Prince of Wales—and it was done gloriously by the thirteen men of-war, American, English, and French—we had the opportunity to confirm the above and to make the following extract from the library in the Captain's cabin, on board one of our American men-of-war, the "Vandalia." The Captain kindly gave every assistance, and said that the book was "regulation."

"The Great Seal of the United States of America.

Arms: Paleways of thirteen pieces argent and gules; a chief azure; the escutcheon on the breast of the American eagle, displayed proper, holding in his dexter talon an olive branch, and in his sinister a bundle of thirteen arrows, all proper; and in his beak a scroll, subscribed with this motto: "*E pluribus unum.*"

For the crest: Over the head of the eagle which appears above the escutcheon, a glory breaking through a cloud proper, and surrounding thirteen stars, forming a constellation argent and on an azure field.

Reverse: A pyramid unfinished. In the zenith an eye in a triangle, surrounded with a glory, proper; over the eye these words: '*Annuit Cœptis*' (lit. trans.—He favours undertakings or prospers what things have been undertaken).

On the base of the pyramid the numerical letters MDCCLXXVI., and underneath the following motto: '*Novus ordo seclorum*' (lit. trans.—a new order of generations).

The interpretation of these devices is as follows: The escutcheon is composed of the chief and pale, the two most honourable ordinaries. The pieces pale represent the several states, all joined in one solid compact entire, supporting a chief which unites the whole and represents Congress.

The pales in the arms are kept closely united by the chief, and the chief depends on that union and the strength resulting from it for its support, to denote the confederacy of the United States of America and the preservation of the union through Congress..

The colours of the pales and those used in the flag of the United States of America: White signifies purity and innocence; red, hardiness and valour; and blue, the colour of the chief, signifies vigilance, perseverance, and justice.

The olive branch and arrows denote the power of peace and war, which is exclusively vested in Congress.

The constellation denotes a new state taking its place and rank among the sovereign powers; the escutcheon is borne on the breast of the American eagle without any other supporters to denote that the United States of America ought to rely on their own virtue.

Reverse: The pyramid signifies strength and duration; the eye over it and the motto alludes to the many signal interpositions of Providence in favour of the American cause. The date underneath is that of the Declaration of Independence, and the words under it signify the beginning of the new era which commenced from that date."

Now Congress says distinctly that the stripes shall be "alternate red and white." We satisfied ourselves that they were so by counting them on the "regulation" flag, seven red and six white. By beginning with red, as Congress indicates, in thirteen stripes one must end with red. What applies to the flag ought to apply to the shield, one would suppose; and yet it will be observed in the above description of the "arms" that the pales *begin* with *white*: "Paleways of thirteen pieces *argent* and gules."

Naturally if we begin with white we must end with white and there must be seven white and six red on the shield: Congress must have so ordered it and it appears thus on the shield, and the national gold and silver coin. No doubt the seven stripes of red were placed in the flag that it might be seen and recognised at a greater distance than if white predominated. The pales were arranged differently on the shield, probably, because red would have a finer effect on a white field than *vice versa*.

This was done naturally without a view to interpretations in the "latter days." The English coat-of-arms is very different from the flag. Why not also the American?

No doubt the fact of the pyramid being on the *reverse* of our Great Seal will attract attention as being very remarkable. If we took the English cross off our flag we still retained the link of brotherhood in a more substantial manner by placing the pyramid on our National Seal, only to be recognised as such, however, in these latter days. Some of those magnificent ironclads will doubtless ere long be off for the "gate" of gates. The American man-of-war, from whence we obtained the above extract, is now there, another is in the neighbourhood, others will follow; and if blows must be struck there, we doubt not, if need be, that the Americans will be found co-operating with their British brothers. The glorious reception given the other day in the little harbour of Villefranche to the Prince of Wales, the mighty thunders and splendid reverberations from the ragged hills all around us, in answer to the grand salutes in honour of the Prince must have found an echo in many a true American heart, and was a fitting prelude to a re-union at the great "gate," where more terrible thunders may soon be heard with far deadlier results.

Nice, France, May 3, 1877. "MANASSEH."

Correspondence.

THE GATE.

(To the Editor of the Banner of Israel.)

SIR,—We were much struck by the passage which we give below, taken from "The Christian Miscellany and Family Visitor," for the year 1854, page 271. It strikingly accords with the "Banner's" teaching on the point, and reads as follows:—The *Second Capture of Constantinople.* Whenever a great catastrophe has been imminent, presages have abounded amongst the multitude. They are certainly not prophecies, but are often very singular. I have just fallen in with one in the history of the Turks, by Leum Clavious,* in a passage which I translate thus:—"After relating the history of the capture of the City, (by Mohammed II., in 1453,) the Turks have briefly noted that it is found written in the books of the wise, and especially in the book called Messabih, that before Degnal Lain, or the wicked and accursed Anti-Christ shall go forth,—Constantinople will be twice occupied. First, it will be taken by the sword. Then, when the time for judgment shall come, the sons of Isaac will take it, not by the sword, but by calling upon the name of God. The first part of the prophecy, concerning occupation by force of arms, they confess to have been fulfilled when Sultan Mohammed gained possession of it by the attack which we have just described by the Turkish records. But what is to be that other occupation, and who are those sons of Isaac who will take possession of it by means of prayers and hymns, time alone must show."

A STUDENT.

N.B.—The Barton-on-Humber Israelitish Friends could not forbear sending the above, as the "Banner" has always so strongly maintained that Constantinople will be ours.

NOTICE.

WE are sorry to inform the readers of the *Banner*, that in consequence of the demand for our space we have been compelled to hold over the Report of Philo-Israel's Lecture at Hope Hall, on Tuesday, 29th May, 1877.

* Historia Musulmana Turvorum, de monumentis ipsorum descripta, &c. Francopuli, 1591. Page 584.

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WEDNESDAY, JUNE 6, 1877.

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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."—Psalms lx. 4.

No. 24. Entered at Stationers' Hall.] WEDNESDAY, JUNE 13, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S ENEMIES.

OUR readers well know who Israel's enemies are, *par excellence*. The power indicated by the word of the living God for this terrible destiny is Russia. There can be no doubt about it. The prophet Ezekiel in chapters xxxviii. and xxxix., verses 1 and 2, was commissioned 587 years before Christ to tell us by name that it was the chief of Rōsh, Meshech and Tubal; Gog and Magog, who should in the latter days invade the mountains of Israel, then to be in the occupancy of the twelve tribes of God's people, and should there be utterly destroyed by the Lord himself. At present, of course, the signs of this enmity are not apparent, but they are close under the surface—and to most men the symptoms of the coming hostility between the House of Israel and the Muscovite are visible enough. For instance, we Israelites know full well that we are destined to hold in possession the Gate of this our future enemies' house, the key of his empire, Constantinople, but will that fact tend to friendly feeling between the powers? Will it not certainly in the end breed a decided animosity which will only require a spark to kindle it into war? Surely our possession of Russia's Gate will terminate in that future tremendous catastrophe at Armageddon, which God's Word calls "Jacob's trouble," and which is to end in such utter and final destruction to the hosts of Israel's enemies, that only one-sixth of them shall survive! Meanwhile, to those who are watching the signs of the times and the current of public opinion, it is clear that in the public mind in these our Islands a strong feeling of aversion and dislike against Russia is setting in, which will end, we believe, in open rupture when the set time shall come. A very outspoken specimen of this same current opinion we have found expressed in *The Newcastle Journal* furnished us by a friend, and we present our readers to-day with extracts from the article. We do not say we concur in all the writer's opinions, or vouch for all his facts. But the sentiments expressed towards the Muscovite, we anticipate, are but the reflex of those entertained by nine-tenths of our countrymen, and we know that facts give a strong confirmation to the opinions which generally prevail. The article is as follows: it is headed

"THE RUSSIAN BEAR.

Russian motives are now beginning to be understood. The Czar is not credited by some newspapers with such pearly purity as they chose to ascribe to him a month since. Time works wonders; and in the end truth must prevail. It is strange that any man, especially Mr. Gladstone, could have imagined that there was anything humanitarian in the policy of Russia. The curse of robbery and pillage, of cruelty and oppression, is on all its past history. Peter the Great was a great drunkard; though he was a man of genius he was a devil in human form. Catherine's character is too well known. Nicholas was a coarse tyrant, who tore a soldier's cheek out because his whiskers were not of the regulation pattern. Russia has always been fond of territory. Its love of freedom is of very recent birth—almost as late a growth as Mr. Gladstone's admiration of Russia; but the Northern Bear has always had a ready maw and a ready paw for spoil. It 'regards dissolute Sultans, prodigal seraglios, maltreated Slavs, and philanthropic Englishmen, all equally as convenient pawns, by its contemptuous use of which Europe is to be finally checkmated.' Russia has always sought her own—and also the property of others. There is not a single territorial acquisition that she has made that has not been acquired by fraud and force. The Crimea, the great theatre of war in 1854, was itself one of the most striking illustrations of Russian bad faith. The Treaty of Kainardji was broken by Potemkin, one of the worst of the tools of Catherine, in a scandalous manner. In Mr. Austin's recent work, 'Russia before Europe,' the treachery is exposed. The absolute independence of the Tartars of the Crimea was guaranteed by the third article of the Treaty of Kainardji; but Potemkin set the Khan against his nobles, and the Czar against the Khan, and then the unfortunate victim of Russian wiles was transported to Moscow as a prisoner; but his pension was never paid; at last he was, as the Circassians were not long since, sent amongst the Turks to end his days—in exile. In the Crimea, holy Russia did horrors which Mr. Carlyle, the seer of Chelsea, the Polyphemus of politics and theology in these "Latter Days," whose "saints" he wrote about, might be found to be even more 'unspeakable' than those of the Turk. Women drawing water at the well were shot, just in the barbarous fashion in which Polish ladies of noble birth were flogged with rods in the presence of the army. Kaffa was destroyed like Ismail; its domes and minarets disappeared; the leaden conduits, which conveyed pure water formerly along aloft aqueducts, were melted down for bullets; the fountains were destroyed; the tombs of the Tartars were polluted. Entire villages were levelled with the ground by evangelisers of the apostolic, benignant Russia—the only country almost on earth where the Bible, the Gospel, and Evangelism are prohibited. These Russo-Greek Church pets of the ex-Premier made a solitude and called it peace, *more Romano*. In 1788, war broke out between Turkey and Russia, and it raged till 1802, and by the Treaty of Jassy, Russia acquired fresh territory between the Bug and the Dneister. In that bloody war Ismail was stormed—History records, with her iron pen—to the indelible disgrace of Suwarrow, by whom it was done. Of 42,000 human beings found in the place, 38,000 were put to the sword, 'women were massacred indiscriminately with men, children indiscriminately with women. . . No attempt was made to restain the license of the soldiery. Plunder was only impeded by the thoroughfares being choked with

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corpses, and it required eight days for the burial of the dead.' That work of hell was honestly done in the name of God and the Empress. Now a different tone is taken, in harmony with the more refined and enlightened age in which we live; but the Bear is as bloodthirsty as ever; and a sorry day will it be for England if we should repeat the mistake of Navarino. What has Europe or the world gained by the independence of Greece, the enlargement of Servia, and the change made in Moldavia and Wallachia? Nothing; but Russia has gained something—fresh outposts for further aggression. In 1829 the Russians reached Adrianople, within three or four days' march from Constantinople; but the Iron Duke, no fool, either on the march or in the Cabinet, when military matters were to be discussed, tore away the veil of Russian deceit. The victory of Russia in 1829 was just one of those that the Duke of Wellington himself has said was worse than a defeat, an opinion recently expressed by Count Von Moltke. Of 100,000 men Diebitsch led into Turkey only a mere remnant returned to Russia. Two years after that campaign Poland got into trouble; and from that time till 1856 and up till the present day, Russia has sown mischief in Turkey from the meanest and most dastardly motives. In violation of treaties and international law; in violation of the European concert about which she professed such extraordinary anxiety, Russia arrogantly declared war against Turkey, and in brutal indifference to the interests of commerce Russia has declared the neutrality of the Danube at an end."

These be outspoken plain words. But ours are days when truth must be spoken, and spoken in tones which men may understand. We have among us a statesman of giant intellect so utterly enamoured of Russia and Russian objects that he would have his country espouse the cause of her future enemies against that doomed Ottoman power, which God will destroy, but against which we feel sure He means us never to draw the sword. To counteract Mr. Gladstone's mistakes, we are glad to place before our readers a picture of the real truths regarding Russia and Muscovite designs—past, present and future, which we are confident will be useful at the present crisis, and lead men to see with what sort of an ally it is whom the ex-Premier would have us, of the House of Israel, join hands. Those whom God himself has constituted "enemies," let not man endeavour to join in an unholy alliance for an object He has not authorised. To Israel alone is the promise made—"Thy seed shall possess the Gate of his enemies," and such "enemies" can never cordially agree while their destinies are thus clearly antagonistic.

ERRATA.

In our last issue, No. 23, Wednesday, June 6th, at page 189, middle column, line 16, for "imminent design" read *imminent danger*; same page, last column, line 9, for "**truely**" read *truly*.

THE DIVORCE OF THE TEN TRIBES.

Much of the teaching of the Bible is conveyed by types, and to many minds a truth in that form presents great attractions, and comes with singular force. It always well repays us to look deeper into the Bible types, and we think that the mystery which has so long hung over the loss of the ten tribes receives much light from the study of the emblem of the divorced wife, under which figure they are represented in scripture.

The prophets Isaiah, Jeremiah, Ezekiel and Hosea, in the highly poetical language they use, constantly speak of a nation or a city as a *woman*—Babylon, Nineveh, Rome, Tyre, are women. The figure is well known, and we need hardly quote passages to prove the point. In the case of the people of Israel, God graciously allowed their position towards Him to be symbolized as a marriage. "I am married to you, saith the Lord"—"Thy Maker is thy Husband;" and in the many reproaches addressed by the prophets to the people for their idolatry, they are told that this sin is a breaking of their marriage covenant with Jehovah.

Now it is interesting to look into this covenant and understand its terms. It was first made with Abraham. It was inaugurated by a sacrifice; confirmed by an oath in which the Lord sware by Himself because He could swear by no greater; and it was sealed by the rite of circumcision. The covenant consisted in a most wonderful set of promises, conferring upon Abraham's seed the greatest spiritual as well as earthly blessings. Not only was he to possess the land of Canaan, but he was to be also the heir of the world; not only were his children to be a great nation, but a multitude of nations; not only was the promised Christ to be his son, but in Him should all nations of the earth be blessed. This grand charter was quite unconditional; it was a free and royal gift bestowed on the man who "believed God," and who received it by faith. It was confirmed in succession to Isaac and to Jacob, who also received it by faith.

But when the time came for the fulfilment of the promises, and the children of Israel were to be brought up from Egypt into their inheritance, the people were found rebellious and stiff-necked and weak in faith, and then the law was added because of transgression. We are taught in Gal. iii. 17, that the law which was given 430 years after the promise did not in any way disannul the promise. It was a covenant within a covenant; and the terms on which it was made were that of a mutual agreement. Jehovah would do His part, and the people undertook to do theirs. In short it was *conditional*, and therefore differed from the covenant with Abraham which was *unconditional*. We have in Exodus xxiv. an account of the solemn engagement, "And Moses wrote" etc., verses 4-8, and the Lord heard their words and said—"They have well said all that they have spoken; O that there were such an heart in them that they would fear me and keep all my commandments always, that it might be well with them and with their children for ever" (Deut. v. 28). Alas! within a few weeks they were worshipping a molten calf. The history of the nation from that time is a record of their many sins and their many deliverances. We learn how often they understood not His wonders, forgat His works, waited not for His counsel, tempted Him, limited Him, forgat Him, believed not His word, hearkened not to His voice, despised the pleasant land, served idols, mingled among the heathen and learned their ways. We learn also how often they were punished, and how many times did He deliver them, and how He remembered for them His covenant and repented according to the multitude of His mercies. After the division of the people into two kingdoms, we find that one of them, namely, that of the Ten Tribes or House of Joseph, apostatized nationally from the Lord, and under the guidance of the wicked kings of Jeroboam's, and then of Ahab's line, gave themselves wholly up to idolatry. It was then that the prophets began to tell them what was coming upon them, and how the Lord would give Israel up and root them out of the good land He had given to their fathers. Abijah was the first prophet who told them these things; but for 200 years the Lord, in His wonderful patience, delayed the sentence. "He sent to them by His messengers, rising up betimes and sending, because He had compassion on His people and on His dwellingplace. But they mocked the messengers of God, and despised His words and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." They were unfit for their inheritance, and were, in mingled mercy and judgment, expelled from it, and sent back to the wandering, homeless life which their fathers had led.

Now, in the typical language of the prophets, this cutting off of the ten tribes from the Covenant is called a *divorce*. Jeremiah says that "backsliding Israel was put away and given a bill of divorce." Isaiah also says so in the 50th chapter. Hosea says the same in the 2nd chapter. A writing or bill of divorce was the legal method by which a wife was put away; and I suppose the messages and writings of the prophets are represented in this figure. It was in the time of Elijah, their great prophet, that the divorce seems to have been pronounced; and it is very interesting to observe the connection of circumstances attending it. "Horeb, the

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mount of God," was the scene of the divorce, as it was that of the making of the Covenant. Moses and Elijah, so mysteriously connected in Scripture, were the agents. It was on these two occasions that they each fasted forty days, and to both of them the Lord was made known in fire and earthquake and a still small voice. All these things are surely intended to call our attention to the Covenant, and on referring to the passage in Exodus xxxiv. 10-16, we see how emphatically it is directed against idol worship, and made out, as it were, in the name of "the Lord, whose name is *jealous*." This explains the allusion of Elijah—"I have been very *jealous* for the Lord God of Hosts." So far as he knew he was the only one of Israel who had not given way to the national apostacy; and though the Lord in his mercy recognised the 7000 hidden ones who had not bowed to Baal, it is clear that even they had not been *jealous* for the Lord, and that the national apostacy was complete. The Lord therefore ceased to be the Defender, the Protector, the Husband of Israel, and they were left to their own resources — to the mercy of Hazael, king of Syria, and of Jehu, their own unscrupulous ruler; and so "it shall come to pass that him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth from the sword of Jehu shall Elisha slay." Elijah did not carry out the sentence thus made known to him, but Elisha, and the school of the prophets established in those days, clearly wrote out the bill of divorce in the years that followed, and both by their lives and writings prepared the people for what was coming. Now, if we consider what the consequences of a divorce are, we see they are twofold: they entail the *loss of home*, and the *loss of name*. A divorced wife cannot stay in her own home, and she must renounce the name which has been her honour and her protection; she has no claim upon the husband for anything whatsoever, and he has no duties with regard to her. This view of the case helps us to understand how utterly that branch of Israel was lost to human view, and why it is that those who have sought for her in her old likeness have wholly failed to find her. The worship of Jehovah was already gone, the princely name of Israel quickly followed, and even the very language disappeared, to give place to that of the country of their exile. The old home lay desolate and forsaken, and, in the language of the prophets, Rachel, the great mother, wept for her children and refused to be comforted because they were not.

Now, indeed, their case seems hopeless. But the Lord's thoughts are not as man's thoughts; the covenant with Abraham stood sure, irrevocable, unchanged. The Lord yet loved the children of Abraham, His friend, with an everlasting love, and His watchful eye followed them through all their wanderings, and His love provided for them, though now in a way unknown to them. The third chapter of Jeremiah beautifully shews the love of Jehovah for His cast-off people. Look at such appeals as these:—"Wilt thou not from this time cry unto Me, My Father, thou art the guide of my youth?" "Return, thou back-sliding Israel, only acknowledge thine iniquity," "And I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call Me, My Father, and shalt not turn away from Me." This last is a very striking passage. The question is proposed as to how the people may yet receive the goodly inheritance promised to Abraham of hosts of nations and a pleasant land, and then the solution is given. They must be taught the knowledge of God as their Father, and that can only be done through the Gospel and the gift of the Holy Spirit who teaches us to cry, Abba, Father.

The re-marriage of Israel under a new Covenant is explained in such passages as Isaiah liv.; Jeremiah xxxi. 31; Ezekiel xvi. 60; Hosea ii.; and it is wonderful to know that this has only been made possible by the death of the divine Husband, who has stooped to suffer and die to satisfy the law which had been broken, and to blot out the writing which was in force against her, that so she may be the Bride of Christ.

H. L.

LITERAL INTERPRETATIONS.

It was stated to us by one of exceptional powers and cultivation of mind, in answer to our claims to be owned as Israel on Scriptural grounds, "That he had supposed the mission of the Old Testament prophecies was fulfilled when the Saviour had accomplished his work on earth, and were no longer of importance, with the exception of the Psalms of David, which were very remarkable!" Strange statement to be made by one, it is believed, of deep religious convictions, as well as of great intellectual powers. Did not our blessed Lord, expound to two of His disciples, "in all the Scriptures," "beginning at Moses and the prophets," "things concerning Himself?" What may we believe was His view of the remainder? Only that they were wasted, idle words? Can we suppose that the Heavenly Teacher meant to imply that all the rest of the prophecies were of no consequence? that they were already fulfilled, or if not so, that their meaning was as a tale that is told, or as muttered threats that were to know no fulfilment, and the promises as a pleasant song that had died into silence? Fulfilled! Where do we read or hear of the fulfilment of the glorious temporal and spiritual promises that were made to Israel before the earthly career of our Lord, or during its course? and which we will not stop to indicate as they have been distinctly and repeatedly pointed out by the writers on this question, and the reader is entreated to seek for them himself in the Bible, taking nothing for granted, but "searching diligently whether these things be so." Fulfilled! Can we think that if Moses, Jacob, and the prophets were to return to earth now, and were shown the yet-scattered Jews, few in number, still persecuted and despised in many parts, and were told that this state of things was the fulfilment of their prophecies, and the promises made to His chosen people by God (with the exception of the passages relating to our Lord's life and mission, and the expected return of the Jews to Palestine), can we, I ask, think that the Patriarch and Moses and the prophets would not condemn and lament for the blindness and slowness of heart which could content itself with such an interpretation, disregarding and despising the promises made to Israel by a God who cannot be false to His word?*

It has been said that the promises were not intended to be taken in a literal sense. Why not? When there is no reason from the context, and from the probable meaning and interpretation of the writers that their words would be considered as mere imagery? Why should they have been uttered and recorded if they were not intended to be believed, and to lead to consequent results in the conduct of those to whom they were held out? If the promises meant nothing distinct, nothing palpable, why should Israel have been expected to heed them or the threats? If you shake the foundation of the one you destroy the groundwork of the other. Threats and promises must stand or fall together. And let our opponents say why we should not read the promises in a literal, natural sense. Did Isaiah not mean Cyrus when he spoke of him by name (Is. xliv. 28 and xlv. 1)? Did Zechariah not speak literally in chap. ix. 9, and are we not justified in understanding these predictions according to their simple sense, because Is. lv. 12, and Psalm civ. 6 can only be understood in a metaphorical sense? May we not believe that isles mean isles in Is. xlix, 1, and islands, islands in Isaiah xlii. 12, because in Isaiah lv, we are invited to slake our spiritual thirst in typical waters. Alas! many of those who may condemn our literal readings would, we fear, be only too ready to understand some Scriptural words in their most literal sense,

* The above remarks refer to one of those distinguished individuals whose approval of his anti-Anglo-Israel pamphlet Mr. Cornall advertises with apparent elation. We think under the circumstances we may be excused if we do not attach much importance to such favourable testimony.

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though doing so implies what would have been palpably false and impossible; while the words in their natural interpretation conveyed to the listeners a meaning rich with spiritual promise of close union between the Saviour and the believer to the end of time. We allude to the 26th, 27th, and 28th verses of Matthew xxvi.

It has been objected to our writers that they occasionally interpret literally when it suits their views, and then again explain away verses as being intended only in a metaphorical sense when their natural meaning would be adverse to their argument; but we think, if we may not do this, taking as our guides certain lights direct or indirect and more or less distinct, we should be unable to understand and apply even the lessons of our Lord Himself. For instance, He bids us love our enemies, and do good to those who despitefully use us, and we accept the teaching as intended to the very letter; but when our Master says that we are to give our coat to him who takes our cloak, we read the lesson as one meant to be followed in spirit, and not to the letter, which would lead to the destruction of all the rights of property, and to everything being possessed in common, to the subversion of the laws of order and restraint, necessary to the well-being of civilised society. Neither do we believe we are to amputate our hand or root out an eye, though one may have committed an evil deed and the other led to sin.

In interpreting prophecy (we do not allude to distinct dreams and visions, where one thing is confessedly represented by a figure) it would seem to be God's intention to state a fact concerning the future in such a literal manner that the description shall distinctly apply to it when the event occurs that was foreshadowed, and yet, at the same time, to cause the prediction to be so veiled by its surroundings that men who for centuries were to read them should not see how they applied to the circumstances of their own case. The Isles of the Sea were to play a great part; Israel and Judah were to gather back in Palestine from the north, yet those who dwelt in the northern and the western isles, fulfilling each and all of the promises given unto Israel, did not, plain as were these indications, recognise themselves. Then, when it was given to some to lift up the curtain and bid Israel know itself, it was to be expected that the intelligence would be received with a thrill of joy as the light burst upon the people of the land; but no! it upsets foregone conclusions, it falsifies past interpretations, it gives too much importance to promises of earthly privileges; the intelligence springs from no authorised quarter, and comes from no man-appointed authority, therefore arms are stretched out, and the curtain must be made to fall again, and hide out the light that is denounced as false! Never! It will fall into shreds in the hands that seek to draw it down! The truth will never be hid again! The first spark is spreading into a fire; the first flashes are becoming steady beams that are growing brighter and clearer the farther they spread, and never again, we most distinctly believe, to be obscured by mists or quenched in darkness. L. P.

LECTURE BY PHILO-ISRAEL AT HOPE HALL.

A MEETING was held in Hope Hall on Tuesday evening the 29th ultimo, to hear an address by E. W. Bird, Esq. (Philo-Israel), of Bristol, on the Identification of the British with the lost House of Israel. The chair was occupied by J. Goodman, Esq., M.D., of Southport, and after prayer had been offered up,

The CHAIRMAN, in introducing Mr. Bird to the meeting, said that the subject upon which the latter gentleman was about to address them was of great interest. We have evidence that the time of the end is fast approaching, and we have every right to expect that God's long-lost Ten Tribes will then march from the graves in which they were lost and be led into the plains of Palestine. At this very time we notice that this wonderfully strange and mysterious nation of our own which has been hidden, as it were, for many centuries—which knows not its own origin—begins to discover that where Israel was lost we are found, and most remarkable it is that as time advances the affairs in the east begin to draw our attention thitherwards and we begin insensibly to move towards the plains of Palestine. I have great pleasure in introducing Philo-Israel.

Mr. BIRD, who was received with cheers, said—I shall begin my lecture by a word of caution and warning. My dear friends, do not let me lead you to the supposition that because you are Israelites therefore you are Christians. Do not make that great mistake. The two things may come together but they may be as widely asunder as the poles. Be Christians first and Israelites afterwards. See that the blood of Christ is upon your souls. See that you have your stand upon the rock; then, I say, take this grand national subject to your comfort, and you will find that it is one of the most interesting, absorbing, and profitable that any Christian man or woman can take up.

Our subject is Our Identity with Israel. There are two points here I wish to clear up. Our Identity, of course, is British Identity with Israel; the Identity of the British races in this island and empire, and of the Anglo-Saxons in the United States.

Now, what do I mean by the Identity of our race with Israel? Our opponents say we mean to identify ourselves with Jews. We mean no such thing. We say what we mean, and that is that the British are Israelites of the Ten Tribes of the House of Ephraim, or Isaac, who never were Jews, are not Jews now, and never will be Jews. Understand the difference between Israel and Judah, and your reason rightly exercised must bring you to the conclusion that this nation is lost Israel. Do not understand that, and I might talk to you for a week from this time and you would not see the drift of what I am saying. Mr. Cornall and other clergy cannot, and they are continually saying, "You are trying to prove we Englishmen are Jews."

Now "all Jews are Israelites but not all Israelites Jews." This is very simply explained. Queen Victoria is Queen of England; well, then, I ask, is she not Queen of the Welsh? Yes. Well, then, we might say all Welshmen are English, but it is not right to say all Englishmen are Welsh; and therefore the two tribes of Judah are Israelites, being of the nation of Israel; but the ten tribes, the great mass of the nation, were always Israelites, but Jews *never!*

I need not go into the history of these two kingdoms. You know they were God's chosen people. He called them His people, His chosen, His inheritance, His elect, and many other names, which names we members of the Church of England have filched if we are not Israelites, and have taken wrongly into our formularies, and we therein call God to witness we are this very people, that we are Israel. We have no right to take these names if we are not.

With regard to Judah. The captivities of the House of Judah were two—one to Babylon, and the second, that of Titus, has lasted, lo! these eighteen centuries. The blessing of the whole House of Israel was that they should be multitudinous. That part of Israel whom we know and see around us is manifest to us as few in number. They were carried away three millions in number at Titus' dispersion, and now are not more than between five and seven millions, having increased in twenty centuries about only once and under twice.

With regard to that part of Israel I have nothing more to say. We follow up the other branch who were located in Samaria. Their history is just this. They went from bad to worse and at last God's patience being exhausted He brought down upon them the kings of Assyria during several military expeditions between 740 and 678 B.C., and these carried them away, not to Babylon, but to Assyria. The 17th chap. of II. Kings gives you the details.

Now, having traced the Ten Tribes of Israel into the land of Assyria, what became of them? and to clear this up is the object of my lecture. But here Canon Rawlinson says—"We can tell you, their captivity returned with the captivity of Babylon."

Let us see what the Jews themselves say to this. A history, published in London, 1870, by C. and A. Rothschild, says in volume i., chap. 129, p. 498, respecting the captivity of Israel—"The Ten Tribes were entirely merged in the race of their hated conquerors; they were irretrievably *lost*, and a deep and impenetrable silence clings round their dispersion." So the verdict of the Jews is that the sister kingdom was "lost." A Jew, writing to me, said—"If you can only tell us what has become of the Ten Tribes we shall be very much obliged to you." The Jews know very well that all this talk regarding the return of Israel at the Babylonish captivity is nonsense. They know that the Ten Tribes are lost but will return. And then Josephus says—"At that time (A.D. 93) the entire body of the people of Israel remained in that country, Media, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes

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are until now beyond the Euphrates and are an immense multitude not to be estimated."

These quotations ought to satisfy any reasonable man that the captivity of the ten tribes did not return. What became of them? From the Bible we learn the truth. Turn to the 9th Hosea, 16th and 17th verses, where you will find words specially directed to the House of Israel—"Ephraim is smitten, their root is dried up, they shall bear no fruit;, yea though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto Him, and they shall be wanderers among the nations."

Now this is what God said He would do—He would send them out "wanderers among the nations." But turn to Ezekiel xi. 16th and 17th verses, and we read—"Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord: I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel."

The Jews still say now as they did then, that they are the owners of Palestine and proprietors of the whole of that country, but God, as we have seen, promises it also to Israel.

The next question is—Did God send them away wanderers as Israelites, so that all men should know them to be Israelites? No! He disguised them so that they should not know themselves, so that their neighbours should not know them and that they should be mistaken for Gentiles. There are five ways in which the Lord did this. In the first place, He separated them from their land and from their own people for six-and-twenty centuries. They went away, B.C. 678, and to this hour, A.D. 1877, their land is waiting for them. This was a potent way of disguising them. Send one of your own children to Central Africa, say for 26 years, and then bring him back; you will not know him! There was another way God hid His people—He took away their name. Is there any nation now save Judah whose name is Israel? There is none. Then, again, He took away their language. This is true because there is no nation speaking the Hebrew language but Judah, and we are seeking now for Israel, not Judah.

Again He took away their religion and faith. There is no nation extant but the Jews who keep to the old Mosaic law and ritual. Then there was another way yet, whereby He hid them—a most important way by which the Lord disguised Israel. A friend of mine long withstood me on this point. He said "Can you prove to me that God turned the Israelites into Gentiles? Unless you can prove that to me I will not believe." Turn to the 1st Hosea, and you will there see the *modus operandi* in which God intended to lose this people and transform them into Gentiles. You will find He shewed it by an enacted parable. He told the prophet Hosea to marry a Gentile woman, one Gomer. In the tenth chapter of Genesis and 2nd verse you will find Gomer is described to us as a son of Japheth. So that it comes to this, that the people born from that marriage would be Japhetic. The children of this marriage plainly show us where we are to look for Israel lost. Now, this Gomer was to have two sons and a daughter. The first Jezreel, "The dispersed of God," and then the daughter, Lo-ruhamah, "No mercy," and then the son, Lo-ammi, "Not my people," "I will not be your God."

Now any people who are not Israelites must be Gentiles; that is, God said they should be no longer Israelites but Gentiles. Turn to the next verse:—"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass that in the the place" (England, I say) "where it was said to them, Ye are not my people, there it shall be said unto them, Ye are the sons of the Living God," that is, true believers in the Lord Jesus, the Christian nation. But I desire to prove my point more directly from the historical parts of Scripture. Turn to the 48th Genesis—the blessing by the aged Jacob of his two grandsons Manasseh and Ephraim. Joseph brought the two lads so that the elder could receive the aged Israel's right-hand blessing, and Ephraim the younger, the left-hand benediction, and thus he called upon his father to bless the lads. The grandfather was instructed by his God, and, crossing his hands, placed his right hand on Ephraim's head, thus preferring the younger. Joseph was displeased, and he tried to lift the old man's hands; but his father refused, and said of Manasseh—"He shall become a great people" (this is America, I say), "but truly his younger brother Ephraim shall be greater than he, and his seed shall become a multitude of nations"—the fulness of the Gentiles, *melo' ha goim*. Now, this word occurs but twice in the Bible. St. Paul says—"Blindness in part has happened to Israel until the fulness of the Gentiles (*melo' ha goim*) be come in." So you see there was to rise in the latter days a multitude of apparently Gentile people from these wanderers of Israel—a multitude of Gentiles, who, after all, were Israel's sons and seed, and therefore Israelites.

Having established the fact that this people was to be disguised and changed, we have next to ask, Is their cause now hopeless? Does the Word of God say they are to be for ever cast off? Ah, no. They shall return back to their land: God declares it in Jeremiah iii. 18, xxiii. 5-8, Hosea i. 11.

Well, how are we to find them? The Bible tells us, and it is positively full of clues.

First, I would ask in what condition will they be discovered? Many say they must be found a scattered people. I say, "granted;" but it is not all the truth. They shall be a nation with a scattering. Israel is to be a nation, a nucleus, and a scattering all over the earth—a nation and a company of nations in all quarters of the globe belonging to the same family. I must refer you to the 31st Jeremiah, 36th verse:—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of Hosts is His name. If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." This was said to Israel, not to Judah; for the seed of Judah is not a nation, but a scattered people; and we know the other family or part of the family must be upon the earth as a nation.

Here I am myself, brought up in this country, and yet having passed 26 years of my life in other parts of the earth; and so it is, I have no doubt, with many others in this hall: their roots are in England, but portions of their families are found east, west, north, and south in the vast colonial and heathen empires of Great Britain.

Have we no intimation where these lost people are to be found?

Yes, from the third chapter of Jeremiah, 18, we find it must be in the land of the north. In the 12th verse we have a message to the same people. "Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful." The 18th verse says—"In those days the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." There are other passages. There is 23rd Jeremiah, 8th verse, and 31st Jeremiah, 8th verse, in all of which you will find these people are to be found in a north country. Again in Isaiah lix. 19, God says—"To the islands He will repay recompense. So they shall fear the name of the Lord from the west, and his glory from the rising of the sun." So that (as Lord Beaconsfield said upon one occasion, speaking however, of the British), these Israelites shall be an Asiatic and European power too. In the 45th chapter Isaiah, 3 to 6 verses, the Lord says, speaking of Cyrus that he was raised up—"That they may know from the rising of the sun and from the west, that there is none beside me." In one more passage (11th Hosea 9th verse), the Lord speaking about Ephraim says, remembering mercy and judgment—"I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God and not man. They shall walk after Jehovah," (a truly Christian nation therefore), "He shall roar like a lion," (I say he is roaring like a lion now in the east)—"and then shall the children tremble from the west," and that betokens panic, fear in the west, though they shall have nothing to do, I believe, with the war which gives rise to the panic—and the Lord adds "I will place them in their houses."

(To be continued.)

THE "*ROCK*" AND THE REV. C. W. HICKSON, M.A., OF ST. BARTHOLOMEW'S, BRISTOL.

The Rock newspaper having declined to publish the Rev. C. W. Hickson's letter of the 11th May, in reply to an allusion to a Mr. H. made by one of the correspondents of that paper as here annexed, the reverend author of the following admirable sentiments has requested us to give them publicity; which we have great pleasure in doing.—ED.

(Extract from *The Rock*, of May 11, 1877.)

THE ANGLO-ISRAELITISH THEORY.—(An Anxious Inquirer.)—We fear a considerable number of the clergy and others *are* infected with the above notion, which you justly call an "insult to common sense," but we cannot tell whether Mr. H., of Bristol, is of the number. It would be sad indeed if any considerable number of our ministers "were

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to take to advocating such a theory from the pulpit," since "their preaching, as compared with that of Mr. Cornall, for example, would be quite different, especially with regard to the Jews, who are, they say, vessels to dishonour—while the Israelites of the Ten Tribes (*i.e.*, English), they regard as Christians under Christ! Such a doctrine puts an end to personal election through faith in Christ Jesus."

REPLY.

St. Bartholomew's Vicarage,
Bristol, May 11, 1877.

SIR,—In fairness to those who maintain the fact of the descent of the Anglo-Saxon race from lost Ephraim, I trust you will give publicity to these few lines by way of rejoinder to the remarks, headed "The Anglo-Israelitish Theory," in your replies to correspondents this week.

It is easy to *assert* that the Anglo-Israelitish view is an "insult to common sense," but will either you or your correspondent, "An Anxious Inquirer," produce some *proof* of such being the case? In default of such proof, (and none has yet appeared in any of the opposing publications that I have seen,) the remark becomes a personal insult to the many talented, protestant, and pious persons, both clerical and lay, who are not merely "infected with" the view, but hold it firmly.

Your correspondent says that the preaching of clergymen holding and preaching the view must "be quite different, as compared with that of Mr. Cornall, for example, especially with regard to the Jews, who are, they say, vessels to dishonour."

Here are two mistakes,—First, that holding Anglo-Israel views necessitates any departure whatever from the old standard evangelical teaching. I was for three years Mr. Cornall's curate. My views and his on all doctrinal points, are as nearly identical as can be. He, at least, will bear me out that four years ago such was the case, and I certainly have not changed since. Nor are my old views with reference to the Jews altered, or in any way contradicted, but rather cleared and established by the light and certainty of the Anglo-Israel doctrine. But secondly, I most indignantly repudiate the assertion that "we say," that our, (on our view), *brethren*, the Jews, "are vessels to dishonour." I loved the Jew before my eyes were opened to see this glorious, God-honouring truth. I love him ten fold more now. Philo-Israel's article, "The Jew First," in No. 6, of *The Banner of Israel*, (which I send herewith) sufficiently shows the falsity of the assertion—an assertion which no one would make, who had really taken the trouble to master thoroughly, a thing not to be done without lengthened and painstaking study, the writings of such men as Canon Titcomb, and Philo-Israel. But the Anglo-Israel view does explain the *facts*, which no one can deny, that the Jews, *as a people*, are and have been for 1800 years under the curse, and that we Anglo-Saxons, *as a nation*, and to a degree, and in a manner that cannot be predicated of any other *nation*, are the righteous, the christian, the gospel-disseminating nation. And as to this, your own May numbers, though you seem to be wonderfully blind to the fact, are full of matter exhibiting, to those who have eyes to see it, the identity of the Anglo-Saxon race with the people who were to be a great nation, a company of nations, and the means of blessing to all the world.

As to your correspondent's *ipse dixit* that "such a doctrine puts an end to personal election through faith in Christ Jesus," I must content myself with opposing to it the flattest contradiction. I have always held, and still hold most firmly, that doctrine. But there is another doctrine equally true, viz., that Abraham's seed were elected to be, as a nation, the means of blessing to the world at large. But that was not to be independently of faith in Christ Jesus. The unbelieving, though of Abraham's seed, will be cast out of the elect nation. And the believing, though not lineally of Abraham's seed, become grafted in, so as to have as much right to the promises made to that seed, as if they had been lineally descended from Abraham. I trust you will see the fairness of inserting this. Either let us alone, or afford us the opportunity of defending ourselves against the attacks made upon us from time to time in your columns.

C. W. HICKSON, M.A.

MR. W. H. PETERS' TESTIMONY.

THE following remarkable letter has attracted some attention in the west of England, and the newspapers there. We have much pleasure in reproducing it in *The Banner*, more especially because we notice that *The Record* in publishing it has suppressed that portion of the letter which concerns ourselves as well as what relates to the Identity of the British with Lost Israel. [ED.]

THE IMPENDING RUSSIAN AND TURKISH WAR.

To the Editor of *The Daily Western Times*.

SIR,—The Euphrates of Babylon and Turkey appears to be on the point of drying up or becoming consumed by Divine interposition, because of the corrupt state of the Mahommedan, Greek, and Latin Churches, which are equally as apostate as the races to which they belong are cruel and tyrannical. Protestant England is neither called upon to support these nations, nor to grieve at this dispensation of the Almighty, which has for so long been hanging over their heads. His dealings with the Children of Israel clearly foreshadowed that those nations which committed idolatry were to be driven out, and perish from off the land, and thus because of their idolatry and unbelief the mighty empires of ancient Babylon, Greece, and Rome, are at this time lying buried beneath their own ruins, and in later days the empires of Italy, Austria, France and Spain, have from similar causes fallen from their high estates; while England and Germany, having protested against the idolatry of Rome at the glorious Reformation, have not only escaped destruction but have waxed stronger and stronger. According to the recently published *Banner of Israel*, the English are a portion of the lost ten tribes of Israel, who being driven from Assyria, settled in "the north and the west," at Iona and Bangor, as the Sacæ or Cymri, totally distinct from the two tribes of Judah, who for their *great sin* are still wandering Jews. The Holy Scriptures corroborate this supposition, for where is the nation or "company of nations," except England, that possesses "the gates of his enemies," as at Gibraltar, Malta, Bombay, and the Suez Canal? Which is the nation of whom it is said in Deut. xv. 6., "Thou shalt lend unto many nations, but thou shalt not borrow?" Or which other nation but the English has the "Heathen for its inheritance," and whose offspring "are more in number than the sand?" If English interests become imperilled in this approaching war, or if called upon to occupy the remaining gate at Constantinople, let her soldiers and sailors go forth to the battle with a strong arm, to fight under the scriptural and royal Banner of England, the "Lion and the Unicorn," for so long as England possesses a righteous and Christian Queen, and Bible-loving people, the God of Israel will surely protect and prosper her.

Yours obediently,
W. H. PETERS.

Harefield, Exeter,
23rd April, 1877.

A WORD OF ADVICE TO MY BRETHREN UNDER THE PRESENT ASPECT OF AFFAIRS.

THE PROMISE to ISRAEL runs thus—"No weapon that is formed against thee shall prosper" (Is. liv. 17), to which, as well as to all the exceeding great and precious promises to Israel, may be seen appended—"I will yet *for* this BE ENQUIRED OF BY THE HOUSE OF ISRAEL, TO DO IT FOR THEM" (Ezek. xxxvi. 37).

It will therefore be wise to attend to the advice proffered in Isaiah xxvi. 20, 21—"Come, MY PEOPLE, enter thou into thy chambers, and shut thy door about thee; hide thyself, as it were, for a little moment, until the indignation be overpast, for behold, the LORD cometh out of His place to punish the inhabitants of the earth for their iniquity."

PRAY FOR YOUR COUNTRY!

ZURI SHADDAI.

Norwood,
11th May, 1877.

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Review.

T. C. BALMER'S HISTORICAL PROOF.*

THIS pamphlet is from the pen of an earnest believer in our Israelitish origin who evidently feels there is so much to be brought forward to corroborate his and our views, that he scarcely knows how to select from the mass of materials which have deepened his own convictions, and which he knows are unanswerable, being surely based on inexorable facts. He would willingly add to the evidence brought forward, but space fails him.

In the first part historical events are chronologically arranged in connection with the prophecies they fulfil or illustrate. In the second part we are shewn how remarkably the early Anglo-Saxons and Israelites resembled each other, in matters of worship, in the times appointed for their religious ceremonies, and in their laws.

The pamphlet ends with a chapter tracing especially the Israelitish origin of the Scotch, Irish and Welsh.

We strongly recommend this work to those who, willing to search for themselves, can fully appreciate the labours of another who is like minded, and we still more strongly press its perusal on those, of whom we fear there are many, who are willing to be convinced, if conviction will come without any trouble on their part, and who can appreciate the plums which are picked out for them by another, though they will not use their own finger and thumb.

We commend the paragraph at the head of page 5 of the dedicatory chapter to the especial notice of those who appear to think we dishonour our gracious Master when we trace our national blessings to the fulfilment of His promises; as if by so doing we diminished the bounteousness of the gifts we enjoy, or interfered in any way with our sense of His being the author of all our still higher and more precious spiritual privileges and blessings.

We would also urge those who are indifferent to the subject of their Israelitish origin to lay to heart the words borrowed, at page 18, from the journal of the late Rev. Jos. Wolff, a Christian Jew, who sought in vain in the East for his lost brethren of the ten tribes, and he says, "It is a great thing to belong to the Lord, and to look out for the Lord's people." Yea, surely it *is* a good thing to seek, and to believe we have found, the people who for their forefathers' sake God loved and loves, with a vast and forbearing love that baffles our finite natures to conceive! and when we add to that belief the knowledge that we are that people, humility, a deep sense of our national unworthiness, gratitude, and joy, struggle in our hearts for the mastery.

L. P.

*The Israelitish origin of the Anglo-Saxons, Irish, Scotch and Welsh: an Historical Proof by Thomas C. Balmer. Guest, Paternoster Row.

XIII.

EPHRAIM is the name which stands for the 10 tribes; Judah and Levi the 2 tribes; the houses of Israel and Judah being the 12 tribes.

Now, as Manasseh came out from the 10 tribes and became a separate independent nation, Manasseh is therefore considered as a *thirteenth tribe*.

I lately received a letter from your correspondent Manasseh, who mentions that he derived his information from the best authority, namely, that the proper number of arrows in the claw of the eagle amounted to 13, the stars being 39. I considered these numbers; the emblems appeared very intimately connected with each other in the following manner:—

The number of arrows	13
The alternate stripes on the shield	13
The motto consists of letters	13
Total	39

Which number (39) *is the number of the stars* surrounding the head of the eagle at the present time, when Manasseh and his banner have been identified by the descendants of Ephraim.

These stars shed a sacred light upon the banner of the American Anglo-Saxon nation.

It is therefore impossible to conceive that what has been shown are merely to be considered as curious coincidences, when we reflect that the descendants of Manasseh are at this moment nationally blind and ignorant regarding the subject of their identity, and consequently must have been unaware of what they were doing when they emblazoned their banner with these Israelitish emblems which now, being revealed, identify them as the long-lost descendants of Manasseh.

R. W. D. NICKLE, Major.

May 4th, 1877.

13, Cheriton Avenue, Folkestone.

[Since sending the above to press, and too late to exclude it from our to-days impression, we have found that a paper on the same subject, almost identical with this one, has been communicated by the author to the editor of *The Nation's Glory Leader*, in which weekly journal it appeared on June 6, 1877.—ED.]

"THY SEED SHALL BE AS THE SAND WHICH IS UPON THE SEA SHORE."

WE read in *The Times* of June 6 the following intelligence:—

"SOUTH AUSTRALIA.—The population of South Australia is estimated at 225,677. There has been an increase of 15,000 in the course of the last year."

From this it would appear that the population of South Australia, the least favoured of the divisions of our great possession, doubles itself in fifteen years! At this rate, at the end of one hundred years, the number of the inhabitants of this colony alone will be at least 31,000,000, or very nearly the present population of Great Britain!

Verily, "a short work is the Lord making upon the earth," and very very rapidly is He causing the Anglo-Saxon race to fill up and occupy the "desolate heritages" at the Antipodes.

Correspondence.

A DANGEROUS HERESY.

DEAR SIR,—I have observed with regret that the Rev. Mr. Clifford has ascribed to us the sin of heresy. If we are guilty of this sin "we have no part in the kingdom of Christ and of God" (Gal. v. 20). I think that any ascription of a particular sin to our fellow-creature is a breach of the injunction of our blessed Saviour, through St. Paul, not to judge anything before the time until the Lord come.

I trust that Mr. Clifford has been overtaken in a fault and will prove his sincere attachment to the command to confess one to another, by candidly withdrawing the unauthorised charge. If he thinks that the inhabitants of England came originally from the West Indies instead of from Media, I should not therefore brand him as a heretic, but consider him at perfect liberty to hold his own opinion although not in accordance with the records of history.

I remain, yours faithfully,

H. MARRIOTT, M.A.

(Late Missionary to the Jews in Morocco).

NOTICE.

We have received from the Rev. Canon Titcomb, Vicar of Woking, Surrey, the 2nd part or continuation of "A Dialogue for Inquirers in the Anglo-Israel Controversy," which we shall have much pleasure in submitting to our readers in four consecutive issues of this journal, commencing, we hope, with No. 26. We are promised also a 3rd part some time hence, and the whole will doubtless, when reprinted, form a valuable work, which all Israelites will make a point of adding to their "Identity" libraries.

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"ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL?" An INQUIRY Establishing the Truth of the IDENTIFICATION of the BRITISH NATION WITH THE LOST TRIBES.

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BY

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THE

HEIR OF THE WORLD;

History, Language, and the form of the Skull are considered in this Work, with reference to the origin more especially of the Welsh, Irish, and Scotch. The Welsh are shewn to be of the Ten Tribes, Khumri being Samaria, and their religion of Hebrew origin; the Gael are traced to the two and half Tribes on the East of Jordan.

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Another specimen of Anglo-Israelitish literature, written by one who has evidently studied every branch of information connected with the subject and that deeply and with unusual intellectual grasp. To the students of history, no less than of prophecy, the work may be warmly commended.—*Sussex Daily News.*

The question of the Jewish *(Israelitish)* origin of the Anglo-Saxon race is very ably and fully argued in these pages, the subject being more satisfactorily treated than in any similar work we have met with. The various points of the argument are clearly put forward.—*The Rock.*

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WEDNESDAY, JUNE 13, 1877.

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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."—Psalms lx. 4.

No. 25. Entered at Stationers' Hall.] WEDNESDAY, JUNE 20, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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MARSHAL MACMAHON'S *COUP D'ÉTAT* IN THE LIGHT OF THE IDENTITY.

WE have no doubt that the strange and sudden stroke of "state-craft" by which the President of the French Republic has thrown his own country and the Continental nations into perplexity and dismay has a bearing on the great upheaval of peoples now preparing for the nationalities inhabiting the prophetic "earth." The sudden removal of constitutional ministers having the confidence of the French nation and their parliamentary representatives; the substitution of others who command no confidence at all with either, and who never can dare to show themselves in the Chamber of Deputies as leaders of the people, was as high-handed a *coup de force* as one which would occur if, to-morrow, Her Majesty dismissed the Earl of Beaconsfield and Sir Stafford Northcote, and directed Mr. Gladstone and Mr. Lowe to assume the leadership of the Houses of Parliament, with (as at present constituted) a decided and very large Conservative majority.

In the light of the Identity how can we account for this strange and unaccountable act on the part of the Marshal-President of the French Republic? We say in the first place we see such things occurring in France because God has gifted no Gentile nation with political stability. We never can for a moment say what form of government any such nation will assume, or be forced to submit to, by the hand of power, since there is no promise from Jehovah that the government of any nation upon the earth save and except the nation of His chosen people shall continue stable and faithful to one particular form. Hence we have seen France under a monarchy torn to pieces by a furious bloody revolution; then as a republic with a reign of terror antecedent; later under a military dictatorship; then under an emperor; again submitting to kings; next chafing under a president of a republic; again under an emperor; and, finally, for the third time transformed into a republic; all within eighty years! But, alas! this act of the present President proves that France's trials are not over, that she wants now the same stability she has always politically lacked, and which it seems, she is never, being a Gentile nation, to attain. In the second place the state of things we are now witnessing in the neighbouring republic reminds us forcibly how desperate is the condition of the Roman "earth," and how full of combustibles the whole Continent is, ready mined for destructive discharge, when the *fiat* shall go forth commanding the "great" and "mighty" "earth"-quake to take place, which is to destroy the whole "ill-consolidated fabric" called Europe.

One element of danger to which we lately drew attention in the aspirations and designs of Rome, the Jesuits, and the ultramontane party, has been so graphically pointed out by *The Times* in its leader of the 26th May last that we ask for it the reader's particular notice. The views of *The Times* and its description of the wishes of the Church of Rome in reference to the impending "Fiery Deluge," are so confirmatory of what Cardinal Manning and the "Bishop" of Beverley recently expressed as we lately showed, that the similarity of views is remarkable and should be noted by Israelites. The Editor says:—

"It must be owned, also, that if the Marshal and his Ministers have none but constitutional and peaceful intentions, they are singularly unfortunate in their friends. The Marshal's stroke of policy has been welcomed with acclamation in one quarter, and one only, and that quarter is the Clerical and Ultramontane party. Our Correspondent at Rome sends us an article on the French crisis which has just appeared in the well-known Ultramontane print, the *Voce della Verita*. This paper is enthusiastic in its approval of the "vigorous and salutary act" by which the Marshal "has shaken the world," and it is perfectly candid in proclaiming its reason for this applause. The Papal party, it seems, are rejoicing in the outbreak of a fierce war between Russia and Turkey, because they believe it will be sure to involve all the rest of Europe, and will divide it into two great camps—that of "the Revolution" and that of "Catholic civilisation;" and in the general confusion the Pope will once more come by his own. There never was a more discreditable instance of the manner in which partisanship, and above all religious partisanship, can blind men's eyes to the true proportions of events. With whatever mingled motives on both sides, the greatest existing problem in the distribution of power and in the movement of civilisation, is being worked out by two great Empires at a fearful cost in blood and money; and it is no doubt possible that other Empires may be dragged into the struggle. The real issue at stake and the sacrifices exacted ought, one would think, to overshadow all secondary and private interests. But the Pope and the Ultramontanes coolly look on at a disorganised and convulsed world, and can only think with satisfaction that perhaps the Pope may recover a little of his temporal power. The *Voce della Verita* pictures the gradual spread of the Eastern contest, and it rejoices that in the west a well-ordered and Conservative France will be prepared as a formidable adversary to the Revolution. Turkey, from this point of view, is fighting for the principle of social preservation—for the temporal power, in fact—and Russia is fighting for the Revolution. France, in the hands of a Catholic and Conservative Ministry, will take the side of existing order, and the principle thus established in Turkey will have convenient consequences in Italy."

The *Voce della Verita* distinctly declares

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from Rome, that—"All feel this war will fatally pass from the east to the west," thus responding to our Lord's prediction that the—"Lightning coming from the east shall shine even to the west," preceding the state of things when the eagles shall be gathered together where the carcase of the now "sick man" shall be stretched out "dead." Verily, we are living in momentous times! and the only real light which is thrown upon the lurid, ghastly scene, is the light, the sure and certain because true, prophetic light of Our Identity, of the discovery and restoration to God's eternal favour of His long-lost but never-forgotten, and now found, people, the Ten Tribes of Israel—the British.

ISRAEL'S WILDERNESS.

PART II.

(Concluded from page 191.)

IN our last we endeavoured to point out the probability which in our view exists that "the Wilderness" of the Old Testament Scriptures is no other than the "little sanctuary," the "place" "appointed" and "ordained" by the God of His people Israel for the outcast Tribes in the Western Islands, this Britain, our "OWN" happy "home." We showed that in Isaiah xxxv. and xli. 18, 19, we are furnished with descriptions of this our glorious land, conveyed in highly figurative, but perfectly intelligible language, proving that gospel light and redeeming love are to have full sway here; that the outpouring of the spirit, "the times of refreshing from the presence of the Lord," symbolised by the figures of "waters in the wilderness, and streams in the desert," are to be Israel's portion in the British Islands, the land of Israel's "Captivity," or exile; and this is just what the event has fully proved. For, was not the gospel, we ask, firmly planted even in apostolic times, during the very first century of the Christian Æra, in Great Britain? Was not the Holy Spirit's outpouring most gloriously manifested during the blessed Reformation in the sixteenth century? At the commencement of the present one, was there not a great revival of evangelical vital godliness and national religion, at a time when "the Virgins" were all "slumbering and sleeping;" when Christianity in these Islands seemed all but dead?

In modern times too, quite recently, the seasons of revival, as we all know, have in this favoured land and in the sister nation of the United States, been many and often. During the last two years the ministrations of our two gifted American kinsmen have been universally blessed within the United Kingdom, and have there not been, in consequence, streams of divine grace poured out on England, Scotland and Ireland, and waters, literally in "the Wilderness? Pursuing our subject we find in Isaiah xlii. 11, 12, that the same Land of Israel's Captivity is more distinctly indicated. The people here addressed are told "to sing to the Lord a new" (gospel) "song." These are the seafaring ones, with business in all the great waters, at the very ends of the earth; those who worship and praise Jehovah, the God of Israel *in the Islands*, the nation called in righteousness, whose hand the Lord holdeth (verse 6th). To them is this word sent;—"Let the wilderness and the cities thereof lift up their voice;" they "give glory to Jehovah—and declare His praise *in the Islands*" (verse 12). We need not doubt who are addressed in this passage—and their abode we see is designated, here as elsewhere, "the wilderness."

In Isa. xliii. 19, the same blessings are promised to the Land of Israel in Captivity, in the "Wilderness." "I give waters" He saith, "in the wilderness and rivers in the desert—*to give drink to* MY PEOPLE, MY CHOSEN," and "this people," He adds, "have I formed for myself. They shall show forth my praise" (verse 21).

In Isa. li. 3, the same favoured spot (Great Britain) is again designated the "wilderness." The 5th verse shows us that the people addressed are "Islanders waiting on the Lord," *i.e.*, Jehovah. The 11th verse speaks of them as yet destined "to return" "with singing unto Zion."

Hence we argue, the people being Hebrews of the ten-tribed nation, that "the wilderness" of the 3rd verse is not the land of Palestine at all, but the "little sanctuary" of Israel, before the "return" from "the captivity "takes place.

In Jer. xxxi. 2, a passage occurs which is usually referred to Israel's condition in the first wilderness of Sinai. It is possible, however, that there may be an allusion here also to the second, or subsequent wilderness residence of Israel in the "isles of the sea."

With reference to Isa. xl. 3, we would suggest that the times are approaching when yet another voice than John the Baptist's will probably resound throughout this "wilderness" of Israel's present sojourn, saying—"Prepare ye the way of the Lord; make straight in the desert a highway for our God." Whether the first notes of this warning may not even now be resounding in our beloved Britain through the medium of these and other such humble pages is subject for consideration. We cannot but think that John the Baptist's Mission has not exhausted the prediction of the 5th verse of Isa xl., and we know from our Lord's own words that "Elias truly shall first come and restore all things." A first fulfilment (like that of Joel ii. 28, in Acts ii. 16), no doubt, took place as our Lord also stated in Matt. xvii. 12. But who can doubt there will be yet another and a greater "cry" raised for another and a more glorious "coming of the Lord;" and "the wilderness" where that cry must be raised, we feel confident, must be "the wilderness" where the bride is even now slumbering in safety, the British Islands, and whence she shall yet go forth to meet her Lord, "leaning on the beloved."

We have always been of opinion that the *spiritual* seed of Abraham, (see Gal. iii. 29—2 Cor. xi. 22), "the Bride, the Lamb's wife," the elect church of Christ, will eventually be found to be identical, speaking generally, and of the vast majority of true believers, with the literal national flesh and blood Hebrew progeny of the patriarchs, our forefathers. We consider therefore that the "place," which was "appointed" and "ordained" of God for His people Israel (1 Chron. xvii. 9) is the same "wilderness" wherein the Church, the Lamb's wife, is kept safe in her God-appointed aslyum, and where she is "nourished" for the 1260 prophetic years of trial, (Rev. xii. 6, 14), till finally she emerges "coming up from the wilderness leaning upon her beloved" (Sol. Song viii. 5). In Dan. xii. 7, this same church, the "holy or chosen people," (God's Israel), we are told, are brought to their place of refuge after He "has finished the scattering," and begun the restoration or rehabilitation of "the power" of this chosen race; that is, when the dry bones of Ezekiel's Vision having been finally collected in Great Britain (A.D., 617 to 626, the date of the Heptarchy), the nation was then re-formed and the people had, as commanded, begun in these Islands "to renew their strength" (Isa. xli. 1.)

The promise in Ezek xxxiv. 25 is remarkable. "I will make with them (*i.e.* with Israel) "a covenant of peace—and will cause the *evil* "beasts to cease out of the land, and they shall dwell safely in the wilderness and sleep in the woods." Whether these words refer to the condition of these Islands when the wolf and other "evil beasts" were the pests of the early Israelitish, Keltic and Saxon invaders, we must leave to our reader's consideration. It is certain that the original primeval condition of our country was that of an overgrown forest, or wilderness, sparsely inhabited, if not a real void; wherein the wolf for centuries, with other noxious beasts of prey, disputed with man his dominion over the land. This veritable wilderness of that time has now, we know, become in truth a garden, like the garden of Eden—to-day it verily blossoms as the rose! The "evil beasts" have for centuries past been utterly caused "to cease out of the land;" and we British dwell safely

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in our Island home; confidently and carelessly in our land of unwalled villages (Ezek. xxxviii. 11, 14—xxxix. 6). We have in truth the Holy One of Israel, even Jehovah of Hosts, for our guardian and guide in this our "little sanctuary" He hath made for us in the west (Hosea xi. 10—Ezek. xi. 16—Isa. lix. 19), and here He bids us rest secure, our home gates always inviolate, our fatherland ever free from the insult of the alien foe (Isa. xvii. 13, 14—lx. 11—liv. 17.)

Reader, let us bless God for giving us this glorious "wilderness" home, and recollect, it is but one of the many many covenant blessings and mercies of our Jehovah-Jesus which He shed His own most precious blood to secure for you and for me, as part and parcel of His purchased gifts for His people Israel; the tribes of *His*—yes—His own Inheritance (Psalm ii. 8.)

THE LAND OF MIDIAN.

SOME time ago I drew attention to the remarkable way in which vegetation is beginning to appear in the arid plains of Arabia Petræa adjacent to the Suez Canal. Since then, I have seen in various papers accounts of certain explorations undertaken by Captain Burton in continuation of Dr. Beke's labours in search of Mount Sinai in the Peninsula between the gulfs of Suez and Akaba. It appears that Dr. Beke identified Mount Sinai with a volcano said to have been in a state of eruption in the time of Elijah and for many centuries before: this he believed to have been the pillar of cloud by day and pillar of fire by night to the Hebrews during their wanderings. The *Bristol Times and Mirror* says, referring to Captain Burton's explorations, that:—

"The principal geographical use of Mount Sinai to-day, if it can be found, is in affording a key to the Land of Midian, and that, we presume, was the object of the Khedive of Egypt in assisting the doctor in his travels. Poor Beke died before he could complete the work. But Captain Burton, acting under the orders of the Khedive, has taken up the task where Beke left it, and has, as he believes, discovered the Land of Midian, and with it brought back to life an ancient California. The discovery, even if it leads to nothing, is one of the most interesting that has been made for years, and if the Land of Midian turns out to be as rich as it was believed to be in days of old, the Khedive ought in a few years to be able to pay off every shilling of his debt.

* * * *

The Khedive's object in asking Captain Burton to explore the Land of Midian was purely practical—to see whether any part of its ancient wealth remained, and, if so, whether that wealth could be turned to account; that is to say, whether the mines could be worked so as to pay the interest upon the money which he has borrowed from ourselves, and the exploration is said to have been successful even beyond the dreams of the audacious Albanian who has turned Africa into an island, and who, before this war is over, will probably place a province of the Turkish Empire in the front rank of European States under the protection of the British flag.

* * * *

Captain Burton had to leave his yacht at the entrance to the Gulf of Akaba and to make his way as best he could in a boat to the Bay of Eynounah, at the entrance of the valley up which the Israelites probably marched to the mouths of the caverns where they pitched their tents. These wadys or valleys are said to be very curious. They are to-day, many of them, mere mountain gorges, scooped out of the rock by the water, without the slightest trace of vegetation. A goat could not live in them. Yet although barren, and apparently barren from all time, many of them contain traces of abundant population in times gone by. Large towns, built not of mud, as Arab towns so often are, but of solid masonry such as the Romans always used, roads cut in the rock, aqueducts five miles long, remains of massive fortresses, artificial lakes,—these are what Captain Burton found everywhere; and the explanation of these ruins lies upon the surface. The rock, barren as it is, glistens with gold, perhaps the gold of Opher, and you have only to tap the rock with a geologist's hammer to pick out turquoises and all sorts of precious stones. The sands of the valley seem to be as full of gold as the sands of the Sacramento Valley, and a gold-digger, with a Californian Long Tom, might, in a few days, pick up enough of the precious metals to buy the fee-simple of an estate in Berkshire, although he might possibly find it hard there to buy a cabbage with all the gold of a year's labour. And that, we suspect, will be the impediment in the way of working these mines of the Midianites; for the terraces upon the mountain sides where the Midianites grew their food by the exercise of care and cultivation such as we only know in India and in some of the poorer parts of Africa, have all disappeared in the course of ages, and the gloom and barrenness of the place to-day is like that of a country accursed of God. The gold is there and the silver is there; and in sufficient quantities, Captain Burton believes, to repay the labour of acquisition, costly as that may possibly be. Quartz and chlorites occur, it is said, with gold in them just as they are found in the gold districts of South America. Captain Burton knows gold when he sees it, and knows how to test it; and his report is all that the Khedive could wish. The rock will pay to crush and the sands will pay to wash. Tin and antimony abound; turquoise remains are about; and all round the signs of ancient workings exist. Each ruined town has its mining works; dams for the washing of sand and of crushed rock were found everywhere; scoria lies about near ancient furnaces; in short, the traces are numerous of a busy mining population in a country which seems to be full of mineral wealth.

* * * *

The whole country is full of interesting associations, and if it turns out that these were the mines from which Solomon drew the gold and silver which, with ivory, apes, and peacocks, constituted the cargoes of his ships from Tarshish, we shall have a special reason to take an interest in the explorations of Midian independently of the interest which many of us feel in the solvency of Egypt. According to Captain Burton, the whole country, from Makna, the capital of the Land of Midian, up to Akaba, at the head of the Gulf, is auriferous, and even the district southwards as far as Gebel Hassäni is said to possess the same character. This is a bank for the Khedive to draw upon for millions, if the country can be made to support life at all; and if, when the analysis of the rock and sand is made, English capitalists can be got to take the mines in hand, we may one of these days find English ships going and coming from the Gulf of Akaba as those of Tarshish did in the days of Solomon, and the land into which Moses fled from the face of Pharaoh may yet come to be as familiar to us as California, although it has been practically lost to the world since Gideon melted the earrings of the Midianites and set up an ephod with them in Ophrah."

A terrible picture is here drawn of the desolation and barrenness of this Land of Midian, which, by the way, lies on the western shore of the Gulf of Akaba, on the east coast of the peninsula of Arabia Petræa. And yet what a rich land it seems to be! If these reports of Captain Burton be confirmed, there is little doubt but that English capitalists will embark in the enterprise of working the mines; the ubiquitous Anglo-Saxon will take up his abode in this sterile land, and will make efforts to reclaim the soil, and surely will his efforts be eventually crowned with success. If the Midianites could make their "terraces upon the mountain sides" yield crops sufficient for their sustenance, will not the Israelites, whom God follows with His blessing wherever they go—will not they too reap the fruits of the soil, even though "the gloom and barrenness of the place to-day is like that of a country accursed of God?" Surely it will be so. If we can believe that "the wilderness and the solitary place shall be glad" for us, can we doubt that God has shown us, now in the latter days, the exceeding richness of the Land of Midian in order that we may by our own exertions hasten the day "when the desert shall rejoice and blossom as the rose," that we may enrich ourselves and prepare for ourselves "a way" into the Holy Land what time all the "Earth" is being shaken by the earthquake and burned up by the fire?

How many signs we have given to us of the rapid approach of the day of our "Return!" The Great Pyramid shows us it is near; Arabia Petræa begins to shake off its curse and "blossom," beckoning us to come; the Isthmus of Suez has been opened to us; the rich Land of Midian will shortly be peopled by our race; even the "blind" politicians, reading the signs of the times according to their own lights, say, "Constantinople—the Great Gate—and the Holy Land must soon be ours;" and then must we expect the day of the Lord, when He shall cease to be "straitened," and "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; and shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 10).

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LECTURE BY PHILO-ISRAEL AT HOPE HALL, LIVERPOOL.

(Concluded.)

But further, this people Israel shall be found in Islands. Isaiah xli. 1st verse says—"Keep silence before me, O Islands," and in the 8th verse—"But thou, Israel, art my servant," thus identifying the people addressed; In 49th chapter, 1st verse, we find—"Listen, O isles to me;" so that the sum and substance of the whole is that you will find this nation, we are in search of a "scattered" people, a "western power," a northern and western power too, relatively to Palestine, and occuping also the isles of the west. To this day a Jew on the continent would call our Islands of Great Britain, in Hebrew, by the same words used by Isaiah in chapter xxiv. 15, *I'ai I'yam*, the isles of the west. We come now to the identifications. The first is God's identification, not ours. It is, that Israel shall always show signs of being the "multitudinous seed." The passages referring to this are themselves multitudinous. Fourteen distinct times in Genesis promises are made that Israel's seed shall be multitudinous like the stars, like the sea sand, like the dust, and so on; showing that God seems to put it upon this nation, as their one mark; they shall always be known by their multitudes. There is next Balaam's prophecy—"Who can count the dust of Jacob and the number of the fourth part of Israel?"

Mr. Gott has pointed out that the future number of the children of Israel, 3,000,000,000, will be one impossible for any man to number. Isaiah says—"A remnant" (of the multitudinous Israelites) "shall return," and that passage is quoted by St. Paul in the 9th Romans, where he repeats the identical words of Isaiah. The return of Israel and the salvation of Israel are, it appears from these two passages, synonymous terms.

Hosea says "Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured, and cannot be numbered."

Jeremiah, in the 31st chapter, 8th verse, says—"Behold, I will bring them from the north country, a great company shall return," and this is spoken of Israel by the Father of Israel, to Ephraim his first-born. Ezekiel says Israel shall be discovered as a great army and when the discovery takes place, it shall be of a people multitudinous in number.

St. John the divine in the Revelation says, after the great earthquake takes place, and the judgments on Rome are spent, a great Hebrew shout shall be raised, four times repeated;—Hallelujah, praise the Lord!" by the many waters, the much people, the mighty thunders of multitudinous Christian Israelites.

Now I say this people is the British race, and no other. This characteristic is ours at the present time. It is so in Bristol; there we have added 25 per cent. to the population in 11 years, and in Liverpool 25 per cent. appears to be the rate of addition in 16 years.

You know in October last an address was given by Mr. Hawksley, C. E., at the Social Science Congress in this city, when he alluded to this very question. He said that at the end of the seventh generation from the present time the British race would be more than this world could contain. These are not Mr. Hine's or my opinions, but those of a man of science who dreads the thing and desires it should not take place. But it is God's blessing to enable this nation at the set time, in their multitudinous masses to overflow the world. The next point is the possession by our country of the gate of our enemies. Genesis xxii. 17th verse gives us the promise. This is sworn testimony, the sworn testimony of Jehovah, sworn by his own being. Nothing, could be greater than this oath, and we are told that the very same people who are to possess the gate of their enemies are those who are the multitudinous ones. This passage really exercised my mind for a long time. It runs thus—"Thy seed," (the Hebrews) "shall possess the gate of his enemies," that is, of Israel's enemies. If we are Israel, I thought, that must mean some positions in the lands of the enemies of England, and taken by military force and retained. On poring over the passage one day it flashed across me that this word "gate" must mean the doors of entry into the lands of England's enemies, and I then reflected where could these gates be? The first place we touch at on the way to India is Gibraltar. Why, that is the gate, I said, of Spain and of the Mediterranean, and it is indeed a magnificent gate! Malta further on and the Suez Canal are others. We have the lion's share of that; and we mean to have it all! and then further south we have Bab-el-Mandeb—"the gate of tears"—where Perim is a British gate; a little further on eastward is Aden, an eastern Gibraltar, a wonderful place. Then you come to Socotra; this is destined to be a British gate, and a little further in India there are Bombay on the west; on the Coromandel coast, Madras and to the north the City of Palaces—Calcutta, all noble British gates; and there are other Indian gates. In China, the treaty ports are about to form gates, and we shall do, I believe, for China just as we have done for India, occupy it all by the avenue of the gates, and I need not go over the other British gates—they are all over the whole world! But when I had made this discovery I soon found out I was all wrong. God did not promise Israel the "gates" but "the gate" only! Now, I said to myself, what is the meaning of this? On looking at Romans viii. 32nd verse, St. Paul says—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" As God promised Israel "the gate" *par excellence*, in anticipation to show us who we are, he gave us all the lesser gates as well. But the puzzle was what city was *the* gate? I am no prophet. All I can say is this:—I cannot help thinking, my dear friends, that the gate is Constantinople, because it is the dominant city of the world, and that is why the Russians want it, and that is why we have resolved to spend our last shilling and our last drop of blood before we let the Muscovite take it! It is called indeed the Sublime Porte, the chief gateway of the world, and we British are, I believe, to have it. I am, I say again, no prophet, and we cannot tell you how, but believing the word of God, and that "the gate" means that spot, I feel sure it will be ere long in the possession of the British Israelites.

Well, I must not leave the subject of the gates without an additional word or two. God made a promise that Israel should have the foreign gates, and has given them to us, but he gave us something more—a promise respecting our own Gates, our Home Ports, and this touches our pockets; because if this thing is true, you people at Liverpool who have the north-western gate of England in your possession may rest in your beds at night feeling perfectly safe though all the Ironclads of England were down at the bottom of the sea, because you are protected by the sure word of the living God. "Your gates shall be open continually, they shall not be shut day nor night, that men may bring to thee the wealth" (marginal note, the imports) "of the Gentiles." God promises you that your gates shall be open continually—never blockaded; now I say this is something grand, really worth having and knowing. Yet is it not true? Look back a thousand years. Tell me since A.D. 787, when have Israel's ports been closed or shut for a day or night?

Therefore I say we have the evidence of a thousand years that God is true; for we have with the gates abroad and at home, the supremacy of the sea, to-day, and we shall have it for all time since God himself has granted it. Further, the multitudinous seed, we find is to develope into a nation and a company of nations, and this is the promise of God Almighty to Jacob in Genesis xxiv. 11. *The Times* said in May 1875, we were now the greatest federation of states the world has ever witnessed, with the mother country as a central link. This is the exact description of the British empire of to-day. We are a nation and a company of nations with these Islands as a central link. Besides our colonies and the United States, all of Anglo-Saxon descent, we have the 16 nations of that great empire where I have passed my life, in British India, and thus we have a mighty confederation of nations such as the world never saw before, all owing allegiance to the Queen of England, who is also the Empress of India, and thus is brought to pass the word of God to Jacob, "A nation and a company of nations shall be of thee."

I will now go on to the spiritual blessings we are to derive from our Identity. The first I say is this, God has declared his people are to be discovered a Christian nation. "In the place where it was said to them, Ye are not my people, there it shall be said of them, Ye are the sons of the living God." A few passages referring to the latter clause I would like to point out to you, viz., Romans viii. 14, 21, Phillipians ii. 15, and which indicate to us the meaning of the prophet in describing Israel as the sons of God. The 1st verse Ephesians 5th, and 12th verses 1st chap. Gospel of St. John, also throw light on this passage. "As many as received him, to them gave he power to become the sons of God." That is our condition to-day, for I ask you what nation is at this moment offering the truth to all the earth like ours? None. The Lord gave Israel one great sign or mark by which they should be known as his people; that was the Sabbath (Ex. xxxi. 37). Now I say there are but three nations upon the earth who by law and statute reverence and respect the Sabbath day, the one day in seven—the British, the Americans and the Jews. These three having this great sign it follows that they must be the thirteen tribes of Israel. I say thirteen designedly. Another point is that God gave his people a great rôle to play in the history of the world, and that was as a missionary people, to proclaim the blessed Jesus to all mankind (Genesis xxviii). "In thee and in thy seed shall all the families of the earth be blessed." There is no other

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nation which does this as we do, assisted, I must add, by our American kinsmen. British and American Christians stand shoulder to shoulder in the missionary field, and this people must be Israel.

One point more; Israel is promised a precious gift—that God would make with them a new covenant. You know as Christian men and women, that if God means you to have a blessing, He always makes you pray for it. He never gives any blessing to you or your souls but first of all you have to ask.

Now St. Paul quotes from Jeremiah the words of the new covenant (Hebrews viii.,) and that new covenant was the purchase of the Son of God. If we are Israel, we are heirs of that promise, and must pray for it nationally and not individually only. "Behold, the days come, saith the Lord, when 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 when I took them by the hand." This does not apply to spiritual followers, but to Israel whom he took by the hand—"For this is the covenant I will make with the House of Israel. All shall know me from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

If that does not include every man, woman and child in the House of Israel, I do not know what language is. I said to myself, this is a great and glorious blessing; are we praying for it? Where should I find proof that we were praying for it nationally? I must look, I said, to the only institution which over-rides the whole of our race, and in the Common Prayer Book of the Church of England, in the Communion Service, I found the words—"Lord have mercy upon us (that is on Israel), and write all these thy laws in our hearts, we beseech thee." There we have a spiritual blessing promised, and a people asking for it. Now I find that response and the repetition of the Decalogue formed no part of the liturgy of any other church, but that God put it into the minds of the reformers, and ours is the only church which asks God to give it and their land the new covenant. One word as to where all this tends. What good will it do us, or anybody else if it be found after all that we are the long-lost Israel? What, my dear friends, is it nothing to you and to me to be of that nation with whom God has made an everlasting covenant? Is it nothing to you that the political condition of our glorious British empire should be under the protection of God himself for ever? He promises that one of the House of David shall rule over us for ever. Therefore our monarchy is secure, and we shall not be like France, a republic to-day, a monarchy to-morrow. Is it nothing that your national existence is guaranteed you for ever? Then again, is it nothing to you that you should be one of those two nations of whose restoration the God of Israel has said "I will rejoice over them, I will do them good and I will plant them in this land assuredly with my whole heart and my whole soul."

Is it nothing that you are one of those two nations so dear to Jehovah's heart? And is it nothing to you that you are the nation to carry the gospel to all the families of the earth?

Is it of no moment that God's Holy Word is vindicated to the very letter by Israel's discovery?

Don't you long for the out-pouring of God's Holy Spirit upon us? I do; I want it for the whole race!

Don't you long for the removal of the curse upon Judah? Don't you long for the time when the Gentiles shall be brought to the Lord? Don't you long for the day to come when "many nations" and "strong peoples" shall come to the Lord? And God has promised you this, but contingent on Israel's discovery. Whatever view you take of this subject it is great at every turn. Does it not come laden with blessings for the whole world? for Israel, for Judah and the whole of the Gentiles? If this be so I ask you all whether these promises to our race which I have tried this evening to point out to you are not most magnificent in themselves? Well, then, I say it is your bounden duty as Christian men and Christian women, to look into this matter, and when you have done this, and are persuaded of its truth, I urge you not to keep the good news to yourselves. Propagate it! let others be participators and then I say you may look for His blessing who over and over again has declared that the two houses of the Israelites are his chosen ones, his inheritance, his elect for ever, while He is their God in a sense which he is not to any other people. I pray that the knowledge of this great and glorious subject may soon spread far and wide, and speedily embrace the whole of the Anglo-Saxon race.

At the conclusion of the lecture, which occupied an hour and a half in delivering, a vote of thanks to Mr. Bird was moved by Captain Hatfield, and seconded by E. Hine, Esq., who said:—"At this time of night it would be cruel to you to attempt a speech, but I know in your own name you will allow me to give to Mr. Bird a welcome to Liverpool. Of course, I cannot help feeling somewhat proud of the man, because I claim him to be one of my own sons, and regard myself much in the light of his father. I only wish all my sons were as promising. That those who become acquainted with our great cause would go forth in the same vigorous and manly way which our friend has taken to-night.

Mr. GEORGE GOLDMANN, of Liverpool, a member of the tribe of Judah, and therefore a Jew, said that he affirmed and approved every word and remark that had been made by the Lecturer, and he had much pleasure in supporting the vote of thanks that had been moved. With regard to the Lo-ammi people, I dare say, said Mr. Goldmann, you will remember that there was one thing declared to the tribes of Judah, by their God—"I will make you jealous with a people who are Lo-ammi, not my people." Very well, where is there a nation in the whole world that Judah is more jealous of than England? This blessed country is spreading, the gospel in the whole world but the Jews are jealous of the British because the latter send their missionaries to promote Christianity among the Jews.

After Mr. Bird had acknowledged the vote of thanks, the meeting was brought to a close.

The audience was large and enthusiastic.

The next day a lecture was delivered by Mr. Bird at Birkenhead, to an appreciative audience—and fresh points of the Identity were brought forward and very warmly received by a large audience.

AN ALLEGORY.

THE TREE IN THE VINEYARD.

Isaiah v. 1-7; Psalm lxxx.; Ezekiel xvii.

THE Great Master once had a vineyard in a very fruitful land. He built a wall round about it to keep the wild boar of the wood, and the wild beast of the field from entering in and devouring it. He gathered out the stones, and carefully prepared the soil. He selected a hill with a "sunny aspect;" brought out of Egypt a vine, and planted it there. He prepared room for it, caused it to take deep root downwards, and to shoot forth wide-spreading branches like the cedars of God. The land rested under the shadow of it, and her boughs reached unto the sea, and her branches unto the river. He built a tower in the midst thereof for the dresser; and, in prospect of the rich reward for all His trouble and careful labour, He hewed a winepress therein. He looked that it should bring forth grapes, and lo! it brought forth

wild grapes.

The gathering of the vintage was always a joyous season (Jud. ix. 27); but in His vineyard there was no singing, no shouting. Season after season, through a long series of years, the Great Master came expecting to find fruit; but there was nothing but wild grapes. It *was* a "noble vine," but it had turned into a "degenerate plant." Hence He discontinued His tender solicitude for the tree of His own planting. There came a great eagle, having great wings, and cropped off the top of his young twigs. Enemies made breaches in the walls; and the ferocious and dangerous wild boar* and other wild beasts of the field trampled down, ate up, and destroyed the beauty of the vineyard. Finally came the Assyrian wolf and took away the hedge, broke down the wall, and laid the vineyard waste. Meanwhile the eagle had carried the twig to a central spot (Carl Ritter), even to an island afar off, and had planted it by great waters in a land of traffic, whose inhabitants were merchants. It took root and grew, and became a *spreading vine* — not like the "noble vine," the parent stem, but a vine of low stature, bringing forth branches and shooting forth twigs (Ezek. xvii. 3-6). Bleak winds, too much rain, and too little sunny weather, were not the only nor the worst hindrances to its growth: the labourers who had charge of it were dishonourable. They stripped off the bark for gain, and scrupled not to lop off a branch for filthy lucre. And when they had reduced this vine of low stature to a gaunt, ungainly object, and had almost divested it of life, the Great Master brought about a Reformation, and in his burning

* Dr. Tristram writes:—"Not only does it devour any fruits within reach, but in a single night a party of wild boars will uproot a whole field, and destroy the husbandman's hope for the year."

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indignation turned the vagabond labourers* out bodily, and brought in labourers more worthy. What a hopeless task lay before these good men—for the vineyard was in a most deplorable condition—but with faithful hearts they set about to get it put in order; and the Master was well pleased with them. The walls were not yet built, and the labourers who had been cast out, filled with bitter hatred against those who had been chosen to work in their place, put many to death, and drove many out altogether.† But the Master extended His mighty power, restored His chosen labourers, and built up round about them a wall of defence. Then began the work of setting the vineyard in order, and to each labourer was assigned a plot of ground. There were stones of error to be thrown out, and weeds of superstition to be uprooted, and all the soil to be turned over. They all saw the mutilated, hopeless condition of the vine, and considered it as good as dead—all but two or three. One of them (Archbishop Cranmer) knew that it was not dead, knew that it would yet live and bring forth much fruit, and he has left us a testamentary document (the Book of Common Prayer) wherein he has prescribed the form of an appeal to be made to the Great Master which may accomplish the desired object. But not so the others. They let the tree alone, and so did their successors, generation after generation, until its noble trunk was buried by the dead leaves of melancholy. The grasses growing near bespoke submission. Firmly wedded to the poor deserted tree was the tenacious, clinging ivy, while it was bound down and impeded in its growth by nettles and thorns. But what are the labourers doing? And is the vineyard in any better condition? They are busy cultivating the flowers of Christian virtues. The vineyard presents a sight pleasant to the eye; but there are still large tracts of uncultivated ground. Blooming in all their chaste beauty are the Rose of Love and the Hawthorn of Hope, the orange blossom of chastity, and the crocus of cheerfulness, the broom of humility, and the pink of pure love, the acacia of friendship, and the amaranth of immortality, the speedwell of fidelity, and the violet of modesty, the daisy of innocence, and the lily of majesty (*Flora Symbolica*); and a beauteous garden it is.

The neglected vine, however, has been struggling on against all counteracting influences. It has a most abundant foliage, for there are above one hundred millions of leaves (number of British people in the world) on its branches. Trees with a dense foliage, however, bear very little fruit; and on this one there are just two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof and these are hidden from the sight of the labourers; and so they continue in blissful ignorance of the great value and true character of the tree of low stature. It is not flowers so much as fruit that the Master requires. While the vineyard ought to be kept in order, the trimming and cultivating of the vine ought to have a very considerable portion of the labourers' time; for it requires great care and the most skilful management. When it is approaching a bearing state, and the leaves have fallen, a general regulation of the shoots becomes necessary. All irregular and superabundant shoots should be cut out, and with them the former year's bearers, which are either too close to each other or which are too long for their respective places; all naked old wood should be cut out; the shoots should be shortened to three, four, five, or six eyes or joints in length, the strongest branches being limited to five or six joints. This pruning should be performed early in spring. A second pruning should be performed about the middle of May; a third about Midsummer, when all the branches should be gone over, and the fruitless ones, not required for next year's wood, removed. A vigorous vine will require a fourth and final pruning in August, when all leaves lying too much over the bunches of fruit should be removed—the fruit now requires particular attention; if the branches be entangled, they must be regulated; they should have all possible aid of the sun to enrich their flavour; and it now becomes necessary to protect the fruit from birds, wasps, &c. (Beeton's Gardening Book). Thus the cultivation of the vine entails continuous labour, and requires most skilful and careful attention. This the tree in the vineyard has not had. Season after season He has come seeking fruit and finding very little. Yet He is not displeased with their labours (Isa. xlii. 21), but regrets that His labourers should be so blind as not in some measure to see that a tree with such wide-spreading branches, with cultivation, might possibly be made capable of yielding much fruit, and of adding much to the renown of the Master. He does not censure or blame them as a body (although there are some He finds grievous fault with); for the vineyard is large, and the labourers are few.

After waiting long, the Great Master determined to hire labourers into His vineyard. He went out *early* (immediately on the expiration of Israel's seven times punishment) in the morning to hire them, making no stipulation as to the kind of work to be done, nor any enquiries into the qualifications of the labourers; for there is so much to be done that each one can do something if he will. The only agreement He makes is that each one shall receive a penny a day. The first thing that attracts their attention as they enter the vineyard is the tree of low stature with wide-spreading branches. Thither they wend their way to examine it; and, having satisfied themselves that the tree is not dead, and that, with cultivation, it may yet produce fruit in rich abundance, they take, some a twig, some a leaf, and go among the old labourers asking what sort of a tree it is, and gathering all the information they can about it. They are very much astonished at the reception these old labourers give them. *They ought to be able to give some information;* but they either cannot or will not, and many enquirers go away without receiving any satisfactory explanation (Isa. lvi. 10, 11). Nay, a few of these selfsame labourers shun and avoid the enquirers as they would a pestilence. Others, again, on making enquiries are repulsed with harshness (Zech. xi. 3-5). There are some, however, who will talk to the new labourers, and who most emphatically assure them, in spite of the positive testimony that there *is* fruit on the tree, that it is nothing but a lump of "rotten rubbish;" that it ought to be cut down and carried away. And there are some who button-hole the enquirers, and demonstrate to an iota, that the tree of low statue is as dead as a door-nail; that to attempt to get fruit from *it* is sheer madness; that a shoot of *it* has been engrafted into another tree of foreign growth (Gentile nation), and that that is the tree which will eventually profit all the labourers. Meanwhile fresh batches of labourers have been sent into the vineyard, and have been making the same or similar enquiries (Matt. xx. 3). The fresh labourers, finding that they can neither get information, nor satisfactory instruction, have set about doing something. There was one (the late John Wilson) who had a very sharp knife, and who deftly cut down and pulled away the ivy that covered the trunk of the tree. And there was another who demonstrated to his fellow-labourers by undeniable proofs, that the tree did not belong to these parts; that although it had wide-spreading branches, the severity of the climate and other degenerating influences had rendered it a tree of low stature, yet with cultivation it would bring forth abundant fruit. The new labourers, who had been very much disheartened by many of the old ones, who have sunk to the undignified position of becoming common abusers, and have not hesitated to call them by opprobrious names, are now somewhat encouraged. They have already been asked what *they* want there?—What *they* are doing there?—seeing that they are as ignorant as Hottentots respecting the work required to be done in the vineyard. This is doubtless true in a great measure; but they were "sent in," and the Master only expects from them that they will do such work as they find themselves capable

* Roman Catholic priests.

† Persecutions in Queen Mary's reign.

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of accomplishing. Hence the great bulk of them have taken up the spade and have begun to dig (to study the books of the prophets) about the trunk of the tree of low stature. The old labourers have not been digging about this part of the vineyard for *a very long time*. Some of them went through a course of training before they came in, and, having had quite enough of it, have never had a spade in their hands since. Certainly digging is laborious work, for the ground is hard as adamant, but the diggers are encouraged in their work, as it is a rich soil and many a pearl of great price (precious promises fulfilled and golden truths) has the spade revealed. Some of the old labourers, seeing the commotion going on about the rejected tree have come up and have examined it all round, have satisfied themselves that there *is* life in the old tree yet, and are now seated on its branches, cutting out the dead wood, pruning the branches, and executing the work their experience so well qualifies them to perform. What is that noise? Oh, some of the old labourers "at it again!" There is *a big lop-sided stone (The Rock)* in a far corner of the vineyard to which they often go, and upon which they often stand to launch forth their abuse. They have called the fresh labourers all the opprobrious names they could think of, and now they are venting their spleen upon their fellow-workers sitting on the branches. Oh, look out! Here is a man coming with *an axe*. Why he is going to cut the tree down! One blow!—two! Ah! the axe is no use. One of the diggers (page 134) goes up to see the damage that has been done, but it was of a very trivial nature. Another digger (page 166) attempted to show this labourer that he had undertaken an impossible task, but he turned away in a rage and has gone to seek another axe. Let him appeal to his friend Mr. Gladstone, the experienced woodcutter, and he will learn that there is no axe of English manufacture that will cut it down, and if the ex-Premier be charitably disposed at the time, perhaps he might lend him one of his own famous American axes for the purpose.

Another labourer has attracted some little attention by threatening to make a lash (page 159) with which he will clear the vineyard of the new diggers very quickly. It has, or will have, four thongs, and the barbarous Russian knout will be child's toy in comparison. It is not finished yet, but the diggers do not fear, for they have a shrewd idea that no human arm can possibly wield such a tremendous instrument of death and destruction. The same labourer has also been haranguing a body of diggers, and has been trying to demonstrate that this tree of low stature with its wide-spreading branches is nothing in comparison to a pleasant plant (Isa. v. 7) that will grow in an eastern country in the sweet by-and-bye; a plant with two leaves (Judah and Levi) which will develop in such a Don Quixote fashion that they will grow, and grow, and grow till they have lapped themselves round the tree of low stature, and then with the giant strength of a mighty wrestler, will lift it up and lay it down in that eastern land! This is the very first time the diggers have had their risibles excited. Says one of tender feelings—"Oh dear! oh dear! it's bad to bide;" while another chimes in—"Wouldn't I like to see that identical plant" The labourer says it will be a *sweet surprise*, (page 176) and the diggers reply—"Right you are, *superlatively sweet!*" for they know that he cannot see timber for trees. If he had said that the tree of low stature picked up, and carried under its protecting branches the pleasant plant, and that they both went together to the beauteous land of promise, there would have been some reasonableness about it (Jer. iii. 18).

The diggers enjoy their laugh and turn to their digging; for the Master hath promised that—

"Israel
shall blossom and bud and fill the face of the world with fruit" (Is. xxvii. 6),

and as He has ever fulfilled His promises, they know this one will be also.

The old labourers may stand on the big lop-sided stone and vent their spleen, and they may howl in every corner of the vineyard if they will; the digging goes on as before, for the diggers know full well that their "howling" is not over yet, but only just begun.

Hopping about amongst the leaves, quietly surveying this wondrous scene, is

THE WOODPECKER.

THE KINGS OF JUDAH AND ISRAEL.

WE have to thank Mr. J. G. Millwaters, of Birkenhead, for a very useful card he has published "as a note toward the diffusion of the Identity question among the masses of our countrymen." We think the information the card contains will be much appreciated by "all Israelites." It is for its size a marvel of comprehensive information. We have the dates of the eras of Saul, David, Solomon, and Rehoboam, each of whom by the way reigned exactly 40 years. The names and duration of the reigns of each of the kings of Judah and Israel follow, with the dates when each began to rule. The nationalities existing during the captivities or transportations (Ezra i. 11) of Israel and Judah, with the names of the kings of the conquerors succeed; and the whole is concluded by a list (with dates), of the prophets of Israel and Judah, Scriptural references being added to guide the reader. The card does not state where it can be purchased, nor the price; but we suppose as the public would like to possess such a handy *vade mecum*, we do not do wrong in saying the author's direction is No. 13, Hind Street, Birkenhead.

Correspondence.

(To the Editor of the "Banner of Israel.")

DEAR SIR,—I send you the following valuable testimony from one who may or may not have proclaimed himself a believer in our Israelitish origin.

Sincerely yours,
R. W. D. NICKLE, Major.

The Rev. John Noble Coleman, M.A., Incumbent of Ventnor, author of "A Revision of the Authorised English Version of the Book of Psalms," presents us with his testimony, showing that we must be the descendants of the ten tribes of the House of Israel, for it is very certain according to the Word of the Lord, that no Gentile nation is destined to bring back the Jews to Mount Zion as a present (Isaiah xviii. 7), to the Lord of Hosts but those of the House of Israel, as it is written, "For lo the days come, saith the Lord, that I will bring 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*" (Jeremiah xxx. 3, xxxiii. 7, 14).

"In those days the House of Judah *shall walk with (or to) the House of Israel*, and they shall *come together out of the land of the north*, to the land that I have given for an inheritance unto your fathers" (Jeremiah iii. 18).

The English nation at the present time is preparing the way under the direction of "little *Benjamin* their ruler," whose title is *a beacon set in a field (Baratanach)* for the purpose of fulfilling the prophecies regarding themselves as well as those concerning the House of Judah, and this is seen by those who are attentively watching the movements of the lion and the eagles.

The Rev. J. N. Coleman in his remarks on the 137th Psalm, page 306, states:—"Although England is the predestined messenger-nation to bring back the Jews as a present to the Lord of Hosts, even to Mount Zion—although England is not one of the ten doomed kingdoms of Daniel's fourth universal monarchy, nevertheless do not her national sins deserve national punishment? From Sabbath desecrations and idolatry, good Lord deliver England."

The Jews state that the ten tribes of the House of Israel are not mixed up with them, that they do not know what has become of them. A friend of mine who was in Jerusalem a few months ago, passed an evening with a learned Rabbi, and in the course of conversation he asked the Rabbi, "What had become of the ten lost tribes of Israel." The Rabbi's answer was "God alone knows."

Notice to Correspondents.

WE have received a letter from "An admirer of *The Banner of Israel*" which shall appear in due course. Also a paper from W. W. Tomlinson which is under consideration. We hope to find place for it ere long.

Friends who favour us with articles must kindly have patience with us. We have but a limited space in *The Banner*, and our MSS. are many and valuable. We hope those who wish well to *The Banner* will enable us to enlarge the journal, or to issue now and then an extra or double number. This could be done if the circulation were largely increased. Our friends and readers could help us by obtaining each one extra subscriber; or by ordering one extra number weekly. We wish to make *The Banner* pay as a commercial undertaking; that can only be effected by a largely increased circulation. We do our part, the public must respond by doing theirs.

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"ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL?" An Inquiry Establishing the Truth of the Identification of the British Nation with the Lost Tribes.

BY PHILO-ISRAEL.

PRICE FOURPENCE.

"A RESUME OF THE SCRIPTURAL ARGUMENT" Proving the Identity of the British Race with the Lost Ten Tribes.

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WEDNESDAY, JUNE 20, 1877.

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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."—Psalms lx. 4.

No. 26. Entered at Stationers' Hall.] WEDNESDAY, JUNE 27, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE "ROCK" AND THE FUTURE OF ENGLAND.

WE conclude many of our readers have perused the Rev. C. W. Hickson's letter to the *Rock* newspaper in reply to H. T. B.'s strictures on our Identity arguments as founded on Balaam's prophecies in Numbers xxiii. 9? If not, we counsel them to purchase the issue for the 15th June, 1877, and see (in the supplement) what prospects the Editor holds out to our nation, since, in his opinion, there is no possibility of crediting the glorious truth we have demonstrated—that we are Israel. He says, in reference to the question in general, that "while God has made an everlasting covenant with Israel and Judah, so that they shall never cease from being a nation before Him, no such permanence is predicted of our own race, which—when the elect have been gathered in at the Lord's return—will share the common fate of other Gentile nations, and become like the chaff of the summer threshing-floor." He ends his denunciations of our views by the following rather spiteful sentence:—"The prevalence of preposterous theories, while it shows the predicted activity of Satan, is also a sign that the arch deceiver knows 'that he hath but a little time' wherein to vex and to perplex the people of God." These are serious words for a teacher of the evangelical party in the Church to use! We who are his supporters, and earnest in the same cause, are upholders of "preposterous theories," active in Satan's service, and agents of the arch fiend—vexing and perplexing God's people! Verily, this is a-turning of things upside down! Does the *Rock* know what it is saying, or of whom it is writing such slanderous things? Is the respected Rector of Shillingford, the Rev. Bouchier Wrey Savile, one of Satan's agents? Does the Rev. Canon J. H. Titcomb answer to such a description? The Rev. C. W. Hickson, the Rev. Robert Polwhele, the Rev. Dr. Goodacre, the Rev. H. Morton, the Rev. J. Mc Intosh, and other men of that stamp—are they "wolves in sheep's clothing," perplexing and vexing the sheep while they announce the near advent of the glorious times when Israel, long lost, shall be proclaimed as found in Great Britain? Let the Editor of the *Rock* sit down and examine the evidence before he passes judgment by uttering words of reproach! Had he read any of the works extant on the subject of British Identity with Israel, he would have known that the Angles, Saxons, Frisians, Jutes, Danes, and Normans, whom he considers rightly to have been the backbone and sinews of our present race, were not of various diverse nationalities. He would have learnt, had he studied the question, that these were, as ethnographers agree, all originally Asiatics, from the very spot where Israel was cast out B.C. 740 to 678, also that the convergence of these apparently diverse races into these islands of the west was but the re-union of the scattered ten tribes of Israel (not Judah), and the fulfilment of the gathering of *their* "dry bones" into their allotted home, as predicted by Ezekiel (xxxvii. 1 to 15). To argue with a writer who will neither examine nor read what is written on a subject which he utterly condemns without consideration, is a hopeless task, and we relinquish it in utter despair. Let not the *Rock* henceforth find fault with those who, in spite of the warnings and entreaties he pours forth weekly, so faithfully, still continue to wallow in the folly of Ritualism and semi-Romanism. These infatuated ones will neither read nor listen to his reasonings; and the Editor himself simply imitates them in their egregious folly by declining to study or look at a subject he refuses to master, whose writers he contemns, and whose objects, bound up as they are with the honour, truth, and glory of his Master and their's, he utterly despises, ridicules, and rejects.

We wonder sometimes what the feelings of the Editor of the *Rock* will be when he discovers—as many a learned and a pious man has lately done, and *as he will one day*—that, after all, this thing is true! Then surely there will be regret and compunction that he has treated with contumely and disrespect, men as learned as himself—his superiors mayhap in attachment to the cause of evangelical truth,—who refuse to yield to him in love for their blessed Lord, for His missionary work among both Jews and Gentiles, and who are as earnest as he possibly can be that their Saviour's oath and promises to the Fathers should be fulfilled by the discovery and restoration of His people Israel to their land.

We regret to notice in connection with the Rev. Mr. Hickson's admirable letter, published by the *Rock* on the 15th June, that the Rev. J. G. Tipper, of Lambeth, has been writing a somewhat trivial and, to our mind, quite pointless epistle, in answer to "our opponent" H. T. B. It is not the way to recommend our subject, if friends of the cause, such as we suppose Mr. Tipper believes himself to be, allow themselves to stigmatise able advocates of the Identity, to whom the nation is really under the deepest obligations, by calling their views "fanciful and absurd riders" to the subject introduced 37 years ago by Mr. Wilson. The latter made no way; "Mr. E. Hine and others" who follow him have succeeded! God has blessed *their* efforts, not for any merits of their own, but because, we believe, the set time has now come, as it had not come in John

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Wilson's days, and the later writings are true and according to God's Word. We have yet to learn Mr. Tipper's right to sit in judgment on "Mr. Hine and others," or what he has himself effected and written to advance the cause out of the narrow and false groove of the "Teutonic theory," beyond which he has hitherto been quite unable to travel?

We trust our friends will permit us to advert to an article we published some time since in the pages of Mr. E. Hine's monthly magazine (No. 33, p. 257, vol. iii), *Life from the Dead.* That article entitled "If the British be not Israelites, but merely Gentiles—What then?" is a comment on the remarks of the Editor of the *Rock* in his last sentence in review of Mr. Hickson's letter. Let the reader, and let the Editor too, study the article in question; and we trust all will see the need of patient enquiry, once for all to settle the point, whether the British be Israel or no; for, if not, the prospect before us nationally is of the most appalling, horrible character; and we do national good service, not Satan's work, to tell our people the true, glad tidings that not being Gentiles, they are of the House of Israel, heirs of the promises, and entitled to all the glorious blessings reserved only for that favoured race.

ELEMENTARY PAPERS ON THE GREAT PYRAMID.

Part IV.

Until about the year 1859, the prevailing opinion among western travellers who had visited the Great Pyramid, was that in common with the other structures rudely resembling it in form, it was merely the largest sepulchral monument in the line of pyramids stretching along the Nile Valley. An idea, perhaps, not so much to be wondered at from the fact that all the other and later pyramids were unquestionably built by the Egyptians as sepulchres for the Great Egyptian dead. Traditional opinions of oriental writers respecting the original Great Pyramid of a largely imaginative kind, have come down to us, of which the two following are specimens. One writing in 884 A.D. says—"The wise men, previous to the flood, foreseeing an impending judgment from heaven which would destroy every created being, built upon the tops of the mountains; and in Upper Egypt many pyramids of stone in order to have some refuge against the approaching calamity. Two of these buildings exceeded the rest in height. Upon the exterior of the building every charm and wonder of physic was inscribed in the Mossannad character, and likewise this declaration,—'I have built them, and whoever considers himself powerful may try to destroy them: let him however reflect that to destroy is easier than to build.'" Again another writer in 967 A.D., says "that one of the kings of Egypt whose name we will abbreviate to Surid Ben Sal, before the flood built two great pyramids; and in the eastern, or Great Pyramid, were inscribed the heavenly spheres, and figures representing the stars and planets in the form in which they were worshipped. The king also deposited the instruments and the thuribula with which his forefathers had sacrificed to the stars, and also their writings, likewise the positions of the stars and their circles, together with the history and chronicles of times past, of that which is to come, and every future event which would take place in Egypt." From these two traditions, in spite of the errors with which they were overlaid, we gather that in connection with the structure, it owed its origin to a religious faith and fear in and of God, and that it was of a prophetic character. Unread and apparently unreadable, the Great Pyramid however as to its real purpose and design maintained a solemn silence—a silence of more than 4,000 years, until the late Mr. John Taylor of London in the year 1859 after 30 years' study of all accessible authorities on both the pyramid and Egyptian monuments generally, announced that that greatest piece of architectual antiquity on the earth was built according to a plan furnished by Divine inspiration, even as the Pentateuch, 800 years afterwards, was written by the same supernatural help; and that the Great Pyramid still contained instruction for the guidance of man, even christian man, in the present and approaching times. This remarkable announcement aroused a considerable amount of popular prejudice, but the cause had been confided to one who was every way qualified to undertake the charge, and who, though difficulties and obstacles were multiplied in his way, has yet been enabled through the good hand of our God upon him to spread a knowledge both of the importance of the question, and the only means for solving it. I need scarcely say that this man was Piazzi Smyth, Astronomer Royal for Scotland. He says—"having been drawn on by a train of events too wonderful for me to resist, to devote my best energies to the work." . . . "Enough seems now to have shone forth to enable me to state roundly, that the message, wherefor the Great Pyramid was built is largely of a duplicate character.—Firstly—To convey a new proof to men, in the present age as to the existence of the personal God of Scripture by proving in spite and yet by means of modern science—which in too many cases denies miracles—the actual occurrence of an ancient miracle, and if of one the possibility of all miracles recorded in Scripture being true: and Secondly—In fulfilment of the first prophecy in Genesis which teaches together with all the prophets that of the seed of the woman without the man, a truly Divine Saviour of Mankind was to arise and appear amongst men; a man apparently amongst men; in poverty, too, and humility; in further fulfilment thereof, the Great Pyramid was to prove, that precisely as that coming was a real historical event and took place at a definite and long preordained date—so His second coming when He shall descend as the Lord from heaven with the view of reigning over all mankind and ruling them all with one divine sceptre, and under one all-just, beneficient omnipotent sway; that that great event will likewise be historical, and will take place at a definite and also a primevally pre-arranged date."

As to the structural peculiarities of the building, as I said before, it is square-based, broad and wide below, and built entirely of well-dressed and admirably cemented together stones. Its four sides springing from the edges of the square base are triangular in shape, and necessarily (to form the mathematical figure of a Pyramid), incline towards each other and over the centre so as to meet at the top in a point. On the north side, 49 feet from the base, not in the centre but 23 feet to the east is the entrance (on which hangs a story). A narrow passage sloping down from the entrance for more than 300 feet, leads to a short horizontal passage terminating in an unfinished subterranean chamber 48 feet long by 18 feet wide, beautifully finished off and polished as to the ceiling, but strangely unfinished as to the floor, with a passage leading further into the rock horizontally, but ending abruptly. Returning again to the entrance, and descending the sloping passage for 985 inches, a huge granite stone accurately fills the whole approach to an ascending passage, but working round and above this obstruction, (by Caliph Al Mamoun's forced entrance), this first ascending passage is reached, of nearly the same breadth (41 inches), as the entrance or descending passage and 47 inches in height, rising with a gentle acclivity for a distance of 1542 inches. Here the explorer enters the north end of the grand gallery, still ascending on the same slope and meets with a level floor; following it southward, he finds that it leads not to the farther end of the grand gallery, but to the beginning of a low horizontal passage leading to a chamber commonly called the "Queen's Chamber," an exquisitely built apartment, except as to its present floor, which for some reason or other is rough, and composed of mere untrimmed building blocks. This chamber is furnished with an angular ceiling, and accordingly presents the appearance of a room with seven sides. Returning again to the end of the grand gallery he sees on the right hand

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a black ominous-looking well's mouth, more than 140 feet deep, not however reaching water, but only darkness even then, while onwards and above opens out the grand gallery, 28 feet high, with a ceiling of overlapping stones, extending 1881 inches, then a high step of 3 feet to climb over, next a low doorway, a hanging block to pass under, a small room called the Anti-chamber, 10 feet long, 5 broad and 12 high, then another very low passage, and finally the grand exquisitely finished room called the "Kings Chamber," 34 feet long, 17 broad and 19 high, of polished red granite throughout, walls, floor and ceiling, with nothing in it whatever, but simply at the west end a long rectangular chest or coffer, of polished red granite and no ornamentation hieroglyphic or otherwise upon it either inside or out. This chamber is the conclusion of everything forming the Great Pyramid's interior, to which and for which the whole building was evidently erected.

(To be continued.)

TIED AND BOUND.

"We must not believe what our Church does not teach," was the remark of a clergyman, to whom we had lent works on our Israelitish origin. We felt compassionately towards the kindly High Churchman; but at the same time, surprise that any man could thus complacently and avowedly submit to mental bondage, and give up voluntarily, the glorious privileges of freedom of judgment, which is the noble heritage of the sons, not of the bondwoman, but of free! We question whether such willing slavery can be acceptable to Him, who has given us an open Bible and freedom of worship; but we said no more on the subject to our reverend friend, for we felt argument is useless, with those who hug their chains, even if they may be galling. We cannot but surmise that there are others who equally shrink from looking into this question, lest conviction should result, and the conscience be troubled, between keeping silence concerning it, and the belief that the Bible does teach what "the church" does not!

We have heard of a clerical opponent, who after listening to an able, well reasoned argument in favour of Anglo-Israel views, declared the "whole theory rubbish," and that every test of its truth, that had been brought forward, "only added to his conviction of its error," this surely harmonies with the nursery reminiscence of the mutinous child who declared "the more you call, the more I won't come." Had this clergyman announced his intention of refuting the arguments he condemned, and of proving the fallacy, at an open meeting, of the proofs adduced, we might have felt inclined to call his denunciations by the term we now apply to them—that of unseemly swagger! It is to be regretted, but we fear it is a fact, that such unreasoning condemnation produces an injurious effect, at any rate for a time on a congregation: for timid sheep will follow blustering shepherds!

We are acquainted with a vicar feeding in a somewhat fat pasture, and of a small literary reputation, who asserted that, "Carlyle is as much inspired as was the prophet Jeremiah." He is a High Churchman like the clergyman first alluded to, but we think the claim of church teaching hangs more loosely on the former than on the latter, since holding "Broad" opinions, and denying the especial inspiration of a "Holy man of old," are considered more compatible with obedience to the church, than professing a belief in those views, that would put the plain teaching of God's Word above the instructions of fallible men. Oh! shepherds, who feed your flocks on husks, read Ezekiel xxxiv. 10, and be warned: yet stay; of what use would such reading be to such as resemble our Carlyle worshipper, since to them probably Ezekiel, is no more inspired to write concerning the future, than was Jeremiah.

We have heard it said with a tone of indignation, by one in evident confusion as regards the distinction between Israel and Judah, that the speaker did not want to be one of those "nasty, wicked rebellious Jews!" Was it remembered that our Lord and Saviour himself when He took our nature upon Him, did not scorn to belong to that very people, and that to them were made grand and glorious promises, such as were never given to any Gentile Nation?

There are unstable ones amongst our opponents, trembling, half-hearted ones who have partly believed, and then drawn back; possibly convinced by Mr. Wilkinson, who was reported to "be doing good to some, amongst whom the Anglo-Israel view had been strangely creeping on," perhaps brought down by a shot from the Rev. R. Cornall's pocket pistol. Of such feeble ones we might feel inclined to say—"They are not worth the helping, let them go," but we refrain, for we hold that our view is the truth, and though it is *not* necessary to salvation to believe we are Israel, yet as all truth is God's truth, we cannot feel content that any of our brethren should deny what we assert with earnest conviction—"The Blood of Jesus Christ cleanseth us from ALL sin." (I. John i. 7.) —is taught us by God's Word, and by the undeniable evidence of God's dealing with us, "His people."

L. P.

GLEAMS OF LIGHT UPON THE IDENTITY FROM THE ARABIC AND PERSIAN LANGUAGES.

No. I.

I HAVE occasionally been struck by the way in which both the Arabic and Persian languages throw little gleams of light here and there on points of interest mooted during discussions on the probability of the Anglo-Saxon nations being identical with the lost ten tribes of Israel. From time to time I have noted these coincidences, thinking they might interest some of the readers of the *Banner* who have had no opportunity or inclination to conquer the formidable-looking characters, and harsh gutturals of the Arabic, and so to discover them for themselves. I may remark that the Arabic is a Semitic language closely allied to the Hebrew, and that Persian is strongly impregnated with Arabic, and forms, as it were, a connecting link between the Semitic and Aryan tongues.

The number of the beast.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred, three score, and six." (Revelation xiii. 18)

Dr. Cumming, in his "Apocalyptic Sketches," says:—"I will take the number 666 according to the Greek notation—λ is 30, α is 1, τ is 300, ε is 5, ι is 10, ν is 50, ο is 70, ς is 200. Adding together these numbers, they make exactly 666; and putting all the letters together they form the word λατεινος *(Latinus)* or Latin man. His prayers are Latin; his canons Latin; his missal Latin; his breviary Latin; the decrees of his councils, his bulls, are all Latin; he worships in Latin; he blesses in Latin; he curses in Latin; all is Latin."

I believe this view to have been originated by Irenæus, who lived not long after the time of St. John, and was the disciple of Polycarp, the disciple of St. John.

Again, in the notes of D'Oyly and Mant's Bible on Revelation xiii. 18, we see quoted from Bishop Newton:—"It is also remarkable that the word *Romiith*, which signifies in Hebrew the Roman beast or the Roman Kingdom, expresses the same number. . . . The six letters of the Hebrew alphabet which compose the word *Romiith* stand respectively for the numbers 200, 6, 40, 10, 10, 400, thus making altogether the same number 666."

Dr. Cumming and Bishop Newton thus both make the equivalent numbers of the "Latin Man" and "the Roman Kingdom" to correspond with that of the "beast," with whom therefore they identify the Church of Rome.

Now, the Arabs, as well as the Greeks and Hebrews, have a method of representing figures by letters, so that words

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and sentences may contain dates, &c. The calculation of the numerical equivalents of these words is termed "reckoning by *Abjad*."

Bishop Newton states, with regard to the sentence, "it is the number of a man," in Revelation xiii. 18, that it means that "it is a method of numbering practised among men, as 'the measure of a man' (chap. xxi. 17) is such a measure as men commonly use in measuring." So, Revelation xiii. 18, virtually says that "according to the method of numbering practised among men, by the Hebrews after their method, by the Arabs according to Abjad, the number of the beast is 666." I incidentally mention this as some have rejected what we may call the "Rome theory," because they do not consider *Lateinos*, the Latin man, to be classical Greek.

In Arabic, "*Rú-mí-yat*" means "the City of Rome," or, "a Roman Lady." This word is spelt with six letters, which exactly correspond with those which make up the Hebrew word *Romiith*, and, reckoning by *Abjad*, they yield the same sum total. Thus:—

Ré	=	200	} =	Rú
Wáw	=	6		
Mím	=	40	} =	Mí
Yé	=	10		
Yó	=	10	} =	Yat
Té	=	400		
666	=			Rú-mí-yat.

Now I must ask those of my readers who are not familiar with the chapter, to peruse carefully Revelation xvii, where we have a detailed description given us of this very Beast, and of the "woman" who sits upon him. When we read in the third verse that the woman was sitting "upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns," and in verse five, that "upon her forehead was a name written, Mystery, Babylon the Great," and in verse six that the woman was "drunken with the blood of the saints and with the blood of the martyrs of Jesus," and again in verse nine that "the seven heads are seven mountains on which the woman sitteth," we already feel morally convinced that this "woman" must be the church of Rome, as we also see in verse 18 that the woman whom St. John saw from this British "Wilderness" was "that Great City which reigneth over the kings of the *Earth*. But now, I think there can be absolutely no doubt that Dr. Cumming and Bishop Newton are correct in their identification of "the beast." For, in three languages has the mystic number 666 been found—in the Greek, the language of the New Testament; in the Hebrew, the language of the Old Testament; and in the Arabic, the sister tongue to the Hebrew. Many affirm Prince Paul Jerome Bonaparte to be the coming Antichrist, the "beast," as his name, wrenched and twisted into the Hebrew form, "*P. Járom Banápart*" *(sic)*, gives the number 666, and because "*Napoleonti*," the Greek Dative case (!) of Napoleon, his ancestor, also gives it. But will "the Napoleon theory" stand the tests and give the results that "the Rome theory" does? Surely the latter is the only one which perfectly interprets Revelation xvii. The number of the beast is the number of a man, the Latin man, and his number is 666. Hence the seven mountains are the seven mountains of that great, false church-city, Rome, *Romiith*, *Rú-mí-yat*, 666, on which "the woman" sitteth. And that woman is "the Roman lady," *Rú-mí-yat*, 666, and she is that great city—Rome.

So, "the Latin man," "the Roman woman," and "the city of Rome" all give the number of "the beast," and Revelation xvii. and xviii. give us—the God-protected spectators in the "wilderness"—a terrible description of the closing scene of the tragedy of ages about to be played out on the "earth"—the tragedy which has for its heroine the accursed sorceress, the mother of all abominations, the destined drainer of the cup of the wine of the fierceness of the wrath of God Almighty—Rome.

JOHN BUTTERWORTH.

ISRAEL'S BATTLES.—No. VI.

Because there is none other that fighteth for us but only thou, O God.—*Book of Common Prayer.*

BLENHEIM, RAMILLIES, OUDENARDE, MALPLAQUET.

THE British took little part in Continental warfare till the Revolution saw William III. on the English throne. During Charles II.'s time, however, an expedition to the Continent in aid of Louis XIV. against the Dutch gave opportunity for military study in the art of war to Churchill, afterwards Lord Marlborough. We have now to speak of his achievements, and of those battles which have covered his name with glory. On the 13th August, 1704, when Anne was queen of England, the British forces, then in alliance with the Dutch and the Emperor Leopold, gained, under Marlborough, one of a series of decisive victories, in this case over the French and Bavarians at the village of Blenheim, in Bavaria, on the Danube. The forces were about equal, the French, under Marshal Tallard, being somewhat superior in numbers. The French were posted in a position of great strength: Blenheim was in front of their right wing, thick woods covered their left, a rivulet and swamp protected their front. So defended, there was, humanly speaking, no hope of victory for the attacking foe. But the God of Israel fought for His servant Marlborough, and brought the counsel of Marshal Tallard to confusion. The Marshal thought the British General's aim would be the village of Blenheim, and he therefore strongly defended it, but neglected the centre of his line. At that very point Marlborough penetrated his adversary's defence. The enemy's right was completely routed; numbers were slain or driven into the Danube; and the troops which had been concentrated in the village of Blenheim were isolated, surrounded, and with terrible slaughter forced to surrender. The result of this battle was that the French lost nearly half their army in killed, wounded, and prisoners. The French Marshal was himself among the captured; and the camp, baggage, and artillery of the French and Bavarian allies fell into the hands of the British victors and their allies. The scene which was witnessed at the taking of Blenheim, and the unconditional capitulation that night of the French forces, was on a small scale precisely similar in character to the horrors which accompanied the surrender of the French at Sedan, on the 1st September, 1870. The French prisoners at Blenheim were 12,000 in number; the slain and fugitives from the field 40,000 at least! The losses of the victors were severe, but the blow inflicted on the French was irreparable and terribly destructive. Henceforth, throughout Europe the name of Marlborough became a terror to the enemies of God's people; and the great Jehovah who sent them forth "to battle against their enemies" gave them victory after victory. At Ramillies, on the 23rd May, 1706; at Oudenarde, on the 11th July, 1708; and at Malplaquet, on the 12th September, 1709—they were constantly successful. At Ramillies, Marlborough gained what was a conquest rather than a victory over the French Marshal Villeroi. The forces on each side were nearly equal; but the French were all but annihilated. They lost 14,000 killed, wounded, and prisoners, while the British and their allies only lost 3,000. The French losses included "120 colors, 100 pieces of artillery, and an enormous quantity of baggage." The battle of Oudenarde was one in which the nature of the country prevented the use of artillery. It was fought with muskets, bayonets, and sabres. And yet in this fight the Lord gave Marlborough the most complete victory he achieved over the French. At Malplaquet, in France, on the 12th September 1709, the most terrible and dearly-purchased of all Marlborough's victories was gained. The loss of the British and their allies was 20,000 in killed and wounded, while those of the French, under Marshal Villeroi, whose defeat and retreat from the field was secured, was only 8,000.

In these great events of the eighteenth century we trace many marked identities of our nation as Israel. In the first place, in each case during 1704-6, 8, and 9, our forces left their own, and fought in foreign lands. They went "out to battle against

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their enemy whithersoever the Lord their God sent them," and He "maintained their cause" (I. Kings viii. 44, 45). He gave honour to his people in the eyes of the Gentile nations among whom they went, and made them "the head and not the tail;" "above only, and not beneath" (Deut. xxviii. 13). As in the times of the Peninsular war, and the campaign of Waterloo in 1815, the captain of the allied British and Gentile hosts was the British General, the Duke of Wellington, so in the eighteenth century the English Duke of Marlborough was the selected chieftain to command the victorious armies on whom God's blessing rested. And do we not see in all this another grand and glorious identity? We British, as Israel, have gone "out" from our own to foreign lands, conquering and to conquer; but in no instance have foreign foes even so much as landed on these shores to kill, to spoil, or to injure us for a thousand years! And why? Because, being Israel, God has faithfully promised *us* that "He would appoint a place for His people Israel, and would plant them, that they might dwell in a place of their own, and move no more; neither should the children of wickedness afflict them any more as beforetime, and as since the time He commanded judges to be over his people Israel" (II. Samuel vii. 10). In other words, that, when located in their "own appointed place," the British Islands, they would no more be invaded, subdued, and ground down as the House of Israel was when their judges ruled them in the early days. Safe in their own land the supremacy of the sea was secured to them, inasmuch as the everlasting safety of their own home gates, or ports was promised (Isaiah lx. 11), and, as a further consequence, the possession of the "foreign gates" as well was guaranteed them in the words, "Thy seed shall possess the gate of his enemies" (Gen. xxii. 17). Finally, all this was granted them as pledge and promise that the great gate of the world, Constantinople, should be theirs in the latter day, as the last concluding act of the drama, to work out and effect the occupation of the promised land, with the restoration and return there in triumph of the united Houses of Israel and Judah, as determined by the Lord in very many passages of His Holy Word (Jeremiah iii. 18; Hosea i. 11; Ezekiel xxxvii. 16-28; Isaiah xi. 12).

THE MEMORY OF THE SABBATH.

THOUGH in the change we (Israelites) have passed through, from the law through idolatry to Christianity, the observance of the Sabbath, which was given to us as a sign, has also been changed to a day of holy commemoration of the Resurrection of our adorable Saviour, linked with the memories of His dying love, yet the principle remains the same; and we above all other nations observe that day still, thank God, more as a holy day than as a holiday.

The effort that has just been made to induce our Parliament to open places of amusement on the Lord's day, has met with so signal a failure that we again stand forth to the world as a people, not only individually, but nationally striving to honour God. The resolution was defeated by a majority of 142; 87 voting for it, and 229 against it. God is wonderfully keeping us, and upholding us in His paths. "He preserveth the way of His Saints." At the same time, is there not a slight indication of our leaning to the seventh day as a day of rest, in our growing tendency to lessen the hours of labour on that day, and so giving our people "rest?"

H. S.

THE GEOGRAPHY OF THE GATES.

No. IX. CALCUTTA.

THE City of Palaces! The chief of all the Gates of Israel's heathen empire! The metropolis of the dominion which owns the sway of the Empress of India. This is the spot which *now* awaits our description. We approach the task with diffidence; feeling anxious lest we should do scant justice to the claims of so important a position as Calcutta, where centre the historical interests of 178 years—the pivot round which those great events revolved, which built up an empire that is the astonishment of the whole civilised world. Its beginnings were, indeed, but very small. In 1700 A.D. the spot where now stands a magnificent city of nigh 600,000 inhabitants, was a sparsely occupied village. Situated on the left or east bank of the Hoogly (itself the westerly arm of the mighty Ganges), in lat. 22° 33′ N., long. 88° 17′ E.; eighty miles as the crow flies from the sea, and 100 by the river, is a place which 177 years ago the British trading with the East, resolved to constitute a "British Gate." A strong "place of arms" was constructed there (on land the English purchased) by one Job Charnock, the agent for the British Company, and the place henceforth went by the name it bears to-day—"*Fort William.*" This fortress, however, stood alone; and without territory around it, it was of little value, save as a protection to the British or Israelite merchants in their dealings with the powerful native states around them. Such territory was soon obtained. An English physician, one Dr. Hamilton, had rendered to the then reigning Emperor of Delhi certain professional services, in return for which the British were permitted to acquire a larger amount of territory than they then held around both Calcutta and Madras. Henceforth, the progress of the British power in both places was sure and very certain. But dark and dangerous times were in store for Calcutta and its Fort, ere its infancy was ended or its vigorous youth began. Fifty-six years after "*Fort William*" was built, the early British settlers, in 1756, were forced to defend not only their property but their lives. Surajah Dowlah, the grandson of Aliverdy Khan, became Nawâb of Bengal; and *he* was a bitter hater of the British, a cruel and a relentless foe. The English traders, in anticipation of the seven years' (European) war, then imminent, began to repair "*Fort William.*" Surajah's command to desist from that work was disregarded by the British, and the Nawâb at once declared war. Calcutta was besieged in June, 1756; and in three days was captured by the cruel foe. "The walls were old, the garrison small, the weapons in bad order." The British Governor, Commandant, and many others escaped to the vessels in the river to save their lives, but 190 men, Europeans and Eurasians left in the Fort, surrendered to the inhuman monster, who ere long caused, in the Black Hole of Calcutta, the deaths of the whole of the number but 23 miserable survivors! Our paper on the "Battle of Plassey," soon to be published, will tell how that cruelty was avenged; how the murderer, Surajah Dowlah, was pursued by the victorious British, defeated, and in his turn barbarously murdered by his own countrymen in Moorshedabad, on the 2nd July, 1757; and how Calcutta, re-occupied by the conqueror Clive, was strongly fortified and held henceforth by the British in strength. From that time to this it has been a veritable "gate" of north-eastern India, the very door of entry by which British power has gradually advanced in conquering, never-ceasing waves, till, east and west, north and south, there is not a portion of Bengal, of Assam, of Arracan, of Burmah, of Orissa, of Central or of North-western India, which does not own the influence of Calcutta as THE gate by which the conquering race sprung forward and advanced that "thin red line," which marks upon the maps the ever-encroaching boundary of British dominion—that line that tells of the history of our nation's annexations in the East. Calcutta now, as heretofore, the seat of the Viceroy's government, is not only the capital of the whole empire, but the chief emporium of trade certainly on the eastern side of the peninsula. The facilities for trade are very great, "for not only is Calcutta the only port of Bengal, and the outlet for the whole basin of the Ganges (by far the richest part of India), but it has besides an enormous import trade, now vastly increased by the fleets of steam and other trading vessels which discharge their cargoes at its wharves, also by the system of railways extending north-westward and south-westward, too, to the confines of the Punjab on the one

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hand, and to Bombay and hence to Madras on the other. It has a very large European community resident at it in the present day, besides an enormous Hindu, Mahomedan, Asiatic, and Eurasian population who find their interests in gathering around the chief city of the East. Calcutta is, from its position, far up the dangerous river Hoogly, and the defences on shore and afloat, practically impregnable to attack from the sea. On land British power is now nowhere so safe as in Calcutta. Secure *there* the British as Rulers of the Sea have the means granted them by their God of pouring succours into the land in times of peril—as notably during the mutinies, through the "gate" of Calcutta, which gives them the power (God-bestowed) of retaining their hold on the whole peninsula by precisely the same means as those by which they first acquired possession. Verily God's gift of the "gate of Calcutta" to the British in A.D. 1700 was the foundation of British power in India; and the influence of that same "gate" to-day is (humanly speaking), one of the main causes of the continuance of British supremacy and influence throughout that land! Had it not been for God's gift to Israel of "the gate of her enemies" we had not had Calcutta; and without Calcutta, Queen Victoria would not, on the 1st January, 1877, have been proclaimed in state by the Viceroy on the plain of Delhi, as the potent Empress of India, as the all-powerful successor of the Great Mogul.

(To be followed by a paper on Peshawur.)

Correspondence.

THE "UNICORN" OF DEUT. XXXIII. 17.

(To the Editor of "The Banner of Israel.")

SIR,—The *Rock* of June 1, 1877, quotes a passage from a recent work of the Rev. G. H. Reade, late Rector of Inniskeer, which is supposed to be a conclusive argument against the indentification of the British Nation with the House of Israel. The rev. gentleman, after a little parade of his learning respecting the "Unicorn" of Deut. xxxiii. 17, having been a two horned beast, as is well known to every one who has a smattering of the Hebrew language; and as is implied in the margin of our English translation; referring, as Adam Clarke in the last century pointed out, "to the horns of the wild bull or buffalo"—endeavours to cast ridicule on the theory in the following way:—"The identification stands thus—The supporters of the royal arms (of England) are the lion and the unicorn, but the Hebrew animal is the two-horned wild bull; therefore, the British nation is identified with the lost Ten Tribes, because it has the lion and the unicorn supporters to the royal arms! The juxta-position of of the lion and the unicorn, in friendly amity, is not by any means a modern device, though certainly not Jewish. *If* it identifies the British with any other nation, *it is with the Egyptians;* and so, perhaps, that 'tribe of the wandering foot,' called gypsies, may claim connection with us. On the walls of the stairs of the British Museum, there is an unrolled papyrus, upon which are represented *the lion and the unicorn*, not according to the old nursery rhyme in antagonism—'The lion and the unicorn fighting for the crown'—but seated most uncomfortably on low stools over a game of chess! The lion seems to be the winner, and grins most lovingly at *the discomfited unicorn.*"

I presume that Mr. G. H. Reade has no pretensions to being an Egyptological scholar, or he would scarcely have committed himself to the ludicrous blunder he has made. The painting or drawing, to which he has called attention, is one very well known to those who are interested in such studies. Mahaffy in his *Prolegomena to Ancient History*, gives a copy of the celebrated Turin Satirical Papyrus, which contains amongst other drawings, the one to which Mr. Reade has referred, as well as a lively picture of an Egyptian concert, the performers being a lion and a donkey, as the leading harpists, followed by a crocodile playing some instrument unknown to British musicians of the present day, and a figure, who may be appropriately termed a real Darwinite, or genuine *homo Caudatus* of the old world monkey species, endeavouring to draw sweet sounds from an instrument closely resembling the Scotch bag-pipes.

With regard to the drawing of Mr. Reade's "*discomfited* unicorn," my friend Dr. Birch has published a valuable article in Vol. IX, of the *Transactions of the Royal Society of Literature*, New Series, entitled "Rhampsinitus, and the Game of Draughts," in which he gives an interesting account of "an ancient caricature painted on a papyrus in the British Museum, with two animals playing at draughts. One is a lion, the other is a sho goat; both are seated upon stools, and the board is placed on a low table between them." Dr. Birch, very ably proves that it is a caricature of the Rhampsinitus of Herodotus, or as he is now commonly termed Pharaoh Ramesses III, head of the 20th Dynasty, who ascended the throne B.C. 1311, playing draughts with Isis, and winning thereby the 5 days called by the Egyptians the *Hera* or supplementary, and by the Greeks *Epagomenæ*, which "completed the 365 days of the Vague year."

It is unnecessary to trouble your readers with the proofs adduced by Dr. Birch on this subject, which is a somewhat complicated one. I rather wish to point out that the curious mistake of Mr. Reade may have been caused by the common habit of the Egyptians in their drawing *to make one horn do duty for two.* In Mahaffy's representation of this caricature which he terms—"Ramesses III. playing chess with a girl of his harem," the old lion comes out very clear, and his opponent, with apparently only one horn, has the head of an *ass* with the hind quarters of a roe or gazelle. Mahaffy pronounces in favour of the latter, which was considered by the Egyptians, as with the Hebrews, a term of endearment (see Canticles ii. 7-9). Whatever it may be intended to represent, it certainly was not an one-horned animal like the rhinoceros, but may have been meant, as Dr. Birch supposes, for "the old lion playing at draughts with Isis, on whose head was placed the solar disk entwined by *goats' horns*, emblem of the commencement of the normal year." And he adds—"The hieroglyphical name of the draughts is *abu*, and is employed as a phonetic determinative in the word *abu*, a Numidian goat, where it has a conical body and round head." I have a picture in my possession of the 37 Asiatics making offerings to Pharoah Sesertesen II. who reigned in Egypt, *circa* B.C. 1950 (at one time this picture was supposed to represent the arrival of the patriarch Jacob and his family in Egypt), the foremost offerings are two animals, but whether they are meant for *gazelles* or *Numidian goats* it is difficult to say. I am inclined to the latter, as the phonetic determinative appears beside them as *abu*, but at all events it is quite clear that they are not "*discomfited unicorns*," for in my copy, if correct, each animal has three horns.

I remain, Sir,
Yours faithfully,
BOUCHIER WREY SAVILE,
Rector of Shillingford.

June 5, 1877.

THE GREAT PYRAMID SUBJECT BY AN AMERICAN WORKING MAN.

COMMUNICATED BY PROF C. PIAZZI SMYTH.

THE following letter recently received from America, shows involuntarily, but in so exemplary a manner, what the life of a good working man may be; that its publication here may be of more service than merely obtaining answers to some of his crucial queries touching certain details of construction in the granite portions of the antechamber of the Great Pyramid.

Warsaw Pike, Cincinatti, Ohio,
April 20, 1877.

DEAR SIR,—Your kind letters of the 2nd and 4th inst. are at hand. My researches since February 23rd had led to serious misgivings as to the correctness of what I wrote you concerning the 6000 from Adam to Millennium, which was written in utter forgetfulness of your remarks upon the Deluge, in third volume "Life and Work," read but once about one year previously; therefore I was not disappointed at adverse criticism so kindly expressed. My letter, dated February 23, was written, but *not* mailed, when a messenger from my employers*—whose business card find enclosed—called to inform me that I was wanted at my bench in their shop, where I am employed as a common mechanic at low wages, ten hours per day, filing patterns and fitting castings. The general depression of business was the cause of my suspension from work those eight weeks, which, as you saw before, I devoted entirely to the study of the Great Pyramid. I am too much in the habit of *obeying* my Heavenly Master's commands to desist from labouring in my allotted sphere to "provide things honest in the sight of all men" for my family whenever opportunity occurs. Have been in other business—photography—which I was compelled to abandon on account of poor health, but am not at all ashamed of my present calling, as there have been some illustrious persons in our profession. Up at the head stands Jesus of Nazareth, the carpenter; then there is Paul of Tarsus, "a citizen of no mean city," who when he went

* Polished slate and marble chimney-piece manufacturers.

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to Corinth, found Aquila and Priscilla, and because they were of the same craft abode with them and wrought, "for by their occupation they were tent-makers." But down at the foot, least—if not last—of all stands your humble correspondent, yet in the line of those who have wrought with their hands in building tenements for human habitations.

I have not intentionally attempted to forcibly find out Great Pyramid truth, but have habitually asked my Heavenly Father to be pleased to reveal to me all that it was necessary or expedient that I should know of His truth, embodied in His word, and in *His Pyramid*. And now, while I ply my tools, I am frequently led to *think* over the problems I am desirous to solve, occasionally stopping my work a moment to dash down a few figures or words on a slip of paper kept for the purpose in a drawer underneath my bench. This slip is carried home at night, conned over, compared with your Great Pyramid measures, and if any new fact is discovered, the result is entered in a note-book for future reference. The following discoveries, *new to me*, are the result of my work thus carried on since February 23.

1.—Given length of floor line from north wall of Grand Gallery to present north end of entrance passage, 2527·1. Then 2527·1 + 55·568 = 2582·668, or "precessional dial" divided by 10.

2.—That quantity, 2582·668 − 2170·536 = 412·132, or King's Chamber length; and thus your given length of 2170·5 to those remarkably drawn lines on walls of entrance passage marking date of Pyramid, again checked *correct* within $\frac{1}{1000}$th of an inch! Accurate enough, in all good conscience, to satisfy the most fastidious demands of modern exact science.

3.—2582·668 + 206·066 (King's Chamber width) = 2788·734, being 1·267 less than your given date of Deluge, 2790 B.C.

4.— 25826·68 ÷ 25 (sacred cubit) = 1033·0672. The excess over 1000, called years, being probably the exact length of the voluntary life of humiliation in the flesh of our Saviour, Jesus the anointed, or 33 years 24 days 13 hours.

5.—The length of ante-chamber, 116·26 − 83·1925 (hypothenuse of great step) = 33·0675, or same as above.

6.—1033 × 6 = 6198 (the excess over 6000) = time from death of Jacob, type of Christ, to exodus from Egypt. Then 198 ÷ 6 = 33, life of Him who was God manifest in flesh.

7.—Great Pyramid base side length 9131·05 ÷ 5 = 1826·21 + 33 (life of Jesus) = 1859, date of publication of Mr. John Taylor's work, "The Great Pyramid," &c., or 5 "times" 365·242 between death of Jesus, and issue of said remarkable work.

I have several other facts of similar character, but fearing their recital might annoy, rather than interest you, and heeding your admonition to write no more such long letters, I desist from giving them expression here.

It is very easy for me to believe that the stones in floor in King's Chamber were raised by earthquake shock, but not so easy to believe that the first *granite* stone in ante-chamber was thus raised. If that stone passes under the wainscoting, it is *impossible* that it should have been thus raised *without also raising the wainscoting* and leaving a crack between that and the balance of the floor; if it does not thus pass under—with due deference to your superior knowledge and judgment in the premises—I must say there are too many *important facts* connected with its size and position, to enable me now to believe that it was thus raised, by any other cause than *Divine design*.

What is the fact, does it pass under the wainscoting or not?

It would be very gratifying to many to know just how much that south wall impends. Could not your friend Dr. Grant of Cairo, or some other one, be induced to make that measure in the interests of truth. It could be easily done thus: Three rough rods ten feet long, two inches wide, sawn from the side of an inch board, a hammer and nails, plumb-ball and line for outfit. Inside the Pyramid the rods could be lapped one foot, nailed, the line fastened to one end and raised to top of wall, plumb-ball adjusted, and measures taken in a few minutes. The expense trifling, the information valuable to all Great Pyramid students.

The above is in the handwriting of my dear faithful wife, who has copied from the original draft, thus relieving my overburdened mind and body.

With many thanks for your kind recognition of my feeble efforts at Great Pyramid symbolic interpretation, and as many wishes for your welfare,

I remain, your humble friend,
H. A. POWERS.

(To the Editor of "The Banner of Israel.")

DEAR SIR,—I read in your number of April 18th, 1877, that J. W. H. "desires to know if any of your readers can throw any light on the text 'For with stammering lips, and another tongue will he speak to this people' (Isaiah xxviii. 11). The words occur in the chapter especially addressed to Ephraim."

Perhaps you may judge the following to be the true exposition of the above:—

Those texts have strict connection with the dealings of God with the Israelitish people (Anglo-Saxons), and the "stammering lips and another tongue" were actually those through which St. Paul preached the gospel, and who suffered from the same impediment or drawback, under which Moses also had laboured.

In II. Cor. x. 10, St. Paul admits the charge, that his "bodily presence was weak, and his speech contemptible," yet he gloried in his infirmity which proved that it was the Holy Spirit, and not human eloquence that worked by him. Moreover the Apostle Paul did speak to them in 'another tongue," for the populace "who heard Christ gladly," did not speak pure Hebrew, but the dialect of the Aramaic, which was commonly spoken by the people after the return from Babylon,—and in which very tongue the last words of the Saviour were uttered (Eli! Eli! Lama sabacthani), as stated by the Editor of the Hebrew Christian Magazine.

As to Moses, he also was utterly dejected and cast down at the deficiency of his speech, "And the Lord said, who hath made man's mouth, or who maketh the dumb, or the deaf, or the seeing, or the blind? Have not I, the Lord?" (Exod. iv. 11) "And he gave him Aaron as a mouthpiece." All this is, as usual, connected with many sacred meanings, but has no direct reference to the passage in Judges xii. 4, 5, 6, cited by J. W. H., which is stated to have been a Masonic test, by which the hissing sibilant S was rejected, and the celebrated TH, acknowledged and "accepted." The TH abounds in the English tongue, as for example, may be seen in the translation of David's exclamation, "THOU art THE THING THAT I long for." The theory of J. W. H., though very clever and interesting, does not meet the case, and I hope the above may prove acceptable to yourself and readers.

Yours faithfully,
J. A. B.

THE CHARIOTS OF IRON.

THE first lesson for the morning's Service on Sunday, June 10th, 1877, was Judges iv. In verse 3, we have mention of "Chariots of Iron;" and the Hebrew words used in the passage are translated by Gesenius "*Currus falcati*," in Greek δρεπανηφοροι, or "scythe bearing."

These chariots of Jabin, king of Canaan, then, were not made of iron, but were "armed" with it; armed with scythes of iron. Query, were these scythe bearing chariots, the same as those used by the Ancient Britons? If so, we are in presence of another clue to our origin; and "hence an identity."

H. M.

NOTICE AND ERRATA.

THE article in last week's issue entitled "The Land of Midian," should have been signed "John Butterworth," the writer's *nom de plume*.

Banner No. 24, page 198, first column, 18th line from bottom of page, *omit* "whom" and *read* "with what sort of an ally it is the ex-Premier would have us, &c."

Banner No. 25, page 211, middle column, article on "The Kings of Judah and Israel," third line, *for* "As a note toward," *read* "As a mite toward."

10th line, *omit* "And Rehoboam."

N.B.—Our words in the "Notice," published in No. 25, have, it seems, been misunderstood. A friend is shocked we should wish to make the *Banner* "Pay as a commercial undertaking." We only wish it to "*pay its own way*." This is an honest wish, and all should help us to accomplish it. For ourselves we edit this journal for "love" (of the grand cause), but the proprietor has a pecuniary stake in its success, and his desire is that the paper should *pay its way*. Profit is not his object—save the profit of his countrymen.—

EDITOR.

HEBREW CORROBORATES PYRAMID TEACHING AS TO NUMBERS.

THE word JAH, is composed of
YOD and HE.—YOD = 10 = 5 × 2
HE = 5.
Therefore JAH (יה) = 15 = 5 × 3 or the Trinity of Fives.

(JAS. Mc I.)

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"ARE THE ENGLISH PEOPLE THE LOST TEN TRIBES OF ISRAEL?" An Inquiry Establishing the Truth of the Identification of the British Nation with the Lost Tribes.

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WEDNESDAY, JUNE 27, 1877.

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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."—Psalms lx. 4.

No. 27. Entered at Stationers' Hall.] WEDNESDAY, JULY 4, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE SUEZ CANAL, A GATE OF THE WAY, IN ISRAEL'S CHARGE.

IT is remarkable how the Eastern Question has brought into sudden prominence the importance of the Suez Canal to Israel. How can it be otherwise? The date of the return of God's people, the Houses of Israel and Judah (the British and the Jews) in union, approaches. And by "the high way," "through the gates" (not the gate, but the gates), must Israel pass, in splendid procession, to the glorious land. What says God's Word?—"Go through, go through the 'gates'; prepare ye the "way" of the people: cast up, cast up the high way; gather out the stones; lift up a standard for the people" (Isa. lxii. 10). Where are these "gates?" One is that narrow strait and Rock hard by, which is due west of The Land, and is in the "high way" of "the children from the west" (Hosea xi. 10) on their returning march. "The rock" is called the gate and pillar of Hercules; and the Straits of Gibraltar, as our clever friend, *John Butterworth*, tells us in our present issue, is actually named in the Arabic, a Shemetic tongue, the "gate of the way!"—*Bab-'z-zuqaq*. The other gate to the south, by which Israel in the southern colonies and in the heathen empire must "return," is called in the same Shemetic language *Bab-el-Mandib*—"the gate of tears;" and even there the British Israelite nation has secured and "prepared" her "way" for the safe "return" to the land, by seizing and fortifying, not only Perim Island in the very centre of the gate-like straits, but also Aden and Socotra, to form bolts and double-locks on the true ocean gate-way of approach to that British lake, the Red Sea. The Suez Canal, as all men now know, has become a point of most vital importance to the British Empire—ostensibly because it is "the key" or "gate"-way of our "way" to India; but, in fact, as we Israelites are aware, because the time having approached for "the return," it is needful it should fall at once, finally and for ever, to the "possession" of the one great power—Israel—for whom it is destined in God's Word as the "path" by which the return of a portion of the returning tribes and people of Israel is to be effected from the south and east of Palestine. Hence we are not at all surprised to find that Lord Derby,* in writing to Lord Lyons on the subject of hostilities in or near the Canal, assumed, on the 16th May, the tone and bearing of the Minister of the very "chief of nations; nay, *of the owner of the spot in question!*" His Lordship then administered to the Government of the Russian Bear the Lion's warning—"*Noli me tangere! Nemo me impune lacessit!*" And his words are haughty enough, and direct enough, to be almost insulting in their abruptness, did not everyone know that the Lion always speaks his mind plainly—means what he says, and says what he means. The despatch runs thus:

"Her Majesty's Government are, at the same time, deeply sensible of the importance to Great Britain and other neutral Powers of preventing the Canal being injured or blocked up by either of the belligerents in the present war, and your Excellency is at liberty to inform M. de Lesseps that Her Majesty's Government has intimated to the Russian Ambassador that an attempt to blockade or otherwise to interfere with the Canal or its approaches would be regarded by Her Majesty's Government as a menace to India, and as a grave injury to the commerce of the world. I added that on both these grounds any such step—which Her Majesty's Government hope and fully believe there is no intention on the part of either belligerent to take—would be incompatible with the maintenance by Her Majesty's Government of an attitude of passive neutrality.

"Her Majesty's Government will cause the Porte and the Khedive to be made acquainted with the intimation thus conveyed to the Russian Government, and Her Majesty's Ambassador at Constantinople and Agent in Egypt will be instructed to state that Her Majesty's Government will expect that the Porte and the Khedive will on their side abstain from impeding the navigation of the Canal, or adopting any measures likely to injure the Canal or its approaches, and that Her Majesty's Government are firmly determined not to permit the Canal to be made the scene of any combat or other warlike operations."

The *Times* newspaper, also, on the 9th June, gave utterance to almost similar sentiments:—"Europe," it said, "cannot and will not permit that the Bosphorus and the Dardanelles should pass into the possession of the Russians, and the Black Sea should become a Russian lake." In regard to the Suez Canal, on the 7th June we have the leading journal saying that that work was as safe in England's keeping as "if the Canal lay in Kent;" for it goes on to argue—"England has a greater stake in the Suez Canal than all the other States put together. The Power which holds India must have an unimpeded road to the East; the nation which

*We beg our readers, in this connection, to buy and study Tenniel's clever cartoon in *Punch* of the 16th June, 1877, entitled "The Man in possession." Let the reader note that the "possessor" of this gate is Lord Derby, the typical Briton; that "the enemy" below is a hideous Russian; that the Suez Canal is now (for the fourth time) represented by a lock "gate," though, as most of our friends, Indian and others, ought to know there is no lock, or gate, or barrier to the free passage of that ocean Canal from the Mediterranean to the Red Sea! These things are *not* coincidences or chances, but the re-echoes of God's words spoken to Abraham, *our* forefather, 4000 years ago—"Thy seed shall 'possess' the gate of his enemies." This cartoon is a splendid illustration of our whole contention; and we leave our opponents to tell us what it means if we be not Israel.

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possesses the carrying trade of the world must keep open the shortest way between Asia and Europe. . . . Other States need not be asked to admit that England has any paramount right of control in Egypt. All she need assert is that, as she has a greater stake in the Suez Canal than the other countries combined, she must, in moments of emergency, put forth the whole of her strength, to prevent that stake from being sacrificed."

This is plain speaking, and puts the matter on a practical business-like basis. The Suez Canal is of vital importance to Israel, on grounds connected with her hold on "the heathen empire," which God has given her; and she means to "safeguard" that "possession" with "her whole strength." But, as we see from God's Word, this Canal is a "gate;" it is a part of "the high way" and road to the land from India, Australia, New Zealand, Tasmania, the Fijis, and the South African States; which all belong to the scattered tribes of God's "lost" people. Therefore, the present complications have been brought about, it seems to us, in God's good providence, to carry out that other purpose which is distinctly provided for in the Book, and that is, "the return"—now soon, we hope, to take place—of the Houses of Israel and Judah, united under one head, "coming up" "out of the land of the North," and proceeding with songs, rejoicing, and triumph to the land the Lord hath given as an inheritance to their fathers (Ezekiel xxxvii. 16 to 22; Hosea i. 11; Jeremiah iii. 18, xxiii. 5 to 8; Isaiah xi. 12).

We conclude our remarks by observing that the *Northern Echo*, whose able articles we have quoted more than once, declares that Lord Derby's despatches on the Suez Canal inaugurate a policy which must result in the annexation of Egypt, and that they assume, "in so many words, the British sovereignty of the Canal!" The Editor does not like the prospect thus opened to us; but we beg to remind him of his own words when he assured us the British are "the inheritors of the earth," and that "the race may confidently anticipate the establishment of its ascendancy over the whole of this planet" (see page 35 *Israel's Identity Standard*, No. 4, November, 1876). Now, as the Suez Canal and Egypt are situated in this planet, the Editor, by his own argument, must anticipate that the Canal, and Egypt too, will of necessity eventually fall to that Power which is destined, as God's "saints," "to inherit the whole earth." The logical conclusion is inevitable on the Editor's own showing; and, therefore, we would submit to him, that British "possession" of the Canal as sovereign owners, and their annexation of the whole of Egypt, and eventually of the whole continent of Africa, is the most natural and proper thing in the world. He may depend upon it, it will be a fact before long! The passage in Daniel vii. 27 settles the point; and we beg him, and our readers also, very carefully to consider it in the light of our Identity.

GLEAMS OF LIGHT ON THE IDENTITY FROM THE ARABIC AND PERSIAN LANGUAGES.

No. II.

"*Thy seed shall possess the gate of his enemies.*"—Genesis xxii. 17.

MORE than three thousand seven hundred and fifty years ago did Jehovah swear by His own most sacred name and make this promise to His servant Abraham. After a lapse of three thousand seven hundred and fifty years did God first reveal the meaning of His promise to a Christian nation, and show them what He meant by "the gate." And yet, from time immemorial, from the time the Arabs became a nation of wanderers and adventurers, have they, first idolaters and then followers of their false prophet, recognised the full meaning that God wished to convey to Abraham when He promised him the "gate of his enemies" for his seed!

The Arabs have possessed, almost from the time of the Flood, a large tract of country south of Palestine, bounded on the west by the Red Sea. Their chief ports are approached from the south and west by two broad roads, as will be seen from the map, namely, the Red and the Mediterranean Seas. I call these "roads," advisedly. We are all familiar with the expression—"The ocean highway," and most of us are still more familiar with the turnpike gates, which until quite recently barred the Queen's high way in our own land. Centuries before our high roads were made, or our turnpike gates erected, the Arabs had their recognised ocean highways, and their turnpike gates on them. One of their gates they called "*Bábu-'z-zuqáq*," or, "The gate of the way"—we call it now the Straits of Gibraltar;—and the other "*Bábu'l-mandib*," or, "The gate of tears"—called by us the Straits of Babelmandeb. Both these gates has God, in accordance with His promise sworn to Abraham, given to us, his literal seed; for we hold the lodges by the side of the gates barring the high way, viz., the rock of Gibraltar and the Island of Perim; so that we can close or open these our "gates" at will.

Now, these two Arabic expressions, "*Bábu-'z-zuqáq*" and "*Babu'l-mandib*," throw more light on the Word of God than appears at first.

For, first—They show that had God chosen to speak to Abraham in Arabic instead of in Hebrew, its sister tongue, He would have substituted the word "*Báb*" for "*Shár*," and the real meaning of the promise would have been hidden from none who know the unmistakeably Shemitic language of the Arabs.

Let me digress here for a moment. Perhaps some of my readers may say—"This sounds very plausible; but 'the gate of his enemies' cannot mean a sea high way gate, as in the margin we are referred to Micah i. 9, where Jerusalem is called 'the gate of my people:'" to whom I answer—"Exactly so; but the Arabs perfectly well understand that there are two sorts of gates — the turnpike gate and the fortress gate." So they call that strong fortress on the Caspian Sea—formerly the boundary of the Persian and Turkish Empires on that quarter, whose Persian name is "*Derbend*," the shut door—*Bábu'l-abwáb*," or, "The gate of gates." Constantinople is known as the "*Bábi-humáyún*," or, "The Royal gate." Now, the turnpike gate-keeper lives in his lodge by the side of the high way, but the janitor of the fortress within its walls. So we, as turnpike gate-keepers, hold our lodges of Gibraltar and Perim, but live in our castles of Peshawur and Rangoon, as we very soon shall in Constantinople, the "Royal gate" of our enemies.

Secondly.—We see that the Arabs have long recognised the Mediterranean and the Red Sea as the main roads or high ways to their sea coasts. Now, we, as Israelites, view Palestine as a country soon to be restored to us, and accordingly are on the look-out for the best and easiest route to our promised land.

As an island nation, by God's mercy the paramount naval power amongst the nations of the "earth," as a people dwelling in the extremities of the globe, spreading from the west to the east—how can we be wrong in calling these old high ways of the Arabs our Queen's high-road, our "way" to the land of promise? Our infallible guide book—the Bible—points out our "way" over the waters:—"The righteous man" (Israel—God, slow to anger and merciful in judgment, calls even Israel righteous!) passed "safely, even by the way that he had not gone by his feet" (Isaiah xli. 2, 3). The arm of the Lord made in the ancient days "the depths of the sea 'a way' for the ransomed to pass over" (Isaiah li. 9, 10). The history of the ancient Israelites, our forefathers, repeats and is repeating itself. Shall we not, then, expect that this same "arm of the Lord, having put on strength," will again make "the depths of the sea" a "way" for the same "ransomed" ones "to pass over?"

At this point we again get a gleam from the Eastern languages. How are we, modern Israel, ransomed but by the the sacrifice and death of Jesus Christ for us? He says of Himself—"I am the 'way,' the truth, and the life: no man cometh to the Father but by me" (John xiv. 6). Again, in John x. 9, He says—"I am the 'door:' by me if any man

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enter in, he shall be saved." Now, the Greek word used for "the door" is "*thura*," * derived from the same Sanscrit root ("*dwaram*") as the "*Der*" in "*Der-bend*," the Persian "shut door." So our Guide Book shows us our way—the sea, the pure and purifying—to our literal promised land, Palestine; Jesus Christ sacrificed—the pure and purifying—to our spiritual promised land, Heaven. He too is our "*Bábu'l-abwáb*," our gate of gates—not like the Persian "shut door," but our door to Heaven, ever open to us and inviting us to come in.

Our hold on "the way" has been greatly strengthened, by the gift of God to us of Malta, our lodge near the second gate or strait in the western highroad, and of Aden and Socotra in the eastern. Within the last few months the guardianship of the wicket gate, the Suez Canal, has been given over to us. In the most lordly and Israelitish manner have we announced to the world our intention of keeping it locked or open at our own option, without reference to the wishes of other nations; the strong arm of the Lord is manifestly stretching towards Egypt to give it to His ransomed people; whispered rumours of the intended British occupation of Constantinople, the *Báb-i-humáyún*, the gate of Israel's enemies, are already rife. Then will come the day when we shall be made possessors of our literal *Babu'l-abwáb*, our gate of gates; of which our spiritual gate of gates, Jesus Christ, is the great antitype, Husband and King; when Jehovah shall say once more, but this time in triumph of His chosen Israel, "He is come unto the gate of My people, even to Jerusalem" (Micah i. 9).

JOHN BUTTERWORTH.

THE GLORY OF GOD.

WE are often met in the course of argument with our opponents by some such sentiment as this:—"I do not care for your theory of the Identity of the British with Israel, because I am, being a believer, on a far higher standing in regard to my Lord and Saviour as a sinner saved by Christ, than if I were, as you want me, to vaunt myself, 'a son of Abraham according to the flesh.' I am a son of Abraham by faith, and that is enough for me."

To this we reply—granted that to each one individually, to you, to me, to A and B and C and D, and any number more, personal salvation is of immensely greater importance than the mere fact of our Israelitish Origin. The statement is a self-evident truth, and cannot be too often insisted on. It is of infinite concern to us individually, as a question of selfish personal security, that we are Christians first, and Israelites afterwards. But what then? How is this matter regarded from God's stand-point? "He willeth not the death of a sinner" we know, "but rather that he should turn from his wickedness and live." But, we would ask, did Christ die, and did God send his well-beloved Son to suffer, only to save you and me, and any other number of individual souls we may name? Was that the only object of the grand and transcendent sacrifice? Was there not rather a far, far, greater, grander, and more important purpose to be served, than the salvation of the souls of all the myraids of saints composing the great and glorious spiritual temple of the Lord? and was not that object first and foremost—

GOD'S GLORY?

Surely it was, first God's own glory, and the vindication of that; and next, the salvation of immortal souls, which sent the Well-Beloved to die for man's sins, and to save and redeem His Church? The Lord's Prayer teaches us that! The petitions have first reference to God's name, His kingdom, and His will. "Hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is done in heaven," and then follow requests having for their object the sinner's wants, bodily and then spiritual. God's glory in in all this is the first consideration, and man's benefits and blessing are placed in quite a secondary and subordinate position to that! Now how is God's glory concerned with this Israelitish question? and wherein does the latter touch the former? Let Jer. xxxii. 41 tell us; there we find that God's "whole heart and God's whole soul is concerned in finding and restoring the twelve tribes of Israel to their own land." The prophecy written 130 years after Israel had been carried away into Assyria, declares of the two Houses—Israel and Judah—"Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and my whole soul. For thus saith the Lord, like as I have brought all this great evil upon this people so will I bring upon them all the good that I have promised them." Such being the case—Jehovah's "promise" and honour being concerned, "His whole heart, and His whole soul," being also engaged in this undertaking, He has nothing more left to give to any other object! It absorbs Deity's infinite mind, and engrosses Infinity's whole being, till it be finally brought about, and the "promise" fulfilled.

See then the immense importance and grandeur of this subject, this restoration (after discovery) of Israel with Judah, to God's favour and to their land, from His point of view! Now why is this? Why should this finding of the Lost Tribes and their restoration to a particular spot on the earth's surface with the two Tribes, be so immensely important a matter in God's eyes as to absorb his "whole soul" and his "entire heart?" We answer because before all creation He pledged Himself to Abraham by an oath, which He swore by His own Being to fulfil, that He would give that same land to him and to his seed after him for an "everlasting possession;" and yet, to this moment (A.D. 1877), He appears before all creation as a God, who not only has not, but who apparently cannot fulfil His own solemn oath and promise! Now we ask, is it not a frightful thing that the Lord Jehovah should remain under this imputation, for lo, these 4000 years? His glory is at stake in the matter! His oath is at stake! His truth is at stake! His faithfulness is at stake! and therefore, before all things, "His whole heart and his whole soul" is set upon vindicating His oath, His glory, His promise, His truth, His faithfulness, and His solemn covenant made with his faithful, believing friend Abraham. But how can these be vindicated? How can the promises be kept, and God's glory satisfied? The seed of Abraham broke their covenant with Jehovah, and fell into sin; the whole race was corrupt, and Jehovah's justice, therefore, forbad the salvation and restoration to favor, and the gift of the land, and the other blessings promised, without a sacrifice. The offence was infinite, the Being offended was infinite and eternal! The sacrifice, therefore, must be commensurate! And so a Redeemer, even the Son of God, was found to redeem Israel, and to pay the price to God's justice which would enable Him to keep His oath, fulfil His promise, satisfy His truth, and grant those everlasting blessings He faithfully engaged with Abraham to bestow. Now what says God's Word? "Blessed be the Lord God of Israel, for He hath visited His people, and hath wrought redemption for them, and hath raised up a horn of salvation for us in the House of His servant David, as He spake by the mouth of His holy prophets which have been since the world began; salvation from our enemies, and from the hand of all that hate us, to perform mercy to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us; that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all our days" (Luke i. 68-75. Dean Alford's version). Israel's redemption by Christ's blood was therefore a necessity, to enable Jehovah's oath to have effect. The oath could not have had effect without the

* From the Eastern custom of receiving petitions *at the gate*, *αἱ τοῦ βασιλέως θύραι* became a phrase, as we now say *the Sublime Porte* (c.f. Theopomp, Hist. 135). Doubtless many of my readers have noticed that the Greeks adopted the custom of naming important passes and straits, "gates." For example, *Θερμοπύλαι*, the pass of Thermopylæ was looked on as the gates of Greece. *πύλαι Γαδειρίδες*, or the Cadiz gates, was the name they gave to the Straits of Gibraltar.

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work of redemption, and the work of redemption re-acted on the oath by making its operation possible. Hence, to fulfil His promises to Abraham, God first sent His Son to redeem His people Israel. Second, His Son died to effect that purpose. Third, God sent His spirit, and now promises to bless the whole House of Israel with the New Covenant and the outpouring of the Holy Ghost. Fourth, He cared for Israel as the apple of His eye. Fifth, He has caused "Lost Israel" to be now re-discovered. And sixth, He will ere long gloriously lead them in their "Return" to the land, thus fulfilling His oath and promises to Abraham.

We see, therefore, that the salvation of the souls of men is a work really contingent on the redemption nationally and spiritually of Israel; and that again is a consequence of the promise to Adam which was confirmed by the oath and covenant of Jehovah to His "friend" Abraham. God's glory, therefore, is satisfied by the re discovery and final return of the Twelve Tribes of sanctified and saved Israel to their land, with the glorious and grandly numerous contingent of purely Gentile nations whom it is His pleasure now to call and to enrol hereafter nationally among the true Israelites, "the good olive tree" of St. Paul in Romans. xi. 24. That object which engages God Almighty's, the great Jehovah's "whole heart and whole soul," must, we submit, be matter of the chiefest moment to His believing people, be they of the Houses of Israel and Judah, or be they of the Gentiles, now grafted into Israel's stock, as "the seed of Abraham by faith." And that object we repeat is nothing else but

God's Glory.

Away then with the selfish, earth-born objection, which considers the salvation of a man or woman's soul of greater moment to the Lord Jehovah than His own glory, His truth, His oath, His promise, His covenant, and His faithfulness towards His believing servant Abraham and His seed FOR EVER!

A DIALOGUE

FOR ENQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

By the Rev. Canon Titcomb, M.A., Vicar of Woking, Surrey.

Dialogue II.—Part No. 1.

A.—I have been considerably exercised in my mind since my last conversation with you, for I feel that your opinions, however improbable, are not altogether unreasonable.

B.—Why do you think them so improbable?

A.—I am afraid I should weary you, were I to unfold all my thoughts upon the subject.

B.—Not at all. You might possibly convince me of a delusion.

A.—Will you promise to answer all my difficulties?

B.—I will certainly do my best, providing you yourself will be reasonable, and not employ language, as many of our opponents do, which is abusive and censorious.

A.—That is not my nature; besides which, the subject is sufficiently interesting and important to justify the calmest and most rigid enquiry into its merits.

B.—Then pray proceed.

A.—In the first place, allow me to say that I think it in the highest degree improbable for a theory like yours to be true when so many centuries of Scripture research have passed away without any previous discernment of it. Is it likely that the old master-spirits of theology could have missed this great discovery if it had been truly the teaching of God's Holy Spirit?

B.—I used to think so myself, and that very feeling kept me in an attitude of hostility to the whole subject throughout many years.

A.—Tell me what induced you to alter your opinions.

B.—It was a passage in the writings of the great Bishop Butler, who says—"It is not at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered. For all the same phenomena and the same facilities of investigation from which such great discoveries in natural knowledge have been made in the present and last age were equally in the possession of mankind years before."

A.—But is it fair to compare the Book of Revelation with the Book of Nature in this manner?

B.—Why not? They are both placed by the Divine mind in the hands of man for study and investigation. Is it not reasonable that, as time progresses, and new facts are evolved by the history of the church, the consideration of this should throw new light on many pages of ancient prophecy? On all these points which affect the way of personal salvation, I admit that later questions can have no greater advantage than former ones. But it is different in regard to questions which affect the providences of God toward the world, which may obviously be seen more clearly in connection with certain passages of Scripture as these providences unfold themselves.

A.—I cannot deny that there is force in the remark, and therefore I will not press this first objection to your views.

B.—Then you must promise me not to re-open the point, or otherwise we shall never get to the end of our argument.

A.—I do.

B.—Will you now inform me of your next difficulty?

A.—I object to your whole theory on the ground that it diverts the soul from the more spiritual aspects of divine truth, and substitutes speculation for the solid and profitable study of Scripture.

B.—That is an objection which, if it have any force at all, may equally be urged against all investigation into prophecy, whether fulfilled or unfulfilled. But it has no force whatever, inasmuch as the Spirit of God has pronounced an actual blessing on such investigations (Rev. i. 3). Beside which it is possible to conduct such inquiries without surrendering in the slightest degree the culture of spiritual life and truth. No argument can be fairly raised against the use of a thing by wise men, from its abuse by the foolish.

A.—But, as a matter of fact, I see that this belief of yours is everywhere engrossing its devotees in a manner which is ridiculously exaggerated, and I think it is doing more harm than good.

B.—The same might have been said of the great controversy respecting predestination and free will which formerly agitated the Church. Narrow minds, that can only take up one idea at a time, are always in danger of unreasonable exaggerations. Yet it is no argument against the propriety of discussion. This, therefore, like many other forms of enquiry, may surely find its proper place in the circle of truth, without being either unduly elevated or arbitrarily dismissed.

A.—I only mean to say that the subject has a right to be considered dangerous when it has so obvious a tendency to produce excitement and exaggeration and to turn away persons from more profitable thought.

B.—I admit the danger but not the inference you draw from it. Many persons, for example, go well nigh mad upon the question of tectotalism, yet that is no reason for dismissing it from discussion. Come, I see that you are smiling, so proceed, dear friend, to another objection, which will go straight into the merits of the question, and do not fence in this way about the edge of it, or otherwise I shall conclude at once that I am complete master of the situation.

A.—You need not fear that, for I have a great deal to say, and possibly more than you will be able to answer. But before I proceed to details, allow me to make an observation upon the immature and inconsequential manner in which the propagandists of your novel theory indulge throughout almost all their writings, taking isolated passages from Scripture quite apart from their bearings on the context, and twisting them to serve their own purpose without any justification.

B.—That is a serious accusation, and describes a fault which, if true, is very much to be blamed. It is quite possible, however, that in some instances you may be right. I have noticed it myself

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occasionally, and very much deplored it. But do you think it well to condemn opinions because they may be sometimes badly or incautiously defended? Have you never read defences of Protestantism which are weak, or even evidences of Christianity which, by their unwise reasoning, do more harm than good? Yet would you, on that account, deny the reformed faith, or give up the Gospel of Christ as a true revelation from God?

A.—Certainly not. But in this case your *main arguments* are sometimes of the nature I describe.

B.—What if the main arguments be so among ignorant and unwise writers? though I much doubt it! You should, in all candour study the best authors on the subject, and not foster your prejudices by appealing against those who are inferior. This is not the method of a wise man.

A.—But I think my remark applies to all of you in some measure.

B.—It is easy to say so, give me some proofs.

A.—I will give you one in a moment, and let me hear your reply. For example, I find in all the writings of this new school of prophetic interpreters that they apply the utterances of Balaam in Numbers xxiii. and xxiv. to the Ten Tribes of Israel, whereas Balaam delivered them to the whole Hebrew nation. Is not this a serious blunder? Why should you substitute a part for the whole?

(*To be continued.*)

TARSHISH IDENTIFIED AS ENGLAND.

Part I.

By James McIntosh, Curate of Hebburn-on-Tyne.

All the mighty empires of the world have been specially described in the Bible, and can it be thought incredible that the mightiest of them all should not be mentioned! Can we credit that the Assyrian, Medo-Persian, Grecian, and Roman empires should be so minutely and graphically described, and that the *one* which exerts an influence at once more universal, and more powerful than any of these, should be altogether forgotten? The Scriptures distinctly speak of a fifth universal empire, which shall be an everlasting kingdom, and which also shall be a kingdom of peace. That kingdom I believe to be the kingdom of Great Britain, whose inhabitants are now identified as the children of Abram the Hebrew, from which name the name of Britain is obtained, *Tain* signifying land, *Bri* signifying Hebrew; but changed by the mixture of languages through which these Hebrews, or wanderers, came to these islands of Tarshish. I may also add that the Welsh, Scotch, and Danish bear the same patronymic, which distinguished Abraham's descendants. They also are Hebrews, that is, Pilgrims, Foreigners, Wanderers, and thus they bear the names of Abraham, Isaac, and Jacob, as the blessing of Jacob required when given to the children of Joseph.

That the island, or islands, of Great Britain, can be identified with Tarshish, I am about to show.

In Genesis x. 4 we read—"And the sons of Javan, Elishah and Tarshish, Kittim and Dodanim. By these were the *isles* of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." Now there can be no question from this plain and unequivocal description of the descendants of Javan, that they inhabited the islands and coasts of Europe. Javan, from whence we have Ionia, has always been understood to be Greece, which is itself a peninsula, or nearly an island, and is surrounded on all sides with numerous islands. Now can it for a moment be supposed, that these very important islands, in the north-west of Europe, should be entirely overlooked, which were destined to occupy a position of exaltation and glory which eclipses the grandeur and renown of all the empires of former ages, as much as the sun eclipses the brightest stars in the firmament. That Tarshish inhabited some islands is fully confirmed by numerous passages of Scripture. In the 72nd Psalm and the 10th verse we read—"The kings of Tarshish and of the *isles* shall bring presents." And in Isaiah lx. 9—"Surely the isles shall wait for me and the ships of Tarshish first." This Tarshish must have been at a great distance from Palestine and Phœnicia, as we learn that the ships of Solomon and of Hiram required three whole years to make their voyage to Tarshish and back again. And this is just what we might expect after reading the 23rd chapter of Isaiah, where the prophet speaks thus to the inhabitants of the isle (Tyre)—"Pass ye over to Tarshish; howl ye inhabitants of the isle (Tyre). Is this your joyous city whose antiquity is of ancient days? Her own feet shall carry her afar off to sojourn" (that is to Tarshish). That the Tarshish of Scripture was far distant from Palestine may be inferred from the united testimony of Biblical interpreters, who agree (a marvellous fact!) in stating that "ships of Tarshish" signified ships capable of making a voyage to Tarshish, just as we call ships capable of making a voyage to the East Indies, "East Indiamen." Now, when it is remembered that commentators have been entirely at sea in fixing upon the position of Tarshish, it may seem presumptuous on my part to have the audacity to complete their utter discomfiture, by proving to them from the etymology of the word, its produce, its position, its warlike inhabitants, its being chosen for the home of the Lost Tribes, and its future glory, that Tarshish is England.

Biblical commentators have shewn that there have been a great number of places named Tarshish, amongst which, the most noted is that of Tartessus in the south of Spain. The next which appears to have a great number of supporters is Tarsus, in Cilicia, in Asia Minor—a stone's throw from Phœnicia. Others, again, have said that the coast of North Africa was meant, and that Carthage, the daughter of Tyre, was the place signified. Some few have asserted that the Phœnicians had a Tarshish in Britain, while others have placed it at Ceylon, or near Ceylon.

Now, amidst all the uncertainty which has been caused by the conflicting opinions of commentators, it seems rather a difficult undertaking to unravel and disentangle the meshes which they have thrown over us.

If we, therefore, leave these illustrious and learned men, and try *de novó* to solve the mystery, we may be able to show conclusively that there is one place which will satisfy everything related of the Tarshish of Scripture, and that this Tarshish is no other than ancient *Albion*.

תרשיש Tarshish, when resolved into its elements, "Tar" and "shish," signifies "bright" or "white round about," or the very name which was given to England from the whiteness of its cliffs on the southern coast. Now, what name could more distinctly have described the appearance of England to persons coming to England by the Bay of Biscay, as the Phœnicians must do to come to this country. Etymology teaches us that "*Tar*" תר implies round about, a border, &c. שיש signifies white marble, bright, shining, &c., which exactly coincides with the appearance presented to the eyes of the voyager from the south to this country. But, if the etymology of the name agrees with the name of England or Albion, which signifies whiteness, then surely that is an argument in favour of the position laid down.

But we do not merely rest our claim upon the etymology of the name; we can prove that this country perfectly agrees to everything required of this Tarshish. Now, in the 27th chapter of Ezekiel and in the 12th verse, we have this description of the mineral productions of Tarshish, where, remember, every country is described *seriatim*, and that minutely:—"Tarshish was thy merchant by reason of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs." Who will say that this is not England? who is known to have traded with the Phœnicians in some, if not in the whole, of these commodities. Why, the whole world knows that England was famous for her tin; and the isles on the coast of Cornwall received their name from the fact that they abounded in tin, being called The Tin isles.

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But it may be objected that England could not supply all these commodities, and therefore the Phœnicians must have had to trade with other places. Who denies it?

That the Phœnicians traded with England is proved from history, and from the names they gave to the places where they traded. Many of the names of the south-west of England bear the impress of Phœnician origin.

And, again, what place could require larger ships than Tarshish, if Tarshish be identified with England. Has not the Bay of Biscay become, from its very stormy character, quite proverbial? If Tarshish be England, we cannot wonder that it took *three* years for the ships of Solomon to make their voyage and to return, as his navy sailed from the Red Sea by the Straits of Babelmandeb.

(To be continued.)

NUMBERS XXI. 16, 17.

"Then Israel sang this song, Spring up, O well, ; sing ye unto it."

DOES not this verse, with reference to the preceding one, remind one sensibly of the old established custom in various localities of this country, that of "beating the bounds," or in other words "blessing the wells." It usually takes place on Ascension Day—one of those Rogation days, a chapter upon which in Nelson's Fast and Festivals, the reader will do well to peruse.

A resident in Lichfield kindly sends the writer an account of this ancient custom in that city, which certainly may be mentioned as one of the many minor proofs of our Identity with Israel.

She says:—"You ask about our "blessing the wells" on Ascension Day, *here* we call it—"beating the bounds." All the choristers in procession precede one of the priest vicars, all bearing green branches. They walk around the boundaries of the Cathedral Close; stopping at every well, or place where there has been a well, known by tradition, and then at each place the gospel for Ascension Day is read. As they walk up the Close, the 104th and 100th Psalms, are sung—then all go into the Cathedral, and stand around the last well, *i.e.*, the font, where the gospel is read for the last time, and verses of the old hundredth Psalm sung, and the blessing is given, after which the choristers file off leaving the green branches all around the font and on its steps."

"O all ye works of the Lord bless ye the Lord; Praise him and magnify him for ever."

"O ye wells: bless ye the Lord; Praise him and magnify him for ever.

April, 1877, B. J. B.
Shrewsbury.

ISRAEL AMONG THE NATIONS.

CHAPTER I.

THE CIVILISATION OF MAN BEFORE THE DISPERSION.

IN the tenth chapter of Genesis we have the record of the families of man among whom the earth was divided after their families, after their tongues, after their countries, and after their nations. In the following chapter we are further informed how this subdivision of the human family was effectually secured by the confounding of their language. What are we to consider had been the manner of life led by man up to the period of his dispersion here recorded?—to what stage of civilisation had he reached? and in what countries had he dwelt? Had his life been purely pastoral? or had he attained the more settled existence requisite for the pursuit of agriculture? or had he even been accustomed to the life of cities, and acquired some proficiency in arts and sciences? These are a few of the questions which we have to consider in attempting to treat of the earliest civilisation of man.

Nearly, if not all, commentators appear to regard the building of Babel as the first attempt of men to associate for a common object, and to form a settled community. They speak too, unanimously as far as I am aware—though I cannot profess to be even slightly acquainted with the speculations on this point of the ancient commentators—on the assumption that the Noachian family had remained up to this time in the immediate locality of the resting place of the ark. The date assigned to the Disperson is B.C. 2247, or a century after the flood, and precedes the call of Abraham by 326 years. On carefully weighing this view by the best authenticated evidences of the history of civilisation in various parts of the world, it appears to me incompatible with facts, and irreconcilable with the chronology adopted. For it is evident that if we regard this view as the right reading of the Mosaic records, that we then place them in direct antagonism to the "concurrent voice of antiquity." To Babylon must then be accorded the palm, and Egypt must yield up her right to the title of "the august mother of nations." Not only has this country been regarded from the earliest times as "the great fountain of knowledge," (Quin's Universal History), but it is here alone that there exist evidences of a civilisation attaining its perfection at such a distant date that it is said to be "older than time—or at least than its records"—(Collins' Herodotus). To account for the perfection she had attained in supplying the requirements of civilised life, the commencement of her national existence has been placed some thousands of years previous to the date assigned to the Deluge in the margin of the authorised version of the Bible. Nor would this period of her national existence be by any means too extended, had we to account for the gradual development of such a civilisation as is here evinced, by the light of the tedious and painful progress of modern nations, even with the help of the experience of past ages. Thus Professor Owen, who has assigned its commencement as at least B.C. 5000, says:—"The adminstrative arrangements through which compulsory labours could be regulated and carried on, with more consideration than Mohammed Ali gave or cared for in the construction of the Mahmoudi Canal; the monthly relays of Pharaoh's workmen; the commissariat as it was recorded on the original polished exterior of the Great Pyramid; the settled grades of Egyptian Society, and the 'thirty commandments' governing their moral life,—'commandments,' by the people held to be 'divine,' seeing that thereby the soul was tested, and the deeds of the flesh weighed before the judgment seat of Osiris—these are not the signs of an incipient civilisation. The period of incubation of such progress, if one had to found an estimate by the analogy of the proved conditions of pre-historic man, could not be deemed 'extravagant' at the sum of years I have assigned, dating from such incipiency; it is more likely to prove inadequate." ("Antiquity of Egyptian Civilisation"—*Leisure Hour*, May, 1876). If then, we place the early civilisation of Egypt, subsequent to the dispersion of the human family, we must date that event several thousand years anterior to the commencement of the Bible narrative of the post-diluvian ages. There does not appear, however, any necessity for thus throwing into confusion the order of events as recorded by Moses, which it will be seen does not preclude the theory of man's attainment to a high state of civilisation before his dispersion in the earth. There is, moreover, on the other hand, a strong probability that such was indeed the case, as will appear, if due weight be given to the following considerations:—

(1.)—That while the pastoral life is best suited to retain in its perfection the purely physical nature of man, especially in those regions whence all the higher forms of animal life are derived, and where the splendours of the starry spheres unfold themselves for man's contemplation, and insensibly lead him to meditate on the power by whose will they exist; yet the higher, or at all events, the more practical, mental attributes of man, instinctively draw him to the life of settled communities as affording the only means of exercising the creative and administrative, faculties which he possesses.

(2.)—That there is an utter absence

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of any authority for believing that this instinct is in itself opposed to the Divine Government of the Universe; but that, on the contrary, its right development has ever been the object of God's care.

(3.)—That while it is admitted that the confusion of tongues was sent as a punishment and was a misfortune in that it destroyed, or at the least, very considerably weakened the feeling of brotherhood among men; yet there is absolutely no authority for believing that the dispersion of mankind in the earth in families and nations was in itself a curse, or intended to be so: but that—

(4.)—It would have been contrary to the divine love that man should have been so dispersed without having been previously educated in the requirements of a manner of life to which he was instinctively drawn, but for which a knowledge of a pure morality and consequently a true religion—for the two are inseparable—could alone fit him; and for which too it was necessary that he should have learnt the rightful exercise of, and due submission to authority.

Viewing then the scriptural narrative of man's history from the Deluge to Babel in this light, we find

(6.)—That it is most probable that the family of man had reached a high state of civilisation, and had become thoroughly acquainted with the life of an established state, nation, or community, and that such state had been dissolved—on the death of the Patriarch Noah most likely—and the people ordered to spread themselves over the earth to replenish and subdue it, being led up for that purpose to the original cradle of their race: for it is to be observed

(7.)—That the people were aware that they were about to be dispersed in the earth when they went up "eastwards" (see margin and compare references), and came to "a plain in the land of Shinar" (Gen. xi. 2-4.)

(8.)—That the resolve to build a city and a tower was not consequent on their being incited thereto by a leader, but was the resolve of the people themselves, who said one to another—"Go to, let *us* build *us* a city and a tower, whose top may reach unto heaven; and let *us* make *us* a name, lest *we* be scattered abroad upon the face of the whole earth" (verse 4).

(9.)—That this presumes a previous acquaintance with the art of building, and that the conception or previous knowledge of a "city" and a "tower," or towering building, was common to the people; this being confirmed by the comparison implied in the words—"And they had brick for stone, and slime had they for mortar."

(10.)—That there is nothing to require us to believe that the abode of the human family had been up to that date in Armenia, or in the plains of Mesopotamia. So that, therefore, there is nothing opposed to the belief that in Egypt the family of man had assumed the condition of a highly civilised nation, and that there are good reasons to believe that such was the fact, for we know

(11.)—That, though the Egyptian system of astronomy shews evidences of having been elaborated under the Chaldean skies, where the earliest life of man was passed, the myths, traditions, and priestly mysteries of all ancient nations point to Egypt as the fountain whence once flowed the streams of a pure religion and a perfect science, afterwards defiled and obscured by ignorance and avarice, yet showing in the darkest depths of corruption some gleams of the great truths once committed to man; and finally

(12.)—That Egypt is the only country in which there exist evidences of a civilised nation reaching the highest perfection in all arts and sciences "administered by a kingly government, consisting of grades of society, with divisions of labour;" possessing a "creed, a ritual, a priesthood;" and having "convictions of a future life and judgment and of the resurrection of the body;" and that therefore there is no reason to dispute the Egyptian tradition that the second great father of mankind founded their nation.

We may now pass on to consider what support this view of man's life previous to his dispersion receives from Pyramid teaching, and also what is the testimony of profane history thereto. Of this I propose to treat before entering on the new phase of man's life, which began with his separation into families and nations.

Alfreton, May, 1877. W. ROWBOTTOM.

(To be continued.)

NOTICE.

By an error, which we regret, the words "the blood of Jesus Christ cleanseth us from all sin" (1 John i. 7), have been inserted in the body of an article by L. P., in the middle column, page 215 near the end. The reader will please to run a pen through the text, and read the passage thus—"we cannot feel content that any of our brethren should deny, what we assert with earnest conviction is taught us by God's Word, and by the undeniable evidence of God's dealing with us "His people."—L. P.—[ED.]

Correspondence.

(To the Editor of the "Banner of Israel.")

SIR,—I accidentally this morning, whilst reading the scriptures, came across a passage which strikingly bore I thought upon the "Identity." As it may be new to some of your readers, who are deeply interested in the question, and may also be useful as an additional proof, I may mention the passage is to found in the 1 Chronicles xvi. 35 verse. "And *say ye, Save us,* O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise."

It seems to me that the expression "*save us,*" reminds one forcibly of the "spare us, spare thy people," which occurs in the Litany of our Prayer Book.

Belief in the Identity has been an increasing delight to me, and it has become such a matter of conviction that when pressed on the point, as to "whether I believe it," by those who are unwilling to take it in, I sometimes quickly rejoin, "I do not believe it, I *know* it."

This time last year I could not have spoken so strongly. One dear to me is known and recognized by all as an ardent believer, and he says he was first led to study the question from my own remark to him, accidentally made one day a time when I had not even heard that there was such an idea afloat, that the lost tribes were found in the Anglo-Saxon race. I merely pointed out to him passages in Isaiah which appeared to me could mean only "the British Isles." Such as "isles of the sea, the islands," &c. I never knew my remark would be the key to such an important subject, and thought but little more about it at the time. But he says it was that first suggested to his own mind, and he became a believer in "the Identity," long before I could "see" it myself.

I am, &c.,
An Admirer of "*The Banner.*"

ISRAEL'S METROPOLIS.

THE reader will be interested in the facts brought before him in the accompanying Everything relating to our national condition, and circumstances must now be doubly important to us Israelites whose eyes are open to "see" who we are, to appreciate, and the "*cui bono*" of our existence as a nation. Here then are some particulars regarding "The Big Village," we all love so well, and of which we are so justly proud. *The Student's Journal* gives us the details, and let the reader carefully digest them.

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WEDNESDAY, JULY 4, 1877.

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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."—Psalms lx. 4.

No. 28. Entered at Stationers' Hall.] WEDNESDAY, JULY 11, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE LORD'S DETERMINATION.

WHAT, we ask, is that? Let the Word of God reply! "Therefore wait ye upon Me, saith the Lord" (addressing, we believe, the House of Israel of the Ten Tribes), "until the day that I rise up to the prey; for MY DETERMINATION is to gather the nations (*i.e.*, the Gentiles), that I may assemble the kingdoms, to pour upon them My indignation, even all My fierce anger: for all the 'earth' shall be devoured with the FIRE of My jealousy" (Zephaniah iii. 8). Here, then, we have the Lord's determination. The day of His vengeance has come; while His long-suffering has waited, but in vain; and He assembles the nations, or Gentiles of "the earth," to overwhelm them with His fiery deluge of war, and to consume them in His hot displeasure. Parallel passages relating to the same awful events the reader will find in Isaiah xxvi. 20, 21; xlii. 13-15; Joel ii. 30, 31; iii. 2, 14, 15; Matthew xxiv. 29; Luke xxi. 25; 2 Peter iii; Revelation xix. 16; and these events it will be seen refer to the Gentile occupants of the prophetic "earth," as contrasted in each passage with the favoured people of God, His heritage and inheritance—Israel. The *modus operandi* of the Lord's dealings with the Gentiles during the fiery deluge we have often noticed and endeavoured to picture in previous issues. But we still revert to the words of the Astronomer Royal of Scotland, in his far-seeing and vivid description of the state of things to succeed the termination of the "1881" period of grace, symbolised by the southern *impending* wall of the Great Pyramid, as the best and truest exposition of the coming woe for Gentile Europe—"What wonder," he says, "if the spirit of Christ, which with unexampled patience has been watching the progress of His doctrines of love for the long, long, space of thrice 600 years, should at last decide, as did the spirit of God on a former long antecedent occasion, 'no longer to strive with man,' but to leave him once again to his own devices. And the moment that is done, *universal war, and by methods and horrid means* which realise the second destruction of the earth and mankind, as to be *not by water but by* FIRE, is the scene which man, with his modern chemistry and physical science to aid him, has inevitably prepared for himself."

Destruction by fire! by universal war! and by horrid means, to which chemistry and physical science lend their aid merely to destroy human life, to aggravate human suffering, to promote Cæsarism, and to do hell's work by destroying God's image among men! This is in truth a terrible picture, and one from which the mind recoils. The implements of destruction ready for use are the stupendous artillery of modern warfare, the 81-ton guns, the deadly rifles, the mitrailleuse, the revolver for close action, the ironclad for ocean warfare, and the little sea-rocket bombs which are like to prove the destruction even of those mighty ironclad monsters of the deep; the hardly visible, submerged fish torpedoes. An admirable monograph of these last-named deadly weapons of the future sea-fight has lately been furnished us by a friend, taken from the *Northern Echo* of the 30th May last. We transcribe a portion of it for the readers' benefit, to enable them to see how literally, how terribly, the prophetic denunciations against the Gentile nations, will probably be carried into effect since the nations are already in possession of the very implements of destruction best calculated to spread universal desolation, *as by fire*, among themselves, and since the calculated effects of these marine projectiles are such that the annihilation of the largest ironclad afloat, with all on board, can be counted on, as certain, at an instant's notice, by means of only one!

The journal we quote says:—

"It is not the stationary but the locomotive torpedo which is striking panic into the naval constructors of Europe, and which threatens to play havoc with the Ottoman navy. From the various conflicting accounts which have been published concerning the blowing-up of the Turkish monitor in the Matchin Canal one thing at least is evident. The torpedo was taken to the ironclad, the ironclad did not go to the torpedo. Russian boats, filled with men who know that they were going into the jaws of death, went to the ironclad and either placed the torpedo under her hull or exploded it by driving it against her side. According to the Russian account, the sloop that fired the torpedo was upset by the recoil of the explosion, while its companion was sunk by the fire of the monitor. It was probably on a similar expedition that the *Constantine* went from Sebastopol to Batoum, but the boats by which she endeavoured to blow up the Turkish ironclad off that fort failed in their attempt. It would appear that the Russians used a rude model of the Thorneycroft torpedo, the principle of which is that of driving a torpedo, affixed to the extreme end of a long steel bowsprit, into the side of the vessel. Two of these torpedo boats now being built for the Greek Government in this country will run at the rate of eighteen miles an hour, and carry 38lbs. of dynamite at the end of a steel pole 30 feet long. The French, the Dutch, and the English Governments are all procuring these light boats, driven by powerful engines, and manned by only two or three men, which are nevertheless capable of outsteaming the fastest ironclad afloat, and of hurling against her side with tremendous force a charge sufficient to destroy in the twinkling of an eye the largest vessel in the English navy. As the Thorneycroft boats are almost totally submerged they are almost invisible in the day time, and even if sighted they offer so small a mark as

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to defy the cannon of the vessel which they are sailing to attack. For the cost of one ironclad at least one hundred of these boats can be built, and a hundred Thorneycrofts should be able in a single night to blow into space the strongest navy that ever appeared off our coast.

The Thorneycroft torpedo-boat is bad; but the Whitehead fish torpedo is worse. It is a cigar-shaped steel tube 19-feet long, 18-inch thick, with 360lbs. of gun cotton in its head, a hollow space for balancing in the middle, and at the end a double screw worked by compressed air. It is so constructed that it can be launched from any boat, and when launched the balancing apparatus will sink it any distance between one and thirty feet below the surface, and the compressed air will drive it, by the aid of the screws, at the rate of twenty miles an hour for 1,000 yards straight to its mark. It can be made either to explode by concussion or by a time fuse. It is furnished with guides, which cut through the crinoline—a network of chain with which some ironclads are surrounded—and so undeviating in its course that it is almost impossible to miss an ironclad within half a mile range. On striking it explodes, and tears open a yawning chasm in the ship's side 70-feet in area. A small craft slipping out to sea at night-time without the slightest sound can thus discharge right and left these "cased earthquakes," each one of which is "warranted to kill" the stoutest ironclad afloat at one thousand yards range. It is obvious that if the Whitehead torpedo really does all that is claimed for it, the day of ironclads is over. Instead of huge monsters which can be sunk by a single blow, we shall have once more to cover the sea with tiny craft, and revert, after nineteen centuries of civilisation, to a mode of naval warfare not differing much from that employed by our remote ancestors, the Vikings of the North.

Our readers will perceive from the above that not only has the Lord given us (as lately pointed out by our friend Mr. Gott in our 6th June number) "a new sharp threshing instrument, having mouths," and which (he believes) may be the Divine description recorded nearly 1500 years ago, of the modern breechloading rifle and cannon; but He has provided also a weapon of destruction which when brought into operation against Israel's enemies, will literally fulfil the prediction—"Thou shalt seek them and shalt not find them, even them that contended with thee; they that war against thee" (margin, the men of Thy war) shall be as nothing, and as a thing of nought" (Isaiah xli. 12). The torpedo will do its work, then, finally, fatally, fully, and of the largest vessels (as the Turkish monitor's fate has already proved), not a vestige will be left after the deadly impact or blow of the fish torpedo has been sustained.

But our opponents may say the argument cuts both ways! Israel's ships and Israel's ironclads will be as liable to destruction as those of the Gentile nations and where then is the application of the promise? Our reply is that the Lord has also provided for this contingency by assuring us, as Israel, that in the present complications, we shall not be called on to take any part at all. Our's will, and must be, a policy of non-interference. The rifle, the cannon, the mitrailleuse, the ironclads, and fish torpedoes, are prepared and destined to do their fiery, terrible work on the Gentile nations, whom the Lord's "determination" is to "gather" and "to assemble" in order that He may "pour" on *them* "His indignation," "fierce anger," and "the fire of His jealousy." To Israel as a marked and gracious contrast, He says (and here again we record another and a glorious answer to the impious, *cui bono*, question),—"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 the Holy One of Israel" (Isaiah xli. 13, 14). "I have chosen thee and not cast thee away. Fear not thou, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the righthand of My righteousness" (Isaiah xli. 9, 10). Reader! again we say, and we urge you to say too from your very hearts—"Thank God that we are Israel." As such, unworthy and vile as we nationally are, and shall be until the blessed spirit be poured out upon us as a nation, we are, be sure, mercifully to be preserved from the terrific judgments about to be poured out as "the fiery deluge" of God Almighty's "indignation" on the Gentile nations; on those who inhabit that portion of this world, which in prophetic language is called "the earth," the territorial scene where the great drama of the five mighty kindoms of Daniel's interpreted vision began, continues, and will have its final issue, that issue being the domination and supremacy throughout it—as God's "righteous" nation—of Israel (Daniel ii. 36-44), Isa. xxvi. 2., lx. 21.

A DIALOGUE

FOR ENQUIRERS INTO THE ANGLO-SAXON CONTROVERSY.

By the Rev. Canon J. H. Titcomb, M.A., Vicar of Woking.

Dialogue II. Part No. 2.

(Continued from page 225.)

B.—The objection you raise is superficially very plausible; but a little consideration will make it clear and reasonable. Answer me only a few questions. Was not Balaam engaged by Balak to curse the covenant people of God *as a nation?*

A.—Undoubtedly.

B.—Was he permitted by God to do so?

A.—Certainly not. They were to be "blessed," and could not be "cursed."

B.—Do you mean to say that, *as a nation*, they were never to be wholly cursed?

A.—Undoubtedly; for Balaam said—"Let my last end be like his" (chapter xxiii. 10).

B.—You are right. Jeremiah, too, said the same. Listen to him:—"Thus saith the Lord which giveth the sun for a light by day, and the ordinance of the moon and of the stars for a light by night . . . if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being *a nation* before Me for ever." The words "before Me" imply a covenant relationship, do they not?

A.—Yes; but "Israel" in that passage is not to be limited to the ten tribes.

B.—I quite concur with you. It is spoken of Abraham's seed as a covenant nation, without respect to any division.

A.—Then why do you call my attention to it?

B.—Because I wish you to see that I consider both Balaam's and Jeremiah's prophecy as applicable to the entire nation, as you do. It teaches the impossibility of that nation being either lost, or cursed, or put out of covenant with God. In this respect we are quite agreed.

A.—I cannot understand you; for, if it be so, on what ground do you apply his words at present to the ten lost tribes, or (as you suppose) to the people of Britain? Is not this turning Scripture from its original purpose, by substituting a part of its interpretation for the whole?

B.—Let us see. Will you answer me some further questions?

A.—As many as you like to put.

B.—When the ten tribes were sent into exile, and God said to them—"Ye are not My people, and I will not be your God" (Hosea i. 9), were they not cursed and uncovenanted?

A.—Assuredly.

B.—Then it is manifest that, after the exile of the ten tribes, Balaam's prophecy cannot have been fulfilled in the remaining *two tribes*, who were then the surviving representatives of the covenant nation. Do you allow that fact to be true?

A.—It is impossible to deny it.

B.—Then, do you not see that between the time of the Assyrian captivity and the birth of Christ, Balaam's prophecy, though originally referable to the whole nation, had its fulfilment only in a part of it.

A.—I see that clearly enough.

B.—Very well. Then your argument is disposed of, in saying that we pervert Scripture by applying Balaam's words to a part of the nation instead of to the whole.

A.—So far you are right. But that is exactly the reverse of your Anglo-Saxon theory; because, instead of making the words of Balaam to be thus fulfilled in the *two* tribes, as representatives of the Hebrew nation, you refer them to the *ten* tribes. By what sort of conjuring is it that you turn about in that manner?

B.—I must now ask you to answer another question. When the two tribes,

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who represented the covenant nation of Israel at the birth of Christ, crucified the Lord of glory, and were themselves driven into exile by the Romans, losing their temple and their land, were they not themselves also cursed and uncovenanted?

A.—True; but many of them were received as converts into the new covenant.

B.—Yes; but only as individual believers—only as "a remnant according to the election of grace"—not *as a nation*. Nationally, they were expatriated and unconverted. Is not that so?

A.—No one can deny it.

B.—Then where is the fulfilment of Balaam's prophecy? If the two tribes of ancient Israel (who at this time *alone* represented the covenant Hebrew people) were the expatriated and unconverted, and the ten tribes were at the same time in the same condition, the wish of Balak must have been really granted, because the *whole nation* had become cursed! Do you not see that this state of things must have impeached the faithfulness of God's word—not only destroying Balaam's declaration, but also Jeremiah's in the passage just quoted, who said that the covenant people should "*never cease from being a nation*?"

A.—I see it distinctly, though I had never noticed it before. What inference do you draw from it?

B.—Why, this—that so soon as the *two tribes* lost their national existence as the covenant people of God, the continuity of that national covenant must have been necessarily preserved by the *ten tribes*. What I mean is, that a representative portion of those tribes must have been somewhere or other, raised up, to take the place of the *other two tribes*, otherwise the faithfulness of God's word would have been destroyed. And this view seems to me to be the only fair way of reconciling Balaam's and Jeremiah's language with the curses which Moses denounced upon the entire nation if it lapsed into idolatry (see Deut. xxviii.). Balaam spoke *unconditionally*, with the Divine prescience that, if one part of the people thus became cursed, a surviving part should still retain the blessing; so that, while *subjectively* the nation might be liable to rupture, *objectively* it could never be wholly uncovenanted. Moses made the blessings and curses of God conditional. Balaam looked beyond what was temporarily conditional, and, like Jeremiah, declared absolutely that, taken as a fact, the nation should never be entirely lost to the covenant.

A.—I perceive your argument. Tell me, then, how you think the continuity of the covenant blessing was preserved to the nation, when the Jews were expatriated and uncovenanted after their expulsion from Palestine by the Romans.

B.—By the gradual uprising and grouping together of the scattered ten tribes in Britain. Nay, do not smile. We have abundant evidence, on totally distinct grounds, for believing that Britain had been colonised, centuries before this period, by some of the ten tribes of Israel—not only through the tin trade of the Phœnicians, but through other routes of migration (although, by reason of their lapse into idolatry, and their fusion among the Kelts, they had lost all trace of their origin). We have also equal evidence from ecclesiastical history, that some of these British kings and their people had already become converted to the faith of Christ within the first century. These two facts put together furnish us with a highly probable belief that the providence of God thus fulfilled the continuity of His old covenant nation's existence under a new name and new conditions. As I told you in our last conversation, there is nothing in the nature of the case which admits of its absolute demonstration. Nevertheless, this line of thought is both reasonable and valuable, because it helps us to vindicate the Divine faithfulness, and rescues the inspired language of Balaam and Jeremiah from what would otherwise be open to the charge of failure and untruth. And here I beg you to observe that while you acknowledged Balaam's prophecy respecting the entire nation to have been necessarily applicable only to that representative part of it in Judah which survived the uncovenanting of the ten tribes; so, when Judah in his turn became uncovenanted, it must be equally consistent to allow that the prophecy was afterwards fulfilled in some of the ten tribes which were re-covenanted unto God by their Christian conversion. Indeed, there is evidence of this in the New Testament; for, when St. Peter addressed his first epistle to the "Strangers scattered abroad in Pontus, Galatia," &c., or—as more correctly rendered—to the "Strangers of the Dispersion," he is uniformly allowed to have been speaking to Christian converts of pure Hebraic origin, whether of the house of Israel or of Judah; and of these he said—"Ye are a *holy nation*" (chap. ii. 9). Thus the revived *nationality* of Jacob's literal seed was very early proclaimed.

A.—Why do you limit that epistle to converted Hebrews, and not include converted aboriginal Gentiles among them?

B.—Because, in the *first* place, the Spirit of God exclusively addresses it to the "*Strangers of the Dispersion*;" and aboriginal Gentiles, however holy by conversion, could not possibly be included in that well-known Hebraic title. Because, in the *second* place, St. Peter exhorts those to whom he speaks, saying (ii. 12)—"Having your conversation honest among the Gentiles"—implying that they themselves were of a different race. Because, in the *third* place, he reminds them (i. 18) that they had been "redeemed from their vain conversation received by *tradition* from their fathers." These are all expressions which exclusively point to the Hebrew race, and not to aboriginal Gentiles.

A.—But, now, if the epistle was entirely addressed to converted Hebrews of the Dispersion, how do you shew that these were representatives of the ten tribes in particular?

B.—I do not say that some members of the old house of Judah may not have been included; but certainly members of the ten tribes were chiefly pointed to; for in ii. 10 he addresses them as such, quoting the very words of Hosea to Israel, saying—"Which in time past were *not a people*, but are *now* the people of God; which had not obtained mercy, but now have obtained mercy" (see Hos. ii. 23).

A.—But I thought you held that these exiled Israelites had all been paganised; and, if so, how could any of them be addressed by St. Peter as "holding the traditions received from their fathers?" for, in that case, they had thrown off such traditions, and had become purely heathen.

B.—The main body of exiled Israel had doubtless done so; but some of them had rejoined the house of Judah in the Chaldean dispersion, when Cyrus issued his celebrated decree of Jewish liberty. So that, you see, a remnant of Israel even in our Lord's day still belonged to the "Strangers of the Dispersion."

A.—But, even in that case, I still fail to see how you connect these Israelites (here called "a holy nation") with the converted Britons of the first century, whom you before described as the revived Israelitish nationality.

B.—They were integral parts of the same body; those to whom St. Peter wrote being converts from that portion of the ten tribes which had been *re-Judaised* in their dispersion, while the Britons formed a representative portion of the same tribes which had become *paganised* in their dispersion.

A.—I must confess that you have extricated yourself from the dilemma in which I placed you very ingeniously.

B.—Can you vindicate the perpetually covenanted condition of the Hebrew people, *as a nation*, according to the Divine promises, in any better manner?

A.—Why should not God have meant rather that the Hebrew people should never cease to be a covenant nation *in His own mind and purpose*; their covenant being given to the *Gentiles*, as an *intermediate* dispensation, until the appointed time should arrive when it should be once more *nationally* bestowed upon the Jews.

B.—Then, at all events, you must allow that Balak's desired curse upon the nation was really fulfilled throughout 18 centuries! Is that a reverent or becoming manner in which to interpret the inspired declarations of Scripture? Is it not more natural to believe, if we can, that the nation has never been wholly cursed—just as Balaam

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and Jeremiah announced it, and that God has always kept his ancient people, *historically* as well as *mentally*, in a separated state of existence?

A.—It would be extremely interesting to believe this, if it were possible; but the idea seems too extraordinary for credence. I can only receive it, as I told you before, in the light of guess work and speculation.

B.—You must have time for reflection, my friend. A great theme like this requires much study. It is a large river of thought, which is fed by many streams. Let me now have some of your other difficulties.

A.—Well, here is one. It was said by Moses that when the people were scattered among the nations for their idolatry, they should be "left *few* in number" (Deut. iv. 27); whereas, according to your theory, you make *their enormous multitude* a chief feature of their existence. I should like to know how you escape from that dilemma.

(To be continued.)

TARSHISH IDENTIFIED AS ENGLAND.

PART II.

Now as Tarshish was far distant from Palestine, we can easily understand why the passage occupied three years when it is related that this very journey is recorded to have been performed to which I am about to allude. Herodotus, Book iv. chapter 42, states that in the reign of Necos, or Pharaoh Nechoh, king of Egypt, above six hundred years before Christ; some Phœnicians sent out with his orders, did in like manner to the navy of Solomon, set sail from the Red Sea, and coasted round Africa to the Straits of Gibraltar and returned to Egypt the third year by the Mediterranean. This is the most probable way to account for the long period required for the navy of Solomon to complete its voyage. Now it will readily be conceded, that for such a journey, vessels of large dimensions would be needed—yea, would be indispensably necessary. And why should not these vessels come to England, when it is remembered, that the sailors of this navy were Phœnician, and would be fully acquainted with the position of *Albion*.

By this *theory*, we can account very satisfactorily for the various commodities which these ships brought home. They would necessarily be obliged to touch at a great number of places, for water and for food, and at all these places they would be bartering with the natives in exchange for goods they carried, and therefore it is not difficult to account for the various goods which formed the cargo of Solomon's ships. Bear in mind, that when our large ships named East Indiamen went on their voyages to India, they always called at the Cape of Good Hope, and sometimes at other points. Now, it never entered into the mind of any person to say, why call it an East Indiaman, seeing it calls at other places besides the East Indies. But you at once understand that because India was the the most distant place to which it was bound, so you name these ships from the name of the place furthest distant. Now if such be the custom to-day, why may not it have been the custom *then* to designate the most distant port, to which the voyage was made, as the place to which you are bound, and consequently name the ships, ships of that place, because they were necessarily employed, when *that* voyage was made. Now Tarshish, being so far distant as to be necessarily the last port where such a navy would touch; the navy of Solomon was said to make a voyage to Tarshish once in three years, a period sufficiently long, yet not extravagantly long, for such a voyage. Well then, having fixed the spot where Tarshish is, how do I account for the various articles which we know could not by any possibility be found here. This is the easiest thing in the world to do. As already shewn, these ships must have made several calls on their journey, and they would thus be able to take all they wished to take by bartering their tin for other articles, and thus whether they returned by way of the Cape of Good Hope, or by the Mediterranean, they would be able to obtain all that they are said to have carried home with them from Tarshish. This then accounts for the *various places* called Tarshish, that wherever they found it necessary to stay, they took with them the productions of the country, and thus our minds have been confused.

Again we read in the last chapter of Isaiah in the 19th verse—"And I will set a sign among them (the Israelites), and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Can there be any doubt that Tarshish here also is thoroughly identified with Great Britain? Who were more skilful with the bow, than the inhabitants of Britain? Why, British archers were famous for their skill, their courage, and fortitude. Thus Tarshish will again suit England! But as the British people have from a great number of peculiar and altogether marvellous coincidences, (if they be no more than coincidences), been proved beyond doubt, to belong to the lost sheep of the House of Israel, so here again, we are confronted with the truth of Israel's identity, when we know that to Tarshish they came.

And that this Tarshish is England, is proved beyond fear of contradiction, we have in Ez. xxxviii. 13 verse as follows:—"Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto 'Gog,' "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold; to take away cattle and goods, to take a great spoil?"

Now it is declared that Sheba and Dedan are in league, or rather are one with Tarshish; and in Isaiah, we have there this singular fact made known, that Israel was to possess Ethiopia, not the Ethiopia referred to in the 5th verse of the 38th chapter of Ezekiel, that is the Ethiopia in Africa, commonly known by the name of Abyssinia, but this Ethiopia is India, beyond the river Euphrates, the Cush of the Old Testament whose grandsons were Sheba and Dedan, and hence Sheba and Dedan together are equivalent to India. Here then is a remarkable coincidence that Tarshish should be in conjunction with them, and yet England is joined to them now. And who can the merchants of Tarshish signify if not Englishmen? There are no people in the world who can claim this title but ourselves; and then more remarkable and extraordinary still, our colonies are mentioned, "the young lions thereof." Who has such an ensign but ourselves. But this is not all, Gog or Russia in the latter years comes up with a great army from every quarter against the land of Palestine, (see 8th verse of 38th chapter of Ezekiel), and she covers the land with her armies. At the same time, she conceives "an evil thought" (a mischievous purpose in the margin). And she says—"I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely (or confidently), all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places, that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." To whom can this description apply, but to ourselves; who now inhabit the once desolate places; who dwell safely, but who were gathered out of the nations, as the several immigrations of Saxons, Angles, Danes, and Normans abundantly testify? And to whom can it be said that they have gotten cattle and goods, but ourselves, and who are they who do not depend upon walls for safety, and have no fortified town? surely there can be no doubt here, and yet this place is identified with *Tarshish*. Russia is then to fight against *this Tarshish*. But every Englishman believes that sooner or later England must fight Russia. And why? because we are destined to have

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he honour of carrying the Jew back to is own land, and reinstating him there n his possession. But Tarshish must do his as we see from Isa. lxvi. 20, and Isa. x. 9, "Surely the isles shall wait for me, nd the ships of Tarshish first, to bring hy sons from far, their silver and their old with them, unto the name of the ord thy God, and to the Holy One of srael, because He hath glorified thee."

But this is the work that Englishmen re preparing themselves for; surely then he Tarshish in scripture is no other than Britain, from the etymology of the name, Tarshish and Albion, being equivalent or our fatherland—England; from its eing an Island; from its position afar off; from its mineral productions; from ts skilled archers; from its being the place whither the lost people were sent; rom its being the country of those destined to bring their brethren, the Jews, back to Palestine, and from its possessing Ethiopia or India which Israel was to occupy.

JAMES MCINTOSH,
Curate of Hebburn-on-Tyne.

ISRAEL AMONG THE NATIONS.

CHAPTER II.

GREAT PYRAMID DATES COMPARED WITH BIBLE CHRONOLOGY.

If then we assign the earliest civilisation of Egypt to the period preceding the dispersion of the families of man, we naturally are led to enquire what was the approximate date of such dispersion, and what had been the duration of man's first national life.

On this point, it appears, we can hope for little assistance from the researches of Egyptologists, who are confessedly unable to construct a system of chronology from the materials at their command. Canon Rawlinson devoted a paper of considerable length to this subject in the February number of the *Leisure Hour* for 1876. As this will be within reach of all our readers, I need not quote at length from his remarks. After reviewing the great disparities existing between the estimates of various writers, which, as he says, "differ in the extremest case by a period of *above two thousand three hundred years*," he gives the period from B.C. 2450 to B.C. 2250, as the probable date of the "establishment of a settled monarchy in Egypt, and with it of civilisation." This view he considers compatible with the chronology of the Bible when it is borne in mind that "*according to the Septuagint version*, the date of the Deluge was certainly anterior to B.C. 3000."

It will be thus seen that the Rev. Canon has to fall back on a much more extended Bible chronology than that adopted in the authorised version, in order to make even his moderate computation come within its limits.

There being then no *consensus* of opinion among the learned to guide or oppose us on either of these points, it is most natural that evidence of a more determinate character should be gladly hailed, and that the views expressed as to the meaning of the dates given by the internal structure of the Great Pyramid, by Professor Piazzi Smyth, and the writers who have followed in his steps, should have been unanimously accepted and treated as *proved facts* by writers in Identity publications. Yet here again, it appears to me, we have arrived at no greater degree of certainty than before existed. I do not mean to say that those writers are wrong in the interpretation they put upon those dates, but they must confess that they derive no support from the Bible narrative, and that their opinions are in some measure incompatible in themselves. Thus, although the date assigned to the Deluge, as deduced from Great Pyramid Astronomy, is B.C. 2790, the builder of the Great Pyramid in B.C. 2170 is identified with Shem, who according to the Bible must have been dead nearly 120 years at that time. This method of computation would also place the dispersion during the lifetime of Noah—a great improbability in itself; and would further make it as having occurred at least 250 years before the birth of Abraham—another equally great improbability.

According to Jewish tradition, Abraham was 48 years of age when this event occurred, and it does appear most probable that God's call to the ancestor of the chosen people should synchronise with the dispersion of the nations—that the working of the evil and the calling forth of the remedy should have been simultaneous. Following up this train of reasoning I have been led to adopt the following reading of the Pyramid dates, as most in conformity with Bible chronology, and indeed closely agreeing therewith. Let it be remembered that the researches of Professor Piazzi Smyth, confirmed by other witnesses, have given us the following dates as *actual facts*—A.D. 1, B.C. 1542, B.C. 2170, and B.C. 2528; and that the Bible generations and periods must be shown to tally with those dates, if the Great Pyramid is to stand forth as a witness to the truth of God's Word. In the Bible we have *events without dates, separated by certain intervals of time*; in the Great Pyramid we have *dates without events*. The two will closely agree if the Great Pyramid dates are thus interpreted:—

A.D. 1,—Birth of Christ.
B.C. 1542,—Birth of Moses.
B.C. 2170,—Birth of Abraham (Pyramid commenced).
B.C. 2528,—The Flood and Birth of New World.

By this reckoning the dispersion which had been ordered about B.C. 2135 when Abram was called out of Ur of the Chaldees (Gen. xi. 31—xii. 1), was consummated by the Confusion of Tongues, B.C. 2122. Egyptian tradition says the Great Pyramid was the tomb of the father of the flood, and this to many might appear its object, as it was commenced by Shem directly after his father's death, and, I believe, by his instructions. He foreseeing the approaching troubles, by divine inspiration ordered the erection of this monument, that the wonderful scientific knowledge therein exhibited, might come forth in the latter days, as evidence of the great truths at the first committed to man. The further treatment of this subject must be reserved for another paper, but for the sake of comparison I will give two tables compiled from Haydn's Dictionary of Dates with these Pyramid dates inserted; assuming that the family of man migrated into Egypt about a century after the flood, in the days of Peleg, which would thus place the commencement of their national existence just within the extreme limit allowed by Canon Rawlinson, viz., B.C. 2428.

The flood occurred according to

The Septuagint.....B.C.	3246
Jackson	3170
Hales	3155
Josephus	3146
Persian reckoning	3103
Hindoo.....	3102
Samaritan	2998
Howard	2698
GREAT PYRAMID FIRST ACTUAL DATE.....	2528
Playfair	2352
Usher	2348
English Bible	2348
Marsham	2344
Petavius	2329
Strauchius	2293
Hebrew	2288
Vulgar Jewish.....	2104

[When I began to copy these dates I was not aware that the Pyramid date would stand midway in the list, which is taken complete from the eighth Ed., 1857.]

Early Civilisation—

*The Settlement in Egypt B.C.	2428
Athotes invents Hieroglyphics	2212
Memphis built.....	2188
GREAT PYRAMID BUILT	2170
*BABEL COMMENCED.....	2135
Belus, the Nimrod of Scripture, reigns	2124
Ninus reigns in Nineveh	2069
Zoroaster king of Bactria, founder of the Magi.....	2115
Thebes built	2111
Sicyon founded (Greece).....	2089
Phœnician invasion of Egypt...	2080

May, 1877. W. ROWBOTTOM.

(To be continued.)

*The dates marked thus are computed from the Great Pyramid dates.

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THE *LIA-FAIL*; OR, STONE OF DESTINY.

It has somewhere been said that much that is termed ancient history is based upon the traditions handed down by one generation to another. Thus, the actual occurrences of one age become the subjects of tradition in later periods, from the fact, among others, that the appliances subsequently in existence were not at hand to preserve what are now considered authentic and reliable records of events which took place in times so remote. Consequently it is in the song and lament of the bard, and in the legend and tradition of the peasant, and not so much in the tome of the historian or the parchment of the learned that we trace—it may be somewhat imperfectly—the outline of actual events which, having their birth in the earliest ages of the world, have been preserved in no other form.

The account given of the "*Lia-Fail*" or "*Stone of Destiny*" is of this nature, and gives rise to the remarks which preface this article. So deeply interesting in itself is this piece of tradition (history?) that we are led to seek the fullest information concerning it, and to endeavour to satisfy to the utmost that legitimate curiosity which arises from the strange manner in which the "stone" is connected with our forefather Jacob (Israel), on the one hand, and with the illustrious occupant of the British throne on the other.

With but little omission the following is taken from the very interesting "Notes" to the "Annals of the Four Masters" already quoted in the *Banner of Israel*.

The Tuath de Danans, who arrived in Ireland about 1200 years B.C., named the country *Inis-Fail* or "*Island of Destiny*," from the remarkable stone they brought with them, which was called the *Lia-Fail* or *Stone of Destiny*. Sitting on this the ancient kings both of the Danan and Milesian races, were for many ages crowned at Tara, both in Pagan and Christian times, and it is stated that whenever a legitimate king of the Milesian race was inaugurated, the stone emitted a peculiar sound—an effect produced, it is supposed, by some contrivance of the Druids. When removed from Tara to the residence of the kings of Connaught, it ceased to make this sound (called *Ges*, a spell or charm), from the time of its profanation by Cuchulain, who flourished about the commencement of the Christian era, and who resented its silence when his friend Fiacha Fioun was made monarch of Ireland, to the coronation of Con of the Hundred Battles, in the second century, who was a legitimate monarch.

In the early part of the sixth century, Fergus MacEarca, brother to Murtogh MacEarca, then king of Ireland, having become king of the Irish Colonies in Dalriada in Albany, (afterwards called Scotland), requested the Irish monarch to send over the *Lia-Fail* to be used at his inauguration in order to give security to his throne in accordance with the old traditions. Some writers differ in these particulars, and assert the stone was not sent from Ireland until the ninth century.

An English translation of a Latin paraphase of an Irish verse says :—

"If fate's decrees be not announced in vain,
"Where'er this stone is found the Scots shall reign,"

and by the Scots it was considered as the palladium of their kingdom from an ancient prophecy that the Scotic or Milesian race would rule as long as it was in their possession. It was carefully preserved for many centuries in Scotland, first in the monastery of St. Columkille, at Iona in the Hebrides, afterwards at Dunstaffnage in Argyleshire, the first seat of the Scottish kings of Irish race, and from thence it was removed, in the ninth century, to Scone near Perth where, in the ancient abbey, it remained until A.D. 1296 when Edward I. of England, having over-ran Scotland, took away the stone as a trophy, and placed it under the coronation chair at Westminster Abbey, where it now remains. Some writers have, nevertheless, asserted that the large stone standing upright on one of the mounds at Tara is the Stone of Destiny, but this is contrary to the statements of all the learned Irish antiquarians as well as of Scotch historians, and it is more probable that this stone, which is six feet above, and as many feet below the ground, and of immense weight, is that connected with the accounts of some of the Fenian warriors.

So far the account given in the "Notes" as regards the arrival and sojourn of this stone in Ireland, Scotland and England, and it will be observed that it in no way supports the objections alluded to in the review published in Nos. 6 and 7 of the *Banner*, on Mr. Skene's work.

As regards the Bible view of our subject, the only record in the "Notes" is that the stone is sometimes called by English writers *Jacob's Stone*, from some tradition (!) that it is part of the stone called Jacob's pillow at Bethel, as mentioned in Genesis xxviii. 11, hence some have considered that it was first brought to Ireland by the Danans from the land of Canaan.

In a future article it is proposed to bring to the notice of the readers of the *Banner of Israel*, the account (from the same source) of the Tuath de Danan, and the question will then have to be considered as to their identity with the Tribe of Dan, as well as the way in which they are connected with the now important Stone of Destiny.

P. B. W.

NOTICE OF LECTURES.

We have great pleasure in asking our readers to take note of an able lecture delivered in Shrewsbury, on Monday, 26th February last, on the "Lost Ten Tribes of Israel," by Mr. F. Drake; a gentleman who evidently is well read in the subject, and quite in unison with the views constantly enunciated in these pages. The lecture was delivered in the working Man's Hall, under the auspices of the "Shrewsbury Literary and Mutual Improvement Society," the chair being taken by Mr. Warren Thompson, the president of the Society. The lecture was described as "the Biblical aspect of the supposed connection of the lost ten tribes with the British people." We regret the use of the word "supposed," as we do whenever we hear ours described as a "theory." Do our friends still consider our subject a "theory" not yet established as a fact? a "supposed connection" for which there has not yet been discovered a sufficient basis of Biblical prophecy fulfilled, and corresponding historical facts to support it? If so, our time is being wasted, and our labours are all in vain! for God gives us "Moses and the prophets" to prove our identity as he did to our ancestors in our Lord's days, to prove *His*. The Jews considered the evidence "in-sufficient" and crucified Him; but we have yet to learn that they were justified in so doing, or that they were otherwise than guilty before God in refusing to credit "Moses and the prophets," as well as the mass of facts presented to them as "proofs" that the Son of God had actually come among them in the flesh, ready to save them from their sins. Mr. F. Drake's lecture which we hope was very well attended, is reported by a local paper in the following terms :—

The Lecturer, in his introductory remarks, said that in a previous lecture given in that hall, he dealt almost entirely with what might be called the scientific bearings of the subject, omitting as far as possible, biblical argument. He found this no easy task, for the bibical argument lay at the very foundation of the subject. Moreover, the subject was so vast that he could do little but skim over the surface. In treating of the biblical aspect of the question he was met with the same difficulty, and he had selected only a few sections or divisions for consideration. After some remarks respecting the interpretation of the Scriptures, the lecturer said it was a matter of considerable pleasure that nearly all the writings of the prophets were easily to be understood by him who turned his attention to them. They often explained themselves, and in the light of history, which was often prophecy fulfilled, a key was given for the explanation of what otherwise might be dark. In this light the clue was given for unfulfilled prophecy. In these days when the word of God was so often assailed, twisted, and distorted to suit every wind and doctrine, every effort should be made to set forth its plain truths and realities. These things

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would never have occurred if God's word had been more read and studied. In their studies of the prophecies they must bear in mind that it was common in these writings to take no account of whole ages of time, and a single verse would often put together events separated by long periods. They found examples of this in the mingling of the accounts of the first and second advents. They must also take note of the great remoteness of the time when history lost sight of the ten tribes; for, without such caution they were apt to feel that events of Scripture history were nearer to them in point of time than events of secular history. The lecturer then read some portions of prophetical writ in order to establish the premises he had laid down. Having spoken of the distinction between Judah and Israel, Mr. Drake observed that, through all the prophets, and in the New Testament too, this distinction was kept up. The prophecies of curses and doom, of mercy and forgiveness addressed to those two peoples, belonged to them distinctively and to them alone, and not to any spiritual Israel or spiritual Judah. It was not a little curious that we heard so much of the spiritual Israel, but never of the spiritual Judah, and why? Because those mercies and blessings were so redundant as regarded Israel, whilst Judah was to be still a bye word among the nations. The lecturer then referred to the covenant with Abraham, Isaac, and Jacob. Having observed that there were five promises indicated in the passages he had read, Mr. Drake said the first made to Abraham that he was to be the father of many nations; and the fifth made to Jacob that his seed should be a nation and a company of nations, must be taken together, because although in different words they referred to the same thing. In the first place it must be noted that this prophecy referred only to the descendants of the twelve sons of Jacob, and not in any sense to Ishmaelites or Esauites. Of the sons of Isaac the younger was indicated as the line in which the promises were to be fulfilled, and this had been fully demonstrated in God's dealing with Jacob. When and where then had this promise of a nation and company of nations been fulfilled? It was not until the time of Saul that Israel could be said to have been a nation at all; less than a century after this, this one nation became two. But this did not in the remotest sense comply with the promise. Moreover, after a few centuries, these two nations became extinct as kingdoms. The one, that of Israel, existed about 300 years, was carried into captivity, and became lost. The other kingdom existed for about 120 years longer, was then also carried into captivity; but, after seventy years returned, but never had another independent king, and the few kings they had, were of alien race; and finally, this last was driven out, and for 1,800 years had been dispersed over the face of the earth, but had never been "lost" as were their brethren of the kingdom of Israel. Thus, up to the time of the final dispersion of Judah, the promises made to the fathers, and sworn to by Jehovah, had not been accomplished. Hence they must look for the fulfilment, if at all, between that time and this, and if they could find any people showing the characteristic of a nation and a company of nations—"of many nations"—then they might reasonably conclude that in that people they had found the so-called lost tribes of Israel. History had revealed to us no such nation in the past that had had any endurance. If then they looked over the face of the earth at the present time, they would find but one nation of whom it might be pre-eminently said that it was in very fact "a nation and a company of nations," that it was "many nations," and that nation was Great Britain. Most emphatically were all the predictions of Jehovah fulfilled in this nation, and in no other nation could anything with the faintest approximation to it be found. The lecturer then referred to the promise that Abraham was to be the father of many Kings, to the promise to the father that "their seed should be numerous as the stars of heaven, and as the sand on the sea shore." It was evident that the latter promise never had its fulfilment in Palestine. As they were admittedly drawing near the end of this dispensation they might well inquire of what nation had this vast multiplicity of seed been seen! In what people at the present moment could it be found. There was only one answer—in the British people only. The people of this race now reached the marvellous number of about 80 millions, and it was computed that in much less than fifty years this number, according to the fecundity of the race, would have reached near 200 millions. No such a prolific people had been seen under the sun, and this had been partly brought about by certain laws, customs, and manners, which had a distinct Hebrew origin. The lecturer then spoke of the last of the promises selected for consideration, viz., "that their seed should possess the gates of their enemies," and contended that the British people most emphatically possessed the gates of their enemies. He would mention a few of them to show how remarkably the promise was fulfilled in the British nation. Gibraltar, the gate or key to the Mediterranean; Malta, the fortified gate of the Mediterranean; Perim and Aden, the gates or keys of the Red Sea; Singapore, Malacca, and Penang, the gates or keys of the passage to China; Hong-Kong, one of the gates of China; Heligoland, the gate of the Elbe and the Baltic; the Cape of Good Hope and Cape Coast Castle, two of the gates of Africa; Peshawur, and other like gates on the frontiers of Asia, Australia, and New Zealand, and other islands in various oceans were the commanding positions of these oceans. Mr. Drake then noticed the deathbed blessings and prophecies of Jacob, and showed that Moses, in his prediction, went somewhat further than Jacob, and referred to one or two singular peculiarities which, of all nations of the earth had only been verified in the British people. The lecturer then pointed out that we had blended in the national arms, all unconsciously, part of the prophecies of Moses and Jacob; and although this of itself would not signify much, yet, when taken together with the actual fulfilment in us of all the prophecies respecting Joseph and Ephraim it was not a little remarkable. The lecturer then spoke of the blessings and prophecies of Moses and Jacob in Gen. xlix. and Deut. xxxiii., and having entered minutely into this and other portions of his subject, including God's covenant with David, the mission of Jeremiah, and the Isles of the Sea, which he contended applied to Britain, Mr. Drake concluded his lecture by observing that the biblical evidence he had brought before them was, he thought, sufficient for the purpose he had in view, viz., to show that in no other people than the British nation could the promises and predictions of the Bible be fulfilled; that in this people were found all the particulars required to identify them as God's ancient people Israel, strangely and mysteriously brought together through all the ages that had elapsed since they were scattered, and lost to view by their old name. If then to us belong the promises not yet fulfilled, what was there yet in store? (applause)

Our readers, we are sure, are obliged to Mr. Drake for his grand testimony as to our Identity, and will peruse the report of his lecture with great interest. May the number of such lecturers be largely and rapidly increased through the length and breadth of the United Kingdom, and over all Colonies of Great Britain, over "the nation and company of nations," in fact, which were to come of Jacob (Gen. xxxv. 11.)

Since the above was written we have had the privilege not only of visiting Shrewsbury, but of lecturing for nigh two hours in the very hall where Mr. F. Drake, had preceded us. We were glad to make there the acquaintance of that gentleman, and to find in him a clever, shrewd, warm-hearted friend of our views, ready and willing with heart and hand, with voice and eloquence, to promote the spread of Identity knowledge not only at Shrewsbury, but wherever also the power of the press can carry his words. We thank God for such a friend at Shrewsbury, and thank our friends and audience, not forgetting our chairman, Folliott Sandford, Esq., for a warm, well-attended, attentive meeting where the subject we have at heart was fully brought forward, to be followed we trust by great results in the town and neighbourhood.

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"The Continental nations are all said to be coveting the goods of others, while they are lavishing their own means, and so impoverishing themselves by the immense armaments which are some day to help them to what they want. May not some of them discover that they want money more than anything else, and may they not choose to make their attacks when they *are* made on some nation worth the "spoiling"—some nation with a long purse?" (see Ezekiel xxxviii. 11-13—EDITOR.)

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WEDNESDAY, JULY 11, 1877.

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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."—Psalms lx. 4.

No. 29. Entered at Stationers' Hall.] WEDNESDAY, JULY 18, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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RESTRICTIONS ON OVER POPULATION.

WE are not going to inflict on our readers any reference to a recent disgusting trial nor to the filthy literature to which it referred. What we want to note is, that while our *Savans*, notably Mr. Hawksley, C.E., as we pointed out in the December No. of *Israel's Identity Standard* last year;—our clergy and our journalists, are all united in looking partly with amazement, partly in consternation, and some in despair, at our ever increasing redundant population in these "islands of the west," our Bradlaughs and our Besants are bringing themselves within the meshes of the criminal law of the land, by pandering to the vilest tastes and issuing books, which may not now legally be sold, in order that the check they in their folly desire, may be applied to what after all is God's most glorious blessing, promised 4000 years ago to our forefather Abraham! Not all the Hawksleys, Clarks, Bradlaughs, Besants or other despisers of God's gift to Israel combined, can stop the vast and ever increasing volume of British redundancy of population; and it is ours now to point out the why, and wherefore of the proposition we wish to maintain, in the face of all that the antagonists can allege on the other side.

We were revolving this matter in our mind, and casting about how the subject—(a delicate one), could best be brought before our readers in the *Banner*, when a friend far North kindly supplied us with a most admirable article published on this very subject by the *Newcastle Daily Chronicle*, under date June 26th, 1877. We are thoroughly at one with the editor in all he says, though we are given to understand that he differs widely from us in our political leanings, and further, that not long since he asserted as our friend is informed, in reply to an inquirer—"That the Anglo-Israel theory was effectually exploded."

We beg leave to claim our *Newcastle* editor as one of God's blind witnesses, a true Israelite "blind promoter;" one who hating the cause, is yet forced in God's providence *malgré lui*, to give strong, full, unassailable and decisive evidence, that this nation, being blessed as none other is, with "the multitudinous seed," is Israel! It is really most astonishing to us, and would be a perfect mystery, were it not for God's Word which predicts it (Isa. xliii. 8 to 10—xlii. 19), that those who are most opposed to the truth we teach are themselves our best authorities; and that they enforce our views in a manner and with a force which we cannot command ourselves! All we can do (and we are right in doing it), is to summon these witnesses, (blind ones as all may see), into court and call on *them* to give their evidence to our identity! They fulfil the function perfectly; and in the present instance we have little to do but to select what our northern coadjutor has said so well from his valuable article, and let him repeat it to the readers of the *Banner!*

The article is as follows:—

POPULATION THE STRENGH OF EMPIRE.

SPEAKING on Saturday last on the occasion of opening the Victoria dwellings for artisans in the neighbourhood of Battersea Park, Lord Beaconsfield said:—"the health of the people is really the foundation upon which all their happiness and all their power as a State depend. It is quite possible for a kingdom to be inhabited by an able and active population; you may have skilful manufactures, and you may have a productive agriculture; the arts may flourish; architecture may cover your land with temples and palaces; you may have material power to defend and support all these acquisitions; you may have arms of precision and fleets of fish torpedoes; *but if the population of that country is stationary or yearly diminishes; if, while it diminishes in numbers, it diminishes also in stature and in strength, that country is ultimately doomed.*" It is so seldom we find ourselves able to endorse anything his lordship says that we are glad of the opportunity to give timely emphasis to the passage we have italicised. There are, besides, other reasons for considering at the present juncture the population question as it affects the nation rather than the individual. It is being assumed that the whole duty of man and the whole responsibility of the citizen are discharged when the man and the citizen's own personal convenience is secured, apart from those moral and political considerations of a higher kind, which form the backbone and the life of a healthy State. It is assumed that the artificial restriction of the population is either a purely medical question or a question upon which decency will not admit discussion. The truth is that it is quite as much a political as a physiological question, and a moral question quite as much as either. The political or economical question alone can be discussed here.

What strikes one first is the part played by its surplus population in enabling England, a small island, surrounded by stormy seas and cowering under frowning skies, to gain and maintain an Empire upon which the sun never sets. The splendid achievements of discovery would have been no more to England than they have been to Spain or Portugal, had it not been that we were able to send Englishmen, and Englishwomen, wherever there was a chance to buy or sell, wherever there was the necessity to rule or the chance to serve. Of course, a rapidly increasing population would have been worse than valueless if it had not been accompanied by that

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adventurous enterprise and love of freedom and personal diligence which are indigenous to the English race. But without a surplus population, even with these other qualities in active play, nothing is easier than to see that our interests on the earth would have been small compared with their present complexity and magnitude. Having these interests to maintain, possessing the most splendid empire on earth, we rely upon our millions in all parts of the world to defend our property and maintain our dominion. We have no certainty that at any moment we may not be involved in war (!) which will drain our resources to the very dregs, rich and various though they be. It is unlikely, but such a probability can never be distant, and will not be absent from the mind of the genuine patriot. It will, moreover, scarcely comport with an Englishmen's estimate of the destiny of his race and country to conclude that we have now reached our zenith and must begin to decline. Speaking broadly, an Englishman ought to be ashamed of himself if he does not, at least secretly, glory in *the not very remote probability of his race occupying the greater part of the globe that remains to be inhabited*. But apart from this merely patriotic contemplation, the most timid unit in the thronged hives of England may readily assure himself that however his own particular way in the world may appear to be blocked up by an ever-increasing crowd, for ages to come the second best thing that can happen in the interests of England is an increase of population all over the world, while the actually best thing for England will be that she head the rate of increase and so keep the van which she has held so long by virtue of her surplus millions. She has been a fertile seed-plot, and furnished plants of renown, beauty, and strength to many a solitary yet capable waste. English merchants and English workmen have often indulged the desire and still cherish the hope of China being actually opened up for the purposes of commerce. Would it be counted a blessing to either China or to England if, when at length all obstacles were removed, it was discovered that the population had been for some time steadily decreasing, and was still decaying in a progressive ratio? It is estimated that if every available country on the globe were as sedulously cultivated as China is, a population might be comfortably maintained compared with which the present twelve hundred millions would seem but as a troop in an army. The United States alone would sustain three times the present population of the entire globe, and Canada at least twice as many. It will occur to everyone to ask whence are the *thousands of millions* to come from in order that these two great dominions may be properly developed, and Englishmen will proudly claim that the prerogative lies with them. In addition to these claimed but unreclaimed sections of the earth's surface, and of the earth's mineral treasure, are there not colonial Africa and Australasia clamorously asserting that whoever and whatever may be in fault, it is certainly not the doings of what is usually called nature, that population appears to be growing too fast. These large-hearted nursing mothers are yearning to embrace, to nourish, and to adopt *the children of a thousand generations*.

The writer adds:—

It remains a fact that a dwindling population means a sinking empire. England has grown to a towering height among the nations chiefly for the reason that her sons and daughters have for the most part followed a virtuous life in full accord with the laws of nature; and the mighty responsibilites attaching to our enormous possessions in all the four quarters of the globe, ought to teach us not only that we have no possible reason to be afraid of over-population in the long run, *but that the more of our race we can settle in these rising dependencies the better shall we contribute to the future welfare of the world*. Considerations like these show, at least, that limitation of population is by no means an unmixed good, but rather that there may be circumstances in which it would be an unmixed evil, an injury to society and a danger to the state.

Do our readers see the points our Newcastle journalist maintains? They are these:—

1.—That the British Empire which is filling the world, depends as its main-stay upon the enormous multiplicity of this healthy vigorous British race. God gave Israel not only His blessing but the whole earth, the ends, the uttermost parts, the coasts thereof, also the heathen every where for their "possession." As the necessary means to this end, He granted too the wondrous fecundity and increase of the species which is the unique fact of the present day, arresting the attention of all classes, and causing the dismay of some.

2.—That the destiny of the British is to occupy all the yet uninhabited wastes of the earth; the whole globe in fact. And here God's Word confirms the anticipation fully, in reference to *Israel*, "another name" for the British!

3.—That the British have always been "a fertile seed spot" and "furnished plants" (*i.e.* colonies), "to many a solitary yet capable waste," words true of the British, but foretold of *Israel* by Isaiah (xlix. 8.)

4.—That "'the thousands of millions' required properly to cultivate China, America and the world in general cannot be looked for now *apart* from Englishmen," (we wish to speak of the race as British). Surely here the editor had in view Gen. xxiv. 60? and in "the British children of a thousand generations," we seem to see a reference—do we not?—to Israel, to that people whose God was "the faithful One to those that love him and keep his commandments to a thousand generations' (Deut. vii. 9.)

5.—That the British is now the chief of nations principally because of "the multiplicity of their seed;" a fact confirmed by God's word and oath, in Gen. xxii. 17, to Abraham's race and to that alone.

6.—And lastly; that the faster we British increase, and the more there are of us to fill up "the desolations" of the globe, the more powerful, glorious and splendid will be our rôle as benefactors of the world! And here again God's Word says, Yea! for we read "Israel shall blossom and bud, and fill the "face of the world with FRUIT," good, God-blessed, gospel fruit (Isa. xxvii. 6.)

ISAIAH XLIX. 12.

"Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim."

WHAT a sublime and glorious chapter upon the destiny of the chosen race as traced by the hand of this favoured seer. Here we are furnished with an epitome of the very grand and comprehensive subject of Israel's identity with the British people; and it is well worthy of being numbered the 49th, or $7 \times 7 = 49$, or jubilee of Israel's return.

The prophet, in the verse above, informs us respecting the return of this honoured people from the various parts of their scattered and mighty empire. You will observe that there are *three* different places alluded to in this verse from which they are to return. Behold, these American colonists shall come from far; and, lo, these British from the hidden place (or land of the Celts = hidden), and from the sea, the various populations belonging to us in the Mediterranean, the Channel Isles, and other islands in the Atlantic; and these Australian and Cape Colonists from the land of the Bush. Now, it is somewhat remarkable that our territories lie more particularly in the west and south of Palestine, while we occupy the north or hidden place, making three places in all.

Sinim is generally supposed to denote a country at the very remotest extremity of the earth, eastward or southward from Palestine (*vide* Gesenius supra loc., Kitto's Ency., Bib. Lit).

Sinim has been sought for in Persia, in the desert of Sin, in Egypt, and in China.

This last-mentioned country has now become almost universally received as the land of Sinim in Scripture, and perhaps not without some show of reason, seeing there has been found in that populous country a colony of Jews, who are supposed to have formed part of the ten tribes, and who have adopted the language of the country in which they live. These Jews, in their traditions, however, state that they came from the land of Si-yu; so that, notwithstanding the fact that China was known to the learned world under the name of Sinica, it is evident that these Jews did not consider it as the land of Sinim. Again, the Septuagint translators, in interpreting this word, use Persia; so that they evidently were of the same mind as these Chinese Jews.

All this uncertainty and doubt might have been spared had our translators given

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us the literal meaning of the word Sinim, as they have done in some other places. סינים Sinim, is the plural form of סין Sin, a bush; consequently, Sinim signifies neither more nor less than "bushes;" and we must, therefore, look for a country or countries at the remotest extremities of the earth from Palestine that bear such a name; and we have no difficulty in finding *two* such places, both belonging to the British people: the first is the most southern extremity of Africa, on nearly the same meridian as that of Palestine; and the second is that of Australia, the largest island in the world, and south-east from Palestine. Now, what is not a little surprising is the fact that in the Vulgate translation of this very verse we read as follows:—"Ecce isti de longe venient, et ecce illi ab Aquilone et mari, et isti de terra Australi." Surely there is no chicanery here. How wonderful that that largest colony in the world should bear the name of Australia and be also termed Bushland, and that both these terms taken together is the very language of Scripture, as translated by Jerome, and the literal signification of the word in English. Can anything be more evident to our eyes than this? Verily, the blind may see this curious coincidence, if that be all it is! For my part, I can see a Providential superintendence in the whole, to enable us to establish our Identity with the lost house of Israel; and this is no more than believers in Providence are willing to admit we might look for.

We may then read this 12th verse as I have paraphrased it above, and the passage will bear it without any strain put upon any of its words; but, taking them in their plain and literal meaning, we have this grand result evolved. Jerome says they shall come from Australia, and we say the same. The Prophet declares they shall come from the land of the bush, and so do we; and so the thing is quite plain.

JAMES MCINTOSH,
Curate of Hebburn.

ANNO DOMINI 1881-2.

In the 15th No. of this journal issued on the 11th April last, we commented on the various events which different writers judging from the teaching of the Great Pyramid, and on other grounds, expect will take place between the years 1880 and 1882. We find we have by no means exhausted the list and proceed to give a few more interesting details all pointing in the same direction.

The Rev. James Neil in his remarkable work, "Palestine Re-peopled," now deservedly exciting great attention, has something to say about 1880. He considers (quoting Hales), that A.D. 620 may be a *terminus a quo* the mystical 1260 day-years of prophecy should be computed; the Romish and Mahommedan impostures having arisen he says about the same time. Adding 1260 to 620, (the date erroneously assumed of the Hejra), the year of doom is determined to be according to Neil—1880 possibly—(page 58). At page 352 of No. 23, Life from the Dead, vol. II., we have instruction from our adversary Mr. J. C. McClellan, who on grounds we now repeat declares his conviction that A.D. 1882 will see the downfall of both Mahommedanism and Popery. He states his scheme of computation thus—

The Hejra took place A.D. 622, add 1260 years to that date and the year of fate is 1882. Again, he says Constantinople was taken by the Turks in 1453, adding to this year 430, (being the years the Israelites were in Egypt reckoning from the call of Abraham to the Exodus) and the result is A.D. 1883.

Yet again Mr. McClellan says—"A.D. 1517 is known to Chronology as the era of the Reformation." To this date add 365 years (a complete *time*), and we are once more brought to A.D. 1882. (We are not responsible for, nor do we comprehend the *rationale* for these rather fanciful computations.)

Lastly but not least we must notice Mr. John Wilson's views. For him and his works we have the profoundest respect, and we never turn to his pages without deriving benefit, obtaining fresh light into our grand and glorious subject, and wondering that so much insight should have been given thus early into the wonders of the Identity, and that the light which shone so brightly should have apparently had then so little effect. The truth was, the Lord's time had not arrived; and His servant John Wilson was commissioned at the termination of the seven times punishment, merely to proclaim to the House of Israel that the glories of "their restoration" were then very near at hand.

Mr. Wilson's scheme shortly stated is as follows—Israel began to be removed B.C. 740. In B.C. 710 or 30 years afterwards the king of Assyria "came up against all the defenced cities of Judah and took them" (2 Kings xviii. 13). The period of 1290 years fixed as the time between "the carrying away," and the setting up of "the abomination that maketh desolate" (Dan. xii. 11), commenced in B.C. 743, and Mr. John Wilson calculated it would end in A.D. 547, an allowance of four years being made for the time lost (he thought) at the commencement of the Christian dispensation. Adding 1260 years to A.D. 547, as the beginning of the second period of "all Israel's" punishment, brought Mr. Wilson to A.D. 1807. To this time, 75 have to be added (being 1260 + 75 = 1335 of Daniel xii. 12), and the result gives us again as the final consummation and settlement of "the mystery of Israel," the fated year, A.D. 1882 (Mission of Elijah, last pages).

We have been asked why, in our previous paper on this subject, we added to the sacred computations, and fulfilments of prophecy, the dates of some mere secular events which apparently have no concern at all with what precedes? We are of a different opinion, and submit that the events we then particularised at the end of our remarks have, if the reader will only reflect, a very marked bearing on the subject matter of our paper.

For, in the first place, the termination of the French Septennate in A.D. 1881 points to a time when there shall arise a totally different form of Government in France rising on the ruins of the "powers that be," which leads us to think of the reign of that "lawless one," whose seat as the "great Antichrist" of the last days, some consider, will be among the French nation, in the line of the Napoleonic family.

2nd.—The fact that in 1881 the Prince Imperial of France comes of age, *i.e.* is 25 years old, leads to the reflection whether or not, the forecast may be realised in that individual or in another of the same race who seems even more fitted to fulfil it.

3rd.—The fact that in 1881 the present Parliament of Great Britain will come to to its natural close, points to the period when the Lord having "overturned, overturned, overturned," throughout the whole earth, the dominion and the sceptre shall be made over to Him who is to come, "whose right it is;" when the Queen of Great Britain shall lead her people to the glorious Land, and there make over the dominion to the Prince, God's servant David, whose it is to rule over Israel "for evermore" (Ezek. xxxvii. 23, 24).

4th.—The date fixed for the redemption of certain Turkish bonds being 1880, leads to the inquiry whether in that year there will be in Europe any Turks or Turkish Government to redeem a single bond at all.

5th.—The settlement of the question of the "Sun distance" in A.D. 1881-2 by a fresh observation of a transit of Venus then, draws from the ardent Israelite the exclamation—"*Then* will the absolute accuracy of God's sign, pillar, and witness in the midst of the Land of Egypt and in the borders thereof, be ascertained beyond all cavil and doubt!"

6th.—The full operation of the scheme for the reduction of the national debt in A.D. 1881, tells of a time when, prosperity restored to this nation, the burdens of an enormous debt will be reduced; taxes removed; and a time of joy, righteousness, and gladness inaugurated such as men have scarcely dreamt of now!

And, lastly, the full working of Lord Sandon's Act in A.D. 1881 will lead to

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times when, education being general, the masses shall be enlightened with sound moral and religious education, the nation become "all righteous," and true knowledge of the true God and of His Christ be everywhere extended, by the grand universal "outpouring" of God the Holy Spirit upon His people Israel, and by the gift of "the new covenant" to the whole race, "even from the least to the greatest."

May that time soon arrive! "Thy kingdom come!" O Lord! "Thy will be done on earth, as it is done in Heaven!"

OUR OPPONENTS.

"THE COVENANT PEOPLE," BY J. H., LONDON, 1876.

PART V.

THE PROPHECIES OF BALAAM, PAGE 39.

IT is maintained by J. H. that Balaam referred to the twelve tribes collectively only; yet he himself admits that there is allusion to the specific tribe of Judah (Numbers xxiv. 17). He also alludes to the Unicorn of Joseph (Deuteronomy xxxiii. 17; Numbers xxiii. 22), to the Lion of Judah (Genesis xlix, 9), to the water-pourer of Reuben (Deut. xxiv. 7; Genesis xlix. 4). If there are these specific allusions to distinct tribes, why may there not be to the Houses of Israel.

Another difficulty with J. H. is that Balaam says the people are to dwell alone. In reference to this peculiarity he says, the Jews live alone but the English do not. The Jews are not found dwelling alone in an island, they are settled in every country under the sun, and mixing with every people in the world. But even if it applies to Judah, how does that affect its application to Israel? The peculiar isolation of the English in position, customs, manners, religion, habits, thoughts, and feelings, is a matter of constant remark by foreigners. So diverse, indeed, are we in all the essentials that make a nation, that it is only with great difficulty visitors are able to understand us or our ways. Most foreigners never do; their writers make the most gross and ludicrous errors in regard to all that belongs to us, whether politics, religion or amusements. The same is found when English travel or settle abroad. They are unable to mix or mingle as others do. If residents in foreign cities, they dwell alone, apart by themselves, forming little colonies. This is true even of English children in foreign schools, they group together and never heartily mix with their little comrades, they dwell alone. We may here, once for all, notice the plan J. H. has of making numerous and long quotations from other writers, and then triumphantly claiming their opinions in support of his own views. Thus he quotes Newton and Scott; elsewhere he quotes Bonar, Bickersteth, Fairbairn, Lange, and others. But no great object is gained by endeavouring to get support from such writers. They lived before the re-discovery of Israel was allowed by Providence to be made known. Their opinion, therefore, is of no authority on such a question, because they had no opportunity of hearing or knowing these views, and therefore could not possibly form any opinion of what they were profoundly ignorant of. On the other hand some of these very writers so confidently quoted by J. H. against the truth of our Israelitish origin, might, if they had been privileged to live in our day, have appeared amongst its ablest advocates.

THE PROPHECIES OF ISAIAH XXXIX. TO LXVI., PAGE 41.

J. H. maintains that these chapters are addressed to Judah, in opposition to H. L. who considers that Israel is the frequent and lengthened subject of the later prophetic utterances. Let us examine some of the internal evidences which they contain, to show whether Israel's prophetic history is here set forth. Chapter xli. manifestly does not refer to Judah but to Israel. Judah was not to dwell in islands nor to have the nations placed under her, nor is Judah called the righteous nation, for, having rejected the Messiah, such a term would be most inappropriate. On the other hand the allusions to Israel are pointed and agree with our history. The prophet addresses those who should inhabit these western isles —the British islands. The old empires, Tyre, Assyria, Babylonia, were about to fall to the ground, these western isles, a daughter-colony of Tyre, were exhorted to remain in quiet assurance and confidence, for through all these rash changes this little sanctuary of Israel should be safe. Here Israel was to arrive and rest secure after their vast and toilsome wanderings from Media, here they were to renew their strength. The Saxons arrived in Britain from A.D. 449, and taking entire possession, renewed their strength, and vastly increased their numbers and wealth. A second great renewal of national strength was the consequence of the Reformation, 1558, and the last and greatest national renewal has been since the tremendous exertions culminating in Napolean's overthrow in 1815.

Since these renewals the nations have been given to British dominion (verse 2) and in the next verse we have a striking prophecy of our mode of taking India, not by land, not by his feet, but by ships through the sea. In verses 8-16 we have a powerful address to Israel, to rest in security upon God's ancient promises and prediction of her certain success. It is manifest that none of these predictive descriptions apply to Judah. Power over the nations, the habitation of the western isles, freedom from fear, blessings of Christianity, do not belong to scattered Judah. In verse 25 we have the two great positions of our power pointed out, *viz.*, in the covenant isle in the *north*, and in India in the *east*.

In xlii. 16 the peculiarity of Israel's blindness is mentioned, while at the same time, though blind, the prophet declares that all obstacles to their progress should be removed from their triumphant path. This would be quite inapplicable of Judah. The Jews are perfectly well aware of their origin and descent, and at all times glory in it. While, at the same time, instead of having stumblingblocks removed from their path of progress, they have been placed in their way in almost every possible form, so as to keep them few in numbers, without country, laws, sovereign, or political status. Chapter xliii. seems entirely concerned with Israel. They are to be redeemed (verse 1). We, therefore, find our Saviour declaring His mission to be to Israel (Matthew xv. 24), and Israel having come to the appointed place, has accepted nationally the Gospel, while Judah still rejects it.

In the following verses the prophet enlarges upon the destiny of Israel that she should shew forth God's glory to the world (verse 7), and should be God's *witnesses*, or, as the word means, Protestants—the very term which is our boast and glory, since we nationally threw off the Papal Roman yoke (verses 10-12). In chapter xliv., we have another address to Israel quite inapplicable to Judah, who are not witnesses for the truth (verse 8), who have not had the Spirit poured on them (verse 3), and who have not been protected from fear (verse 8). Chapter xlix. contains an equally clear address to Israel when in these islands, declaring that in Israel will God be glorified in the world, and that they should be a light to the Gentile nations.

Judah, on the contrary, rejects the Messiah, and brings no glory to His name, and is rather darkness than light to the Gentile heathen nations. The vast increase of Israel (the divorced wife) over Judah (the married one) is contrasted and enlarged on in chapter liv., and the prediction given that Israel should inherit the Gentile lands, even as our colonies and vast possessions shew the fulfilment thereof.

Constant reference to Israel in nearly all the peculiarities of her wondrous after-history is thus found in these chapters of Isaiah—references which cannot possibly apply to Judah any more than they do to the Gentiles; for in neither the one nor the other have they been in any measure fulfilled.

We therefore conclude that J. H. is not justified in rejecting the view held by H. L., that Isaiah in these latter chapters refers to Israel.

D. J.

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A DIALOGUE

FOR ENQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

By the Rev. Canon J. H. Titcomb, M.A., Vicar of Woking, Surrey.

Dialogue II.—Part III.

B.—Do you suppose that such an obvious discrepancy as this at first sight appears to be has not occupied my thoughts? No conscientious man could have gone as far as I have done in conviction, without a full settlement of this seeming difficulty.

A.—Very likely; but that does not answer my question.

B.—Do not be impetuous; and let me appeal to your candour; for I am about to be extremely candid towards yourself. Are you aware that believers in our Israelitish origin are divided into two schools, viz.: those who contend that the Gothic or Teutonic races were *all* lineally descended from Israel; and those who contend, on the other hand, that Israel in his exile was only intermingled with those races, preserving lineal identity among them, and yet so incorporated into their language, clanships, and history as to be externally undistinguishable from them? Now, in view of the former opinion, I frankly allow that your objection is valid, and your difficulty to my own mind insuperable. Scientific ethnology is altogether against it. I will not here argue the point, however, because, in your case, it is needless. I only observe that, on this supposition, such a prodigious multitude of Israelites would be, as you allege, in the very face of God's declaration, that, while paganised, they were to remain "few in number." But, according to the other view of the matter, it is not so. I assume, of course, for the time being, that an inscrutable Providence of God, in the fulfilment of His all-wise purposes, only led forward those Israelitish portions of the before-named races in the forefront of their north-westward migration through Europe. In this way, those who, from time to time, invaded our British shores as detachments from the Teutonic race would be Teutons only by affinity, but Israelites by consanguinity. Now, the numbers who thus entered Britain at different times—whether Saxons, Danes, Jutes, or Normans—were, comparatively speaking, few. They were numerically as nothing to those immense hordes of Goths who invaded the old Roman empire. The very fact of their having to arrive here by detachments in small vessels across the sea would of itself limit their numbers. But the main proof of the fact lies in this—that the population of England and Wales, even in the year 1377, is estimated to have been only about two millions. You will find this stated by the best authorities. What the numbers were, therefore, in the early Saxon times I leave you to imagine. There is, however, another factor in the case which you must not omit, viz.: the statement of Moses, that so soon as the exiled people should turn to the Lord their God—or, in other words, join the Christian Church—their covenant should come back to them. Read the 29th and 30th verses of Deut. iv., and you will plainly see it. Hence, while British Christianity was more or less under the influence of mediæval church idolatry, the population of this country increased but very slowly. At the beginning of Elizabeth's reign it only amounted to five millions: whereas from the era of the Reformation, and especially during later years since our missionary work has commenced, the increase has become prodigious. So much so, that, unlike any other nation, we are now doubling our population every 50 years; besides which, our colonies almost fill the world, and the total number of the Anglo-Saxon race amounts to more than a hundred millions. Thus you see that within the period of our recovenanted blessings, we have become "a multitude of nations," just as it had been promised to Joseph and his house: whereas in our *past* course of European migrations, while still in a heathen state, we remained, comparatively speaking, "few in number." In this way the prophecy is fulfilled on both sides.

A.—Upon my word, dear sir, you are ingenious. As soon as I think I hold you firmly in my grasp, you wriggle out of my hands like an eel. Nevertheless, upon your own shewing, you can only do so by a series of mere suppositions and guesses; for your only argument is this—that Ephraim and his affiliated tribes became incorporated into the Teutonic race, and, while undistinguishable from them in physical, linguistic, and historical circumstances, went on foremost in their migrations under Divine guidance so as to be settlers in Britain—all the rest of the Teutons proper remaining behind in Europe. Now, from whence do you derive this notion? There is nothing in history to prove it. The supposition is sharp-witted enough as helping you out of a difficulty; but, after all, it is only the excogitation of your own brain, deliberately invented in order to make your theory harmonise with special passages of Scripture.

B.—I frankly admit that this particular supposition (while founded on a basis of historical evidence in certain particulars, to which I have not referred) is nevertheless chiefly founded on a gratuitous assumption. But did you never hear of the discovery of truth which commenced with the gratuitous assumption of a probability, and yet ended in actual verification? Take, for example, the discovery of the Egyptian hieroglyphics by Champollion, who, observing that certain words on the Rosetta Stone were enclosed in rings, conceived the idea that these rings contained the names of kings and queens. On this principle, assuming that one ring contained the name of Ptolemy and another the name of Cleopatra, Champollion tentatively determined the value of certain hieroglyphics. It was all guess work to begin with; but it was a happy guess, and gradually led to the deciphering of the whole alphabet. Why should a similar course be refused in our own case? When I take up the supposition which you have described (and which you cannot yourself say is really *impossible*), although it is only at first a mere supposition, yet it is a key which is found to unlock the whole mystery of Britain's position among the nations, and is afterwards verified by an abundance of Scriptural proofs which give it almost the full weight of moral certitude. For what is Britain now doing in the world but that which Scripture assigned to the house of Joseph by way of covenant blessing. It is holding his exact position, and fulfilling all his mission—"pushing the nations before it," "dwelling along the coasts of the earth," "remembering God in far countries," "filling the face of the world with fruit," "multiplying into an innumerable seed," "occupying the isles of the west," "keeping the Sabbaths of the Lord," "possessing the gates of its enemies." As I shewed you in our last conversation, these were the temporal promises of the Abrahamic covenant which were transmitted definitely to Joseph and his descendants, which promises (if we are not of Joseph) have never yet been inherited. You may laugh, therefore, as much as you please at part of the theory being a supposition. It is an assumption, notwithstanding, which makes Scripture and facts cohere together with wonderful precision, and which vindicates the revealed purposes of God to His covenant people in a manner too remarkably to be overlooked, and too solemnly to be sneered at.

A.—Nay, my friend, I do not wish to sneer. I am only stating to you my difficulties of belief; and these still remain, although I acknowledge that you have reduced them.

B.—Well, then, tell me some more of your difficulties; for, speaking with all humility, I am ready to face any which you bring me.

A.—Before doing that, I should like you to inform me the grounds upon which you think you have a right to *assume* such an extraordinary idea as that Israel should have been mysteriously led on foremost among the Gothic nations into Britain, and, by being converted in this country to Christianity, should have thus perpetuated God's covenant with His ancient people as a distinct nation. The idea, as you have explained it, certainly takes away some of my other difficulties; but it still leaves me with too many to remain satisfied.

B.—Do you not think we had better leave that question to another conversation?

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Our time is now far advanced. I had, therefore, rather defer that large and interesting point to another occasion, and would prefer discussing with you, for the present, one of your other difficulties.

A.—Very well. Then tell me how you reconcile your idea of a fixed and permanent separation between *Jews* and *Israelites* ever since the time of the Assyrian captivity with the fact that the New Testament continually *interchanges these terms, as if they were perfectly identical.*

(To be continued.)

THE BRITISH LION, AND *PUNCH* ON THE IDENTITY.

EVEN *Punch.* We have shown, times out of number, how the secular journalists of the day, the *Times*, the *Standard*, the *Globe*, the *Illustrated London News*, the *Christian*, the *Rock*, and others have, in spite of themselves, come forward to prove our Identity, and to give unwitting evidence as "*blind promoters*" of our Israelitish origin. But *Punch!* did any one ever imagine *he* would be forced to paint the British in the colours which God's Word prescribes and to describe them as the Scriptures do? Yet so it is! Let any one refer to the outer page and frontispiece of vol. lxxi. published by the proprietors of *Punch*, on the 6th January, 1877, and he will see to what we allude. Under a grove of trees, seated on an old stump of the forest, is Orpheus "Punch," son of the muse Calliope, duly fillet-crowned, playing, as was his wont, on his divinely inspired lyre, his eyes tight closed in ecstacy and mouth wide open, singing. Around him, entranced, are the beasts of the forest listening with rapture to the seductive tones of his wondrous melody. For (that those may learn to whom Heathen mythology of old is an unknown thing), be it known, "Orpheus received a lyre from Apollo, or, as some say, from Mercury, on which he played with such a masterly hand, that even the most rapid rivers ceased to flow, the savage beasts of the forest forgot their wildness, and the mountains move to listen to his song." This is the scene *Punch*, with the skill of Tenniel to help, has caught and presented to the world with wondrous skill. Let us examine the beasts of the forest and other animals, we find thus congregated round the sweet lyrist Punch. On the performer's right there is the horrible, double-headed, coronetted eagle of the German empire—"*monstrum, horrendum, informe, ingens, cui lumen ademptum.*" Close under the left wing of this powerful beast of the forest is the owl, the emblem of wisdom, the night bird which hates the light. Can this be the self-styled infallible one, who, loving darkness rather than light, sits on the seven hills of Rome, arrogating to himself that he alone is wise? However that may be, to the eagle's right is the Turkey in a fez, representing, of course, the Ottoman Empire of to-day. The Gallic Cock and the Italian Greyhound succeed the Turkey in the order of the circle attracted by the muse's dulcet sound. Passing over the next great sprawling figure we arrive at the ponderous Russian Bear, who with pricked-up ears and attentive gaze is wondering what Punch is singing, and what the "noise" is all about. To the Bear's right again, we have the cruel Tiger (of Bengal), resting with closed but watchful eyes, an enraptured listener. Next in order is the Pig with the Shamrock tattooed over his body, which we much fear was meant to represent "Irish Paddy," not as we see him in the emerald isle, but close nestled into the side of the American Eagle. This latter, covered with the stars and stripes, but comely withal, and ignorant of the crown, unlike his monstrous, double-headed neighbours, tells us, by his very appearance, that he represents the United States of North America. The last beast of the forest is the second double-headed Austrian eagle, which, with the similar bird of prey on the opposite side of the picture, seems to be drinking in the minstrel's every note. "Toby" brings up the rear, howling mellifluously at the sweet strains of Mr. Orpheus Punch.

But we left unnoticed one reclining, burly, slumbering figure, in the foreground. The drawing of this recumbent lion, the British LION, is a study in itself. It lies in perfect confident repose, next the Bear of Russia, but evidently with one eye open, looking at the latter, and with his mighty paw stretched out, as who should say, *Nemo me impune lacessit!* The old lion with his grand, grave, stern, commanding face, seems to say that he is conscious that, while all other of the beasts and birds of prey are, and must be, "wide-awake," and ever ready to defend their own, *he* can afford to slumber! No one dare touch him. His giant strength is too great to make that a game to answer. Such is *Punch's* cartoon and representation of the condition of the nations of modern Europe! But what says the Word of God? why it describes the House of Israel, the remnant of Jacob the ten tribes, as precisely such a LION as Tenniel depicts!

In Micah v. 8, we read—"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!" The same figure recurs when we read in Ezekiel that the British colonies, as the young lions of the old mother of Tarshish, disdain their invader Russia, and ask her in defiance—"Art *thou* come to take a spoil" (Ezek. xxxviii. 13). "Behold," said Balaam of old, "the people shall rise up AS A GREAT LION, and lift up himself as a young LION" (Numbers xxiii. 24). "He couched, he lay down AS A LION, and as a GREAT LION, who shall stir him up" (Numbers xxiv. 9). Judah, in Gen. xlix. 9, is also likened to a couching lion, but to a stooping and an OLD LION, difficult to rouse to exertion, or to manly power and self-defence. We are led to connect the figure of the rampant great and young Lion, rising in his might, with the house of Israel of the ten tribes, and are rejoiced to find that even the London humorist, adopting the illustration of the Word of the living God, can do no less than depict the British nation among the "beasts of the forest," as a "GREAT LION" reclining at his ease.

On the 12th May, 1877, another clever cartoon was published by *Punch*, representing the British nation of to-day "as a Lion and as a great Lion" reposing in his strength, a legend being written beneath him—"Wide awake! but declines to be 'poked up'!" The pigmy Gladstonian press, the *Daily Telegraph*, the *Pall Mall Gazette*, and the *Morning Post*, are depicted behind him striving to rouse the lordly beast by sticking their crow-quill pens into him. But in vain! The Lion refuses to be goaded either to attack the Turk, as Mr. Gladstone desires, or to abandon his position of watchful neutrality. "He couched, he lay down, as a Lion and as a great Lion; who shall stir him up?" Not Mr. Gladstone! Not the Liberal press which follows that wayward leader! For lo! Jehovah himself has given the great Lion a direction whereby he must perforce govern himself, and that command directs him, as "God's own people," to "enter into his chambers, shut his doors about him, hide himself as it were for a little moment till the indignation be overpast." "For, behold the Lord cometh out of His place to punish the inhabitants of the 'Earth' for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isaiah xxvi. 20, 21).

Another of Tenniel's masterpieces appeared in *Punch* of the 26th February, 1876, in reference to the purchase by our nation of the Suez Canal shares. The picture is termed "The Lion's Share," with the motto, "*Gare à qui la touche!*" —"Let him beware who touches it!" The story is this:—The Khedive is selling the Suez Canal shares to the British Premier in the background for four millions sterling cash. The magnificent British Lion of immense proportions, literally a "Great Lion," couches and lies down in the foreground, occupying nearly the whole picture, guarding a big key marked "India"—the key of the gate of the Canal, of course—and here we have, not one, but three

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identities given us by the limner's art—the identity of the Lion representing Israel, or the British *nation;* the gate's mighty key entrusted to Israel, as the custodian of the great ocean highway of the Red Sea to India; and the indications indirectly conveyed that this great Lion, being a Western Power, is yet from the East as well—an Asiatic, Oriental, dominant race—the Lion representative of "the kings, those who came out from the rising of the sun."

TURKEY'S DOOM.

In number 9 of the *Banner of Israel* we ventured to point out reasons for believing that the Turks are the present representatives of the Edomites; and as we have not since met with any arguments for supposing this surmise to be incorrect, we would now desire to draw attention to some passages in Holy Writ, which we think are, especially under existing circumstances, confirmatory of our view.

With our minds fixed on the East at this moment, where, it is believed, that already has commenced the outpouring of God's fury, when blood shall flow like water, and where the events are begun which are described in Matthew xxiv.; we turn to Isaiah lxiii. 1-6, and we read that He "that is glorious in His apparel, travelling in the greatness of His strength" that speaketh "in righteousness, mighty to save" "cometh from Edom, with dyed garments from Bozrah" (a city of Edom). His garments shall be sprinkled, and His raiment stained with blood; "for the day of vengeance is in" His "heart," but "the year of" His "redeemed is come." This cannot, we submit, refer to the past, but surely points to events that many are convinced are at our very doors, when Judah and identified Israel shall be restored to their former possessions, and the latter be known generally, as the chosen people of God.

The fate of Edom is one that may well cause us to shudder in anticipation of its horror. In Amos i. 11, 12, we read of the fire that shall destroy the palaces of Bozrah; and in Obad. 9, to be slaughtered seems to be the destiny "of every one of the mount of Esau" at that time when the avenger shall "come up and fly as the eagle, and spread his wings over Bozrah" (Jeremiah xlix. 22). In Isaiah xxxiv, the picture of the coming destruction is still more awful, while "the unicorns, the bullocks, and bulls," appear to be mixed up with the terrible scene (verse 7), as if to bear out the prediction contained in verse 14 of Ezekiel xxxv.; yet comparing the various prophecies one with another, and referring especially to that of Isaiah lxiii. 1-7, it would seem as if the dreadful destruction will be the more immediate work of God, without the intervention of man at the last, mainly caused by the sudden melting away of Edom's courage, and his heart being turned into that "of a woman in her pangs" (Jeremiah xlix. 22), rather than by the triumph of any human foe.

We read of no success promised to the swooping eagle. But the verse to which we would desire especial heed to be given is Jeremiah xlix. 21:—"The earth is moved at the noise of their fall; at the cry, the noise thereof was heard in the Red Sea." In the Encyclopedia Britannica under the head of Edom, we find it stated:—"The proper Edom, or Idumea, appears not to have been very extensive, from the march of the Israelities, in which they compassed it on the south-eastward till they came to the country of the Moabites. Within this compass lies Mount Hor, where Aaron died, and marching from which the Israelites fought with king Arad the Canaanite, who came down the wilderness against them. This was the extent of the Idumea Propria to the south of the Dead Sea, but in Solomon's time it extended to the Red Sea." (1 Kings ix. 26.) This would seem to shew that ancient Edom could not have held a very prominent position among the then existing nations.

In "Sinai and Palestine," by the present Dean Stanley, he says, page 96:—"In the absolute dearth of records of Petra," &c. As this was apparently the principal city of Edom, the want of all historical account of its "rise and fall" would justify the opinion that its decay and that of the country to which it belonged, could not in any marked manner have affected the earth generally, and therefore we are led to the conclusion that to modern Edom we must look for that catastrophe which is to "move the earth," and cause a cry to be "heard in the Red Sea." If, as is now anticipated on every side, Turkey falls, the news will be flashed to every corner of the habitable world, and cause a convulsive shiver to tremble through the earth, while no country will be more deeply affected by it, than that which borders the Red Sea.

At page 270 Dean Stanley says:—"If Petra under the Roman Empire rose into a great thoroughfare of eastern traffic, and is now again, after a long interval of desertion, the yearly resort of European travellers, it is clear that the words (Isaiah xxxiv. 10)—'None shall pass through it for ever and ever,' cannot be extended beyond the fall of the race of Esau,"—meaning thereby, the ancient people of Idumea; but, ignorant of that, which we now believe to be the fact, that the race of Esau, after sinking into the direst obscurity, was destined to appear again under another designation, and to fill large space in the world's history. How the prophecy can be literally fulfilled, or in what sense we are to understand these words—"none shall pass through it for ever and ever," no man can say. God's word of prophecy is sure, and, we do not doubt, will be carried out in its entirety; but whether by some convulsion of nature, or otherwise, our Master has not seen fit to tell us; neither can we be sure whether that portion of the prophecy before us refers to the Edom of old times, or to the one which we have suggested is its present representative, and is known as the land of the Turk. L. P.

Correspondence.

(Extract from a letter to the author of "A Bible Lesson"—see the "Banner," No. 23—by a former member of his Bible class.)

Dear Mr. S.,—Where am I to begin? Well, I find from a book of notes written in 1866, I was amongst that "minority" who were studying the blessings promised to Abraham; but I am not sure that I so much as knew then that there were any lost ten tribes!

I had a misty scant idea of Jewish history of the times after Solomon, and lacked a historical, geographical education in Bible reading, which made me jumble most of the facts, as a whole; in the latter books of the Old Testament, content with picking out verses—texts for meditation, and so on—instead of making a meal to nourish and give vigour to the mind. It was taking a text like a lozenge-isolated verses for *Gentile* thinking—no search. But I visited you, and every now and then my ear caught other thoughts—passing words. The subject, however, seemed so big that I returned to my out-of-the-way corner of the Lord's vineyard, and went on weeding and digging, with my face towards the soil. I looked upon you Israelites as up, up on a rock or hill, where you could see afar over the boundary of the vineyard, and get a good view. I heard your voices, Anglo-Ephraim, &c., &c.; knew you were clapping your hands with delight, and singing "Praise the Lord!" I could hear you were singing because of the beautiful view. I liked to hear you "praise the Lord;" but for me!—well no, I'll keep where I am—until your letter came like a strong voice, saying—"Maggie, get out of that mess; give me your hand, and spring! Come up here, and have a look—see the grand future." I need time to chew the cud; but it brings me back to the old thoughts in 1866. I have looked in vain for a paper then written and laid by for my children. It ran thus:—"Search out historically and geographically, and answer this—Supposing all the descendants of Abraham were removed from off the face of this earth, what peoples would be left, and what would be their position?" This then arose in my mind through the difficulty of the multitudinous seed promised—"multitude of nations,"—and I left it as helpless. Now your notes come in, they are very wonderful. Abraham, Isaac, and Jacob—the light in which they are placed astonishes me. Then, 1st—the "spiritual seed;" 2nd—the "multitudinous seed," keeping these two separate—Judah and Joseph. It puts me in a corner; but I propose to go through your paper often, and note down everything as it strikes me, and ponder it in my heart.

[We beg to state we had this paper in our possession long before "The Woodpecker's" clever "Allegory" came to hand. We mention this for reasons obvious to the reader.—Ed.]

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WEDNESDAY, JULY 18, 1877.

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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."—Psalms lx. 4.

No. 30. Entered at Stationers' Hall.] WEDNESDAY, JULY 25, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE ANNUAL MEETING OF THE SYRIAN AND PALESTINE COLONIZATION SOCIETY.

WE had the opportunity on the 28th June of attending the annual meeting of the above society in Willis's Rooms, London. The meeting was held under the presidency of Edmond Beales, Esq., M.A.; and on the platform we noticed the following gentlemen, who also addressed the meeting:—The Rev. Canon J. H. Titcomb, the Rev. Dr. Margoliouth, Col. Gawler, the Rev. H. A. Hall, the Secretary Sydney Hall, Esq., the Rev. H. Marriott, and F. G. Edwards, Esq. The meeting was not largely attended, in consequence, it was stated, of insufficient advertisement of the gathering.

Our readers are aware we are not ourselves in accord with the aims and objects of this organization as originally published; but we were well pleased to find from the speeches of those who addressed the friends of the society that the association does not contemplate sending out British or other emigrants *at present*. The society recognises the extreme danger of such a step in the face of the present crisis and complications in the Turkish Empire. It means, therefore, instead of hurrying emigrants (even if they could be found) to Palestine just now, "to devote themselves to collecting information, watching events, and carefully husbanding the resources of the society for the time that appears to them inevitable and not far distant."

The resources of the society we see are at present but slender. They consist of £204 11s. 2d., besides about £20 lately received. We fear these funds will not enable much to be done by this organization when the hour for "The Return of Israel and Judah" arrives. We were concerned to see on the platform several friends of our Israelite cause, who not only took part in the proceedings, but spoke warmly in support of the proposed enterprise, which our readers must understand is nothing less than the occupation of Syria and Palestine by British, German, and any other *Christian* emigrants (nationality being no obstacle or objection), aided by such Jews as are "yet seeking a home and a coming Messiah." Now, the whole purport of the speeches and the object of the meeting was (entirely without reference to God's people, lost Israel) to put the Promised Land in the possession, by the natural process of emigration, not of the twelve tribes of Israel in the way particularly detailed in Ezekiel xlviii., but of mixed masses of Jewish, of English, Scotch, Irish, German, and any other Christian emigrants, just as Australia, New Zealand, Tasmania, and South Africa have become the "possessions" of Great Britain. The object of the speakers seemed to us to be to enact the play of *Hamlet* without the part of Hamlet represented; to give us the "return" of the occupants of the land of the Hebrews without the recognised presence of the chief ingredient of that return, viz., of the ten tribes of the House of Israel—now "lost," but soon to be discovered, known, honoured, and publicly proclaimed as "the son that was dead, and is alive again; was lost, and is found."

Setting aside this serious objection to the entire organization and proceedings (also our regret that Israelites should actively further such), we incline to think that the effort "to prepare" for "the return" which the society is evincing is praiseworthy, and intended by our God to subserve a useful purpose.

We conclude that there will be, as accompaniments of the return, much that will be decidedly miraculous in its character. Such we believe will be the declaration of each individual's "tribe" in preparation for his occupation of his proper allotment in the land. Isaiah xi. 12 to 15, points to other and grander manifestations of God's power at that crisis, which will, we suppose, be more or less abnormal, if not miraculous in appearance, when we witness them. But, with all this, there doubtless will be much to happen in "that day" falling out in the ordinary course of human affairs and requiring arrangements for which this society will probably usefully prepare and carefully provide. We do not suppose, however, that when God tells us the land is to be "given" by Him to Israel and Judah (Jer. iii. 18, Amos ix. 15) the millionaires of the British and Jewish peoples will be forced or permitted with *cash* to purchase it of the Gentile foes of Jehovah, who have usurped possession and held it by treading it under foot for, lo! these 1260 years (Luke xxi. 24). But the society may do useful work "in collecting information," "in watching events" (we all can do that, however, without the need of a society, an honorary secretary, a council, and an executive committee to help us!), and generally by attracting the attention of apathetic Israelites—as *we* should call our people, but of the Great British public as the Colonization Society would term our nation—towards a land and a question, which is "God's land" and "God's question," for His bestowal and His determination in these our days.

Were not the land what it is, and the crisis such as we know it to be, we should heartily endorse the committee's words in their report just issued. But knowing what we do, can we conscientiously say with the report that "the occupation of Syria by an enlightened and industrious population under British protection, and

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a consequently reformed government, are the best guarantees for the advance of civilization, the security of the communications of the British Empire, and the peace of the world"? We, as Israelites, must repudiate the sentiment entirely, and should see that the return of the tribes will be under God's protection, not that of the British; that the whole work will be seen to be God's, and not man's; and that "it shall be to *Him* a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that *He* does unto them; and they shall fear and tremble for all the goodness, and for all the prosperity, that *He* procures unto it" (Jer. xxxiii. 9). The "best guarantees" for the future occupation of the land, therefore, we opine, will be, not the British Government and its protection, but God's power, blessing, and special intervention, all which we see are promised to *Israel* as such, but not to the British and Jewish, with a company, large or small, of attendant German and Continental emigrants. To the presence in Palestine of the latter as Gentile "flock-feeders, plowmen, and vine-dressers" for Israel, we should, of course, not object. They are indeed necessary as such; and their employment in these avocations as indicated is predicted in Isaiah lxi. 5. We conclude our notice by quoting with some, though not with entire approbation, the council's closing words in their report, that "they have so far modified their opinions that they look for British protection to precede colonization."

We look indeed for a God-protected return of Israel, with Judah, to precede the colonization and re-occupation of Syria and Palestine; but we fail to gather from God's Word that the grand and glorious procession, which is to be so magnificent an event as to cast into shade and utter oblivion the exodus from Egypt (Jer. xxiii. 7, 8), is to be accomplished by the operations of ordinary emigration societies, or that a land which God assures us "shall not be sold for ever" (Lev. xxv. 23) is to be acquired at pecuniary sacrifice by the very people who are "strangers and sojourners" with the Lord their God —the God of Israel,—and who, therefore, are assured the land will be *His* Royal "gift" to *them*.

THE RIGHT REV. BISHOP CROWTHER OF SIERRA LEONE GIVES IDENTITY EVIDENCE.

THE "blind promoters" have again been doing our work for us and doing it well! This time we have a real Bishop, one of the right sort, a truly godly, excellent, hardworking overseer of the Lord's flock in Africa, one of the sons of that soil, standing up in Exeter Hall on Friday the 4th May last, and giving glorious "identity" evidence on the best and most public of all occasions, at a grand meeting of "the London Society for Promoting Christianity among the Jews." We do not conceal the fact that we love that society. It does congenial work—work that we want to see thoroughly well done. It takes the blessed gospel and in the name of Jesus offers salvation to every repentant son of Judah and asks him to accept it. It is Israel's own work—that duty he is set apart to do, "to the Jew first and also to the Greek"—and that is why we love this venerable society. We are glad to hail that man of God, Bishop Crowther, standing up and manfully doing his utmost to help on the gospel among the Jews; and we do rejoice too that, all unwittingly though we know it is, we may claim him henceforth as a "blind promoter;" one of the Lord's "perfect ones," one of His blind witnesses to the truth of our Identity with Lost Israel of the Ten Tribes. We let His Lordship—(nay, we had rather call him Dr. Crowther), speak for himself. He stated first that there were no Jews in Africa where he has hitherto ministered. He argued, however, from the existence of the Jew that the Bible was true—that the Pentateuch was true. He admitted also that latterly the Jews had been, before their dispersion, constituted "the keepers of the oracles of God." When the Lord Jesus came, the blindness of the Jew prevented their acknowledging Him as Messiah;—and rejecting Him, they were scattered over the face of the world. "Consequently" said the Bishop, "the keeping of the oracles which had been committed to the Jews was afterwards committed to the Gentile nations, and the Gentile protestant nations have become the keepers of the oracles of God; and the promise that was made to the Jews that God would bless them if they were obedient to his law and commandments, which they were not, was transferred to another nation. In reading the Book of Deuteronomy, we find the promise that, if the Jews were obedient to God's law and commandments, they should be successful in everything they did, that they should never borrow from any nation, but that every nation should borrow from them. Now, my friends, see where the blessing has been turned. When I was coming to this country, during my voyage I asked my fellow-passengers from what nation did the English people borrow money? The reply was, 'They do not borrow from anybody.' 'Do you not borrow from the Spaniards?'—'No.' Do you not borrow from the Portuguese?'—'No.' 'Do you not borrow from the Russians?'—'No.' Well, I shook my head. When I got to this country I made the same inquiry, 'From what nations do the English borrow money?' and I was told that, instead of England borrowing money from other nations, English money had been dispersed into all parts of the world to the extent of upwards of 300,000,000*l*., and that England had never borrowed from any nation. It struck me that the prophecy, 'You shall not borrow,' clearly applies to England. Objectors may say we have nothing to do with the Scriptures. But then I see God's blessing resting upon this nation, because it is a nation which is made the instrument, in the hand of God, to disseminate His knowledge in all the four quarters of the globe. There is America. Some may say the people there are Americans, but I say they are Englishmen. An American gentlemen (the Rev. Mr. Townsend) came to our Mission at Abbeokuta, in the interior of Africa. When the people heard that he was an American, they demurred to receiving him. The gentlemen told me that he was not to be received because he was an American. I said, 'It is very difficult to make any distinction between Americans and Englishmen." He was a missionary as well as myself, and I said, 'I will make it all right.' I went to the King of Abbeokuta and said, 'Here is a new missionary come to our country.' The King said—'We don't know him; we have heard that he is an American, and that they take people from our land for the purpose of compelling them to make tobacco and sugar.' I said 'Some of them do, but not all; this gentleman is the son of an Englishman.' As soon as the king heard that he was an Englishman he said, 'Let him come, let him come.' And it was in consequence of this that the Baptist mission was established."

Our readers surely see here how the good Bishop has unwittingly stumbled on three grand Identifications of the British with lost Israel?

He begins by stating, what he is obliged to qualify when he comes to particulars, that the oracles of God once committed to the Jews were afterwards transferred "to the keeping of the Gentile protestant nations." Further on he adds, correctly enough, that when the Jews disobeyed, the promise of God's blessing was transferred to another nation, (singular number mark, reader—not the plural), and the one nation he had in his mind was the British!

2.—Bishop Crowther made a singular discovery on his voyage to England on this last occasion, viz., that Deut. xv. 6, a passage he well knows is applicable only to "Israel obedient," is bodily transferred as a fact in the present day to "Great Britain, *Christian*." He found as a truth that we British lend to many nations, and never borrow from either Spaniards, Portuguese, or Russians! "It struck me," says the simple but good Bishop, "that the prophecy, 'You shall not borrow,' clearly applies to England." He did

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not stay to ask himself why an Israelitish cluster of blessings, general and particular should, apparently out of mere fickleness in the Lord Jehovah, have been withheld from the covenant *donees* and given to the so-called "Gentile" British races, who as a matter of fact are nationally and individually as unworthy as ever Israel of old was! We Israelites know the cause! But our "blind promoters" singularly enough never stop to ask, but blunder along in their apathy and ignorance!

3.—The good Bishop sees clearly as a fact, that this nation of ours is "made the instrument in the hand of God to disseminate His knowledge in all the four quarters of the globe." That being so, the British we say must be Israel! for God said to Jacob "In thee and in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14), and we defy the right reverend bench of Archbishops and Bishops and all the Clergy put together besides, to show us any part of God's Word which has abrogated that special commission, and given it to any other race which is purely Gentile (because not Israel) under the sun! This is a plain challenge and ought to be met by the learned Bishops in as direct a way.

4.—And lastly the Bishop of Sierra Leone has discovered that even by the savage king of Abbeokuta the merits of an Englishmen are appreciated because he belongs to the British nation; and that he is preferred even to an American! The British therefore, *teste* Abbeokuta's savage monarch, are the chief of nations and God's special favour is on them.

These four are however all God's special blessings and identifications of *Israel*, and we conclude in the name of reason, common sense, and religion too, that God being true and the Bible being true, our blind promoter the Right Rev. the Bishop of West Africa, is wrong in supposing the British are Gentiles; for in truth they are God's lost people Israel, now "found" in the islands of the west because they are, 1st.—The great missionary nation; 2nd.—The chief of nations; 3rd.—The great money lenders; and 4th.—The nation which is very especially (the Bishop being witness of all the facts), *the* favoured one, *ergo* Israel!

HOW THE OPPOSITION WORKS.

A SCENE TAKEN ALMOST FROM LIFE.

Locality.—A shop in a provincial town, where Identity literature is sold.

Enter Mrs. A., an "opponent," who, looking over the objectionable Israelitish pamphlets and "Banners" lying on the counter, forthwith turns upon the owner of the shop, Mrs. B., in wrath:—

Mrs. A.—Now do you mean to say you sell this terrible trash, Mrs. B.? You really ought to give it up at once! This is pernicious and dangerous literature, and you ought to have nothing at all to say to it!

Mrs. B.—Why, ma'am? I am sure I thought it was very good. I have looked into the books and pamphlets, and have seen nothing wrong.

Mrs. A.—Nothing wrong! Why, the subject is fearfully dangerous! The promoters of the so-called "Identity" mislead the people! They deny the efficacy of Christ's redemption, lead away from the true plan of salvation, and teach people that if they are Israelites there is no need of repentance, or faith in Christ, or godliness, or the new heart; but that to be a believer in this new doctrine suffices to save souls. Oh, it's monstrous! Turn all these dangerous books out of your shop!

Mrs. B.—But, ma'am, I assure you you are mistaken! I know the Editor of the "Banner" quite well; and he has mentioned just what you are speaking of as an error to be avoided, and he hates these dangerous opinions as much as you do! Have you read the "Banner," ma'am?

Mrs. A.—Read the "Banner!" No; of course I would not be seen with the vile print in my hand! No! I have not read it, and don't mean to do so. I know what I state really are the views of the teachers of this new doctrine, and they are, in truth, from beneath, and not from above.

Mrs. B.—Well, ma'am, I have read all the "Banners" carefully; and I think if you were to do so too, especially the leading article in No. 16, of the 18th April, 1877, called—"A Word of Warning," you would change your opinion regarding the tendency of this teaching. Here the Editor tells us to be "Christians first and Israelites afterwards; to trust for salvation only to the blood of Jesus; and to remember that a person may be a son of Abraham by lineage, as Judas was, but lose his or her soul nevertheless, as he did." Will you allow me, ma'am, to give you a copy of No. 16 "Banner," and to beg you to read it? Further, allow me to read to you a letter which is published as one of the Clifton *Chronicle* series and also as a leaflet of the Israel's Identification Association of that town.

Mrs. A.—Well, I am obliged to you for this copy of "Banner" No. 16, which seems a better publication after all than I imagined. I should like to hear the contents of the handbill you have there.

Mrs B. then read the following leaflet; and the interview ended (we hope) in Mrs. A. not only ordering the whole of the works on Mrs. B.'s counter regarding the Identity, but in her ever after constantly attending all the meetings of that flourishing Israel's Identification Association established at the town in question.

The leaflet, which we have long wished to publish in the pages of the *Banner*, is to the effect annexed:—

OUR IDENTITY WITH LOST ISRAEL.

DEAR FRIENDS,—There is much being written, spoken, and thought, in these our times on this great and exceedingly important subject. Many earnest men and women are labouring to convince our fellow-countrymen of the glorious fact that the British are identical with the remnant of those Israelites who, twenty-six centuries ago, were "cast away" out of their land by their offended GOD, the Lord Jehovah, for their wickedness and abominable idolatries (2 Kings xvii. 7-23). I have myself been engaged in this blessed work; and, God helping me, will persevere, till the Lord shall fulfil His promise, and Himself, *for His own glory*, open the graves of "His people Israel," and cause them to "come up out of" them (Ezekiel xxxvii. 12). I am aware there runs through much of the writings of myself and others on this subject a vein of (shall I say?) national self-complacency, national glorification, national self-assertion, which seems to imply that the British are a people favoured by their God, a nation placed in all respects on the pinnacle of temporal grandeur and prosperity, on account of some inherent excellence, some goodness, some moral greatness, as compared with their Gentile neighbours, which has recommended them to God Almighty's kindness and care, while it has doomed the "alien" to a far different and subordinate position. Let me utterly, once and for ever, renounce this idea! I firmly hold to the belief, that of all the nations this one, of which we form a part, is incomparably, in God's sight, *the very worst!* Recipients of the most exalted favours, we have made base returns to Him! Favoured as I have shown we British are, we are utterly ungrateful, stubborn, stiff-necked, headstrong, as regards His will! With His Word open to us, and Reformation light to guide us, we are, *like our Israelitish ancestors*, prone to idolatry, and ever lapsing into it! (Hosea viii. 11.) Knowing that He hates excess, our national vice is ever-increasing drunkenness! (Isaiah xxviii 1-8.) Aware that purity is what He desires, the "social evil" is rampant everywhere in our midst! Taught that righteousness is what He loves, and that every false way is "His abomination," we are constantly proving that fraud, falsehood, and every unjust and inequitable transaction, is familiar to many of our traders and merchants, who thus bring dishonour and disgrace upon our national escutcheon! Why, then, we ask, has all this prosperity, this glory, this national benefit and blessing, been ours? Why has the Lord Almighty regarded the British nation, *even if Israel*, more than the Germans, the French, the Danes, the Swiss, the Italians, or the Russians? We answer, that if we look for deserving excellence in the recipients of the DIVINE MERCY as *the cause* of all His favours, we shall look in vain! The history "His people Israel," nay, of every believer in the Lord Jesus Christ, should teach Christian students better than *that!* To "Israel" of old, Moses said, "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess the land . . . . the Lord thy God giveth thee not this good land to possess it for *thy* righteousness; for *thou art a stiff-necked people* . . . . from the day that thou didst depart out of the land of Egypt, until ye came unto this place, *ye have been rebellious against the Lord*" (Deut. ix. 5, 6, 7). What, then, is the secret of these favours? The nation in its former

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condition having been vile, and we being so too to-day, WHY is God Almighty favourable to *us?* Why does He follow *us* so persistently with His kindness, pity, and tender mercy? Why has He rewarded us good for evil, and made us, as we are to-day, the "favoured," and "chief of nations," the most honoured instruments for carrying His blessed Gospel to "the ends of the earth?" I cannot do better, dear friends, than repeat what Moses told OUR forefathers was the cause, and ask you to ponder the wondrous statement: "Because He loved thy FATHERS, therefore He choose their seed after them . . . . the Lord thy GOD hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon *you*, nor choose *you*, because ye were more in number than any people; for ye were the fewest of all people. But *because the* LORD *loved you, and because He would* KEEP *the* OATH *which He had* SWORN *unto your fathers*, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt" (Deut. iv. 37; vii. 6, 7). This oath, then, to "our forefathers," Abraham, Isaac, and "Israel," is our safeguard, stay, and present support; and as it shall be ours nationally, dear friends, FOR EVER, I say our subject is one which is deserving of the earnest consideration of every Christian man and woman among us. And I rejoice to think that even this poor letter of mine may, with the Lord's blessing, conduce to that effect. P.-I.

"DAVID" SLAYING ONE OF THE ENEMIES OF ISRAEL.

IT is not often we hear from "David." We regret to know that ill health and pre-occupation have hitherto stood in the way. Henceforth, and especially since we have had the pleasure to become personally acquainted with "the champion of Israel," we hope we shall often be able to present the readers with contributions from that gifted pen, the vigorous lashes of which we recognise in what we quote below. David has been slaying a Shrewsbury Goliath, *nomine* "Common Sense," (a misnomer in truth!) The letter we republish appeared originally in *The Shrewsbury Chronicle* of the 15th June last. Our friends will be glad we have unearthed this *morceau* and given it "Banner" wings. They will discover in "David's" adversary a very ordinary "opponent" indeed, but we are glad to recognise in "David's" own mode of slaughtering "an enemy," the vigorous, nervous action of a practised warrior, one who, having God's truth to help, has destroyed the foe by "Common Sense" itself, even as by a sling and by a stone!

The letter is to the following effect:—

ANGLO-ISRAELISM v. COMMON SENSE.

To the Editor of the "Shrewsbury Chronicle."

SIR,—One of your correspondents having seen fit to air his notions respecting Anglo-Israelism in your columns, I trust that you will allow me also to occupy a small space therein on the same subject, especially as your former correspondent seems to be a little in the dark about it.

I must in the first place, beg to inform "Common Sense" that Anglo-Israelism is no mere "periodical craze." It was in existence long ere the learned had conceived the idea of finding the Lost Tribes among North American Indians, whose Eastern—though not Hebrew—origin has well been proved. But "Common Sense" commences his attack by stating that the belief in our Israelitish origin is "increasing in intensity," and requires to "be guarded against by those who would wish to preserve a consistent demeanour in religious matters." For the information conveyed in the first part of this sentence, I, for one, beg to tender him my most sincere thanks, and I shall be most heartily obliged to him if he will kindly point out wherein our inconsistency consists. Is it in our taking up a position which declares positively for the literal truth of God's Holy Word? Or will he tell me how that energy can be misapplied which is directed to the maintenance of such a position?

The indifference expressed by "Common Sense" is, I am compelled to say, culpable in the extreme, since it is diametrically opposed to that course which God has ordered us to pursue (see Ezekiel xxxvi. 37, Psalm cxxii. 6, Isaiah lxii. 6 and 7), and appears to have arisen from a distorted notion which, thank Heaven, is not gaining ground, that Jesus Christ actually abrogated the Old Testament and caused the New Testament to supersede it. Sir, it is not so. Christ Himself said that "not one jot or tittle shall pass from the Law or the Prophets until all be fulfilled." "When Christ came upon earth," asks "Common Sense," "did He not order the removal of the barrier previously set up between nations?" To this I reply that He certainly did not do anything of the kind, for diversity of languages, that great barrier between nations, has existed from Babel until now, and will continue to exist until the end of time.

The middle wall of partition between the Jews and Gentiles was indeed removed, its further continuance being rendered unnecessary by the crucifixion of Him in and by whom all its types and shadows were perfected. But this breaking down or removing of the ceremonial law by no means annulled or impaired the privileges accorded to Israel, who had been divorced from it 721 years previously (see II. Kings xvii. 6, 24, and Jeremiah iii. 1, 8); neither do we place any "obstacle in the way" of those Gentiles who wish to be admitted into the Church of Christ. Quite the contrary, for, to quote the words of Mr. Protheroe Smith, M.D., "Although the admission of the Gentiles into 'the body, was allowed, and 'the power of the endless life' in our risen Head so appropriates and assimilates the Gentile element, and fashions it like unto and identifies it with Himself that there is 'neither Jew nor Gentile,' but all are one in Him, and as it is evident (from Acts xi. 18), that 'God also to the Gentiles granted repentance unto life,' still this incorporation of a foreign element into the Church, 'the body of Christ,' does not disannul nor invalidate the promises made to the 'one seed' of Abraham more than does the introduction of the Gentiles into the genealogy of the Lord Jesus destroy the scripture which declares Him to be the son of Abraham and of David (Matthew i.)"

"Common Sense" finally affirms "that there is no known reliable record." I suppose he means of the wanderings of the Ten Tribes after they left Assyria. If there was such a record known, how in the name of common sense could they be lost?

Yours, &c., DAVID.

The letter which called forth David's powerful refutation we give below. We fear it emanates from one of our blind "Shepherds," whose eyes we hope may now be opened "to see."

MISDIRECTED ENERGY.

To the Editor of the "Shrewsbury Chronicle."

SIR,—One of those periodical "crazes" is increasing in intensity, and should certainly be guarded against by those who would wish to preserve a consistent demeanour in religious matters. The new agitation takes the form of lectures, in which a large amount of energy is misapplied in trying to convince hearers that we are *de facto* the descendants of the Lost Ten Tribes of Israel. So far as I am concerned, I am indifferent whether this is a mere myth or whether it is true, for are we not all descended from one common stock, both Jews and Gentiles? and when Christ came upon earth did He not order the removal of the barrier previously set up between nations? Then why should so much industry be evinced by those professing to serve Him in trying to revive a national distinction, and placing another obstacle in the way of our all becoming of one brotherhood? I am old enough to remember when a similar "crazy" notion was promulgated and supported by a certain amount of scientific evidence, and that was to the effect that the North American Indians comprised the Lost Ten Tribes, and that some of their hieroglyphics and customs pointed to an Oriental origin. Intense excitement then prevailed on that subject, but at last it died out, and until the revival of the question of Our Identity with the Lost Ten Tribes in these modern days little has been heard of the subject. As there is no known reliable record, it is open to any person to advance a theory on this subject, but in religion, as well as in other matters, it is desirable that we should only give heed to that which is supported on fact, and will stand the test of COMMON SENSE.

Reader, reflect! "Common sense" is

1.—Indifferent to what occupies Jehovah's "whole heart and whole soul" (Jeremiah xxxii. 41).

2.—He forgets that Christ has not abolished the barrier between Jews and other nations. The Jews, as well as we Israelites, "dwell alone" now—"two separate peoples."

3.—He ignores the reliable word of "Moses and the prophets" who are vocal in regard to the re-discovery and "return" of "Israel with Judah," to the land; and,

4.—He shuts his eyes to the truth that our Israelitish origin is proved by a mass of splendid facts quite inconsistent with any hypothesis except Our Identity with lost Israel. Had "Common Sense" lived in our Lord's times, he would have cried out—"Not this man, but Barabbas." The evidences would not have satisfied *him* as to our Lord's Identity.

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A DIALOGUE

FOR ENQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

By the Rev. Canon J. H. Titcomb, M.A., Vicar of Woking, Surrey.

Dialogue II. Part 4.

(Continued from page 242.)

B.—You have now raised a most important query, and one which I shall be glad to discuss; for I think that some of our friends have treated it with considerable misconception, and in a manner which greatly confuses inquirers like yourself.

A.—To what do you refer?

B.—Let me give you one illustration. I have often heard my friends attempting to prove that when our Lord told His disciples to go "to the Lost Sheep of the House of Israel," He referred to the Ten Tribes. No statement could be more confusing; for the Ten Tribes were, at that time, in heathen exile, hundreds of miles away from Palestine. Our Lord, therefore, here calls the Jewish people by their familiar name of Israel; because there was no other representative of Jacob's house, in covenant with God, to claim the name. As soon as the House of Samaria had been uncovenanted and expatriated, the title of Israel became a general one which reverted, as of old, to the Hebrew covenant-people without respect to tribal distinctions. Hence, if in the passage just quoted they are called "lost sheep," it is only in the sense that our blessed Lord declared of His mission in general, that "He had come to seek and to save that which was lost."

A.—But do you mean to say that there were *no* Israelites belonging to the Ten Tribes in Palestine during our Lord's life? Some persons maintain that they *all* returned with the two, under the decree of Cyrus. I cannot say that myself. But it is clear that *some* did; otherwise, how was Anna of the tribe of Aser in Jerusalem? and how did St. James write his epistle to the "Twelve Tribes scattered abroad?" or how did St. Paul speak of the twelve tribes serving God day and night? That scarcely agrees with *your* idea of their being entirely removed away into heathen countries in a state of exile and paganism.

B.—I am extremely glad that you have opened this apparent weakness in my armour-joints, because it gives me the opportunity of explaining some facts from Scripture, which will make the interchange of "Jew" and "Israelite" in the New Testament wonderfully clear, and yet leave it equally clear that "Israel" (the "Lo-ammi" nation) remained outcast in the wilderness of heathenism.

You must learn to distinguish, in the first place, between the Israelitish nation as an *exiled nation*, and the representatives of a *saved remnant* among them who escaped from the captivity of Assyria. I press this upon you as a distinction of the utmost importance. What I mean is, that, quite independently of the "Lo-Ammi" Israel (of whom it was said that Shalmanezer took them all away and left none remaining), there was a "saved remnant" of Israel who, before Shalmanezer's captivity, joined the House of David under Hezekiah, and settled themselves in Judah. My own conviction is that this "saved remnant" went with the House of Judah into Babylon and was incorporated into the so-called Jewish kingdom. Thus you will see there is no need for surprise at our finding representative members of the Ten Tribes among the Jews of our Lord's day. And yet there is no necessity for supposing that the Ten Tribes were not (as a national mass) still in distant exile.

A.—Tell me of this "saved remnant," for I am interested in this distinction which you now draw.

B.—We read that during the ravages of the kingdom of Israel by Pul and Tiglath-Pileser in the reigns of Menahem and Pekah, a remnant of the inhabitants had escaped. Now this was some years before Shalmanezer carried away the rest of the Tribes, and "left none remaining." It is referred to in 2 Chron. xxx. 6, where Hezekiah, in the first year of his reign, is described as inviting the allegiance "of *the remnant that had escaped out of the hand of the king of Assyria.*" This was five years before the final coming up of Shalmanezer, for that happened in the sixth year of Hezekiah's reign. Hezekiah is said to have sent posts with messages to those remaining tribes, even as far as Dan, entreating them to return to the House of David. Now we read in this chapter that although many of the remnant, probably by far the greater number, laughed Hezekiah's messengers to scorn (verse 11), yet "divers of Asher and Manasseh and Zebulon humbled themselves and came to Jerusalem." And a little further on in the same chapter we read that others from Ephraim and Issachar had done the same (2 Chronicles xxx. 18). It was probably of this elect remnant who rejoined the House of David, and so returned to God, that Isaiah spake (chapter x. 20, 21) when he said—"In that day, the *remnant of Israel* and *such as are escaped of the House of Jacob*, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return." Thus a small portion of the Ten Tribes became mingled with the Two in Judah, even before the final captivity of their brethren under Shalmanezer. Nor is it at all impossible that a few from the remaining Ten Tribes effected a further escape out of Assyria itself, when the Jews returned to their own land under the decree of Cyrus. In this way you will see that certainly there were representative members from five out of the Ten Tribes, and probably there were some representatives from all the Ten Tribes, who must have formed part of the Jewish nation even in the time of our Lord and His apostles, and these would be naturally called "Jews," because attached to the House of Judah and of David.

A.—What you have observed is extremely interesting; but I happen to have my Bible with me here, and I find that in 2 Chronicles xxxi. 1, it says, after these Israelites had joined with the men of Judah on a mission of idol-destruction throughout the land, they returned back "to their own possessions and cities." I infer from that, therefore, that these temporary settlers in Judah went home again to the land of Israel, and were after all swallowed up in the exile like the rest.

B.—It is obvious that you must be mistaken, for it is not the Lord's way of dealing with His true and faithful servants to punish them in that manner, after having witnessed for Himself against idolatry so nobly. There would be something revolting in the idea of such an act of injustice. It would be contrary to all the promises and attributes of God.

A.—Then how do you understand that verse?

B.—It is clear that these representatives of Israel, having become true and faithful members of David's House under Hezekiah had received possessions in Judah by royal grant, and that, having finished their iconoclastic mission in their own land, they returned back to dwell in Judah once more.

A.—It is easy to *say* this.

B.—But, my dear sir, I can *prove* it. Read verse 6 of the same chapter. See how, after this event, there are "children of *Israel*," as well as of "*Judah*," "living in the cities of Judah." Who could those have been but the "escaped remnant" of which I am speaking? If these Israelitish settlers had all returned to the land of Samaria, what Israelites were those who still lived in Judah? Surely no proof can be clearer.

A.—Yes, I admit your reasoning to be sound.

(To be continued.)

NOTICE TO CORRESPONDENTS.

We have received a communication from our persistent opponent, Mr. J. C. McClellan, animadverting on several of the Rev. Canon Titcomb's views as detailed in his second dialogue, now in course of publication. The

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letter shall appear as soon as the dialogue has been concluded; and then we hope the Canon will clear up what requires to be cleared up, and, if possible, satisfy Mr. McClellan.

Meanwhile, we desire for ourselves to state that in publishing our friend's papers we cannot editorially be held to concur in or endorse all his views. Far from that! The Canon knows, as well as our readers do, that we differ from him, for example, in his teaching regarding the alleged joinder of some of Israel with Judah prior to the return of the Babylonish captivity; also, regarding his idea that some of Israel were re-incorporated with Judah, even before the captivity of Israel, and became Jews.

These are minor points, however; and we do not think it fair when friends to our cause of the ability of Canon Titcomb honour us with help, to demur to their views in regard to such details. The case is different with avowed enemies like Mr. McClellan. We decline to let him, and others of his way of thinking, use the *Banner* as an organ for the injury of the cause it is working hard to sustain. Hence, he was taken to task not long ago (as he complains) because, *inter alia*, he fell into this very error, and maintained the return of some of Israel with Judah from Babylon. The Rev. Canon Titcomb is, we believe, equally wrong in holding this (to our view) unscriptural fallacy, while firmly grasping the main truths, which make him a real supporter of the Israelitish origin of the British. Let Mr. McClellan put himself in accord with the *Banner* in regard to the foundation, and we shall not object to his advocacy of the Identity because he cannot yet see the truth clearly in all its details.

Men's progress towards the light is ever gradual. The Rev. Canon has not always seen so clearly as he does now the identity of the British with the *ten*-tribed family of Israel, nor the error of what is called "The Teutonic Theory."—EDITOR.

JONAH I. 3v.

JONAH'S FLIGHT TO TARSHISH OR ALBION.

IN a former article I endeavoured to prove the identity of Tarshish with England, and I am presumptuous enough to affirm that, as far as my judgment can decide, I consider it satisfactorily made out. I have now to offer a few remarks upon the flight of Jonah to Tarshish, as showing that there is nothing contained in the account of that event at all inconsistent with the theory that Tarshish is England, but on the other hand there is to be found corroborative evidence to establish the correctness of the conclusions which I drew from the etymology of the word "Tarshish;" its position as an Island; its distance from Palestine; its mineral productions; its connection with Sheba and Dedan in Ez. xxxviii. 13, (which are constantly mentioned as being connected with Israel); and lastly, from the fact that Tarshish has the ensigns of the lions. Jonah is generally supposed to have been the earliest prophet of those whose writings have come down to us in a separate form. He prophesied in the reign of Jeroboam II., son of Joash, king of Israel, about 80 years before the time of Isaiah, or about 840 to 795 (B.C). He is called the son of Amittai and was a native of Gath-hepher, in the tribe of Zebulun.

While Jonah was therefore engaged in encouraging the Israelites against their enemies, and also in resisting the onward and ever increasing tide of iniquity, which was rolling over the land of Israel and was threatening its speedy overthrow; he was called upon by the Almighty to undertake a new work. He was to arise and go to Nineveh, the capital of Assyria, and proclaim—"Yet forty days and Nineveh shall be destroyed." Jonah being fully aware of the power and pride of this mighty and aggrandising people, and losing sight of the strength and omnipotence of Jehovah, sought to escape the dangers of such a journey, by undertaking a far more hazardous one. He thought if he could escape from the land of Israel, he might then be permitted to live in peace, imagining, no doubt, that it was very unlikely that he should any longer feel the influence of that spirit of prophecy which was urging him to go to a strange land to encounter dangers the most imminent. Accordingly, Jonah, in order the more effectually to carry out his intention of escaping from the influence of the spirit of prophecy, went to Joppa, a noted seaport, belonging to the tribe of Dan, and distant about forty miles north-west from Jerusalem. It is quite possible that the prophet had learnt that there was a vessel in the harbour of Joppa, which was bound for Tarshish, as he would be sure to make enquiries for a vessel, that was going to the *farthest* country, and as Jonah was sometimes at Samaria, exercising his office of prophet, he must have become acquainted both with the people and the country. This vessel into which Jonah embarked manifestly belonged not to the Israelites, but to some other nation, perhaps the Tyrians, as Jonah in reply to their enquiry respecting his country, told them he was a Hebrew, a name distinctive of the Israelites when spoken of by other nations. Besides, these men were idolators of a different type from that of the Israelites, as each man possessed his god. Now as Jonah evidently wished to get away as far distant as possible from the seat of prophecy, where was he more likely to flee, but to the place which was known to be at the greatest distance from the land of Israel? If England can therefore be identified with Tarshish, what place could be found more likely to suit the prophet's design and purpose than Tarshish, which was situated at the utmost boundary in the west of the geographical knowledge of that day as possessed by the Phoenicians. And this vessel was carrying wares with it to Tarshish, proving that it was engaged in the exportation of wares from Tyre to Tarshish, in barter for the tin, lead, iron, and silver they had brought with them from Tarshish and other places on their voyage. But if the distance of England from Palestine would suit Jonah's purpose, so also the time required for the shark to take him back to Palestine would suit the distance, if we bear in mind the fact that a shark can exceed the rate of the swiftest vessel, and that it was not at all probable that the fish would loiter on its journey, when it bore such a valuable cargo as the prophet. That Jonah had been permitted to make his designed journey within a short distance, seems most probable to me. The ship must have necessarily made several calls on its way to Tarshish, and at every place touched at Jonah had the opportunity of changing his purpose, and attempting to find his way back that he might begin his repudiated work. These interruptions on his journey, and these opportunities afforded him for returning would be sure to lead him to reflect upon the nature of his conduct, and whether it was desirable to continue in his present course of madly refusing to perform the work he was commanded to do by his Eternal King. It is every way likely then, that it was not till they had passed the Straits of Gibraltar, and had gone some distance up the coast of Spain, and when they had reached the Bay of Biscay, and were making for the English coast, and imagined that they were not far from the place of destination, that the mighty Atlantic was lashed into a furious rage, and when in that part which has always been known as the most exposed to the western blasts, the wrath of Jehovah was felt, while the poor frail bark was at the mercy of the waves. And when they saw that it was no ordinary storm, but that heaven itself was warring against them, even then they cast lots, and Jonah was marked out, as the culprit who had caused them this distress.

It is possible that Jonah was congratulating himself on the success of his adventure in fleeing from the presence of the Lord, and when there was not another opportunity of repenting to prosecute his work which he had refused to do. It was here in the stormy and restless Atlantic that this vessel was caught in the midst of a furious hurricane, when there arose such a storm as is never seen in the Mediterranean, and which caused this mighty ship to be tossed about as a thing of nought, so that, notwithstanding all the herculean efforts of the crew, they were compelled to relinquish their aim, and reluctantly throw Jonah into the pitiless and ruthless ocean.

That Jonah had almost succeeded in effecting his unholy purpose may be confirmed from the whole course of God's moral government of the world as revealed in scripture, and as made known by experience in the natural world. When does the Almighty place a barrier in the

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way of a man carrying out his wilful rebellion, if he is determined to rebel? It is not till a man has been often reproved that *then* he is cut off and that without remedy. It was not till Jonah had both time and opportunity to retract from his foolish and mad resolution that the judgment of Jehovah overtook him! It was not till Pharoah had repelled every attempt of the Hebrew Lawgiver to deliver Israel from his iron grasp, that the Almighty made him feel the consummation of His wrath! And were we to take other instances from the scriptures, we should find that the ordinary course of God's government seems to be that it is only after repeated acts of sin that the sinner is brought to condign punishment; so it seems to me that it was not till Jonah had rejected all these offers of mercy that were afforded him, that he was cast by his own bidding into the depths of the boisterous and dangerous sea, there to be swallowed by a great fish, possibly a shark of the sea-dog species. For in the stomachs of such fishes that have been caught there have been found the whole unmutilated bodies of men having on their clothing, and in one instance the body of a soldier having his military accontrement and arms. Now take Tarshish for England, and how easily we can account for the fish requiring three days and three nights to make its journey to Palestine, since by reckoning that upon such a journey, and with such a cargo, it went at the rate of between forty and fifty miles an hour, a rate not extravagantly swift for one of these monsters of the deep, that would make the distance it could travel in seventy two hours, upwards of 3000 miles, a distance just about the same as would be required for it to get to Palestine from the Bay of Biscay. And surely as soon as it swallowed the prophet it would begin its work as it was prepared for the work specially, and therefore would not loiter on its way.

I think, therefore, that in every way Tarshish will bear the identity that Albion, or England, is the place signified and it agrees with every thing which is necessary to establish its location. This Tarshish was known in the time of Jonah, for Solomon sent his ships thither, and it is always mentioned as a place afar off, and Jonah wanted to reach such a place to be delivered from the presence of the Lord, and such a place was England; more so indeed than any other place at that time known, so that there can be little doubt but that it was to England that Jonah sought to flee, in order to escape the dangers which he would have to face in taking such a message as he had given him to take to Nineveh. He thus became liable to dangers as great and terrible, yea, greater and more terrible than those very dangers he sought to shun by refusing to go to the Assyrian capital.

E. K. R.'s QUERIES.

We have been asked by E. K. R. to answer four questions; but as they are all four exceedingly difficult ones to dogmatise upon, we prefer to state them, leaving to others to propound such replies as appear according to the Word of God.

The first is:—"Can Isaiah xxxv. 1, 2, signify that the land of Israel's colonies (the symbol of the English race) shall become as fertile as that of the Mother Country when under the agricultural abilities of Israel's sons?"

(For ourselves we are inclined to think that in Isaiah xxxv. 1, 2, the reference is to three localities, viz.:

1st.—To the "wilderness," *i.e.*, the British Islands;

2nd.—To the "solitary place," that is, the "waste" places of the entire globe, now appertaining, and yet to belong, to the British; and

3rd.—To the "desert" proper, such as that surrounding the Suez Canal, as that near the land of Midian and to the east and south of Judea—all destined to be Israel's.)

In the second place we are asked "Are the prophecies respecting Ammon, Bozrah, Esau, Edom, or Idumea, Elam, Euphrates, Moab, Palestine, Seir, and Teman, "in the latter days," synonymous with what *we* call *Turkey?*

We think that clearly "Ammon," "Elam," "Moab," and "Palestine," have no reference at all to Turkey or the Turks. Ammon and Moab are nations somewhere existing, we believe, in Europe now, to be, but not yet, identified. "Elam" we have reason to connect with Persia, and "Palestine" is the Scriptural name, we suppose, of Israel; certainly not of modern Turkey. The Turk is the "Gentile" treading down the beloved land and city, the unwelcome tenant about to be ejected before the rightful heir "return" (Luke xxi. 24).

The 3rd question is—"Does Nahum ii. 3, imply that Israel's soldiers were destined to wear scarlet as the national uniform?" It appears to us this verse points to the latter days—our times—both because of references to the day of Israel's "preparation" and because of the apparent allusions to the locomotive engines of modern times. Should this be correct, then the description of Israel's valiant men as clothed in "dyed scarlet" seems remarkable, and worthy of further investigation.

A 4th query has reference to the emblems of the National British Standard. E. K. R. desires to know if the lion and unicorn were admitted into the standard before the nation became nationally Christian? if not, when they were first brought into use?

We think Major R. W. D. Nickle the most competent authority to reply to this question, and we trust he will enlighen us.

"MANASSEH" AND THE PYRAMID.

From the authentic description of the American arms that my good friend "Manasseh" has given us in the *Banner of Israel*, number 23, I have to offer a few remarks concerning the unfinished appearance of the Pyramid upon the Great Seal of the nation, which is most intimately connected with our Maltese Cross—✠—the sign of our brotherhood and origin.

In the first place what strikes us as very remarkable is that the American nation should have placed upon their great seal an unfinished pyramid, or a pyramid without its apex; why should they not have placed a perfect one, more especially when they placed the *Eye* above it?

No doubt those who left it in this unfinished state had a reason for doing so, but, from what has come to light in these last days regarding the discovery of the long-lost House of Israel, they were evidently unaware of the *prophetic significance* attached to the emblem which they put upon their seal. We have now to observe that, in consequence of the barbarous and destructive hands of man, the Great Pyramid at the present time wants a certain number of inches to complete the apex of the building, as it stood in all its splendour a few centuries ago; and that upon the Great Seal of the United States of America there is engraved *an unfinished pyramid.*

Now it would be rather interesting to ascertain what is its proportion to that of the Great Pyramid, and if the wanting parts of each coincide, wanting the same number of feet, or inches, to complete the form of the pyramid.

Nevertheless, should the want of each not appear to coincide, still very fortunately *there is the Eye* which is over the unfinished pyramid on the Great Seal, The emblem of God's all-seeing eye, which proclaims it to be a representation of the Great Pyramid at Jeezeh, built by Melchizedec, the sign and witness (Isaiah xix. 19, 20) unto the Lord in these latter days, when there are many wolves in sheeps' clothing denying in various ways the truth of prophecy. So that this *unfinished* pyramid without its apex appears to be identified with the one that teaches of number, weight, and measure, and identifying the American Anglo-Saxon nation as the descendants of Manasseh (the brother of Ephraim), who alone, as a nation, have the unmistakable sign of their connexion with the most ancient stone witness to the sacred truth of God's Word.

R. W. D. Nickle, Major.

13, Cheriton Avenue,
Folkestone, June 26, 1877.

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WEDNESDAY, JULY 25, 1877.

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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.

No. 31. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 1, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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PREPARATIONS FOR THE GREAT EARTHQUAKE.

HAVE our readers carefully considered the character of the combustibles studiously prepared for the great earthquake-mine now about to be discharged under Europe? Let us give a few details to enable them to realise the facts.

In Europe, as well as in Asia, a gigantic war is in progress. The Turkish and the Russian Empires have closed for a death struggle, and to enhance the horror of the result, the former have proclaimed throughout all Mohammedan races, a *Jehād*, or "religious war," which rouses fanaticism to desperate heights, gives no quarter in battle, and accepts none. As the result of these commotions in Continental Europe, grave disquiet prevails.

In France there is a constitutional and parliamentary crisis of a very serious character, above which rises in imagination the red spectre of the Commune. Germany is agitated by the events in France, and sending battalions to the frontier to be prepared for what a Berlin paper believes to be the real aim of the revolutionary party across the Rhine. Italy apprehends from the new Clerical Cabinet, a struggle by France in behalf of the temporalities of the Pope. In Spain a formidable conspiracy is headed by a General of Brigade, for the benefit of one of the many Pretenders to the Throne. Austria and Egypt are in a state of alarm lest they should be drawn by the force of the current into the maëlstrom of the war. Persia is preparing to take sides. Servia arms for the same purpose. Central Asia is excited by the proclamation of the Holy War. We might extend the list, but this is a pretty long catalogue of excitements, of apprehensions, and of preparations for war, *which seem to presage some grand convulsion of the European and Asiatic portions of the world.*

These be serious words, taken from a provincial journal, but not more serious than true! They tell of a state of things when in truth, "the great earthquake" being imminent, "men's hearts are failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 26). The *Standard* newspaper lately placed the matter also in a striking light. Its leader said, regarding the state of Europe and the condition of "disquiet" prevailing, that—

We have three, at least, of the most powerful States of the Continent finding reason just now to concentrate their attention upon their own affairs. Germany is sensitively alive to the means which a rampant Ultramontanism, lending its aid to politics, may discover for assailing the newly-framed and not very solidly compacted Empire, while Italy, hearing a crusade against her independence proclaimed in the pastorals of French bishops, and preached from French pulpits, cannot but be deeply stirred at seeing a friendly Cabinet overthrown, as she believes, by clerical influence, and a Cabinet take its place over which that influence exerts a potent, it may be an all-powerful control. As for France, taking the most favourable view of Marshal MacMahon's policy, it is clear that her value as an ally in any scheme intended to promote the welfare of mankind is for the present gone. When the press is menaced and the Departments are threatened with a state of siege, it is not likely that enthusiasm will be encouraged on behalf of liberty elsewhere. These events are a lesson to us British which it may be hoped we shall be able to lay to heart. We have more need than ever to keep our heads cool and clear, and to beware of any reasoning, however specious, which would lead us to mix ourselves up prematurely in the controversies which distract the Continent. Our interests are so vast that a wise regard for them is enough to employ all our sagacity and all our strength. In looking after the concerns of our extended empire, and shielding it from attack when clearly menaced, we have the heaviest task that Providence has imposed upon any nation in the world, as on the other hand no nation has the means of rivalling us in the extent to which we are able to augment the happiness of mankind, and to assure the future reign of civilisation over the globe, if we will only stick to our own business and discharge it well.

Do not our readers see in the above extract many and great confirmations of our Israelitish origin? as well as proof positive that the continental nations, not being Israel, are in fact politically in a condition of unstable equilibrium, uncertain from day to day whether they will continue to maintain their existing polities? We see—do we not?—

1. Germany disquieted by Ultramontane, Papal machinations, acting through France.

2. France suddenly involved in a political crisis, plainly indicating the instability of her condition, and her subservience to a Jesuit conspiracy, the enemy of all mankind.

3. Italy stirred to her very heart by the dangers of the same scheming Papal influence in her very midst, but acting powerfully again through France.

4. Spain, Austria, Egypt, all agitated from various causes, having their roots in the Eastern Question.

5. Roumania already engaged on the side of Russia against Turkey in open war.

6. Servia and Greece chafing and panting to take sides also, in order to hasten the destruction of the Ottoman Power.

7. Persia half inclined to throw in her lot too with Russia, but—

8. Amid them all is seen the British Lion, calm, majestic, serene, and watch-

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fully reposing in his strength! "He couches, he lays down as a lion, and as a great lion; who shall stir him up?" (Num. xxiv. 9).

The great lesson we have to learn in the terrible confusion, is to keep cool, clear of all complications, to "enter into our chambers, to shut our doors about us, and to hide ourselves," as God has bid us do, till the indignation upon the Gentile nations be overpast. Our duty is clearly pointed out to us. We must "safeguard" our vast dominions. We must see that our heathen empire, our desolate heritages, our "foreign gates," and our peerless home and fatherland in the islands of the West, are carefully protected, their portals closed, locked, and double locked, what time the fiery deluge is spending its strength upon the Gentile nations of the "earth." Ours it is now, in obedience to the great Commander, the Captain of our salvation, to go "below," to "batten down our hatches," to leave the navigation of our State ship, while in these fearful rapids, and when riding through this awful storm, safe in the hands of Him who, being our guardian Pilot, and our Guide at sea, is He who never slumbereth, never sleepeth; who keepeth Israel, and who, being pledged by oath, assuredly will bring the ship and all its rich contents safe through the awful deluge, safe through the raging rapids (when the "indignation is overpast"), safe to the land of the inheritance, safe to the Ararat resting-place, where our ark will ground, to the times of our glorious Identity, and to our final restoration to our native Palestine, in friendly union with Judah, the precious "offering" to the Lord Jehovah (Isa. xxvi. 20, xviii. 7; Zeph. iii. 10; Mal. i. 1—6). Amen.

IRELAND POINTED OUT BY EZRA AS THE PLACE WHERE THE TEN TRIBES CAME ON THEIR LEAVING ASSYRIA.

By James McIntosh, Curate of Hebburn.

In all the accounts which have come down to us respecting the doings and place of abode of the Lost Ten Tribes of Israel, there are none to be compared with that given by Ezra, the priest and scribe of the law of his God, for clearness and for definitiveness. In Book II. of Ezra, or Esdras, as it is more commonly named, in chapter xlii. 40—46, we have the very remarkable account of the history of these Tribes which agrees in a marvellous manner with our present knowledge, derived from the proof that the British people are the descendants of these Lost Tribes, and this account affords us the most convincing and overwhelming evidence in support of the soundness of the conclusions which have been drawn, from the fact that the legends of Ireland give us the means of asserting that Ireland was the place to which the Israelites first came.

But before proceeding to prove that Ireland is mentioned as the place whither our forefathers migrated, it may be necessary to say a few words on the nature of the authority of such a book, seeing that it is not received as canonical by the reformed Churches, nor was it so received by the Jews. Still, though this be the case, it is not bereft of authority, and, indeed, it possesses an authority as great as that of any other uninspired book; nay, I will go farther, I will add it possesses an authority which is greater than that of any *un*inspired record, for it is appointed to be read in our Churches, and no Bible is allowed to be in use in the Church of England which does not contain this book.

But, further, I confess that I cannot see any reason to reject it from the number of the canonical books if it was written by Ezra, and no one has proved that it was written by any other person, and Ezra is acknowledged to have been an inspired man, for he had the honour of writing at least *four* books which are reckoned canonical, and was perhaps the author of one or two more. Besides, he was also the reviser of all the rest of the Old Testament Scriptures, and his additions have always been received as being of equal authority with the rest of the books which were written by him, and which were stamped equally with the rest of the sacred volume, as coming under the declaration of St. Paul, "All Scripture is given by inspiration of God." Surely then if the author Ezra of the *Second* book which bears his name, was inspired to write several books, which are admitted to be inspired, and was also considered inspired when he completed the whole canon of Scripture, who will deny his inspiration in writing this second book?

I find the learned Prideux, in his Connections, holds that we are not at liberty to draw a distinction between what is inspired and what is not inspired, when written by an inspired penman. The authority then of this second book is even higher than that of human authority, when we bear in mind his devotion to the service of God, his sacred office of priest and teacher, his being privileged to conduct the Jews back to their own land, to re-establish the Temple service, and lastly, his being endowed with wisdom by the Spirit to revise and even pen several volumes of Holy Scripture; Ezra therefore would be more competent, one would imagine, to know about the location of the *Ten Tribes* than we should expect to find Canon Rawlinson, notwithstanding all his academic learning and erudite researches among the archives of ancient nations. For my part, I will believe an *inspired* scribe rather than *un*inspired one, however much my judgment may be considered defective in the estimation of the reputedly wise.

Ezra, then, in this Book II., chapter xiii., 40—46, informs us of a remarkable event, and which is profoundly consistent with what we might expect from the prophecies of Isaiah and others of the prophets. We read in Ezra's account, speaking of the peaceable multitude (another remarkable Identity) which he saw in his vision, "These are the Ten Tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Salman-usar, the King of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves that they would leave the multitude of the heathen, and go forth into a farther country where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood till they passed over. For through that country there was a great way to go, namely, of a year and a half, and the same region is called Arsareth. Then dwelt they there until the latter time."

Now here is an account given by Ezra, which is both plain and simple, of a people in which he was much interested, and alluding to an event which contradicts no other account furnished in the Scriptures, but, on the contrary, it exactly agrees with every other account as found therein. This account speaks of the captivity of the Ten Tribes just as it is described in other places, mentions the name of the reigning monarch of Israel, and the name of the King of Assyria, who carried them away; informs us also of their being carried beyond the Euphrates; all these facts coincide with what we know from history, and yet some who imagine they are too wise to be deceived, will not be willing to receive the whole account as given by this learned and pious scribe, whom the Jews delight to honour.

Now, I think I can show from the prophet Isaiah that this account is in exact and perfect harmony with the prophecy furnished by Isaiah lii. 11. We read, "Depart ye (Jews), depart ye (Israelites), go ye (Jews and Israelites) out from thence, touch no unclean thing, go ye out of the midst of her, be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight, for the Lord will go before you; and the God of Israel will be your rereward." But lest this should be thought to be equivocal, in that it might have reference primarily to the return from the Babylonish captivity, I will quote another passage from the same prophet, which cannot, upon any of the rules of exegesis, be attributed to the Babylonish captivity, as it is speaking to

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Israel, and not Judah. For a proof of this I ask you to read the verse preceding the one I am about to quote, and there you will find that it has reference to that part of the House of Israel whose name was cut off, and destroyed from before God. Read then Isaiah xlviii. 20—22, and there we have the very prophecy given, which we find to be fulfilled in Ezra's account. "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the *end* of the earth; say ye, the Lord hath redeemed His servant Jacob." Ver. 21: "And they thirsted not when He led them through the deserts; He caused the waters to flow out of the rock for them; He clave the rock also, and the waters gushed out."*

Matthew Henry states that this language is too strong to have received its full accomplishment in any of the events attending the deliverance from Babylon. See also Isaiah xliii. 2, another remarkable confirmation of Ezra's account: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee." Our translators have not followed the Septuagint in translating this 21st verse in the present tense; the Septuagint gives the verse in the *future* as a prophecy, and the context proves that it should be so read, as the Hebrew does not make any distinction between the future and the present in the imperative mood—the context must therefore decide the question, and surely we cannot be wrong in taking the guidance of the Jews themselves (as given in the Septuagint). Now this is in perfect agreement with the account of Ezra as given above. The prophet tells those who are to escape to go to the end of the earth; and so Ezra says they went to a farther country where never man dwelt. But the prophet says, that the Lord would go before them and the God of Israel would be their rereward. And Ezra relates that the Most High shewed signs for them. What a remarkable fulfilment is this! But Ezra not only tells us the *name* of the country, but also the distance it was from Assyria—namely, a year and a half, and as the ancients measured distance by the length of the period it required to make the journey, so Ezra who could not possibly have told the distance in any other way to have been of universal benefit, gives us the time required, which would be abundantly sufficient for such a journey as that we believe them to have made in coming to Ireland. But further, this distance is exactly the half of that required for Solomon's fleet to make its voyage to Tarshish, or to England, and back, which proves, that Ezra intended a far-off country at about the same distance as England from Palestine *via* the Cape of Good Hope and *via* the Mediterranean. Again we have the *name* of the country they went to inhabit, and where they were to dwell until the latter time, and where they were to serve God in a manner superior to the service they rendered in their own land. Surely, with all the knowledge which the Identity of Britain with Israel furnishes, this is just what we have been saying again and again, that the Israelites first came to Ireland; and Ezra confirms the accuracy of our deductions by his remarkable account. Clearly then Ezra was under the *influence* of the Holy Spirit when he wrote this account, giving the exact distance, and the very name Arsareth, or Earsland, or Ireland, as the place of their abode.

* TRANSLATION OF VERSE 21 FROM "SEPTUAGINT."

"Through the desert He shall lead them, and if they shall thirst He shall bring water out of the rock for them; the rock shall be cleft, and the water shall gush out, and My people shall drink."

Literally.—The Septuagint translate thus:—"And if they shall thirst; through the desert He shall lead them; He shall produce water out of the rock for them; the rock shall be cleft, and the water shall gush out, and My people shall drink."

THE HOUSE OF ISRAEL SIFTED AMONG THE NATIONS.

(AMOS ix. 9.)

A CORRESPONDENT from Liverpool (Thos. B.) has been exercised by the above passage, to be found in Amos ix. 9, and considers that its purport goes to prove that the House of Israel was destined "to be scattered over all the earth"—and that this idea therefore (we suppose) militates against the view we so often insist upon, that the Lost Tribes must be found "assembled" as "a *nation*," "in the North country," "in the Islands of the West."

He asks for a solution of what appears to him a mystery, and we accordingly shall endeavour to throw such light on the passage as occurs to us. The verse runs as follows, and in connection with its context (verse 8) declares—

"Behold the eyes of the Lord God are upon the sinful kingdom (Israel), and I will destroy it from off the earth. Saving that I will not utterly destroy the House of Jacob, saith the Lord. For lo! I will command and I will sift (margin, *cause to move*) the House of Israel among all nations (or Gentiles) like as corn is sifted in a sieve; yet shall not the least grain (margin, stone) fall upon the earth."

This prophecy was uttered B.C. 787, or 47 years before the House of Israel first begun to be the subject of "captivity" or "transportation" (margin, Ezra i. 11). It relates entirely to the fate of that hapless House, the ancestors of the British races. What is the purport of the denunciation? Precisely the same as the prophet Hosea foretold 27 years later (B.C. 760) should be their lot—"My God will cast them away" (the House of Ephraim, or Israel, was the subject of the prophecy) "because they did not hearken unto Him, and they shall be wanderers among the nations" (*i.e.*, Gentiles). The same idea and the same destiny is foretold of the self-same people by Ezekiel in chapter xi. 16, 17, writing *after* the event—viz., in B.C. 594 or 146 years after the "carrying away" into Assyria. "Although I have cast them far off among the heathen (*i.e.*, the Gentiles), and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say" (and here mercy interferes and tempers and qualifies what is merely denounced as a fact to be accomplished in Amos ix. 9), "Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered (gathered we say into the British Islands, and assembled in the Isles of the West, out of the countries of Continental Europe), and (at this point centuries must have intervened) "I will give you the land of Israel."

The House of Israel was in truth "caused to move" among all nations after their "transportation" into Assyria. They were mingled and yet kept separate from them, as the Gulf Stream is "in" the Ocean and yet not "of" it; wandering hither and thither in it, totally different from the waters of the sea in many remarkable particulars, yet undistinguishable from it save to instructed eyes. So Israel moved among the Kelts—the Teutonic nations—the Scandinavians—the Northmen. They seem also to have wandered and migrated towards India and the East, and now, even after their "assembly" and their "gathering" in "the place appointed," in "the Islands of the West," what nation on this planet's face is so constantly sending its surplus streams of population "West, East, North, and South;" emigrants to the desolations of the earth; traders and merchants to the ends and uttermost parts of the world, as those same Israelites, the British residents in these their far-off "Islands of the Sea?" Verily the Word of God is true of this nation, as it is of no other, in respect to the wandering propensities of the race; and where we find now one Jew, surely there are there, at least, ten British subjects! Yet not the least grain falls upon the "earth!" Not one "stone" of Israel belonging to the "mountainous kingdom" into which that stone finally develops can fall into the "earth." The race is a "severed," "separated," "isolated people," who are ever destined to "dwell alone." We trust we have in the above shed some light on a passage which clearly indicates the past and present history of God's people Israel,

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the British nation, and being true, as we know by history past, and by facts present, leads us to recognise and rely upon the glorious prophecy of the same servant of the living God when he ends this same chapter (Amos ix. 14, 15) with the glad promise, "And I will bring again the captivity of My people of Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy GOD."

We conclude by quoting a valuable thought our Liverpool friend puts before us, which is as follows:—"When Daniel 'understood by books' that the time of Judah-Israel's captivity was near an end, he then, and apparently for that reason (Dan. ix. 1—14), set himself by prayer and supplication to seek the glorious result. *Prayer is our most powerful weapon*, and must be regarded as one of the chief instruments, under the Spirit of God, to advance and spread the truth of our Identity." "For this God will be inquired of by the House of Israel to do it for them" (Ezek. xxxvi. 37).

As a practical suggestion, we would propose that, during next September, at the season of the Israelitish Feast of Tabernacles, a day or a week for prayer may be set apart by all the House of Israel in these Islands, and throughout the British Empire, not forgetting also the noble domain of now friendly and loving Manasseh, to plead with the Lord the fact that we are His people Israel, and to implore Him to grant us speedily the outpouring of His Holy Spirit, the promised "new covenant," the public recognition of our Identity, with all the grand and glorious blessings which are to come to us in its train, as promised in the Book of books, the Word of the living God, the BRITISH BIBLE.

THE GEOGRAPHY OF THE GATES.

No. X. PESHAWUR.

WE have hitherto been considering those British "Gates" which constitute the seaports of our enemies' lands, strategic positions on their coasts by which we have dominated over them by reason of our supremacy at sea, because of the means they afford us of pouring reinforcements into the countries over which these Gates give us military power.

We have now to turn our attention to a class of "Gates" far distant from the sea-board of our enemies' lands, places of strength which, situated in the heart of a great continent acquired by military force, form in their turn *points d'appui*—fortress Gates in fact—by which future conquests may be secured and the territory already acquired be yet indefinitely increased. Such a Gate—a real "place of arms"—*bonâ fide* in the very land of our enemies, wrested from them at the crisis of a great war, when British power was apparently in imminent danger of a frightful reverse—is Peshawur.

The town and district of Peshawur are situated in the Punjab in British India.

The former is in latitude 36° 6′ N. Longitude 71° 45′ E. It is 1068 feet above the sea-level, in a plain stretching North-east 50 miles by 30. It lies 18 miles East of the Eastern extremity of the Khyber Pass—150 miles E. S. East of Cabul. It is on the route from India to Cabul to Khorrassan by the Khyber, Abkhana and Karapa Hills.

The spot so situated is positively the very Gate of access to Afghanistan from India and the Punjab, and cannot be better described than by that one word. At various distances it is surrounded by forts, such as Michni, Nowshera, Abagai, Mackeson, Shabhadar, Cherat, which are in their turn smaller "Gates" commanding various passes into hills belonging to Afghanistan, such passes being occupied and held by savage and warlike Tribes. But Peshawur itself, with the plain in its neighbourhood, is the chief gate of those parts, facing the great Khyber Pass.

The town of Peshawur is protected by walls flanked by bastions. It has several open spaces surrounded by neat buildings, with one main thoroughfare. The population some time since was 50,000. Its neighbourhood to hostile and predatory hill Tribes makes the place one in which life and property are far from secure, and, as the reader may imagine, except for those fond of war's alarms, the peaceful European citizen would not voluntarily make choice of Peshawur as his place of permanent residence if blessed with a wife and rising family. The climate of the place is very cold in winter. The thermometer at such seasons often falls to zero Fahr. But during June, July, and August it is intensely hot; the hot winds, blowing as from the mouth of a burning fiery furnace, are sometimes fatal. Very severe dust storms are common in the place. Fevers are exceedingly prevalent in the locality. Cholera epidemics frequent, and when we have said that flies, snakes, and scorpions abound, we are sure our readers see that life in Peshawur to the military man and family is not a bed of roses, and that the possession by the House of Israel of even such a grand Gate as it really is must be paid for at a price of personal discomfort, annoyance, and real peril to health and life, which we "who live at home at ease" do well to ponder.

This station and its neighbourhood being the Gate into, as well as out of, India, the British are forced to hold it in great strength. To neglect such "a door of access" to our own house would be madness indeed! Behind it, in the Punjab, there lies accordingly, coiled up in the military stations, and in the hill cantonments, a large and irresistible European army ready at a moment's warning to spring forward towards the great Gate near the Khyber Pass, to dispute an invader's march. In the District Headquarters of Peshawur itself, the British have a small but compact force of the three arms ready for immediate service against the enemy. Two regiments of British, 4 of Native Infantry, with 2 of Native Cavalry, nearly 5,000 strong in all, with 3 Batteries of Royal Horse and Foot Artillery, besides 2 companies of Sappers and Miners, constitute a power in Peshawur which is quite capable of resisting any sudden *coup-de-main* ever likely to be attempted by the Afghans or the hill Tribes in the vicinity. But how did this important gate pass into the hands of the House of Israel? In every other instance we have seen that the acquisition of each Gate has been the result of remarkable and singular interpositions in His peoples' favour by the God of Israel. The annexation of Peshawur was no exception to this rule. It came about in this wise.

The great Sikh revolt, which was the result of the rising of Moolraj, and the siege by the British of Mooltan in 1848, led eventually to the terrible battle of Chillianwallah fought on the 13th January, 1849, between Shere Sing and Chutter Sing, the Commanders of the Sikh forces, and the British under Lord Gough. It was indeed a drawn battle, one in which the British lost guns in the open field—sustained enormous losses—failed to drive the enemy off the field, and but for the interference of the God of Israel, it must have been fatal to the prestige of the paramount Power. It encouraged the Afghans to lend help to the Sikhs, and before the campaign was over a large detachment of Afghan horse, under the son of Dost Mahomed Khan was attached to the Sikh army in opposition to the British. But retribution was near. The gloom which Chillianwallah threw over, not only India, but England and the Empire too, was only temporary. In the nick of time Mooltan fell, and thus enabled General Whish to reinforce the British with his besieging army. On the 21st of February, a little more than a month after the indecisive disastrous action at Chillianwallah, the Sikh army under Shere Sing, posted in strength at Gujerat, was met and utterly annihilated, in what was an artillery action almost throughout, by the British General. The Sikh cannon was all captured; the whole Sikh army was put to flight; and the Afghan contingent which fled rapidly from the field, was chased by the British cavalry under Sir Walter Gilbert, right up to the

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mouth of the Khyber Pass—to Peshawur, henceforth a British Gate. Lord Dalhonsie instantly issued the order for the annexation of the whole of the Punjab to the British Raj; and by the same decision he added to the Empire that Gate by which the enemies of Israel had dared to enter to dispute their dominion, that Gate by which, *for the last time*, they were to pass to their own domains through territory of their own. From that time to this, Peshawur has been British property; and such is our confidence in the permanence of this gift of our God to the House of Israel, that we feel sure Peshawur will be ours for all time to come. It will be a "Gate" and a "possession" of Israel for ever!

(To be followed by a paper on Rangoon.)

A DIALOGUE

FOR ENQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

BY THE REV. CANON J. H. TITCOMB, M.A.,
Vicar of Woking, Surrey.

DIALOGUE II.—PART 5.

(*Concluded from page 249.*)

B.—But what I want you particularly to see is, that this remnant of Israel (not under the exile curse) became incorporated into the Jewish kingdom, and were as much called Jews as the people of Judah themselves. They were nationally one with them, and consequently shared the same name. You are therefore right in remarking that Jews and Israelites are terms alike employed in the New Testament to denote the same people.

A.—After all you have said, however, you do not quite clear away my difficulty. For it is not only that these "Israelites" are called Jews, but that the "Jews" themselves (*i.e.*, the people of Judah) are equally called "Israelites."

B.—And rightly too, for the full Israel of the Ten Tribes had been carried away captive, and were then out of view altogether; they had no more title to their name; they were exiled and paganised, and displaced from God's covenant, until they should turn to the Lord among the heathen, and "remember Him in far countries." No wonder, therefore, that in New Testament times, while Judah was the only covenant representative of the kingdom of David and of the House of Jacob, this title of Israel should be freely and fully rendered to them; for there was no other *covenant* Israel anywhere else.

A.—You appear to be very positive respecting the complete isolation and paganism of the Tribes that were carried away captive by the Assyrian kings. What ground have you for it?

B.—Do not think that this is any new discovery, made for the purpose of fitting in to our peculiar views. You will find the same fact stated by the best writers a long time before the theory which we are now discussing was broached. Let me give you, for example, a passage taken from Dean Prideux's "Connection Between the Old and New Testaments," written nearly 200 years since. He says: "The Ten Tribes of Israel, which had been separated from the House of David, were brought to a full and utter desolation, and never after recovered themselves; and those who were carried away, as well in this as in the former captivity (excepting only some who joined themselves to the Jews in the land of their captivity, and returned with them), soon got into the usages and idolatry of the nations among whom they were planted, and after awhile became wholly absorbed and swallowed up in them; and *thenceforth utterly lost their name, their language, and their memorial, and were never any more spoken of*" (vol. i.; anno 677 B.C.)

A.—That passage is strikingly in harmony with what you have been saying. But tell me how you account for the fact that St. Luke records dwellers in Media (the very land of the Israelitish captivity), as having been among those who had come to the feast of Pentecost (Acts ii.). Does that look as if the captives had become paganised?

B.—It proves nothing, because, in the first place, there may have been colonising members of the House of Judah, who were scattered almost everywhere in New Testament times; and, in the next place, even if they were a remnant of the old Israelitish exile, it would only go to show, as Dean Prideux remarks, that some of the exiles had joined themselves to the House of David, instead of following the main body of their brethren in idolatrous practices. Such men would naturally come up to Jerusalem to the feast of Pentecost, and be reckoned as Jews (see Acts ii. 5), because attached to the kingdom of David, which was the House of Judah. But you must remember that this was 700 years subsequently to the exile of Samaria under Shalmanezer; and that *meanwhile* the main body of the exiles had left those parts in their "wandering among the heathen." The question is, Where did they go? But that we will leave to our next conversation.

A.—I thank you for your remarks. They have taken away from my mind much which was before obscure.

NOTICE.

WE beg Dr. Crowther's pardon! We find we have described him last week as "Bishop of Sierra Leone!" The Right Rev. Henry Cheetham, D.D., is that.

The Right Rev. Samuel Adjai Crowther, D.D., is Bishop of the Niger Territory, West Africa, though we suppose he was originally attached to the Sierra Leone Mission.

"I WILL YET FOR THIS BE ENQUIRED OF."

BELIEVERS in the truth of our Identity have been seriously considering a very solemn subject for some time, without being able to adopt any definite plan by which their object may be accomplished. Viewing the extreme probabilities that the time is fast drawing near when the dry bones of *literal* Israel shall be revivified, when the two Houses, Israel and Judah, shall go up to the land together, to inherit it for ever, by virtue of the covenant promises; yet they know that this, the dawn of the most glorious era in their history, can only be accomplished in God's own way. While He hath most graciously promised to do it for them, reminding them at the same time, that it was NOT for their sakes, but for HIS HOLY NAME'S SAKE (Ezek xxxvi.), He hath also, in unmistakable language, declared, "I will yet for this be enquired of by the House of Israel to do it for them" (verse 37).

How is this to be effected? United national prayer to the Almighty is a moral impossibility, when it is considered that the great bulk of the Lord's shepherds are bitterly opposed to the subject. We ofttimes wonder how it happens that they, of all men, should so *stubbornly* refuse to investigate a subject which so seriously affects "God's oath, His glory, His promises, His truth, His faithfulness and His solemn covenants" made with the patriarchs (page 223). Stubbornness was ever a predominant blemish in the character of the Israelites, and the prophet Samuel's words should ever be remembered, "Rebellion is as the sin of witchcraft, and *stubbornness* is as *iniquity* and *idolatry*" (1 Sam. xv. 23).

The favorite idea prevailing is a meeting for united prayer amongst all earnest believers. Here again we are beset with the difficulties of *time* and *place* for holding such a meeting, rendering this plan as unfeasible as the other.

The question now presents itself—Does the Holy One of Israel require at this time united national prayer? We think not. But He does require the united prayer of those, whose eyes have been opened, and here is a form of private prayer to be offered "day and night," admirably adapted in every respect to bring down the promised blessing, and to bring about the grand fulfilment of all the great and precious promises:—

"I beseech Thee, O Lord God of heaven,
The great and terrible God,
That keepeth covenant and mercy for them that love Him and observe His commandments:
Let Thine ear now be attentive,
And Thine eyes open,
That Thou mayest hear the prayer of Thy servant,

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Which I pray before Thee now, day and night,
For the children of Israel, Thy servants,
And confess the sins of the children of Israel,
Which we have sinned against Thee:
Both I and my father's house have sinned.
We have dealt very corruptly against Thee,
And have not kept the commandments, nor the statutes, nor the judgments,
Which Thou commandedst Thy servant Moses.
Remember, I beseech Thee, the word which Thou commandedst Thy servant Moses, saying,
If ye transgress, I will scatter you abroad among the nations:
But if ye turn unto Me, and keep My commandments, and do them;
Though there were of you cast out unto the uttermost part of heaven,
Yet will I gather them from thence,
And will bring them to the place that I have chosen to set My name there.
Now these are Thy servants and Thy people,
Which Thou hast redeemed by Thy great power, and by Thy strong hand.
O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant,
And to the prayer of Thy servants,
WHO DESIRE TO FEAR THY NAME."

The return from the Babylonian captivity was effected by the earnest, faithful prayer of one man (and his companions), and *this* was the form of prayer he used (Neh. i. 5—11). With this fact before us, should not we, a mere handful of believers in the truth of our Identity, out of the many thousands of Israel, take courage, and, with firm faith, earnestly offer up this same prayer, day and night? And will not He who heard, answered, and restored the remnant of the people then, again hear and answer that prayer, and, "*do it for them*," as He hath promised for Jesus Christ's sake?*

We have been led into this train of thought by the following words in Isaiah xxix.:—

"Forasmuch as *this people* draw near Me *with their mouth*,
And *with their lips* do *honour* Me,
But have removed their heart far from Me,
And their fear toward Me *is taught by the precept of men:*
Therefore, behold, I will proceed to do a marvellous work among this people,
Even a marvellous work and a wonder:
For the wisdom of their wise men shall perish,
And the understanding of their prudent men shall be hid."

Doubtless, then, much of what we have been taught to accept as true, both in theology and science, will be found to be false.

"A marvellous work and a wonder" indeed will it be, which produces such a revolution of thought and opinion, and permanently demonstrates the truth of God's Holy Word, and vindicates His faithfulness.

The heathen nations of the earth have their *many gods:* the Jews worship the one true God, Jehovah: but WE, Christian Israelites and Gentile Christians throughout the world, worship the one true God and Jesus Christ their Redeemer. Look round upon the nations of the earth, and you will find that the British-speaking people stand aloof, widely separated from all others, in the way they worship God. Look upon the National Church of this people, and wherever you find its beautiful Liturgical service rightly conducted, you have verily and truly *a people*, and the *only people* in the world, *drawing near to God with their mouth, and honouring Him with their lips.* But the people, taught by the precept of men that we are not literal Israel, do not see and understand the force of the supplications which they are offering to Jehovah, do not know or perceive how much they honour God with their lips. The prophet Ezekiel accurately describes the present lamentable state of affairs, "The children of Thy people *still are talking of Thee* by the walls, and *in the doors of the houses*, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto me according to the coming of the people, and they *sit* before Thee as my people, and they hear Thy words, but they will not do them, *for with their mouth they shew much love* (margin, they make LOVES or JESTS), but their heart goeth after their covetousness. And lo, Thou art unto them as a very lovely song (song of loves), of *one that hath a pleasant voice, and can play well on an instrument*, for they hear Thy words, but they do them not. And when this cometh to pass,

LO, IT WILL COME!

then shall they know that a prophet hath been among them" (xxxiii. 30—33).

Thus, what was literally true of the Jews in exile in Babylon, is literally true of Israel in Britain. The more the prayers and supplications of the Church of England are studied in Identity light, the more wonderful do they appear. It is a book well worthy of being compiled by those whom God called to take their rank in "the noble army of martyrs."

We have thus a form of public worship in which we have words put into our mouth, whereby we may, if we understand them, plead with the Almighty "*to do it*" for us. To ignore the fact that literal Israel is in Britain is to take away the *vitality* of very many of the supplications to be found in the Book of Common Prayer.

Again, the attitude of the people at the time must be considered, and, *as a rule*, they pray with their face to the *East*. We know many, both among the clergy and laity, pooh, pooh at this; but they belong to the class who pay no regard to the "jots and tittles." All we have to say is, that it is a *conditional clause* in Solomon's prayer; and just as we have hitherto been (*ignorantly*) honouring God with our lips, so have we been (*ignorantly*) standing with our face "toward the land," as is required of us.

"If Thy people sin against Thee . . . and Thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, FAR or NEAR; yet if they will bethink themselves *in the land* whither they were carried captives, and repent, and make supplication unto Thee *in the land* of them that carried them captives, saying, We have sinned, and have done perversely, and have committed wickedness; and so return unto Thee with all their heart, and with all their soul, in the land of their enemies . . . . *and pray unto Thee toward the land, which Thou gavest unto their fathers*, the city which Thou hast chosen, and the house which I have built for Thy name: then hear Thou their prayer and their supplication in heaven Thy dwelling-place, and maintain their cause. And forgive the people that have sinned . . . . for they be *Thy people*, and *Thine inheritance* . . . . for Thou didst separate them from among all the people of the earth, to be Thine inheritance" (1 Kings viii. 46—53).

Thus, in the sacred sanctity of the closet, we have a form of private prayer; and in the public worship of the sanctuary, we can unite in pleading with the Almighty "to do it" for us; to pour down His Holy Spirit upon us, to restore the remnant of Israel.

JOHN T. GOTT.

* We hope this subject will be heartily entered into by our readers.

EPHRAIM AND MANASSEH; BRITAIN AND AMERICA.

BY L. E. DE R.

I HAVE been much struck lately with the position America holds towards the British in regard to the question of food supply. When God ordained that Joseph should go into Egypt, it was for a special purpose; namely, to be in a position to help his parent and his brethren during the time of God's great wrath with the world (we suppose for their idolatry, and other sins), when He brought the seven years' famine

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upon the lands. Egypt was then the great storehouse of that portion of the world, and Joseph was the head thereof. Now the United States of America, which we take to be Identified with Manasseh (Gen. xlviii. 19), is repeating the providence of Joseph. The first settlers in America were those driven out from the family of Israel, descendants, we believe, of Joseph's elder son Manasseh, and our covenant-keeping God has raised them up into a mighty nation, whose country has now become the storehouse of the Tribes of Ephraim or Israel, at the very time when the supplies from Russia, and other surrounding Gentile nations, are beginning to fall short and fail. So that when God brings upon those lands the famines, pestilences, and "fiery deluge" He has pre-ordained as punishment for their wickedness, Israel will have no cause to dread, because Joseph's great and prosperous offspring will be able to supply all their needs, and that without fear of interruption with their communications.

Again, if we look at the position of the lands occupied by the House of Ephraim (or the mass of the Ten Tribes) in regard to those of Manasseh, whilst in the Promised Land, we find they were opposite each other, on either side of the Jordan, separated from one another by—water. This, I venture to say, was typical of the position destined for the two great divisions of the House of Joseph in these the latter days, when Israel of the Ten Tribes are severed from their brethren of Manasseh by the breadth of the broad Atlantic. Thus what has been, is again.

ISRAEL'S BATTLES.

"BECAUSE THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU, O GOD."

No. VII. THE BATTLE OF PLASSEY.

DUE North of Calcutta, and between Burhampur and Burdwan, on a wide plain on the banks of one of the affluents of the Hoogly, is the village of Plassey. It is a spot ever to be connected with the rise of British or Israel's power in Hindustan, and the scene of one of her most typical battles. That day was a very dark one in Indian history! The tragedy of the black hole of Calcutta had, on the 20th June, 1756, been enacted. Nawab Surajah Dowlah on that occasion, by foul treachery, had caused the cruel death of 123 English men and women in that loathsome dungeon. Fort Willam had been captured, and Israel seemed to have lost her hold on Bengal for ever. Ah! Not so! Vengeance was near!

Clive, formerly a "writer" in the Honourable Company's service, but then Governor of Fort St. David (Cuddalore) and Lieut.-Col. in the Royal service, sprung forward to avenge the wrong! Arrived at Calcutta, Clive speedily retook the town and fort, and advanced against Surajah Dowlah. After a short interval of peace, hastily made with this monster, on political grounds, war broke out again between the Nawab and the British. Clive advanced from the Chandernagore (a recent conquest from the French) and marched towards Moorshedabad. Let the reader mark the forces arrayed on the side of Israel at this wondrous time. Clive had with him 900 Englishmen, 2,100 Sepoys or native soldiers, with eight pieces of cannon. This was all the force he could muster, wherewith, when "he *went out* to battle against his enemy," he ventured to meet the host destined to resist him. The Nawab's troops consisted of not less than 50,000 men, 15,000 of whom were cavalry, with forty pieces of cannon, under command of a French officer.

No wonder that Clive and his brave comrades in arms passed an anxious time when he was drawing near the foe at Plassey. His promised ally, Meer Jaffier, the Commander-in-chief of Surajah Dowlah, failed to enter an appearance. The British Council of War, as usual, advised to avoid an action. "There was a river in front of the British force, and to engage the enemy if it were crossed meant destruction in case of a reverse." "The little army was in a hostile country." "The enemy outnumbered Clive's force in the ratio of nearly twenty to one." In short the British Commander passed then a *mauvais quart d'heure*. He retired to a mango grove of trees, and there thought the matter out. The God of Israel inspired him to do the right thing in the right way, and the LORD fought, as He promised He would, for His chosen people. Clive resolved to attack. At sunrise, on June 23, 1757, the battle of Plassey began. The Nawab's artillery opened fire on the British line, but it did no harm, as they were posted near a grove protected by a high mud bank. The eight guns of the British, on the contrary, were well served, well aimed, and did great execution. At noon a heavy shower of rain came on (Jehovah's potent help to Israel then, as formerly at Crecy), and damaged the enemy's ammunition.

At two o'clock, after the rain ceased, the cannonade continued; but suddenly terminated on the enemy's part, for, seized by some wonderful panic, the troops of the Nawab began to retreat. Clive instantly advanced—he brought his few guns into a commanding position where they acted with great effect on the retreating enemy—dashed forward, and stormed their entrenched camp! The effect was magical. The enemy's retreat became a rout, and on every side the mighty barbaric host of the native Rajah was dispersed and fled! Clive pursued his flying foes for six miles; and so utterly was the power of the treacherous Surajah shattered by this conquest, that he was dethroned and degraded by the British and forthwith murdered by the heir-apparent of Meer Jaffier, who was raised to the Musnud by Clive in his place.

Shortly after, the latter returned to Calcutta in triumph, a hundred vessels barely sufficing to contain the treasure he had acquired during the campaign for the British; the boats of the British fleet, with their colours flying and their bands playing, accompanying him as token of his glorious victory! This typical battle, one singularly illustrating the fulfilment of God's promises to Israel in war, laid the foundations of British power in Bengal; confirmed the possession of the great "Gate" Calcutta to the house of Israel for all time; and gave the first grand intimation to the world at large that the dominion over the heathen empire of the East was reserved in the counsels of the Almighty, not for the Dutch, not for the Portuguese, not for the French, but for His chosen people, His heritage, the British (Psalm ii. 8).

Correspondence.

EARNEST CONSTANT PRAYER TO GOD SOLICITED FOR THE REMOVAL OF EPHRAIM'S "WOE."

"The crown of pride, the Drunkards of Ephraim, shall be trodden under feet."

"In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people."—Isa. xxviii. 3, 5.

"Truly my hope is even in Thee!"—Psalm xxxix. 8. (Prayer Book Version.)

DEAR MISS MASON,—It has frequently filled me with sad surprise to note how at meetings for prayer or Scriptural addresses, unless especially held for temperance purposes, the subject of the drunkenness of our land, which is on all sides acknowledged to be the fruitful source of every species of crime and misery, is never mentioned by the speaker, or preacher, or leader in prayer, either as an evil to be fought, or as a sin to be brought before God, with the earnest entreaty that the curse may be removed from our midst.

If you agree with me as to the fact, would it not be well to draw to it the attention of our affiliated societies, urging them to make it an especial object with each of their members, who have any acquaintance with or influence over clergymen, ministers, missionaries, etc., to entreat such never to allow any meeting to take place, when presided over by them, without mention being made of our national intemperance in the preliminary or the closing prayer; with the request made to God that He will awaken those who are blind or indifferent to the drunkenness which pervades all ranks, both sexes, and every age in this country, and will cause this awful evil to disappear from our midst?

I think, too, it should be the aim of each member to impress on all, with whom they have influence, to make the matter a subject for daily private and family prayer.

What a blessing in the spread of temperance

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may we look for, if each morning prayers for the removal of the drink curse, ascend up from hundreds of homes and thousands of hearts!

I am, dear Miss Mason,
Yours truly,
JANE HARRIETT ELLICE.

27, Upper Brook-street, London, May 1, 1877.
W.

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WEDNESDAY, AUGUST 1, 1877.

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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.

No. 32. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 8, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE EASTERN QUESTION.

THE RACE TO SECURE GALLIPOLI.

WHILE we are writing, serious events are occurring; and before these lines meet the eye of the reader the die may have been cast which will decide whether the Russians or the British are to hold "the Gate" of the world! With the Bible in our hands we cannot doubt the result. But we see on all sides of us men and women quailing at the prospect of immediate war—people whose faith has failed, and who in fact betray their origin by the very circumstance that they are "the children trembling in the West" (Hosea xi. 10). To them we must repeat the words often quoted in these pages, and to which we hope to revert in our next—"Fear not!" "Be ye not troubled," "He who keepeth Israel never slumbereth nor sleepeth!" The house of Israel at this moment is in the very crisis of her fate. "The Gate" promised to her possession seems on the point of passing into the hands of her great "enemy," the Russian; and our nation, held back by the self-imposed duty of neutrality, is apparently likely to see the great prize captured by a Power which, once it grasps the place, will never surrender nor relinquish it, till forced by Europe in arms to do so at a vast expense of blood and treasure. That day, we opine, will never arrive, because we confidently expect that—(1st) Russia will not secure either Constantinople or Gallipoli as prizes of this war, and (2nd) that the British will be beforehand with them in respect to both places. But our readers may say if we do step forward now, and by our fleets and armies occupy and secure the Dardanelles, that of itself will constitute an act of war against Russia, a breach of neutrality towards Turkish territory, and a surrender of our position as spectators and nothing more, of the war now in progress. We reply that such action on our part, which we confidently expect (and that immediately), will not be either "an act of war" or "a breach of proclaimed neutrality" towards either belligerent. We have, as a nation, from the first, warned each of the Powers now engaged in this death-struggle, that we cannot and will not permit any interference with the freedom of the Bosphorus and Dardanelles. Our national interests forbid it!

And therefore when we find, as we do now, that events are occurring which will endanger that freedom, we propose, not as an act of war, but as a measure in the interests of civilisation and self-defence, to secure the passage, which is the "outer Gateway" of the Black Sea, from warlike operations, and from seizure, by the simple expedient of occupying it ourselves, temporarily if possible, permanently if circumstances demand that step. In fact, as our friend Mr. Gott once put it, and put it very well, "The British Lion will carry his great carcase up to the Gate, and lie down there. That is all! A lion's paw can break a bear's back, and the Russian Bear is not altogether short of information on that point" (page 192, June 6, 1877, No. 23). This movement on part of the British will lead to no complications, no war, as many fear. The Russian Government will, of course, demur and protest. That is natural and unavoidable. But what then? Will the Emperor be mad enough to declare war against Great Britain for the act? *Cui bono*, we ask? What will he gain by it? Does he desire to have his egress from the Baltic sealed up by British ironclads again, and his trade, such as it is, destroyed? Does he wish to find British gold, men, and ironclads added to the Turkish forces? forces which he finds already tax his whole Empire's power to overcome. Let the reader be sure the Russian is too wise for that! And he may be certain too that, beyond the occupation ("possession" we may call it) of Gallipoli first, and of Constantinople afterwards in their own interest and self-defence, the British will spend not one drop of blood, not one single shilling, either to assist the Turk in this quarrel, or to draw sword against the Russian, save only in *self-defence*, to keep him from the coveted possession should he dare to attack it and contest it with them!

These then are the facts! Russia is powerless against Great Britain. She can neither invade our country, meet our fleets, nor attack us on land! We have no intention and never shall, in this quarrel, to declare war against Russia; and in the name of reason and common sense, we ask, Why should the latter Power declare war against *us*? She will not! and if she wished it, it would be sheer madness in her present circumstances to do it! We therefore say (as God's Word also says) the house of Israel now will acquire the Gate of her enemies in *peace*, for "Jacob shall return and shall be in rest, and be quiet, and none shall make him afraid" (Jer. xxx. 10). We add, that with the Dardanelles and Gallipoli in our possession, we shall virtually be in occupation of "the Gate of our enemies" even though Constantinople itself were never to fall to British power! But we still incline firmly to the belief that when

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God promised the seed of Abraham "the Gate," he meant to designate that mistress city and all its appurtenances, that "peerless port," which is the coveted prize of nations, and which, whoever owns, is master of the world!

We conclude our remarks by an *apropos* quotation from a leader in the *Daily Telegraph*, of the 24th July last—a paper which, since these complications began, has given noble, powerful, consistent, and patriotic support to her Majesty's Ministers in their present most arduous, anxious, terrible duty. The Editor says with reference to our recent dispatch of troops to Malta and the East:—

The Government has rightly preferred of late deeds to words, and has quietly prepared the means for a very efficient interposition if the Bosphorus and Dardanelles be brought into the sphere of arms. A short interval must decide whether this is to prove the case, and, if so, there must be no further hesitation, even for a moment, in adopting the policy towards which these reinforcements point. Gallipoli is apparently the spot where we can act with the least effort and the greatest result, and to Gallipoli our troops must and will go, therefore, if on arriving at Malta events still wear their present complexion. It is a point, as we have already described, which could be occupied against a surprise at twenty-four hours' notice by the marines alone of our fleet, and could be fortified against an army by seven or eight thousand British linesmen and engineers. It is the outer *Gateway* of the Black Sea, as the Bosphorus is its *inner door*, and those who are so agonised at the idea of "helping the Turks" may be comforted by the information that at Gallipoli the issue of the war might be largely controlled without departing from neutrality. But there must be no more feebleness or "bated breath" henceforward. What England desires and designs she must execute on necessity, with all the clear and fearless decision which becomes an Empire able to act alone and conscious of the importance of the crisis. Above all, no dilatoriness must now be shown. The Russians are not so far from Gallipoli with their advanced troops as to leave us a margin of many days if they have conceived the idea of dashing forwards for the possession of the Dardanelles; and serious indeed, as well as unpleasant, would be the absurdity of seeing Gallipoli seized while we were here discussing the limitation of correct neutrality. What has to be done to secure the proper influence of England in the final settlement must be done henceforth manfully and thoroughly.

THE LATE LORD PALMERSTON'S OPINIONS.—"He knew that the Muscovite was our natural geographical enemy, and that our foreign policy would be gravely at fault if we allowed him to approach our Indian frontier, or settle himself near the Mediterranean. In event of war between Egypt and Turkey, a Russian garrison in aid of the Turks would occupy Constantinople and the Dardanelles; *and once in possession of those points the Russians would never quit them.*" —*Temple Bar*, July, 1877, pp. 324 and 330.

CONCERNING BAB-I-HUMAYUN.

THE GATE OF GATES.

THE last word in this Eastern Question is, as Lord Derby said, "Who is to have Constantinople?" This has been the subject of thought, discussion, and diplomacy any time these fifty years. So long ago as 1827, in Canning's days, it appears the matter was ventilated, the present complications foreseen, and a remedy proposed. The project we allude to was mooted in Parliament, controversially discussed and submitted to the British Prime Minister. The *Echo* newspaper, of the 13th June last, gives us the particulars, and seen by the light of our present knowledge, the proposal seems like a forecast of what we believe is destined to be accomplished in times now near at hand, though in a manner somewhat different from that indicated by the sagacious pamphleteer who started the idea. It was nothing more or less than this:—

"That the Turkish capital, that centre (as the *Echo* describes it) of all the envies, jealousies, and ambitions, as it was then and is now assumed, should be divided from the rest of the Ottoman empire, and declared, under a British, French, Austrian, and Russian guarantee, a free port for ever, open to the trade and navigation of all the maritime nations of the world, belonging to none, protected by all, no longer imperial, but at the same time no longer subject, and profiting by its natural advantages alone, to become a mightier Hamburg in the East, with a circle, perhaps, of Oriental Hanseatic towns growing up around it." The writer of the pamphlet, who signed himself *The Diplomatique*, considered that the then existing Powers of Europe would never consent to any of themselves becoming sole possessors of this unrivalled spot. He thought that if the Muscovite attempted it, he would be opposed by England, France, and Austria combined. If England tried to occupy it, war would be declared at once by France, Russia, and Austria to arrest her, and Austria would have the other three to oppose her if she essayed to seize the peerless prize. There were two difficulties the Diplomatist confessed confronted him, and these were—(1st) the apparent impossibility of getting any solid guarantee for the continued friendly occupation of the splendid port by the four guarantors of its freedom, and (2nd) who was to rule in this free port? The first was, he admitted, a most intricate problem, but not insuperable, and the last he solved in a manner which singularly coincides with thoughts we have revolving in our own minds, though not, perhaps, in precisely the same groove as that in which the Diplomatist entertained them. He considered (with Mr. Gladstone of our day) that the Turkish official was out of the question, and must be sent, "bag and baggage," away into space. The Greek he considered unfitted for the task by reason of want of civilization; the European nations were, for reasons already assigned, quite out of the question, and there was but one race left to select, and that was—the Hebrew! He thought the Jew was the natural ruler of Stamboul, "the coming man" the proper "holder" of the commercial centre of the earth!

The *Echo's* comments on these grotesque suggestions are so weighty and apposite, that we quote them for the reader's benefit. If for the "Hebrews" of the House of Judah, we read "Hebrews" of the House of Israel, we see a perfect fulfilment of God's promises and arrangements in the political problem proposed to us, which events are showing us day by day are more and more probable of accomplishment through the occupation by our own nation of "the Gate of the world," "the Gate of Israel's enemies." The Editor of the *Echo* sums up the matter thus:—

It is strange to read such an argument, reaching, as it were, from 1827 to 1877, with scarcely a correction necessary, except that which the formula *mutatis mutandis* will explain. And it is stranger still to think of an obviously deep Diplomatist undertaking to settle the future of Constantinople, while leaving all the rest of the Turkish Empire out of sight. The idea, if there were a real concert of political purposes in Europe, was by no means a bad one, and, if practicable, might fill up a gulf of jealousies, rivalries, and ambitions hitherto regarded as limitless and fathomless; but does any Power really desire to see, once and for all, the Eastern Question closed? There are golden chances in the future, though "any port in a storm" may be the motto of certain astute speculators in possibilities to come. Fifty years ago it was proposed to be, as we have said, a sort of Oriental Hamburg, as Hamburg flourished before the recent changes; though the astute "treatise author," as he in one place styles himself, ventures upon a strong distinction between the history of Hamburg and the chances of Constantinople as a free port. The men at present there, he says, are different from what is wanted, the men possible to be got there, for a time, are different also; and then he reverts to his grotesque idea about the Jews. In particular parts of this extraordinary argument, however, now that Constantinople appears to be regarded as the prize city of the world, even so rude a suggestion for its disposal, made half a century ago, may possess a slight interest for even more practical and far-sighted politicians at the present time, when suggestions are many, though the practical side of them too often resembles the side of the moon which is turned from the earth, never being visible.

The fact is, that the writer of the treatise in Canning's days (1827) forgot that the Jew, *quâ* Jew, is utterly disqualified to occupy as ruler such a place as Constantinople would become when constituted a free port for a Christian population, removed from the Turkish yoke.

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The Jew is the bitter hater of, as he is despised by, the Christian, and the latter would be, according to this plan, his subjects. He belongs to the most fanatical race as well as to the fiercest in the world. Persecuted he has ever been, but "it has not taught him moderation." The Jewish Hebrew being, then, out of the question, was the pamphleteer of "fifty years since" wrong in looking to God's ancient people" as the proper future rulers of the fairest spot on earth, the mistress city of the world, the Gate of all the Gates? Certainly not! What says God's Word? "Thy seed (*i.e.* the Hebrews) shall possess the Gate of his enemies" (Gen. xxii. 17). And this spot we are taught to associate with the peerless port now under our contemplation. Among Mahommedans, we are told, are certain legends current regarding "the signs" which will foretell the coming of the great resurrection from the dead. Among these, one of the "greatest signs" is said to be "War with the Greeks, and the taking of Constantinople by 70,000 *of the posterity* of ISAAC, who shall not win that city by force of arms, but the walls shall fall down while they cry out, 'There is no God but God—God is most great'" (vide *The Koran.* By George Sale, page 62).

This legend, though it concludes by the declaration that these sons of Isaac shall again vacate the great city on the appearance of anti-Christ, is yet remarkable, as bearing on God's promise to that very race that "their seed should possess the Gate of their enemies." It agrees also accurately with the quotation from "The Christian Miscellany and Family Visitor," which appeared at page 195 of our issue, No. 23, June 6, 1877, in a short letter on "The Gate," from "A Student of Barton-on-Humber." Where, then, shall we find these future rulers and occupants of Constantinople, who are Hebrews, sons of Isaac, but yet not Jews? Where else, we ask, but in the isles of the West, among the occupants of the North country, in the grandly multiplying people, the present holders of the Gate of their enemies, wherever, throughout the globe, there is a Gate to "possess?" Where shall we look for them, we repeat, except among the selected agents for the universal propagation of Christ's Gospel in the world—among those who cling to the Sabbath sign—who respect the Decalogue—who pray for the new covenant nationally—who are the great lenders of money nationally, but the borrowers never—whose home Gates have been open day and night, and never closed at all by hostile blockade for a thousand years—whose land has never suffered from the invasion of Gentile foes—who have been invincible in war, and have, as Western Islanders, always held the supremacy of the sea—who have the heathen empire of the world, and all the desolate heritages wherever such have hitherto existed—who have ever remained politically under a monarchy—who possess constitutional stability in a sense no other Power on earth has it—who are the great liberators of the slave, and whose home, being the land of civil and religious liberty, is the asylum therefore for all foreign refugees—who follow the Lord by the profession of a pure Protestant form of worship nationally—who are the chief of nations universally respected, feared, and obeyed—whose Queen rules over many nations, but who are themselves the subjects of no alien prince—whose empire belts the globe, and strategically is in the position of command in the four quarters of the earth—whose metrology is Israel's—whose very name betrays their origin—a people who, possessing each and every one of these and other attributes and signs, we recognise as the British or Anglo-Saxon race, and also as the Lost Ten Tribes of God's chosen Israel, the predicted inheritors of them all—who are of that pure Hebrew stock to whom God Almighty solemnly promised through their forefathers, Abraham, Isaac, and Jacob, saying, "Thy seed shall possess the Gate of his enemies," and "In thee and in thy seed shall all the families of the earth be blessed?" (Gen. xxii. 17, 18, xxviii. 14).

ISRAEL AMONG THE NATIONS.

CHAPTER III.

THE PERFECT AGREEMENT OF SACRED AND PROFANE HISTORY SECURED BY THE RIGHT INTERPRETATION OF THE GREAT PYRAMID DATE.

"Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts;
I am the first, and I am the last; and beside Me there is no God.
And who, as I, shall call, and shall declare it, and SET IT IN ORDER FOR ME,
Since I appointed the ancient people? And the things that are coming, and shall come, let them show unto them."—Isa. xliv. 6, 7.

"Produce your cause, saith the LORD;
Bring forth your strong reasons, saith the King of Jacob.
Let them bring them forth, and shew us what shall happen;
Let them shew the former things, what they be,
That we may consider them, and know the latter end of them;
Or declare us things for to come.
Shew the things that are to come hereafter,
That we may know that ye are gods."—Isa. xli. 21—23.

IT is two months ago since the last article on this subject was written for the BANNER. At that time I was inclined to be well content if I could only succeed in showing that the interpretation of the Great Pyramid dates there set forth, was one which was supported by the Bible narrative. Opinions as to the date of the flood, Abraham, and Moses, are so various, that I thought little was to be expected from profane history either in the way of opposition or conformation of the date of those events, and all that was then attempted was to show that the Pyramid dates came within the limits of received reckonings. Further study of the sacred records, however, showed that it was impossible to alter the date of any of the great eras without causing a corresponding disturbance over a great portion of Israel's history.

The alteration of the date of the Exodus affected the date of the building of Solomon's temple and the era of the captivity, for it is expressly stated that the commencement of the Temple was in the 480th year of Israel's going out of Egypt (1 Kings vi. 1.) So little importance does Hales attach to this statement, that in his calculations he places the Exodus 620 years before Solomon, while Bunsen reduces the period to 308 years. What pitiable tampering with God's Word is this! It was the conviction that the English Bible would be found correct, if we were indeed God's chosen people, that first led me to compare the Bible chronology with the Great Pyramid date, and therefore no system of chronology which altered the one or the other could be admitted in my calculations.

From the first year of Solomon to the last year of Zedekiah, the sum of the reigns of the kings of Judah amounts to 430 years. At the end of his reign, and in "the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire" (2 Kings xxv. 8, 9). They "brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia; to fulfil the Word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years" (2 Chron. xxxvi. 19—21).

"Now in the first year of Cyrus, king of Persia, that the Word of the Lord spoken by the mouth of Jeremiah *might* be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him an house in Jerusalem,

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which is in Judah. Who is there among you of all His people? The Lord his God be with him, and let him go up (verses 22, 23; and Ezra i. 1, 2).

Such is the order and relation of events as given by the sacred scribes, yet what commentator has followed it? Instead of dating the 70 years from the destruction of the Temple, they date them from the first captivity in the fourth year of Jehoiakim. What awful confusion this has caused between Scripture and history; those only can judge who have studied this era, and tried to satisfactorily account for the apparent contradictions it produces. Nor is it at all surprising that we should try in vain to make the Bible narrative fit in the wrong place in history. Try to put a puzzle together wrongly, and is there not always some awkward piece that *won't fit anywhere*? So it is with the facts of history. Unless they stand each in his own order, no number of "ifs" and "suppositions" will put straight the confusion.

Now what is the result of the true application of the dates?

	B.C.
Birth of Moses (Pyramid date) . . .	1542
The Exodus, 80 years later.	1462
Solomon begins to reign 476 years later	986
The Temple destroyed 430 years later .	556
The 70 years end	486

What happened in Persia in the year B.C.486? Look at the latest and most accurate lists of the kings of Persia. What is it? THE FIRST YEAR OF XERXES. Every one has heard of him, and yet his name will be looked for in vain in the Bible; and why? Because he is there called by his Persian name CYRUS and not by his Greek name Xerxes. To demolish all the arguments by which it has been sought to prove that the Cyrus who restored the Jews was Cyrus I., who was a Median, would require a more exhaustive treatment of the subject than is possible here. In another form I hope to be able to establish not only this point, but also the period from Joseph to the Exodus by the testimony of well-attested history. If readers will refer to *Ezra*, they will find that the successor of Cyrus was Artaxerxes, and they will easily understand that Artaxerxes must have been the successor of Xerxes, and not his predecessor as some commentators would try to prove. The fact is, the mistake has arisen through commentators following Josephus in "doubling" the narrative by a false use of the Apochryphal book of Esdras.

In a short time I hope to have completed the chronology from the flood to Christ, shewing the perfect agreement that exists between the Bible and contemporary history, and how the Great Pyramid is the witness to the truth of God's Word, by showing believers where in the history of the nations we are to look for the confirmation of Revelation. The Bible does not give us a complete account of even Israel's history. It gives us enough to keep us from being lost in the maze of profane history, if we only keep in the paths it marks out. We must believe what the Bible says, and not what men may make it say. When the Bible says that the sojourning of Israel was for 430 years, and the servitude 400, it is no use commentators saying that it was only 215 or 210. History will accord with the first, but not with the last, and it will tell us further that, at the time of the Exodus in 1462, the power of Egypt was suddenly destroyed, and did not recover itself for a hundred years. This is what Dr. Birch (who fails to see the very period of the Exodus thus plainly distinguished) says in his recent history of Egypt:—

> It appears from the great Harris papyrus that a great exodus took place in Egypt in consequence of the troubles. "For many years," it states, "there was no master, and for a time the country belonged to the governors of cities, one massacreing another. After a time one Arsu or Arcos, a Kharn or Syrian, was chief as it were among them, and the whole country offered him homage, each joining his companion and wasting his goods. And the gods having become as men, no more offerings were made in the temples."

It is wonderful how God has given to His people the spoils of the great cities of old to confirm His Word; and when a true chronology shall be completed, we shall see what an awful thing it is to be taken into the counsels of God, and to behold how He has ruled in the kingdoms of men. Verily was Israel's history "set in order" for it. As the heavens are laid out and the earth formed by number, weight, and measure, and as all the starry realms are but "one grand algebra," so are the years of man determined by the rules of that perfect ORDER which reigneth throughout the universe. GOD has declared to us the things for to come that we may know that He is indeed God. Out of His deep love and compassion for man's weak nature, He has prepared such a grand, such a mysterious, yet, withal, so convincing a proof His supreme power, that in the face of the troubles to come, we may bow with humble submission to His will, convinced that whatever chastisement He may see fit wherewith to cleanse us, His word to Israel will stand sure for ever.

WILLIAM ROWBOTTOM,

July 14, 1877.

MR. J. C. McCLELLAN *V.* THE REV. CANON J. H. TITCOMB, M.A.

CANON TITCOMB'S DIALOGUE.

DEAR SIR,—Having read Canon Titcomb's article in this week's issue of the BANNER OF ISRAEL I should like with your permission to make a few remarks upon a portion of it.

1. Canon Titcomb admits that "*some* of the House of Israel had rejoined the House of Judah in the Chaldean dispersion, when Cyrus issued his celebrated decree." I am much obliged for this admission. But it is only the other day that I was taken to task in your columns for saying precisely the same thing.

2. Canon Titcomb's observations on the epistle to the Hebrews, and the first epistle of Peter, are both interesting in themselves, and germane to the question under discussion. But in reality the Canon refutes himself. The Canon asserts that "members of the Ten Tribes were chiefly pointed to," but in that case the "dispersion" must have mainly consisted of members of the Ten Tribes who, therefore, were never lost. And if "the strangers scattered throughout Pontus, Galatia," &c., were chiefly members of the Ten Tribes, then the persons mentioned in Acts ii. 9, 10, must also have been chiefly of those Tribes, and yet they are spoken of as *Jews*, and are charged by the apostle Peter with having slain the Messiah!

3. Canon Titcomb is in error in saying that the epistle of Peter is uniformly allowed to have been addressed to Hebrew Christians. The Rev. J. B. McClellan, M.A., in his recently published Commentary on the New Testament, takes the opposite view. There is an important passage bearing on this point in John vii. 35, which the author just referred to translates thus: "Is He about to go unto the dispersion of the Greeks, and teach the Greeks?" By *Greeks* are, of course, meant *Gentiles*, and the passage refers to the *Gentile* dispersion, and to that alone. The author quotes several passages in support of his rendering, one of which is very striking. Deut. xxxii. 8, 9: "When the Lord *dispersed* the sons of Adam, *Israel became His inheritance*." The *Gentiles* were to be *dispersed*, but *Israel* was to be gathered together in one land. When Israel rebelled, and forsook the worship of their Divine King, their punishment was to be *dispersion*. The author next refers to 1 Peter i. 1, compared with ii. 10, and concludes that this epistle was addressed to *Gentile Christians* on the strength of the very quotation from Hosea, which Canon Titcomb adduces in support of *his* view. This is borne out by Rom. ix. 25, where the same passage from Hosea is quoted by St. Paul as proving that *Gentile* believers are now freely admitted into all the privileges of the people of God. If St. Paul can apply a passage in Hosea to *Gentiles*, why may not St. Peter do the same? Canon Titcomb also falls into the common error of applying the term *Gentiles* to *Christians*. St. Paul sometimes does so, I admit, but always with reference to the *former state* of those whom he addresses. But it is clear, from a comparison of all the passages

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where the word occurs, that its true meaning is *heathen*. As, for example, in Eph. ii. 11—13: "Wherefore remember, that ye being in time past *Gentiles*, aliens from the commonwealth of Israel, now are made nigh." That is, they were no longer *Gentiles* and *aliens*, because they were no longer *heathen*. It is perfectly absurd, therefore, to speak of Germany as a *Gentile* nation. In the *former* dispensation the sign of being in covenant with God was *circumcision*. In the *present* dispensation the sign is *baptism*.

Yours faithfully,
J. C. McClellan.

Reply to Mr. McClellan.

Dear Sir,—I am much obliged to Mr. McClellan for his criticisms, which I at once proceed to answer.

Par. 2 affords a singular instance of the danger which attaches to any criticism of an opponent's arguments until he has concluded his reasonings, and ended the statement of his case; for had Mr. McClellan waited till part iv. of the dialogue had appeared, he would have found that his difficulty had been anticipated; the appearance of a Judaised portion of the Ten Tribes being historically accounted for.

Par. 3 is chiefly an argument against the belief that St. Peter wrote his epistle for Hebrew Christians, based upon the authority of a modern commentary, bearing the name of McClellan. Let it go, therefore, for what it is worth. But listen to the authority of another, who certainly stands higher in the fields of Biblical criticism. Bishop Wordsworth, in his introduction to this epistle, says, "It was ordered, providentially, that though the sheep of the House of Israel were scattered upon the mountains of the *world*, yet there were certain great spiritual *sheepwalks* in which they ranged like nomad and migratory flocks of the patriarchs in Arabia, stretching themselves in their pastoral encampments far and wide over the hills and along the valleys. And when Christian folds had been formed in these spiritual sheepwalks, ready means were afforded of spiritual communication among them. The first of these sheepwalks was in Babylonia, and the adjacent countries, to which the Ten Tribes had been carried captive. There St. Peter was when he wrote this epistle. The second of the sheepwalks was in Asia Minor. The third was in Egypt. Therefore, being at Babylon, and tending the sheep there, *St. Peter directed his attention to those sheep of the House of Israel who were scattered abroad in Asia Minor*." As for Mr. McClellan's explanation of the word "*dispersed*," in John vii. 35, it is sufficiently refuted by James i. 1, where the "Twelve Tribes" are incontrovertibly made the subjects of that title, the same word being employed in the Greek, "*diaspora*" being used in each case. With regard to St. Paul's application of Hos. ii. 10, in Rom. ix. 25, to the heathen, it is quite sufficiently accounted for by the fact that the great mass of the Ten Tribes, to whom the passage in Hosea really refers, had become paganised, and therefore stood outside the covenant, as true representatives of heathendom. The application, however, of the same passage to these Eastern Israelites who had repented of their uncovenanted condition and joined themselves to the House of David, and had been in that state converted by the preaching of St. Peter, would not in any way be inconsistent.

Finally, Mr. McClellan says that I "fall into the common error of applying the term *Gentiles* to Christians." I am not so absurd as to do this in any other sense than that in which he admits it to be legitimate—viz., as having reference to their *past* condition. If any nations are ever spoken of as Gentile, it is only in regard to their origin as being non-Israelitish, nothing more.

J. H. Titcomb.

July, 23rd, 1877.

ELEMENTARY PAPERS ON THE GREAT PYRAMID.

No. V.

By the Rev. Henry Morton.

The message of the Great Pyramid, as I said before, is evidently twofold, "Scientific and Messianic." I will now endeavour to state the scientific, and there is enough within those solemn, silent walls to convince every impartial inquirer that the architect really intended that the structure should contain, though not exhibit to the men of that age, a series of truths relating to the world (the earth we live in and the whole frame of the universe) of the highest order, and in the most accurate manner—truths not of a local or temporary kind, but suited in their relation to nations of a very high state of intellectual cultivation; for it is, in fact, only in proportion to the growth of modern science that men have been enabled to recognise the existence of those truths built into the structure of the Pyramid, not in language or in inscription, but in number, weight, and measure; and so there has been left to the world a grand and abiding Metrological standard which should preserve safely through some thousands of years, and through all intervening revolutions of empires and religious creeds, the grand standard of weights and measures, true to their original settlement by more than man's device. To effect this grand purpose, the architect did, by scientifically proportioned lines, angles, and measurements, symbolize, typify, and represent some truths and facts in nature far beyond the bounds of human knowledge and experience—that is to say, he built in solid masonry, a model, as it were—an harmonious and evenly commensurable model too—of the great proportions in space and time, relating to man's habitat and man's destiny, and with greater accuracy than the philosophers and scientists of the present nineteenth century, notwithstanding all the advance and improvements of the day have yet attained to.

But it may be asked what is meant by lines, angles, and lengths, symbolising Cosmic truths? Well, a symbol is simply some short and easy way of expressing a thing which, in itself, is more or less difficult and unmanageable. But there are symbols differing in kind—*i.e.*, symbols plain and open and also secret symbols. The characters here printed to form words are a series of symbols plain and open to all who have been taught to read. The Egyptian hieroglyphics were symbols more pictorial and more exclusive. The symbols of the Bible were verbal and prophetical, and the prophetic ones were peculiarly mysterious. The Great Pyramid symbols are arithmetical, mathematical, mechanical, and physical—in one word, scientific.

Now let us see what a scientific symbol is. On the principles just laid down, a scientific symbol shews some special scientific trait or characteristic of a thing, indicating to all those within the pale of science, but to no others, the thing itself. Thus, mention to any scientific man the number 3·14159, and he immediately knows you mean something about a circle and its diameter. Mention 365·242, and he expects you are going to talk of the number of days in a year; or mention 25,827 in connection with chronology, and he will at once think of the Precession of the Equinoxes, whose grand cycle, among the stars, occupies that immense number of years. Now this is precisely what the Great Pyramid does. It shows by its whole proportions, measured in any terms whatever, that its basal area is 3·14159 times its right vertical section, and therefore, while misleading the ignorant of all nations by not having any curves whatever about it, it tells the mathematician of every age most unmistakably that it has a special message about a circle. Next take its base side, = 9,131 inches; this divided by 25 (the sacred cubit) gives 365·242, evidently symbolising the number of days in a year with the 5 hours, &c., represented decimally (being the nearest approach that could possibly have been made in masonry to represent the number of days in a year), or the enormous circle forming practically the mean orbit of the earth round the sun.

Again, taking the vertical height as a radius, you have a circle equal in perimeter to the four sides of the base, symbolising

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the ordinary cycle of 4 years or 4 times 365 days + $\frac{968}{1000}$ of a day, as nearly as possible equal to the one added day in leap-year.

Again, every school-boy knows that the diagonal of a right-angled triangle is equal to the sum of the squares of the sides containing the right angle, and so the diagonal of the Great Pyramid is equal to the square root of the base, multiplied by 2—that is, $(2 \times (9131{\cdot}05)^2)^{\frac{1}{2}} = 12913{\cdot}709$, &c.; and twice this or the sum of the two diagonals make 25,827, symbolising again the grand cycle of the Precession of the Equinoxes—although the building was erected 1,700 years before the time of Hipparchus, to whom the discovery has hitherto been attributed, when the first accurate astronomical and scientific knowledge of the *schools*, and the first ideas of the "Precession of the Stars," had commenced among men. How strange that 2,000 years before the thought had been grasped by the Greek, the architect of the Great Pyramid should have built in the fact, in solid masonry, on the diagonals of its base.

Again, the cubit of 25 Pyramid inches bears an exact relation to the only true and unchanging standard in the knowledge of man—*viz.*, the polar axis of the earth, of whose semi-length or distance from earth's centre to either pole this sacred cubit is the ten-millionth part precisely. Now in building a mere tomb, it would seem to any unbiassed thinker that any of the profane cubits—*e.g.*, that of Memphis of about 21 inches, or the Babylonian of of nearly the same length—would have suited equally well to bring these numbers out. In fact, Sir Isaac Newton, proceeding on many data of early measures, went on to show that the Pyramid had been partly built with the Egyptian cubit as a general working standard; but although this might be suitable in merely mausoleum structure, it would not be consistent with the character of a building meant to express sacred Hebrew revelation and scientific truths, and accordingly we find that although the profane measure has been used in the general gross and merely filling masonry, still the Hebrew, or sacred cubit of 25 Pyramid inches, has been exclusively used in all and every part of the symbolic portions of the work. The whole structure being designed to express sacred and scientific truth, this standard, and no other, was essential, and therefore was used, remarkably revealing its use in the chief passages and chambers, and, above all, in the coffer. And so again, that cubit length becomes a symbol of a higher order still than anything simply scientific, and testifies to the God of Revelation, who, according to the rules of science which Himself has constituted, directs all created practical things in the earth below and the heavens above, while the direct reference of that cubit by length, in round and harmonious number to the axis of rotation of the earth, refers the Bible student to the magnificent allusions of God's covenant of the day and covenant of the night (Jer. xxxiii. 25), consequences of the rotation, and which He has declared do typify His abiding love for the House of Israel. Is it not remarkable then that this sacred and most scientific cubit should be definitely and impressively indicated twice over in the Great Pyramid—once in limestone in the so-called Queen's Chamber, and once in granite in the ante-chamber to the King's Chamber? Have we not in these the *scale* of the whole building memorialised in stone?

(*To be continued*)

CONSTANTINOPLE, MR. GLADSTONE AND "THE BANNER."

As you have on more than one occasion asked those who are believers in "our Israelitish origin" to forward you anything from independent sources bearing upon the subject, I have thought the following from a "leading article" of a new publication called the *Living Age*, No. 3, June 30th, headed "England and Constantinople," would be interesting to your readers. The writer says:—

> One has only to stand before a good map of the Eastern Hemisphere to see what Constantinople is to Russia: and still more to the British Empire. It is the one centre that Russia has ever felt to be her predestined capital. . . . . Russian ambition, from the beginning of the Empire, has seen its true centre in that bright city of the Bosphorus.
>
> And why should England bar the way? That is the question our statesmen must quickly answer. It is one of life and death to Turkey, and the Turks are dying accordingly. But every Turk knows that he is fighting for England, as well as his home, his country, and his religion.

The writer proceeds by stating that in the hands of such a Power as Russia, Constantinople would be itself impregnable, would command the Black Sea and the trade of all its inflowing rivers, hold Palestine and Jerusalem, and command, no less, the Nile valley and the Suez Canal, and govern Greece and Egypt.

> The road to India is close to the walls under the guns of Constantinople. England at Constantinople can command the commerce of the Black Sea, and thereby feed her working millions. England at Constantinople can secure the independence of Greece and protect Egypt. England at Constantinople can keep her Indian Empire, and give a higher civilisation to China; and in no other way. England must be there, on that one spot, in actual force of ships and artillery, or supreme in diplomacy.
>
> If Russia goes to Constantinople, England will lose her Black Sea granary and mart, lose her road to India and Australia, lose Empire and Colonies, and commerce, lose her actual place and power in the world, and the great future that lies before her as the sublime centre of the Anglo-Saxon race.

These are weighty and pointed sentences. Would to God they could be deeply engraven upon the minds of our people, too many of whom, alas! are still led by the headstrong unpatriotic and unstatesmanlike conduct of Gladstone. As one who helped to place him in power, I can but deplore his perverse—I was going to say wicked—conduct during the past twelve months; and as having long been a firm believer in our Israelitish origin, I must regret it all the more.

As I take the BANNER in monthly parts—the above may have been sent, but should it not, I am of opinion its appearance in its columns will do good, as I know there are some who, while believing as you and I do regarding Lost Israel, cannot shake off their party creed nor free themselves from Mr. Gladstone's baneful influence. I am delighted with the BANNER, and am glad to say my older children look forward to its arrival with much pleasure, reading and discussing the various papers with much interest. I may say the same as to our good friend Hine's monthly and quarterly.

I am glad to find among our clergy a growing conviction as to our Israelitish origin. Within the past three weeks I have had many opportunities in private of discussing the question. To some it was a new subject, to others it was a familiar one. There was not one who did not admit it was a most important matter which ought to be fairly and fully discussed. The question of the "Gates," "lending, but not borrowing," "inhabiting the waste places," and our "unconquered position for a thousand years" seems to impress them most. The Great Pyramid topic proved interesting also; and one clergyman said he would at once order "Our Inheritance," as it seemed to him a most important link in the chain of evidences.

I have been a believer for several years, and have, in the way above described, been a propagator of the subject. I am now pushing the BANNER, "Life from the Dead," "The Identifications," &c., &c. Those of your readers who do not feel public discussion their *forte* might, I think, do a great deal in this way.

ORMESBY.

JUDY ON "THE GATE."

WE lately pointed out that *Punch* had become a "blind promoter," and now we have *Judy* following suit. We beg our readers to procure and study the cartoon in *Judy*, No. 534, of July 18, 1877, and they will see what we mean. The engraving, a very clever one by W. B., tells its own tale. It is called "The common enemy," and the legend is the utterance of John Bull (a

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jolly British tar), handling a tremendous club, addressed to the Emperor of Austria, about to draw his sword—"So you at last are alive to the danger? Perhaps we may help each other."

The danger consists in the fact that a monstrous crowned Bear, the Bear of Russia, is striving hard to get over a big three-barred Gate, in spite of "treaty obligations," which keep it closed; and "the way" which this "Gate" bars is indicated by large notices above it, as "the Black Sea and Dardanelles" on the one side, "the Danube and border States" on the- other. The point we wish our readers to observe is that Stamboul and the Dardanelles, leading to the Black Sea and Danube, are depicted as a locked and barred-up GATE.

The reader is well aware there is no real Gate or bar to free navigation in the entrances to the Euxine. Why then is this ocean "highway," and the spot Russia is depicted as striving to leap over and acquire, depicted as a Gate? We answer, because God Himself, 4000 years ago, so called it; because the passage and the town, which is "the peerless port" and "mistress city" of the world, is termed, in common parlance, the "sublime Porte," "the lofty gateway," "the Bab-i-Humayun, or "royal Gate." The artist of the present day, therefore, following the leadings of the mind of God, is perforce compelled to depict these spots by the only true symbols which come home to every mind; and the result is, we have *Judy* as a blind promoter, showing us that Constantinople and the Dardanelles together, constitute "the great Gate," which is the goal of Russia's ambition, and that the approach of Russia to "the Gate" is the signal for British interference, because this very spot is God's gift, not to Russia, whose home, portal, or Gate it is, but "to Abraham's seed"—the Hebrews—in other words, to Israel, the British.

THREE SHORT QUESTIONS.

IT has been stated by the Rev. E. Hoare,* and other objectors to our belief that we are Israel, that such a view is entirely incompatible with Balaam's prophecy, "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Numb. xxiii. 9). As for over 1800 years all Israel has ceased to be reckoned among the nations we need not halt on our way to notice this point further, but in the matter of "dwelling alone" we would desire to ask our opponents what they understand by the expression? This is our question number one. The prophecy cannot apply to Judah, and we think, poor suffering Tribe! they would surely gladly have dwelt alone if thereby they could have escaped the awful persecutions they have endured by being forced to dwell in the midst of other nations, as they possessed no spot on earth they could call their own.

Does the Rev. E. Hoare, and those who agree with him, consideranation "dwelling alone" means one holding no intercourse with the outer world? Because in that case we should be glad to have some nation named as an example of this state and condition, for we confess our doubt if such a thing *could* be found on earth, and imagine it might be necessary to travel to the moon to discover a nation fulfilling altogether such a lofty ideal of utter loneliness.

We have seen it stated, or implied, that our view is wicked in its tendency, since believing we are Israel, and therefore extraordinarily blessed as a nation, with still further blessings in store for us, is building up again the middle wall of partition between Jew and Gentile.

Now our second question is this: Do our opponents believe that the return of Judah to Palestine to be there converted and then restored to their ancient favour will be building up the wall of partition? and if not, why not? *if* such a sad effect is to be produced by Israel having years ago been converted and so far restored to favour as to be loaded with most of the promised blessings?

There are some who seem almost passionately indignant at our presumption or profanity in claiming to be Israel; yet all who have given any thought to the matter will allow that Israel must be somewhere, though they do not know where, and are angry at being supposed to care.

Now, as our third question, we would ask, Can they give a reason why it is not downright silly to be in a state of wrath because, Israel being somewhere, we say, pointing to many proofs, it is *here*? Will our angry opponents state in what would consist the gain to religion, to the praise of God, to the glory of our Lord Jesus Christ, if, like them, we supposed ourselves to be Gentiles, and pointed to any other nation as the chosen people rather than ourselves? L. P.

* See "Palestine and Russia." By the Rev. E. Hoare.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have become a convert to the belief in our Identity with Israel, considering England and its dependencies to be the chief rendezvous of the Ten Lost Tribes. I must congratulate you upon the successful victories you continue to gain over those who oppose your views; and particularly upon that article in the last issue, under the heading of "Glory of God," which leaves them no ground to stand upon; at the same time you give no offence, through the Christian and gentlemanly style of argument which you adopt.

Before I had the pleasure of seeing the BANNER OF ISRAEL I always had the impression that Great Britain was the nation chosen by the Lord to occupy the place of the ancient Israel, in order to keep up a testimony to His truth, and manifestation of His dealings with mankind to the world at large; and every BANNER seems to clear the way before the Christian world, and manifests truths which have hitherto dwelt in obscurity, until they are becoming opened out by "the brightness of His coming."

"The Inquirer into the Anglo-Israel Controversy" in your last BANNER, "considers it improbable" that a theory like ours can be true, when so many centuries of Scripture research have passed away without any previous discernment of it. But it seems to me the chief reason is this: that the Almighty only reveals His prophetic truths as they become developed, in His own good time.

It is difficult to read the Bible without finding out that His ancient people Israel are now settled in the islands of the North and the West of Palestine, which was then the centre of the known world; and which are those Islands if not Great Britian? It is also stated in Isa. xlix. 12, as to their return to Palestine, "Lo, these shall come from the North, and from the West." Moreover, it is very easy to trace similar names of individuals and localities amongst the Israelites with the inhabitants of Ireland, Wales, and Cornwall, where they first landed; also the Christian names of our countrymen correspond exactly with those of the twelve apostles, with the exception of Judas, which we cannot adopt—viz., Simon Peter, James, John, Andrew, Philip, Bartholomew, Thomas, Matthew, James, Jude, Simon "the Canaanite," and Judas Iscariot. One of the valiant Christian miners who was rescued from the jaws of death in a Cornish mine was Cymer, not unlike Cymri.

The town of St. Asaph, in Wales, where there is a Cathedral, surrounded by a few cottages only, is spelt in the same way as Asaph, a priest, one of the sons of Levi, who accompanied the ark of God, and who (see 1 Chron. xvi. 5) "made a sound with cymbals."

Yours faithfully,
W. H. PETERS.

Harefield, Exeter, July 9th, 1877.

To the Editor of the "Banner of Israel."

SIR,—John Butterworth, in his interesting letter, page 215, shows that the Greek numerals of the word λατεινος, "Latin man," and the Hebrew letters of the word *Romiith*, Roman beast, both form the number 666. He also shows that the letters of the Arabic word *Rumiyat*, "the city of Rome," or "Roman lady," express the same number.

Allow me to bring to your notice the further fact of the Roman numerals of the inscription on the tiara of the Pope—viz., "*Vicarius Filii Dei*," forming, when taken separately and added together, the number 666. Thus:

V	I	C	A	R	I	V	S		F	I	L	I	I		D	E	I
5	1	100	0	0	1	5	0		0	1	50	1	1		500	0	1	666

We have thus the number of the beast in Greek, Hebrew, Arabic, and Latin. The three first applied to Rome, the last assumed by the Pope himself. L. H.

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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.

No. 33. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 15, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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KORAH.

THE history of our ancestors, the Israelites, is full of meaning for us in these "last days," when read in the light of the Identity. Have our readers ever studied the thrilling and instructive narrative in Numbers xvi., and "seen" how it bears upon our history now?

Let us endeavour to draw the picture of the typical story of the Mosaic days, and point to the antitype we can easily recognise in our own.

The murmuring, discontented, rebellious people had received chastisement and correction for outrageous offence given to the Majesty of their all-but-visible Jehovah, when in the scene we now introduce to the notice of the reader, rebellion broke out again, but originated on this occasion with the priests—not the people. The clergy of the Established Church of Israel were now the daring rebels, and a great name headed the revolt.

Korah was a Levite, the great grandson of Levi, a cleric of importance and position in Israel's Church. With him, the leader, were Dathan and Abiram. And their rebellion had regard to "the intercession," as that of Aaron's sons previously (Lev. x. 1—7) had been about the sacrifice of the atonement. These clerical leaders of rebellion soon gathered the laity around them. Their sentiments were agreeable to men's minds, and fashionable too. There joined them 250 of the aristocracy of Israel; "princes of the assembly," lords and ladies, "people famous in the congregation, men of renown." They all objected on principle (and this was the gist of their outcry) that the priesthood was theirs as well as Aaron's. They claimed for their clerical leaders that they had right to the priests' function as between the people and their God. "The Lord," they said, "is among the 'congregation' and there is no exclusive priesthood now!" Moses met the rebellion in a becoming spirit. He fell prostrate before Jehovah, and pleaded for the sinners. He then pleaded with his erring brethren, these headstrong Levites, and rebuked them for their folly in seeking the priesthood also, not content with the position in "the ministry" which the Lord had assigned to them. Lastly, he summoned Dathan and Abiram to appear before him; and how did these men respond? They flatly refused obedience to his authority! "We will not come up!" was their firm reply! They set aside, not only Jehovah's commandments, but declined obedience also to the constituted authority of Moses, their lawgiver. They proceeded to add insult and falsehood to their obstinacy. They declared (verse 13) that Moses "had brought them out of a land flowing with milk and honey" when he brought them *out of Egypt!* and thus they gave the lie to the Word of the living God which had told them plainly before that their *destination* was the Promised Land, as the land that flowed with milk and honey; whereas the country they had just left was the land of bondage! And finally they added to all their offences that one which the obstinate rebel is sure to commit—they charged Moses with a desire to "persecute" them! "Wilt thou bore out the eyes of these men? We will not come up" (verse 14).

The result we all know. The rebels were visited with the fiery judgment of God Himself. No man punished them. No court of law, no human pains or penalties, had the least effect. Rebels they lived, and in rebellion they died, under the stroke of a vengeance Divine in its origin, terrible in its consequences, awful in its effects! It was a sacerdotal rebellion, beginning at the instigation of a distinguished sacerdotalist, who was doubtless sincere, learned, respected, devout, and certainly a man of great weight and popular influence. But in God's sight this thing was abominable; and the only direction Israel received from their offended God, respecting the hateful revolt, was "Separate yourselves from among this congregation" (verses 21—24—45). "Get you up from among them!" Entire and immediate "separation" was the injunction addressed to all the loyal remnant of Israel; and there was to be no personal dallying or united co-operation with those who were thus in open rebellion against the Lord!

Now will the reader be pleased to reflect that the people among whom this clerical rebellion took place was Israel? Also that the Ecclesiastical uprising was against the doctrine of the single mediator. These men claimed to be intercessors, as well as Aaron, and acceptable to God; not content with their positions as "ministers of the sanctuary," they became open rebels against all authority, Divine and human (perfectly sincere and upright men the while, no doubt), because they thought they were entitled to the "priesthood" as much as were Aaron and his sons.

Now let the reader turn to 2nd epistle of St. Paul to Tim. iii. 1—9, and see what the Holy Spirit prophesied should take place "in the last days"—our days. Here is a dreadful catalogue of men's sins drawn up,

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some of which, if we mistake not, are the exact counterparts of the priestly, overbearing, ambitious failings, characteristic of Korah's wickedness described as we have seen in God's Word. These "last day" rebels shall be, St. Paul says, "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers" (*i.e.*, ἀσπονδοι, men who make covenants and sign "articles," but will not keep them), "false accusers (makebates), incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof;" men "who creep into houses, and lead captive 'silly women'"—women "laden with sins, led away of divers lusts, ever learning, and never able to come to the full knowledge of the truth."

Now St. Paul predicted this state of things as one yet future in his time—a thing to be experienced "in the last days" among Christian men and women. The locality is not named, nor the particular age or country where the portent should appear. Yet we think we can see that here is depicted the very sin of Korah repeated in a Christian Church and community, and that Church and community again being Israel's!

Here we have extant, in the midst of the congregation of God's people Israel, a strange, suddenly-arisen, sacerdotal, rebellion, supported by the aristocracy and by the men of renown, headed by a great and able cleric. The movement is known as the outcome of Dr. Pusey's teaching, and he is, as all know, an able, earnest, devout, learned ecclesiastic, who is the acknowledged leader of what has ended in rank rebellion—rebellion by ecclesiastics, supported by the rich and cultivated on the very subject of the mediatorial office, claimed as the sacerdotal attribute of what has hitherto been deemed "the ministry" of Christ's Church. The mark of this rebellion is "lawlessness." The men conspicuous in the outbreak are boasters of their own authority, disobedient to the constituted authority of others. They are heady, high minded, having much of the form and ritual of godliness (full of that in fact), but denying the power of it, since its true source is only in the Lord. These men sign "articles of faith," but think nothing of breaking all that their own ideas of right and wrong disapprove. They "creep into houses," and lead captive, by the abominations of the Confessional, many silly women and a few silly men, women and men who are always learning, but cannot arrive at vital knowledge of the truth "since that truth is in Jesus." Sacerdotalists they are, who think nothing of disobedience to parents, but rather encourage filial disrespect and irreverence, doing evil that good may come; men who are selfish, ever regarding their own importance—feeding themselves—and not regarding the good of their flocks; despisers of those really good men, who obey God's law and keep it; men, in short, who are "traitors" in the citadel of the Church of England, receiving Protestant money to betray a Protestant cause and establishment, to beguile, as their pastors or "shepherds," Protestant souls into the snares of the vile sorceress of Rome.

But where is all this wondrous spectacle of clerical rebellion visible? Is it in the Church of Rome? Nay! Rome's clergy are never, as a rule, "rebellious," but utterly subservient to their Papal head! Is it in France, or Austria, or Spain, or Portugal? Nay; these countries are under the iron heel of the Papal priesthood, and there is no rebellion of the priesthood against the Church's constituted authorities *there!* Protestant Germany knows no such clerical rebellion in her midst: and the clergy of the Russian Church are under strict restraint. It is in Israel alone, and among Israel's ministers of the sanctuary, in this "our holy land" (as we lately heard a preacher describe Great Britain), that Korah's sin is repeated, and the under priesthood rises in rebellion against the Lord Jesus and His priestly office at the right hand of the throne of the living God! The extent to which this rebellion has now grown among us, is clearly described by the *Times* in its leading article on the Rev. Mr. Tooth's case, under date July 16, 1877. The article is too long for us to quote, but we hope our readers will carefully peruse it. Mr. Tooth has resisted all appeals. He declines to listen to parliaments, to judges, to final appellate courts, to the bench of bishops, to archbishops, and even to Convocation itself! He has, as the editor says, "become a law to himself." He is the "antitype" of the Dathan and Abiram "type" of rebellion, which cried out "we will not come up." To no law, but the law of self, will this new order of Korah's headstrong following yield obedience. Here, then, is "the lawless one" personified; here the Korah of modern times re-enacts the rebellion of Mosaic days, in the midst of Israel.

History repeats itself, and what has been in Israel, *is* again. We therefore see, we submit, and ask our readers to observe, that Korah's sin appears again only among the people of God, and only among His consecrated ministers. It is the development of the old spirit which St. Paul (God taught) foresaw and prophesied should show itself in Israel and among Israel's clergy in "the last days." Its presence among us to-day, therefore, is but another proof of our Identity; and it ought to give us no great concern save grief for the misguided clerics and the lay following, who are courting their own utter destruction at the hands of the same Jehovah who brought down Korah and the misguided laity who stood by him, even by "the earthquake" and "fiery judgment," which devoured them (verses 33—35).

Reader, the Lord has given you and me plain directions what to do in this emergency. "Separate" yourselves, your wives, your sons, your daughters, all you love, from these men, from their churches, from their teachings, their Confessionals, their abominable manuals, and from every intercourse with them. Join not with them in lay or other meetings, have no union in joint missions with them, "follow the Lord fully" by entire separation from the unclean thing, and so only will you be safe. As to the thing itself, grieve not at its existence. It is sent by the Lord for a good purpose at this very juncture; for we read (do we not?) that when the "great and mighty earthquake" takes place, "the city," or Church of Israel, will be in the tripartite condition which it presents to-day (Rev. xvi. 19). What we each and all who love the Lord have to see to is this—that we are distinctly on His side; "separate" and "severed" in all ways from "these sinners against their own souls," these Korahs of our Church; and that further in our protest as God's "witnesses," thus distinctly made, we act in a loving spirit towards the victims of these strange delusions, willing "to pull them even out of the fire," though we hate, utterly, their sin.

May God speedily send us, nationally, "the new covenant," and the universal outpouring of His Holy Spirit promised us, as Israel of the Ten Tribes (Heb. viii. 10); thus terminating the times of our Church's tripartite divisions, and introducing us into the glories of that state when, "seeing eye to eye," "serving the Lord with one consent," "flowing together," "with one heart and one way," the whole Church, verily of Great Britain, and not of England only, shall raise the glorious *Hebrew* Pean, "Hallelujah! Hallelujah!" Praise the Lord! even the Father, the Lamb, and the Holy Spirit, the Triune Jehovah of His people Israel (Isa. lii. 8, lx. 5; Jer. xxxii. 39; Ezek. xi. 17, 20; Zeph. iii. 9; Rev. xix. 1—6). "Amen. Even so come, Lord Jesus. Come quickly!"

ERRATUM.—In Mr. Rowbottom's article, published in our last, at p. 264, middle column, lines 26 and 27,

For massacreing, read *massacring*
„ arsn, read *arsu*
„ arcos, read *areos*
„ kharn, read *kharu*

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MR. VERNADSKY, A RUSSIAN WRITER, GIVES FULL AND CLEAR IDENTITY EVIDENCE.

In Mr. Vernadsky, a Russian political writer, we have a fine specimen of an enemy of the British. He is a "Russian Anglophobe," as the public journalists of the day call him—a literal "fearer" and thus "hater" of the British! He has, however, in his fear, rage, and anger at our unique position in the world (by God's special mercy and grace), completely overshot the mark, and laid himself open to criticism, since he counsels our immediate destruction and banishment from the political world by a universal diplomatic combination of the nations against us, and also by direct war. The writings and aspirations of this outspoken enemy, yet true witness to our origin, have been graphically, clearly, and faithfully stated by our old friend, *The Northern Echo*, in his leader of the 23rd July, and also noticed by the *Standard* in its issue of Friday, 20th idem, 1877. We prefer to quote the former, as there is a power and directness in the enunciations of our Northern contemporary which we greatly admire, though in the present instance he disfigures an able article by unjust comparisons of Russian ambition with episodes in past British history, and classes our recent annexation of the Transvaal with instances of unscrupulous violations of treaties by the Russians! Passing by these unfair and unpatriotic denunciations of his country and her rulers in past and even present times, we ask the reader to note what the Russian political economist has to say against us British in his advocacy of the Sclav cause in Europe.—

In this work, says *The Northern Echo*, England is held up to the execration of all good Russians as the perpetrator of all the crimes for which Russia is held up at home to the detestation of all good Britons. England, says this Russian Anglophobe, is a menace to the safety of Europe. She is the great aggressive Power of modern times. There is no part of the world in which she has not established her garrisons or her colonies. Her fleets dominate every sea. What Power is there but has suffered from her insatiable ambition? She has torn Gibraltar from Spain, Malta and Canada from France, Heligoland from Denmark, the Cape of Good Hope from the Dutch, the Gold Coast from the Portuguese, and Hong Kong from China. She has built up by the sword a military despotism in Asia, which denies Constitutional Government to the two hundred millions who inhabit India. At Aden she holds the gate of the Red Sea, at Singapore she commands the road to China, from Fiji she dominates the Pacific Archipelago. Her territory is vaster than that of Russia, and greater in extent than all Europe without Russia. Russia annexes no populations but Sclavs and a few tribes in Asia, while of the two hundred and fifty millions of England's subjects only twenty millions are Englishmen. What nationality has not some of its members under English rule? Italians at Malta, Spaniards at Gibraltar, Arabs at Aden, Germans at Heligoland, the Dutch at the Cape, Chinese at Hong Kong, Malays at Malacca, Hindoos in India, Kaffirs in South Africa, Indians in Canada, and the Maories in New Zealand. England, says this fervent Sclav, is a spider whose web encompasses the world. Within her own dominions she has all the resources of all the continents. Her Empire is stronger and vaster than any coalition of other States. She is a standing menace to all the other Powers, and her increasing strength destructive of the balance of power. Nevertheless, unsatisfied and insatiable, she is still grasping for more territory. Yesterday she seized Fiji, the day before she took the diamond fields, to-day she annexes the Transvaal, and to-morrow she will clutch at Egypt. Is it not only too clear that the power of England is too great to be compatible with the general safety, and that the aggressive Empire, unless speedily checked, will establish a universal dominion over all the peoples of the earth?

What have we here? Why no less than seven or eight of the clearest and most undoubted Identifications of the Lost House of Israel, as stated in God's Word, most distinctly attributed to us by this clever but spiteful Russian writer as the detested possessions of the British nation! Surely here is a great wonder! Our "Anglophobe" probably knows little or nothing of God's Word, or the Israel of the Ten Tribes. He fears neither Jehovah nor Jehovah's wrath; but what he sees clearly is that this race—these British—are to be feared and hated. He would therefore exterminate Israel while there is time, and so constitutes himself a typical "enemy" of the Hebrew—of that race of whom God said, speaking to our "forefather Abraham," "Thy seed shall possess the GATE of *his enemies*."

Let the reader notice the various points our Philo-Sclav and Anglophobe takes up against the British, and compare them with God's Word written, concerning Israel. He says:—

1.—The British is the most aggressive Power of modern times. So said the prophet Micah, in chapter v. 8, of "the remnant of Jacob" "among the Gentiles in the midst of many people;" "who, if he go through, both treadeth down, and teareth in pieces, and there is none to deliver."

2.—That there is no part of the world where the British have not their garrisons —*i.e.*, their Gates; and then he specifies them, quoting, one would think, word for word the writings of him who indites these lines. We all know what God said about "the Gates," and who was to "possess" them for ever. HE said they were to be the possession of the seed of Abraham—the Hebrews.

3.—That there is no part of the world where the same British have not their "colonies." God's Word tells us in Isa. xlix. 8, that Israel is to "establish the earth, to cause to inherit the desolate heritages."

4.—That the British by their fleets dominate all the seas. We know, by the gifts of the "Home" and "Foreign Gates" in perpetuity to Israel, that the Scriptures point to that race, and that alone, as the "rulers of the waves."

5.—That the territories of the British are vaster than Russia's, greater than all Europe (without Russia); and that being but twenty-two millions in number, they have subdued two hundred and fifty millions of mankind. This seems an allegation that these same British are the chief of nations, which is but God's description of Israel in the last days (Jer. xxxi. 7; Isa. xli. 8, 9).

6.—That there is no nationality which has not some of its members under British rule. And this, though the Russian knows it not, is God's promise of rich blessing to "Israel obedient," which the Anglophobe will find, if he has a Bible, recorded in Deut. xv. 6, where the Lord says: "Thou shalt reign over many nations, but they shall not reign over thee."

7.—That the power of Great Britain is a "spider" whose web "encompasses" the world, which is just God's good gift to Israel when He gave her the power to girdle both hemispheres (Deut. xxxii. 8) by two circles of possessions, whereby "He set the bounds of the people" according to "the number of the children of Israel."

8.—That the British have in their own dominions all the resources of all the continents, which is, once again, God's blessing to Israel, when He said: "Blessing I will bless thee." "I will set thee high above all the nations of the 'earth.'" "All the nations of the 'earth' shall be afraid of thee" (Deut. xxviii. 1, 10; Gen. xxii. 17).

9.—That the British empire of to-day is stronger and vaster than any coalition of other States, which is but another form of the blessing contained in Deut. xxviii. 1, just quoted, and addressed with numberless other similar prophecies to *Israel*.

10.—That the British is an ever-encroaching Power, grasping for more territory daily, and never content. Here we see the vivid description of the growth of Daniel's "Stone," growing before our eyes into the "mountainous kingdom" (chap. ii. 35, 44), and ever increasing till it "fills the whole world"—a picture of the kingdom which the same prophet, in chap. vii. 22, 27, distinctly tells us is the heritage of the "people of the saints of the Most High," who, in Psa. cxlviii. 14, we are taught to recognise as "the children of Israel, a people near to Jehovah. Hallelujah!"

11, and finally.—That, unless the British aggressions be checked, their dominion will be "a universal dominion" over "al

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the peoples of the earth;" which Dan. vii. 27, as just remarked, tells us is to be Israel's glory, as Jehovah's chosen nation, gifted with the domination, rule, and supremacy "under the whole heaven," as His servants (the Lord Jesus'), "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Verily, the Russian enemy, fearer, and hater of God's people Israel is forced, in spite of his own fear, hate, and enmity, to bear glorious testimony to British Identity with Israel. He writes in bitter hate (Gen. xxiv. 60), but God's providence frustrates the counsels of the wicked, and "maketh diviners mad." To us it is comfort unutterable to know that "He who keepeth Israel never slumbereth nor sleepeth," and that He who chose Israel for the Father's sake will bring to nought the aspirations of their great enemy and hater—the Russian; for He tells us He means to magnify and sanctify Himself by their destruction, and that thereby "He will be known in the eyes of many nations, and they shall know that He is the Lord"—*i.e.*, Jehovah (Ezek. xxxviii 23).

IRELAND AND ISRAEL.

THE name of the region whither the Ten Tribes journeyed was Arsareth. Such a name can be easily identified with Ireland when we analyse it. Arsareth, we apprehend, is composed of two roots, Ars and Areth, this last being evidently the same word as ארצ Arets, signifying land, earth, or country, and forming the termination of the name Arsareth. We find that our Anglo-Saxon word "earth" comes from this root, ארצ Arets. If so (and there is no dispute about this well-known derivation), is it any more like Arets than is Areth? Taking "Areth" therefore to signify land, let us join this English meaning of "Areth" to "Ars," the prefix of "Areth," and we get "Arsland." It is manifest that this word bears a very striking resemblance to Erseland, indeed a far more striking resemblance than even Ireland bears to Erseland. Now we must bear in mind that this word was written upwards of 2,200 years ago by a man who wrote in Chaldaic, and that ץ, "ts," the last letters of "Arets" (earth or land), is frequently changed in the Chaldaic from words derived from the Hebrew to "ng," "sh," or even "t." With this fact in remembrance how easily does the Hebrew word ארץ "Arets" become changed to "Areth." There is scarcely a name which is found in our English version so nearly like the original Hebrew as this. It has suffered no mutilation and has not been entirely transposed, or altered, but preserves its ancient form as nearly as time and translation into other languages could be expected to allow.

Here, then, we have one of the most astounding facts connected with our Identity proved beyond the possibility of doubt; it entirely agrees with the knowledge we have obtained from other sources, that Ireland was the first place in these Western islands the Ten Tribes inhabited; and that they spread themselves over Scotland, Wales, and England. But this is not all the word Arsareth reveals. "Arsareth" or "Earsarets," as a whole, has something peculiarly significant in it, which is perfectly consistent with the tenor of Scripture relating to the land of God's chosen race. The former part, Ars or Ears,* of the word Arsareth or Earsarets signifies *to betroth*, to espouse. Now read the word again with ארץ "Arets," having its Anglicised meaning, "land," attached to it, and we have the whole signifying "The Land of Espousal" or "The Land of Betrothment." Before proceeding further let us read Hosea ii. 14—20, and there we find the account of the Israelites being brought into the wilderness; there they become a Christian people; there they rejoice as in the days of their national prosperity; there they forget the names of their idols; there God causes the evil beasts to cease out of the land; there He makes them dwell safely; and then we come to these most emphatic words in verse 19:—"And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies: I will even betroth thee unto Me in faithfulness, and thou shalt know the Lord." This thoroughly agrees with the condition of a Christian nation. The Church of Christ is at present the spouse of Christ, it is now betrothed, but it shall shortly be married to Him, when the elect shall sit down with Him in the mansions of bliss and love to join in celebrating the marriage-supper of the Lamb. What can be more harmonious than this fact related by Ezra that the country to which the Ten Tribes journeyed was the *Land of Espousal*, the land of God's espousal, of His choosing for them! Yea, the Almighty, in speaking of the land of His people, declares that it shall be called "Beulah," "for the Lord delighteth in thee; and thy land shall be married." It is evident, therefore, that while the Israelites were to continue in this land of their choice, they were to be, as it were, betrothed unto God, and finally married to Him. This seems quite plain from the word "Arsareth;" for, while it signifies Earsland or Ireland, it signifies the land of *espousal*. Who, then, can refrain from exclaiming with St. Paul—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen."

From the accounts of the earliest inhabitants of Ireland, we find that they appear to have been the Celts, as far as historical researches guide us. We wish now to make a few observations upon this ascertained fact, to show that it will agree completely with the foregoing conclusions drawn from the second book of Esdras, or Ezra. On referring to Webster's large dictionary of the English language, we find that "Celt" means "hidden," "a cave," "a refuge:" and in Chamber's etymological dictionary, we see it is supposed to signify an inhabitant of the forest—Welsh. It is agreed that "Gael" and "Celt" are identical, and that this people came from Asia. This forms another remarkable corroborative fact that the Israelites came first to Ireland, for these inhabitants, the Gaels and Celts, peopled Ireland before they came to Britain. Now it struck us, that if this people could be identified with the Ten Tribes there would be in all probability a word very similar to this in sound and in meaning in the Hebrew language. We sought directly for the root of Celt, and, to our astonishment and delight, we found that קלט Celt or Kelt, is the very word used for the cities of refuge, that its primary signification is "to contract," a "retreat," "retirement," "refuge." This, then, is the very meaning of the word in the Celtic, and we found the word in the Hebrew with the same meaning. With this entirely agrees the fact that they were to be "hidden," that they were to be "preserved," and "protected." Having been so successful in elucidating this word from the Hebrew, we imagined that if "Celt" had a Hebrew meaning so surely Gael ought to have one too, and on searching, how great was our surprise to learn that it was the very expression used by the historian in the book of Kings in speaking of the "transmigration" or "transplanting" of the Ten Tribes; also that it signifies "to transplant," "to remove from one country to another."

This appeared so wonderfully coincident that we seized upon the idea, and compared it with what was known of the Ten Tribes from Ezra. We saw at a glance that this word, too, preserved the clue we needed to discover the Ten Tribes, for they were a people "transplanted;" a Golah or Gaelic, and also a Keltic people, "transplanted and preserved:" "transplanted" from Asia, and "preserved" in the "land of espousals!" Thus, again, we find a link which affords us the means of connecting our ancestors with the Israelites, for they bear the very name that was given to the Ten Tribes by the sacred

* ארש, ears, to betroth, to espouse.

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historian, and by the prophets; it is the *one* word which describes the outcast Tribes. What evidence can be stronger and more convincing than this, that the ancient inhabitants of these islands are to be Identified with the Lost Ten Tribes? confirming, as it does, a mass of evidence, which has been brought forward from the fulfilment of the promises given by Jehovah to His people Israel, and which are marvellously fulfilled in us without any defect or diminution. Further still, we sought for the name of the ancient Welsh or the Cymbri, and, on searching in the Lexicon, we found that the word Cymbri, or Cimmerian, has its root in the Hebrew Chemarim, and is used by the faithful Jews to denote certain officers in the idolatrous worship. In 2 Kings xxiii. 5, the word is thus used: "And he (Josiah) put down the idolatrous priests (chemarim in margin), whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." This directly Identifies the Welsh with the idolatrous Tribes of Israel, as the descendants of those who worshipped after the manner of the Ten Tribes. Their name they retain is, as we see, characteristic of their degraded and perverse ways. Again, the word Angle may also be derived from the Hebrew, for the word which is translated "calf," and is referred to the calves which Jeroboam made, is found in the Hebrew to be "enggli,"* calves—a word as nearly as possible identical in sound with Angli, or the designation which has given its name to the English. There is surely something more than coincidence in these derivations? We get words descriptive of the worship of these Ten Tribes, and at the same time these very words as names are still borne by the people as marks of their former degradation—a degradation which, having long since passed away, the names have become meaningless to the multitude. But not only do the English bear thus the impress of the Ten Tribes in that they are known by the very name given to the idolatrous worshippers of these symbols, but the Saxons also can be traced to the same source, the same idolatrous origin, and the same depraved system of religion. "Sak," or "succoth," was applied to the tabernacles of obscenity belonging to the people, who were brought to the land of Israel after the greater portion of the inhabitants had been carried away into Assyria. And this name may possibly be applied to those Israelites who were still left in the land, and who worshipped with these idolatrous peoples.

Again, this name "shakan," or "sakan," another root, signifies "a tabernacle," and is applied in a good sense. God says His tabernacle shall be with His people, and He uses a word nearly the same in sound as Saxon. It seems strange that both these words—"sak" and "shakan"—should be so much alike, and that they should resemble the name of the people who are traced as descendants from the stock of Israel.

From what has been adduced, I imagine that very few indeed will be able to affirm that these are simple coincidences, and not worth consideration. Let those who deny the proof show why so many other coincidences are present in the case—coincidences which, taken together, are irrefutable as arguments in favour of our Israelitish origin.

All these races then—the Danes, the Saxons, the Angles, the Gaels, the Celts, the Cymbri, the Northmen, or whatever may have been the names they bore—are found to be called by the designations which illustrate the character, destiny, and condition of the people of Israel. Surely, then, when we find so many undoubted coincidences all pointing to this race, who will resist the evidence that the people from the names they now bear (distinctive as they are of their origin), from their idolatrous practices, and from their being under the protection of Jehovah, confirm the truth of what has been proved by innumerable other facts, that they are indeed the Lost House of Israel.

In conclusion, we note one more link in this lengthened chain of evidence. It is derived from Parkhurst, the learned lexicographer. This learned writer, in his comments on the word "Baal," states, "It seems not a little remarkable that the Northern nations should have retained the *Hebrew* word nearly in its physical sense. The Saxon "Bael" signifies a *fire*. Bel, Bal, or Beal, was the name of the *chief* deity of the ancient Irish, which, according to Col. Vallancy, in the *Collectanea de Rebus Hibernicis*, vol. ii. p. 263, &c., they derived from the *Punic*.

Hence, here is another agreement between the Israelites and the inhabitants of Ireland, which cannot be set aside by any amount of sophistry. We have thus, we think, clearly proved that the place, Arsareth, to which the Ten Tribes journeyed, was no other than Ireland—a word which is nearer Erseland in its form than is Ireland; and that all the peoples of these islands can be Identified with the Lost Ten Tribes. This kind of evidence is peculiarly convincing, as it affords corroborative evidence in support of what has been already proved, and it amounts to a *moral* certainty, if not to an actual mathematical demonstration.

JAMES MCINTOSH,
Curate of Hebburn-on-Tyne.

* This same word is applied to Ephraim in Hosea x. 11. Ephraim is an heifer or "engli" taught. In Malachi iv. 2, God's people who fear His name shall go forth and grow up as calves, or (engli) of the stall.

OUR OPPONENTS.

(Conclusion.)

The Covenant People. Where are They? An Examination of the Arguments from Scripture, to Identify the English Nation with Ephraim. Contained in a pamphlet by H. L. By J. H. London: Nisbet. 1869. Part VI.

JUDAH RULING OVER ISRAEL (p. 49).

THE prophet Jeremiah was especially a royal prophet of the House of Judah. We therefore find him commissioned to pull down the royal House of David in Palestine, and to plant it again in the place appointed (i. 10). To prevent any from believing that David's line was to be extinguished, Jeremiah is inspired to declare (xxxiii. 17), "*David shall never want a man to sit upon the throne of the House of Israel.*"

J. H. holds that Israel here means the Twelve Tribes. In this case the prophecy has never been fulfilled at all, according to his view. The general import of the prophecy seems clear—viz., that there should always be a descendant of David ruling over Hebrews, in some place or other—it by no means specifies Palestine—and that this royal line should continue until David's greater Son returns to take all power on earth, and openly reign from Jerusalem His capital.

It is manifest that unless this has taken place in some way or other, and in some place on earth, the prophecy has failed. For it cannot be said, with any regard to the obvious meaning of words and expressions, that Christ has reigned *or sat upon the throne of the House of Israel* from Zedekiah until now.

He has, as the Son of David, since His ascension, sat upon the throne of the universe in heaven, but He has neither sat upon any earthly throne, nor have His laws been obeyed upon earth. Till Mr. Glover opened up a solution to this prophecy, it remained a dark and inscrutable enigma, upon which no commentator had been able to throw the light of interpetation.

THE PROPHECIES OF HOSEA (p. 56).

J. H. observes that "no book in the Bible bears stronger testimony to the utter falsehood of the theory than that of the prophet Hosea."

This is pretty strong language, but it is so far satisfactory that if it can be shown that Hosea strongly supports this truth of Israel, it is evident any counter-arguments from other books (according to J. H.) will be very worthless indeed, as the most potent are found in Hosea.

Paul (Romans ix. 24, 25) says the *Gentiles* have been specially called to partake of Gospel blessings. He says this is no accidental circumstance, but God's fore-ordained purpose. He then quotes

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Hosea (i. 10, ii. 33), to show that God had prophesied He would call these Gentiles.

On turning to Hosea, we find he prophesies that the Gospel shall come to Israel when cast out: They shall be *sons of the living God.*

Paul considered these Gentiles and Israelites were the same people. And agreeing with this, it is to these Gentiles, N.W. of Palestine, that the Gospel has come, while the rest of the world has remained in darkness for eighteen centuries.

Again, J. H. quotes (Hosea iii. 4, 5), *For the children of Israel shall abide many days without a king, and without a prince,* &c., which he says "shivers the theory to atoms."

This passage gives an apt description of the state of Israel in their wanderings from Media to Europe.

They were constantly without kings, laws, princes, or oracle; harassed on all sides by Huns, Romans, and hordes of barbarians, they were unable to keep any correct records of the past, or to obtain any orderly system of goverment for the present. At the same time the scion of the House of David was reigning over a portion of Israel in Ireland, and later in Scotland. Thus were both these apparently contradictory prophecies fulfilled.

EPISTLE TO THE ROMANS XI. (p. 62).

J. H. informs us that Romans (xi. 25) is another of those passages which destroys "our Anglo-Israelitish origin, and cuts it up by the roots."

To prove this he refers to Scott, Henry, Chalmers, Haldane, &c.; but these writers' opinion is not of authority in such a case, as J. H. must well know, for the simple reason that they had not the opportunity of knowing this truth. J. H. cannot possibly tell what would have been their opinion if they had. They are not to blame for being ignorant of that which God had not then allowed to be divulged; but the case is different with J. H. and others who have the opportunity of knowing and believing the re-discovered truth of Israel.

J. H. complains that H. L. applies Paul's expression, *the fulness of the Gentiles* to Israel. Yet the apostle is quoting directly from Gen. xlviii. 19. In the margin of the passage in Genesis the word *multitude* is more exactly rendered *fulness*, while the Hebrew word rendered *nations* is *goyim*, literally *Gentiles*, being in fact the very word from which *Gentiles* is derived.

Thus, the passages in Genesis and Romans, when literally rendered are exactly the same, word for word, *the fulness of the Gentiles.* In the Hebrew translation of the New Testament the Greek word is rendered *Melohagoym.* Jacob declares this *fulness* was to comc of Ephraim to the Israelites. Paul quotes Jacob's words, and says this *fulness* had not then appeared, that as soon as this promise made by God's prophet was fulfilled, then *all Israel should be saved,* thus clearly shewing that he considered those he called Gentiles to be Israelites.

J. H., on the other hand, maintains these Gentiles to whom Paul applies Jacob's promise were not descended from Jacob, but were heathen by descent. We have only then to choose between the opinions of Paul and J. H. J. H. next finds fault with H. L. for not alluding to the *blindness* of Israel. *The blindness* and *the fulness* are, however, two distinct characteristics of Israel. Paul says they were to continue *blind* until the *fulness* of Ephraim was come in.

Exactly has this been fulfilled. We have been blind to our origin, name, destiny, and position, till within a few years when, since 1840, the light has been gradually breaking in upon us.

Exactly parallel with this, since 1840, has been our marvellous increase of population and territory, *filling the whole world with fruit.* How could prophecy be more exactly or literally fulfilled than in these cases?

THE EMBLEMS OF ISRAEL (p. 65).

We can only touch briefly on the final objections of J. H., who considers our having the Lion in the royal arms to be against our Israelitish claim, because, he says, the Lion was never of the Tribe of Joseph, and the Unicorn belonged to the Twelve Tribes. The one *Lion* rampant, derived through Scotland and Ireland, is the Lion of Judah, which we possess correctly as being ruled by a descendant of David (Genesis xlix. 9). The *Unicorn* is the emblem of Joseph (Deut. xxxiii. 17), which, we hold, as Joseph is the head of Israel. The small *Lions* refer to Israel as the *young Lions of Tarshish,* for Israel was to have her head-quarters in the isles of Tarshish.

The emblematic proofs of our Israelitish origin are further increased by our retaining the *Lily* of Israel, the *Rose* of Sharon, the *Bull* of Joseph, the *Dove* of Israel, the *Harp* of David, and other Hebrew emblems amongst our present royal and national insignia.

The truth of our Israelitish origin is thus, we may triumphantly exclaim, both as to its minute and secondary points of evidence, as well as in its deep and comprehensive Scriptural and historical proof, most assuredly founded upon a rock which no earthly opposition is able to overthrow. D. J.

THE article in No. 30, on Jonah i. 3, should have contained the usual notification of its authorship—viz., "James McIntosh, Curate of Hebburn."

PETERBOROUH.

ON Wednesday evening, July 11, Dr. Hosking, of Peterborough, delivered a lecture to the Young Men's Scripture Improvement Association and friends on the Identity.

He began by assuming that the Bible is the Word of God, and it did not require any particular set of men to interpret it. Having touched upon the economy of Providence in saying and doing what alone was necessary, implying that human agency was used to accomplish God's purposes, the lecturer passed on to explain the question so hard to be believed by some, that Israel and Judah are two separate and distinct peoples; that since the days of Solomon they have never in any way been amalgamated.

He traced the descent of the two nations down to the end of their respective histories—viz., Israel to their captivity, and Judah to the final dispersion.

To strengthen his arguments, he then quoted some passages to show that it would be impossible for the prophecies spoken of Israel to apply to the Church of Christ, as some of them are most antagonistic to the teaching and principles of that Church.

He then went on to shew that the promises made to the Jews have been, and are being, literally fulfilled, and quoted passages from writers on the Jews to prove that they have passed through every stage of misery that was prophesied of them, and therefore presumed that whatever promises were made to Israel would be as *literally* fulfilled.

The next point was to consider the promises made to Israel; and having enumerated some dozen passages that referred to that House, Dr. Hosking affirmed, that wherever Israel were found, they would have these characteristics apparent.

He again drew attention to the history of the Israelites up to their being lost. The Saxons were now traced back to the very time and place of the captivity, and their wanderings through Europe and entry into England were noticed as minutely as time would permit. Here the lecturer showed that England was remarkably identified in every respect with the portrait given us of Israel in the prophecies.

When Dr. Hosking sat down, after about three quarters of an hour's discourse (for he was anxious that as much time as possible should be allowed for discussion), a gentleman present, well versed in Scripture, said he was anxious to take the opposite side, having never been convinced that there is any truth in this matter. He, however, instead of answering, or even touching upon any *one* of the lecturer's arguments, proceeded to quote passages from Ezekiel, to show that the *two sticks* must be joined together

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again, which, of course, strengthened the statements of the lecturer as to their being now separate.

After other questions had been asked by the audience, and answered to the satisfaction of all hearers, a gentleman present said he had discovered two weak points in the lecturer's harness—viz., the Identity of the *Churches* and that respecting *population*. He said that the Lecturer had remarked that the Roman Catholics did not build their Churches so that the people could worship towards the East; and yet, strange to say, they, the Roman Catholics, had built most of the Churches in England.

He also said that Abraham had many other children besides Isaac, and that it might have been that the nations were to come of them. These objections were easily answered.

The lecturer in replying remarked that the Identity of the Churches was one of the most remarkable of any; that whereas the Roman Catholics built our churches, East and West, as long as they were the National Church; they ceased to so build them when they ceased to represent the Church of the nation.

With reference to the nations, he showed that the promises could not refer to any but Isaac, as the promise was given to Sarah, who had no other son, then to Isaac, then Jacob, and finally to Ephraim, one of the Tribes of Israel.

A gentleman present, anxious to hear more of the *other side*, asked whether some one could not give another really valid argument against the evidence submitted by the lecturer, to which it was replied that there was *no other side* to the question; and, strange to say, this admission was made by the gentleman before referred to, although he could not see it himself. This statement seemed to please all present, and drew from the lecturer the remark that this was only another instance of the truth, that "blindness in part is happened to Israel," until a certain event specified shall have taken place.

THE BANNER OF MANASSEH.

THE following is an extract from the *Philadelphia Weekly Times* of June 23rd, 1877—an article written at the time of the one hundredth anniversary of the adoption by my country of the "stars and stripes:"—

In the absence of any more authentic hypothesis, it has been often suggested, and we see it now suggested again, that the idea was adopted from Washington's family arms, which is about as wildly improbable as anything that could be suggested.

We have now to mention what will astonish a vast number of Americans—namely, that our Independent National Banner, upon which are displayed the "stars and stripes," also the soaring or, as it is called, the spread eagle, *is of British origin.*

The history of the Washington family presents us with the following interesting information, adding another strong link to the chain of evidence regarding the British as the descendants of Ephraim, and the Anglo-Saxon American nation as the descendants of Manasseh — the two great nations, according to the prophecy of Israel (*vide* Gen. xlviii. 15—21).

The following extract, from "Historic Warwickshire," by J. Tom Burgess, is, we think, convincing proof:—

"THE STARS AND STRIPES."—Argent, two bars gules on a chief of the first, three mullets of the second. Such were the arms allowed by Herald's College; such were the arms emblazoned in the windows of Seckington Church, as the heraldic insignia of the house and family of Washington. . . . . ; but it is at Great Brington, some half-dozen miles from Northampton, that we must seek for the signs of the Washingtons. In this village, on the very edge of Althorp Park, is a plainly built but substantial stone house, which bears over the doorway, on a stone tablet,

"The Lord giveth, the Lord taketh away: blessed be the name of the Lord."

Constructa 1606.

In 1657 John Washington and his brother Laurence, disgusted with the Commonwealth and the existing state of things, left England with one, at least, of his sons for Virginia. He took with him the insignia of his race, the mullet and the bars of his shield, and the spread eagle of his crest.

When a century later the great-grandson of John Washington was a colonel under General Braddock, and led the revolted colonists through the War of Independence, the new Empire of the West required an ensign to distinguish it among the nations of the earth.

What could be more appropriate than the red-striped bars of the Washington family arms, with the star-like mullets borne in chief? The out-of-the-way village of Seckington has lost the coat which once shone in the windows of its church. A great nation has found it, and for each stripe and each star there is a State, while the nation has taken the eagle from the coronet, and made it like the bird of Jove —ready to soar aloft.

"MANASSEH."

Leamington Spa, July 20, 1877.

THE BRITISH BIBLE.

THE following must be interesting to Israelites. It is their special vocation to spread the knowledge of God's Word "to the ends of the earth" (Gen. xxviii. 14; Acts xiii. 47). The annexed shows them how, by God's blessing, He enables them to do it. Are not the British, then, being Israel, especially favoured by their Lord? Bible circulation is a privilege which is their's solely because of their origin. It is a gross error to suppose that the British are blessed because they undertake the circulation of God's Word: "It is calculated that the production of English Bibles in our time is equal to more than a million copies a year, or more than 19,000 every week, more than 3,000 every day, 300 every hour, or five every minute of working time. At this rate the press is producing an English Bible or New Testament every twelve seconds. It appears also that none of these Bibles are wasted, the demand for them being equal to the supply. As this is the circulation of the sacred Scriptures in the English language only, and England alone gives encouragement and assistance to more than 150 different versions, we cannot but be struck at the great extent to which the Christian Scriptures must be read and prized in the world. May God grant that this spread of Christian knowledge may result in a spread of Christian love and purity."

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Being myself a staunch believer in the more than grand, glorious fact that we, the so-called British, are none other than the Lost Ten Tribes of the House of Israel, I have striven, and I am happy to say not without success, to circulate the weekly, monthly, and other publications, the object of which is to confirm this faith in us. Will you allow me to entreat, through your valuable space, all who have a like precious belief to see that the man, or men, whose ministrations they attend, are regularly supplied with the BANNER OF ISRAEL, the *Glory Leader*, and *Life from the Dead*, and "whether they will bear or whether they will forbear," our heavenly Father only knows. But, in some measure, we shall have done our duty in trying to open the eyes of our blind guides. Many hands make light work, and I should hope that now in nearly every parish some are to be found who can do this, each to his own sect and denomination. Remember it is written, "How shall they hear without a preacher?" Had I not by chance (as the saying is) seen the first Identifications written by our leader, Mr. Hine, I might have remained in ignorance of this sublime truth to this hour; therefore, I urge all who know of this wondrous teaching to strive to scatter the seeds of Identity doctrine far and near, as the Lord giveth them ability; praying withal to our heavenly Father that He may bless their efforts to His own honour and glory, and to the eternal welfare of our own immortal spirits, for the alone righteousness and merit's sake of His dear Son, our only Redeemer, Lord and Saviour, Jesus Christ.

Yours truly,
ROBERT BIRD STEWART.

20, Clarence-road, Bow, London,
July 16th, 1877.

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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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FEAR NOT!

WE are continually told by those who do not believe in our Identity with Israel that we shall not be able to escape from the necessity of taking part in the war now in progress. Others who do believe, yet urge, not apparently on any Scriptural authority, that we must "fight" for Egypt, Crete, Syria, and the Gate. Thus, those who contend that we shall obtain all these great and glorious "possessions"—glorious because they include God's "gift" to His people Israel of their promised inheritance—hold somewhat inconsistently that God will force Israel to pay in blood or treasure (probably in both) for His good "gifts" to them, solemnly promised to their forefather Abraham and by the mouth of all His holy prophets since the world began!

We submit both classes of our opponents are in the wrong. The unbelievers are wrong, though from their point of view their ideas are plausible enough, because, if we be not Israel, we have no guarantee that we shall be spared the suffering, cost, and losses war entails; nay rather, being Gentiles, these very things are our heritage, and we must suffer the "indignation" which it is "the Lord's determination" to pour upon the nations (*i.e.*, the Gentiles), "even all His fierce anger" (Zeph. iii. 8). But the believers are wrong, because the evidence suffices to prove, and demonstrate too (*teste* Canon Titcomb), that the British race is the remnant of Jacob, the Lost House of Israel; and we desire in this paper to show the Scriptural grounds which we have to guide us, and to assure us, that, being Israel, we have no wars, no fightings to fear, and that we should sin if we "feared," while we pass "in peace" through these present times of war and trouble reserved and prepared for "the nations" of the European Continent by our God. Let us examine some of the passages of God's Word which refer to our own times, and see how constantly God addresses Israel as a parent would his little child, saying, "Fear not!" "Be not afraid!" "Be not dismayed!" He seems to admit that the circumstances surrounding His beloved one are very terrible; that they are calculated to excite anxiety, fear, and dismay. But He holds His little son by His "right hand," guides him safely through; and, continually addressing him, speaks in tones of tender love, comfort, and assurance, ever repeating "Fear not!" "Fear not!"

In Isaiah xxvi. 20, 21, we have the circumstances of this present time described, and the Lord's "determination" announced, in terms almost identical with those used by the prophet Zeph. iii. 8. He means, He says, to expend His "indignation" on "the inhabitants" of the "earth," but the instruction to Israel the while is "to hide herself," "to enter into her chambers and shut her doors about her." To conceal herself, in fact, as Elijah the prophet of Ten-Tribed Israel was concealed, in "the entering in of the cave," when "the Lord passed by speaking to *him alone*" as a "still small voice," what time "the great and strong wind," "the earthquake," and the "fire," were rooting up the rocks, tearing down the mountains, and burning up the forests, before Jehovah (1 Kings xix. 9—13). How does the Lord now address His people Israel—the British only—during this time of sore trial and terrible vengeance (the time of the hurricane, earthquake, and the fire) for the Gentile nations? Let Zephaniah tell us! Chap. iii. gives us the gracious message.

After stating the Lord's "determination" in regard to the Gentiles (ver. 8), to Israel He turns a "pure language," promises that they shall all call on the Lord (the new covenant), serve Him "with one consent" (ver. 9), "shall feed and lie down" (like the couching lion), "and none shall make them afraid" (ver. 13). Does our blessed Lord Himself give us a similar assurance just at the present time? He does! In Luke xxi. 9, 25—28, we have the complications of the Eastern Question accurately described, and to Israel again the "Fear not" message of peace! "When ye" (Israelites) "hear of wars and commotions be not terrified!" "When these things" (Eastern Question things) "begin to come to pass, then look up, and lift up your" (Israel's) "heads" (Why?), "for your" (national) "redemption draweth nigh." Matt. xxiv. 6, and Mark xiii. 7, have the same burden of consolation and loving advice from our Saviour Himself to Israel—"Fear not;" "See that ye be not troubled;" and the reason is obvious, from the teaching of ver. 31. For the Lord then intends "to send His angels," and "gather together His elect" (Israel of the Twelve Tribes) "from the four winds, from one end of heaven to the other" (compare Isaiah xi. 12).

Then the testimony of the prophets is the same. In Isaiah xli. 8—14, there is the constant and very remarkable repetition of the "Fear not" exhortation. Here we have Israel and Jacob declared by name to be "God's chosen," those "He has not cast away;" and He adds, "Fear not thou, for I am with thee; be not dismayed" (ver. 10). "Fear not, I will help thee" (v. 13). "Fear not, thou worm Jacob, and ye men of Israel" (ver. 14). In Isa. xliii. 5, the

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same gracious words are repeated with special reference to the time of Israel's "gathering from the West;" for the Lord says, "Fear not, for I am with thee! I will bring thy seed from the East and gather thee from the West." In chap. xliv. 2, we have a further assurance of peace and safety; for Jacob is told, "Fear not, O Jacob My servant, and thou Jesurun whom I have chosen." The Holy Spirit's outpouring on the whole nation (especial reference to the young being made) follows; and then there is added again to the *Protestant* witnessing nation, Israel, "Fear ye not, neither be afraid; ye are even My witnesses" (ver. 8).

In Isa. li. 11, 12, the "returning" "redeemed ones" of Israel are exhorted "not to fear," for Jehovah Himself tells them at that crisis—in allusion apparently to the horrors of that terrible time of Gentile chastisement—"I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and the son of man which shall be made as grass?"—"of the fury of the oppressor as if *he* were ready to destroy?"

In ver. 16, He tells these poor trembling "children from the West" (Hosea xi. 10), that He hath covered them in the shadow of His hand, that He may plant the heavens, and lay the foundations of the earth, and say unto Zion, "Thou art My people." In Isa. liv. 4, the same "Fear not" comfort is offered to the poor, lately divorced, now re-married, Israel (Hosea ii. 16; Jer. iii. 14), and the Lord (her Ishi, or Husband) says to her, "Fear not, for thou shalt not be ashamed—thy Maker is thy Husband!"

Space compels us to abstain from further quotations; but the Scriptures are really full of exhortations to the Lost House of Ephraim to put their trust in the Lord, and, in spite of appearances, to place their reliance in Him, to confide in Him, not to suspect Him or His intentions regarding *them*. "Fear not! Fear not!" He says, "I am with thee, I will help thee! I will hold thy right hand, and I will hold it with the right hand of My righteousness; for I am thy Redeemer, Husband, Friend, and God, the Holy One of Israel."

Strange, that with such glorious, comforting, loving, tender, gracious words spoken to Israel, and to that race alone, men, and women too, are in their madness, crying out, *Cui bono?* and scornfully ridiculing the teaching which appropriates to the British, as God's people, blessings which one would think, would be worth worlds to purchase and nationally to possess; but which, once possessed, to lose again, would be national misery unutterable!

In reference to the circumstances which it is predicted shall precede and accompany "the return" of Israel, their acquisition of "the Gate," of "the inheritance," and of the other precious "gifts" of God to His chosen people, let such passages as Isa. xliii. 5; Jer. iii. 18, and xxx. 10, speak. In the first two we have a gathering of Judah to Israel in the "West" and in the "North country," predicted—a procession of the two Houses "together" from the latter to their destination, "the inheritance" "given" by the Lord to their fathers. The latter passage (Jer. xxx. 10) declares that, during the "return," "Jacob shall be in rest and be quiet, and none shall make him afraid." Is it credible that, under such circumstances in the very crisis of the return, the House of Israel (the British) have to wade through seas of blood, and fire, and pillars of smoke, and horrors, to the land the Lord hath promised to "give" them, and to give them in such wise, that "none shall make them afraid."

Can our Lord have meant, in telling us to "lift up our heads," "not to be troubled," hearing of "wars and commotions," "not to be terrified," to speak of things

> "That keep the word of promise to the ear,
> And break it to the hope?"

Could He have thus told Israel "not to fear," when He well knew that wars, and commotions, and fire, and smoke, and bloodshed, in which she was nationally to be involved, must needs lead to fear, and trouble, and hanging down of heads, and feeble knees, and terror, national and individual? We cannot and must not believe it! The promises of God and of the Lord Jesus are "Yea and Amen," not Yea and Nay; and they speak to us throughout just now of times of "peace and rest," and absence of fear to Israel. We find facts, moreover, are responding to the predictions. The British nation and Government are resolved that in this war, this Eastern Question, not one drop of blood, not one shilling, British, shall be shed or spent, so long as the material interests of this "chief of nations" be not touched. What those are, our readers well know! They are the Gate of Gates (Constantinople and the Dardanelles), Egypt and the Suez Canal, Palestine and Syria, and perhaps we may add Crete. These, doubtless, sooner or later, will be added to the empire of Israel, whenever the Turkish Power has, in the providence of God, collapsed. The British then, as Israel, with Judah and the Tribe of Manasseh will, we expect, be placed in triumph on their own inheritance in peace; and then, when the full time shall have come, we took for the dark and dreadful day, "the time of Jacob's trouble," regarding which, all we know is, that our assailant will be the confederate world with Russia as its leader; and the sole Defender of Israel, the LORD JEHOVAH (Ezek. xxxviii. 17—23, xxxix. 7—22; Jer. xxx. 7).

Reader! That defence will be enough! The Lord is on our side! Let us not fear what man shall or can do unto us (Psa. cxviii. 6). And let us be thankful that, being Israel, we are His people, and He (Jehovah) our God (Jer. xxxi. 33)!

ENGLAND'S FREEDOM.

By W. W. TOMLINSON.

AMONG the many distinctive features of our national character, that of freedom undoubtedly ranks foremost, and if we trace back as far as history can lead us, we shall discover that it was also a prominent characteristic of our Saxon forefathers. Lord Macaulay, in one of his admirable essays, acknowledges that the inherent passion for liberty, which stimulated our ancestors so early in their history to rise above the other nations in political freedom, was anomalous and difficult to be accounted for;

> From a very early age, the English had enjoyed a far larger share of liberty than had fallen to the lot of any neighbouring people. How it chanced that a country conquered and enslaved by invaders—a country of which the soil had been portioned out among foreign adventurers, and of which the laws were written in a foreign tongue—a country given over to the worst tyranny, the tyranny of caste over caste should have been the seat of civil liberty, the object of the admiration and envy of surrounding states, is one of the most obscure problems in the philosophy of history. But the fact is certain. Within a century and a-half after the Norman conquest, the Great Charter was conceded. Within two centuries after the conquest the first House of Commons met. Froissart tells us, what indeed his whole narrative sufficiently proves, that of all nations of the 14th century, the English were the least disposed to endure oppression.

What Macaulay considers a difficult problem, we will endeavour by the light of the Identity to solve, and in order to do so, we must go back to the early history of the Israelites. Their national birth was in slavery and when liberated from the Egyptian bondage and established in the land of Palestine, we observe that the usual method God adopted to punish them for their idolatry and sins was to chasten them with the "rod of men and with the stripes of the children of men." Six times before the accession of Saul were they enslaved for their iniquities, the longest period extending 40 years, and finally, as we know, after the separation, the two Houses were carried separately into captivity. They were strictly forbidden by the law to oppress their brethren, as we see from the following. "Ye shall not oppress one another" (Lev. xxv. 14). "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant; but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee. . . . . For they

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are My servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen: thou shalt not rule over him with rigour" (verses 39—43). Men's minds are constituted so differently, and their circumstances are so unequal, that necessarily some must rule and others serve; thus, while the Israelites were permitted to rule over one another so far as to treat them as "hired servants," it was the ruling "with rigour" that was so strongly deprecated by God's Word; and we may presume that this law would be substantially observed, though occasionally violated as they forsook the Lord, and thus would be inculcated the love of liberty and abhorrence of slavery which is so characteristic of our race. Captivity and bondage would be the most effectual modes of punishing them for their sins and inducing them to return to the Lord, as they would be keenly felt by a free people not accustomed to endure the yoke. The 137th Psalm affords a beautiful and vivid illustration of the bitterness of soul that they endured in captivity.

But while they were thus required to abstain from oppressing one another, prophecy indicates another duty devolving upon them. If we turn to Isaiah lviii. we find that the Israelites observed very punctiliously all the outward ordinances of the law, but it was not done with the true spirit of devotion. What God required of them was "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, to break every yoke" (verse 6).

Whilst in Palestine they were under the "schoolmaster," being trained for the important part they were to play, and it was only after they were freed from the "curse of the law" that they were enabled to fulfil the many prophecies spoken of them. Thus the rôle of emancipating the slave was contemporaneous with the possession of the "desolate heritages." For after promising to give them these, God explains why He will do so: "That thou mayest say to the prisoners, Go forth, to them that are in darkness, Shew yourselves" (Isa. xlix. 9). And as Mr. Hine and others have shewn, they were never in possession of these "desolate heritages" whilst in their land, but it was only after settling in these Isles, after the cry had gone up, "the place is too strait for me, give place that I may dwell," that they claimed their "heritages." Now, if they were not free themselves, how possibly could they undertake to liberate others? The incongruity is apparent. Thus we account for the remarkable and unusual degree of liberty our nation has enjoyed. True, that villeinage once prevailed in England; but then, as we read in McFarlane and Thompson's history,

There were several ameliorating circumstances. Thus the practice of manumission, which was recommended as a Christian duty, was frequent, especially at the hour of death and by the wills of testators. A serf might also buy out his freedom by a little extra industry, for which he had many opportunities. But the greatest blow at slavery was struck by the institutions of Alfred, which decreed that when a Christian man was purchased as a slave, he should only serve for six years, but on the seventh be set at liberty.

Besides,

The great majority of slaves probably consisted of captured Celts or their descendants: a conclusion which seems to be corroborated by the fact that this class was by far most numerous towards the Welsh borders, and that several Celtic words preserved in our language relate to some menial employment" (Hume).

And this seems to be in accordance with the Scripture that says, "Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you: of them shall ye buy bondmen and bondmaids" (Lev. xxv. 44); and we read in 1 Kings ix. 21, "Their children (Canaanites, &c.) that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day. But of the children of Israel did Solomon make no bondmen." It is highly probable therefore, that these Celts were the descendants of the Canaanites whom God said should remain amongst Israel as "thorns in their sides."

England has been wonderfully blessed as a nation, and as in the past, so we may be sure that in the future "Britons never shall be slaves;" for has not God said, "I will do better unto you than at your beginnings?" (Ezek. xxxvi. 11).

THE GEOGRAPHY OF THE GATES.

No. XI.—RANGOON.

On the left bank of the Panlang, itself the Eastern branch of the Irrawadi River, in lat. 16° 47′ N., long. 96° 10′ E., is an important British, therefore Israelite, "Gate," Rangoon—once a town in the Pegu Province of the Burmese Empire, now a rising seaport city of over 20,000 inhabitants, which commands all exit from and approach to, what was once a powerful rival Empire of the British in the East. "Rangoon has always been a great trading city, and general emporium for European and Asiatic merchandize." Its climate is said to be healthy, though exceedingly damp. It is certain there is now resident there a large and increasing British population. The damp heat of the place, which is at times—in April and May especially—distressing to the European, is, as far as the town and its vicinity is concerned, bearable enough, and in winter (September to March)—positively delightful. At that season the thermometer seldom rises beyond 75°. In May the rains temper the climate, and render it enjoyable.

Rangoon has twice been the scene of warlike operations, in which the British Power, after wanton provocation and insult, has, in spite of itself, advanced to the attack and conquered. The first occasion was in 1824. Many insults were offered to the British by the then rising power of the Burmese; and to avenge these outrages, an "Israelite" expedition, under Sir Archibald Campbell, was hurled against the great Gate of Burmah, Rangoon, on the 11th May. The town was taken, and operating from and through this "Gate" the campaign was prosecuted to a successful issue, till on the 24th February, 1826, peace was concluded, which stripped the Burmese Empire of its maritime Provinces, Arracan and the Tenasserim coast, besides all claim to Assam, Jyntea, and Cachar. A million sterling, and the hold on the Gate itself till the fine was paid, was the price the Burmese gave, and were glad to give, to escape the grip of the British lion on a spot which, nevertheless, was in subsequent times to fall again into the possession of the House of Israel, but that time for ever.

The infatuated Burmese, forgetting the lessons they had received in 1824, commenced in 1849 and 1850 a course of conduct, openly insulting, and intentionally hostile, which forced Lord Dalhousie, the then Governor-General of India, to declare war.

In April, 1852, General Godwin arrived at the mouths of the Rangoon river with the forces placed under his orders. Martaban was speedily captured. Bassein was taken; and Rangoon, the great Gate of the Empire, was again, after a hard fight, wrested from the enemy, who had forgotten the power of the British, and had, after 28 years of peace, vainly imagined that the conquerors of Hindoostan would quail when confronted by the puny power of the King of Ava! Fond expectation!

The British advanced to Prome, and the whole of the Burmese Province of Pegu having thus fallen under the dominion of the conqueror, was forthwith summarily annexed to the British Empire in the high-handed Israelitish fashion for which Lord Dalhousie was famous—a fashion which, in spite of our later resolutions on the subject, Sir Theophilus Shepstone has, by the decree of the God of Israel, been forced to imitate in quite recent days—only a few weeks ago—in the matter of the Transvaal Republic, now also included within British territories.

The reader will peruse with interest some remarks by Mr. Judson, the American missionary, regarding the estimate the Burmans formed during the first Burmese war of the British soldier, and his capacity as a fighting machine:—"Previous to the

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war, the Burmans thought the British soldiery better than the Hindus, but luxurious and effeminate, incapable of standing the fatigues of war, and, therefore, unable to contend with a people hardy like themselves, who carry on war with but little food and no shelter."

After the conquest of Arracan by Brigadier-General Morison however, the Burmans changed their opinion, and thought "the British soldier nearly invincible, fierce and blood-thirsty, discovering almost superhuman prowess. They compared them in action to a particular class of demons called Balu, that, according to Burman notions, feed on human flesh. They compared the rapidity of their movements to a whirlwind. The skill of the Europeans in the use of artillery, and especially in that of rockets and shells, astonished them, and was incomprehensible. The forbearance and moderation of the European troops after victory, and their obedience to command and regularity of discipline, was a subject of admiration with them. In comparison with the Sepoys, they also observed the British soldiers were indifferent to plunder."

The above is a short account of this remarkable Burmese "Gate," which our God has given to His people for an everlasting possession. Its acquisition was unsought but forced on our Nation; its retention is a necessity. It will, we believe, lead ere long to the final absorption into the dominions of the Empress of Hindustan of the little that yet remains of the Burmese territory. It will then in the future, perchance, assist in the disruption of the South-eastern portion of the vast Chinese Empire, whose destiny most men acquainted with the subject see, is to fall into confusion, and finally to submit to the rule of the same all-devouring Power, the House of Israel. That Power is already acquiring "the Gates" of China in the so-called "Treaty Ports," and is there accumulating "positions of strength," that are even now all but "places of arms," destined to split up the country and bring it, like British India, under the sway of the great Empress of Hindustan.

The acquisition of British Burmah has rounded off the British Empire in the East in a very perfect manner, and greatly added to the volume of British trade. The country yields rice, maize, wheat, cotton, indigo, sugar cane, ivory, fine timber trees, including teak; gold, silver, and other minerals, besides vast quantities of petroleum, raised from pits near the Irrawadi, on its lower course. In short, British Burmah is a most valuable possession to Israel, and we acquired it by the operation of "the Gate" of Rangoon, which God gave to His chosen people, under His own oath to our forefather Abraham (Gen. xxii. 17).

(To be followed by a paper on Singapore).

JOHN T. GOTT, ESQ.,

VERSUS

THE REV. JOHN WILKINSON.

OUR friend and fellow-helper, Mr. John T. Gott, has been having a "round" with the Rev. J. Wilkinson in the columns of the *Sunderland Daily Post*, of 23rd July, 1877. Mr. Wilkinson is the divine who entered the lists against Mr. Edward Hine some months ago, and published a pamphlet which L. P. properly calls "Sounding Brass" (page 167, BANNER No. 20, May, 1877). The work is entitled, "Englishmen not Israelites," and is written in a flippant, *ad captandum* style, which takes shallow minds, and persons wishing to be persuaded that they have no part in Israel's blessings, but have to drink deep of the troubles and sorrows which are reserved for them, if Gentiles. The first page of the preface of this weak pamphlet shows the author, in his true colours, as either a superficial, or as a designing writer. He begins by an assertion that Mr. Hine makes out "that Jews are not Israelites," whereas, on the very forefront of the first of Mr. Edward Hine's works, "The Forty-Seven Identifications," at page 2, we find the sentence, "The Jews are 'of Israel,' therefore, purely Israelites; but the people of the Ten Tribes were never Jews." The whole of Mr. Wilkinson's attack is based on the absurdity that Mr. Hine's teaching was what is described in this preface of "Englishmen not Israelites;" and his last sentence, too, is founded also on the same misrepresentation. A man who descends to such tactics is unworthy of a reply, and had best be left to the obscurity and neglect which he deserves. But as he has a certain following, and it is to reach these, our friend, Mr. Gott, took up the cudgels, we ask our readers to peruse the annexed letters from the "Sunderland" papers, and give them a wider circulation; for though Mr. Wilkinson may not be worth "powder and shot," those he has misled are.

Mr. Gott thus addressed the Editor—

THE RESTORATION OF THE JEWS.

SIR,—The Rev. J. Wilkinson is holding a series of mission services to the Jews in Bethesda chapel; and I sympathise with him in the noble work he has undertaken; but while I wish him success, I am much afraid that he is unconsciously throwing out many impediments, which must have a great tendency to thwart the object of his mission. For instance, he addresses the Jews of Sunderland as if they *alone* represented the literal living seed of Abraham. I venture to say that there is not a Jew in the town, and I have met none anywhere else, who would endorse the statement, that the Lost House of Israel is merged in with the House of Judah, and that the two are now known as Jews! The Jews emphatically deny this, and the Rev. J. Wilkinson falls short in his mission when he tells the Jews what the bulk of them do not believe. Dealing with the subject of the Restoration, the Rev. gentleman entirely ignored the present existence of a literal House of Israel apart from the House of Judah. He spoke of the Jews, and the Jews only. When he states that he travels 6,000 miles a-year, preaches 16 times a-week, and has been engaged in this work 22 years, I do not believe that the Rev. gentleman is ignorant of such portions of Holy Writ as the following; and I ask him through the pages of your newspaper, for the benefit of the Jews, and the Bible students, who were in his audience on Thursday evening, to answer, 1st. Why he entirely ignored the existence of such passages while dealing with such a glorious subject as the Restoration. 2. How, having ignored them, he explains such plain Scriptural testimony. I ask it for the satisfaction of the Jew, first, and next for the enquiring Christian. The first passage is from Jer. iii. 18, "In those days the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the North, to the land that I have given for an inheritance unto your fathers." Now, if it be true that the two Houses are merged into one, according to the Rev. J. Wilkinson's teaching, how on earth can the one walk to the other? How does the Rev. gentleman explain Isa. xi. 12, "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth?" If the Rev. gentleman fails to see that two distinct Houses must be still in existence somewhere, I pity his want of discernment. Again, in Jer. l. 4, 5, it is written, "In those days, and at that time, saith the Lord, the children of Israel shall come, they, and the children of Judah together, going and weeping, they shall go and seek the Lord their God." Last, and not least, I commend the book of the prophet Hosea to the Rev. gentleman's notice, for he has not grasped its full import. In the last verse of chap. i. it is written, "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." The Jews in Sunderland, and others, have taken notice that the Rev. gentleman has ignored the existence of a literal, existing House of Israel somewhere, and their great perplexity, as a people, is to know where they are. The Jews are looking for a House of Israel, under whose protection they shall return to the land together. The Bible testifies that two Houses shall be united together at that time. The prophet Ezekiel, in chap. xxxvii., by the figure of two sticks, predicts the same thing. But the Rev. J. Wilkinson calmly, deliberately, and emphatically assures Jews and Gentiles that all the Tribes of Israel are now known as Jews. With chapter and verse given, and an opportunity afforded for every one to study the context for himself, which are we to believe, the Bible, or the Rev. J. Wilkinson? Deep importance is attached to the explanation, because, if the Rev. J. Wilkinson be right, then the Bible is wrong!

Yours, &c.,

JNO. T. GOTT.

Stockton-on-Tees.

That the Rev. Mr. Wilkinson is not willing that his views, *contra* the Identity, should be the subject of public discussion, is clear from the following letter our

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spirited friend, Mr. J. Greig, has sent to a Sunderland paper, and to us, for further publication.

Mr. Greig is evidently a formidable antagonist (see page 160, BANNER), and we do not wonder that Mr. Wilkinson, having espoused a hopeless, foolish, God-dishonouring cause, should be averse to allowing the Identity to be publicly advocated in his presence by such a champion:—

THE REV. J. WILKINSON AND THE ANGLO-ISRAELITES.

SIR,—The Rev. J. Wilkinson, Jewish missionary, after his lecture on the Restoration of the Jews, in Bethesda chapel, took occasion to make an attack on the writings of Mr. Hine, on "British Identity with the Lost Tribes of Israel," characterising them as mischievous, dangerous, &c.; warning the congregation against taking up such views, and recommending his pamphlet, "Englishmen not Israelites," as a complete reply to Mr. Hine. It is not the first time the Rev. gentleman has committed himself in the same way in this town, to my knowledge, and, of course, he naturally expects that his cloth, and his great name, sufficiently protect him from opposition. But such was not the case in this instance, for immediately after the conclusion of the service, he was requested to give an opportunity to the believers in our Identity to discuss the question with him, which he at once refused, asking us to come to him in the vestry. Of course, that was also declined, on the ground that, as he had made the attack on us in public, so would we defend ourselves in public. He urged that the chapel was the house of God, and received in reply that it was a week-night meeting, and not a Sabbath-day; that it was a Bible question, and, therefore, quite suited to the house of God; but, no, the Reverend gentleman was not to be caught in that way, we were only to be put down summarily, without hope of redress. We shall be glad of the opportunity of proving to him that Anglo-Israelites read their Bibles, and understand them too, which is, perhaps, the real reason why he declines our challenge.

Yours, &c.,
J. GREIG.

Sunderland, July 24, 1877.

The issue of the *Sunderland Daily Post*, 30th July, contains the annexed additional rejoinder from Mr. Gott, proving that Mr. Wilkinson shrinks from an open and candid explanation of his published views. Under these circumstances, our readers and the public will see he is a vanquished "opponent," and his pamphlet can carry no weight with real searchers for truth:—

THE RESTORATION OF THE JEWS.

SIR,—I have just received a copy of the *Post*, containing the Rev. J. Wilkinson's letter, and beg to say that I have read the pamphlet, "Englishmen not Israelites," and can find no explanation there of the Scriptural difficulties I have advanced. In his pamphlet and in his preaching, he ignores the literal existence of the Lost House of Israel, apart from the House of Judah, the Jews. The pamphlet does not explain those difficulties, and the Rev. gentleman's letter is an utter evasion of the subject. I have no desire to draw the Rev. gentleman into any controversy, and, as I cannot possibly come to Sunderland, I think he is morally bound, as a Christian minister, to render the explanation required. I do not ask this for my own personal benefit alone, but for many others who are deeply interested in the work in which he is engaged.

Yours, &c.,
JOHN T. GOTT.

Stockton-on-Tees, July 27, 1877.

The following is the Rev. Mr. Wilkinson's letter to which the above was the reply:—

THE RESTORATION OF THE JEWS.

To the Editor of the "Sunderland Daily Post."

SIR,—Lest I should appear to be lacking in courtesy towards your correspondent, Mr. Gott, I ask you kindly to insert these few lines in your next issue. I am so crowded with work, that even if I had the inclination, I have no time to enter into controversy. Any one really wishing to know my sentiments respecting the terms Judah and Israel, should do me the justice to read my pamphlet, "Englishmen not Israelites," to be had for sixpence of any bookseller, and in which these terms are looked at in the light of the Word of God. As to my not going fully into the Ten Tribe question at my lecture last Thursday evening, the simple reason was that subject was not before the meeting. And, besides, I am not, as your correspondent states, "holding a series of mission services to the Jews in Bethesda chapel," but am preaching as a regular supply in Mr. Rees' absence, giving some truths about the Jews which Christians may find profitable, and some truths about Christ, which may be blest to the Jews who attend. Our meetings for Jews only, and which may be properly termed mission services, are held on Saturday afternoons, at three o'clock, in the Albert Rooms, Coronation-street. Should your correspondent wish for further testimony from me on this subject, I would ask him to attend our Jewish Missionary meeting, to be held in Bethesda chapel, on Monday evening next, our last evening in Sunderland. Herewith I send you my pamphlet, which kindly accept.

Yours, &c.,
JOHN WILKINSON.

15, Villiers-street, 24th July, 1877.

We hope our readers notice in all this—1st. That the Rev. Mr. Wilkinson, admitting that the subject of his lecture was "The Restoration of the Jews," states that he omitted mention of the Ten Tribes, because they were apart from his subject—"it was not before the meeting." Mr. Wilkinson's method of "Restoring the Jews," therefore, is opposed to God's! The Lord Jehovah says in the Word of truth that "Judah shall walk to Israel's House, and they shall go back to the inheritance together." Mr. Wilkinson has a different plan—one of his own—and the Ten Tribes, or House of Israel, as distinguished from Judah, form no part of that. Either God's Word, the refore, is untrue, or Mr. Wilkinson's reputation as an expounder of the Scriptures is wrecked. Let the Rev. John Wilkinson choose on which horn of this dilemma he will be impaled. He has no alternative; and we see by his conduct that he knows it.

PRAYER UNION.

IT is now a long time since many of us have had the happiness of knowing ourselves to be of the stock of Israel, and heirs of the promises made to Abraham; and the number of those who believe this grand truth is daily increasing. The subject has been much discussed and written about, but very little *prayer* and praise has been offered. Is it not fitting that we should unite in seeking the Lord on this subject? We learn from the prophets, that before the Lord bestows the blessing He intends, that we should pray for it; and we are exhorted to do so in passages like these:—

"Ye that are the Lord's remembrancers, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Isa. lxii. 6).

"Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also" (Zech. viii. 21).

"Take with you words, and turn to the Lord; say unto Him, Take away all iniquity, and receive us graciously" (Hos. xiv. 2).

"Thus saith the Lord, I will yet for this be inquired of by the House of Israel, to do it for them" (Ezek. xxxvi. 37).

"Thus saith the Lord, the Holy One of Israel, and His Maker, Ask of Me things to come concerning My sons, and concerning the work of My hands command ye Me" (Isa. xlv. 11).

It is proposed to form a *Prayer Union* among those who earnestly believe our people to be of Israel.

To praise the Lord for the light He has given us on this subject, and to ask Him that this light may spread.

To thank Him for His faithfulness to Israel, notwithstanding their forgetfulness of Him.

To confess our sins, and the sins of our people, as Daniel did.

To ask Him to pour out His Holy Spirit upon us, and give us the new covenant.

To pray for the conversion of our brethren of Judah, and the gathering of the outcasts of Israel.

To pray for guidance and protection in the present crisis, and for our acknowledgment by other nations, as promised in Micah vii. 15 and following verses.

And to ask for the restoration of our land, and the coming of our King.

Those who would like to become members of this Prayer Union would receive a card of membership on sending three stamps to H. L., 7, Ovington-gardens, London, S.W.

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THE UNIT OF GREAT PYRAMID MEASUREMENT,

AND

PROFESSOR PIAZZI SMYTH,

Astronomer-Royal of Scotland.

We have been requested to publish the following papers, and do so without note or comment of our own on the merits. The first is from the Rev. G. B. Gibbons, B.A., vicar of Werrington, Launceston, Cornwall. The reply is from the Rev. C. W. Hickson, M.A., vicar of St. Bartholomew's, Bristol.

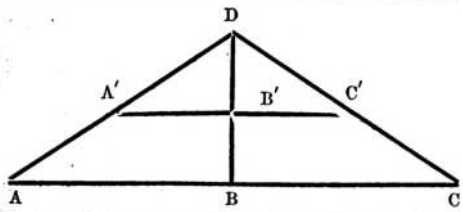
Mr. Gibbons, for reasons stated, sees "no need to introduce the miraculous" into the consideration of the Great Pyramid's teaching, and doubts "that the Holy Ghost taught Cheops anything about the matter;" while Mr. Hickson, following Professor Piazzi Smyth, the Rev. F. R. A. Glover, the Rev. Henry Morton, Mr. Casey, and others, holds that the edifice is what we also believe it to be, God's "altar, pillar, sign, and witness unto the Lord of hosts in the land of Egypt," as described in Isa. xix. 19, 20.

The reader must be pleased to pass judgment as to the side on which the truth rests. Is Mr. Gibbon's mathematical acumen at fault? or is the learned Professor and Astronomer-Royal, backed up as he is by the three clerical mathematicians and by one lay scientist, better capable of discerning the truth of the meaning lying hidden within the walls of that Great Pyramid of Ghizeh?

Again, the Rev. G. B. Gibbons says "that the Egyptians are said to have a special fancy for the number five." The Rev. James McIntosh's paper, which will appear in our next issue, utterly controverts this assertion, and, at any rate, Sir Gardener Wilkinson and Piazzi Smyth, whom Mr. McIntosh quotes, support him and contradict Mr. Gibbons! Can the latter again be deemed guilty of inaccurate reading and reasoning in this respect, as he certainly is regarding the Astronomer-Royal's name, when he speaks of him as "P. Smith"? In these matters too the public are earnestly requested in Cornwall and elsewhere to judge between the vicar of Werrington and the author of "Our Inheritance in the Great Pyramid."

Editor.

GREAT PYRAMID AND P. SMITH.



1. If the square base is cut by a plane perpendicular to it, bisecting two opposite sides, the section will be A B C D.

AC=length of side. BD=height of vertex.
=S =R

2. If the Pyramid is complete, and therefore D is visible, its altitude can be easily determined by the sextant, the observer measuring his distance on the horizontal plane A B C.

3. If the Pyramid is truncated as A B C A′ B′ C′, it will be needful to know the slope or angle at A or C, when B D = S ÷ 2 tan A.

4. It is found by recent observations that D B = 486 feet, nearly—

2 A C = 1528

Very nearly the ratio of diameter^2 to circumference of a circle, or height: sum of the four sides :: radius: circumference, nearly.

5. Of course this ratio may be expressed by an endless variety of fractions, such as:

116·5	366	
106	333	Met.
114·6	360	
127·3	400	

And so on, according to one's fancy.

6. Professor Smith chooses 116·5 ÷ 366, 365¼ being the number of days in a year. But this is quite arbitrary; and as the moon in ancient astronomy cuts quite as auspicious a figure as the sun, one might as well take—

Solar period	365·25
Lunar	29·52
	394·77 say 395

Then 125·9 ÷ 395 = 1 ÷ 3·1416

7. This would alter the unit or cubit of 25 inches, taking the earth's equitorial axis as Professor S. gives it, and make it 23, instead of 25 inches (with fractions over).

8. The cubit by its etymology seems derived from the human arm, and 25, or even 23, is larger than *our* bodies give from the elbow to the top of the longest finger.

9. I *suppose* the height is derived from the angle A, and it seems to me incapable of very nice determination. If A D is a perfectly smooth plane (like glass) of course the accuracy depends on the instrument that measures it. I notice 51° 50′, 51° 52¼′, 51° 19′ results of such measurement. Naturally, the Professor chooses that which will give 25 inches ultimately for the cubit.

10. As to the historical part of the question, Herodotus is the oldest and Manetho the next authority. I cannot see in "the shepherd Philition," the *prince* or *architect* that modern courtesy assigns him to be, and the chronology of Cheops is puzzling enough if he is to be thrown into the days of Abraham.

If circumference ÷ diameter = π

11. π was known to the ancients approximately—whoever could turn a wheel could find out this, though not accurately. If the Pyramid builder chose this ratio for his sides and height, I see no need to introduce the "miraculous." I am hard to believe that the Holy Ghost taught Cheops anything about the matter.

12. But my mathematical difficulty is this: 366 is taken where other numbers would do as well. The Egyptians are said to have a special fancy for the number five; if so, why not take 159·1 ÷ 500 for 1 ÷ π. This would give a cubit of 18$\frac{1}{32}$ inches.

13. I am not contending for this value, though it suits our ordinary elbow measurement better than 25. It is generally taken higher. I see no proof, or even presumption, that 366 was the unit of Pyramid measurement, and think 500 quite as likely, or more so.

G. B. Gibbons, B.A.
(*Vicar of Werrington.*)

Sir,—You have placed in my hands a paper, and asked me to answer it. May I be allowed to say, that it seems hardly fair that the time of any one in a responsible position should be taken up in answering a paper headed "Great Pyramid and P. Smith" (*sic*), which seems to indicate some knowledge of the Astronomer-Royal for Scotland's "Our Inheritance in the Great Pyramid," as far as the *twenty-eighth page!* He speaks of the length of the Pyramid cubit being derived from the π proportion of the double side length to height of the Pyramid as something entirely arbitrary, and as if it had been arrived at from that one datum only, utterly unsupported by anything else in the Great Pyramid within or without. No one who had read P. Smyth's work with any degree of care would talk of 366 as "the unit of Pyramid measurement." The (larger) unit of Pyramid measurement is clearly indicated in the ante-chamber and in the queen's chamber, and is exactly what Piazzi Smyth had arrived at from the external measures—viz., a length of 25·025 inches, which he calls a Pyramid cubit, consisting of 25 inches, each ·001 longer than a British inch. The boss too in the ante-chamber shows us a single length of five such inches, and another of exactly one such inch. Now the ante-chamber's length is exactly 116·26 such Pyramid inches.

Passing to Pyramid's height, it is almost amusing to read at this time of day such a statement as, "it seems to me incapable of very nice determination." Is it a mere coincidence that the number of Pyramid inches in the height, as computed from the now generally accepted angle of 51° 51′ 14·3″, and the number given by multiplying the ante-chamber's length (116·26) by the number of the course of masonry on which it stands—viz., 50, are the same exactly—viz., 5813 Pyramid inches.

As to the base side length of the Great Pyramid, it is now too late in the day for any one to try and persuade those who

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know anything about it that it is any other than 9131 Pyramid inches. And it is a *fact* that the "boss" cubit of the ante-chamber, or "niche" cubit of the queen's chamber, or Pyramid cubit of twenty-five Pyramid inches, or 25·025 British inches, goes exactly 365·24 times into that base-side length. The same cubit goes 116·26 times into the half-height of the Pyramid.

Thus: $\frac{\text{base side}}{\text{half height}} = \frac{365{\cdot}24}{116{\cdot}26} = \pi$

If the four base sides be denoted by c and the height by r, then $c = 2\pi r$; and that this is no accident is seen from the fact that whilst the whole of c divided by a rod of 100 Pyramid inches, or $c \div 4$ divided by a Pyramid cubit, give the solar period of 365·24, $r \times 10^9$ (10:9 being the Pyramid's diagonal shape):—

$$\frac{\infty}{10} \Big| \frac{}{10}$$

Gives 91,840,000 miles, which no modern astronomer will deny is as near the sun's true distance from the earth as any scientific computation can make it. In short, and to sum up,—

1. Of the π shape of the Pyramid, or that $2\pi h = 4s$, no one who has studied the matter can now doubt.

2. The length of the ante-chamber is 116·26 Pyramid inches, and $\pi = 365{\cdot}24 \div 116{\cdot}26$.

3. The base side length divided by 365·24 gives a Pyramid cubit, and the height divided by 116·26 gives a double Pyramid cubit; or, what is the same thing in different words, the height divided by the number of the course of masonry on which the ante-chamber stands gives the ante-chamber's length 116·26 Pyramid inches. 116·5:366 has nothing to do with the matter, except as a first rough approximation, which afterwards gave way to more correct numbers, confirmed by every part of the Pyramid.

Finally, it seems to me there IS "*need to introduce the miraculous*" when we thus find that the architect of this wonderful building B.C. 2170 used as his unit a cubit which is accurately the 10,000,000th part of half the earth's polar diameter, and took for the height of his building the 1,000,000,000th part of the sun's true distance from the earth. C. W. H.

Bristol, July 25th, 1877.

Correspondence.

RESULTS OF A LECTURE.

THE following instance of the influence of a thoroughly argumentative and faithful lecture on those who outwardly seem blind to our Israelitish origin may encourage some of our readers. A lecture, such as the above, was delivered at Abbey-road chapel, London, N.W., in the Spring, and the report in the BANNER OF ISRAEL stated that the minister listened attentively, and with evident interest. Preaching on July 29th from the text, Esther iv. 14, this same minister, in a flash of rhetoric in the midst of a powerful sermon, seemed carried away by his feelings and the events of the hour, to refer to the Eastern Question. Quoting his text he said, that if our Government "altogether held their peace at this time, then shall there enlargement and deliverance arise from another place; and that he believed if we trusted our God He would give us in His own way that priceless jewel, that gate of gates, Constantinople, to usher in the time and prepare the way for the entire evangelisation of the world by our instrumentality, when Christ should reign triumphant universally." He concluded this outburst with the striking words, still partly from his text, "Oh, England! Oh, England! who knowest whether thou art come to the kingdom for such a time as this?" I need not say that these words seemed to thrill the large congregation, and no doubt found many an echo. *We* know with what certainty the minister might have used the indicative instead of the interrogative mood in this matter. It is impossible, both from Balaam's prophecy, and from Jer. xxxi. 36, for Israel, under any circumstances, to cease from being a *nation* before God. Canon Titcomb has shewn us that just as when the Ten Tribes were wholly carried away, then the nationality was represented by the Two Tribes, the House of Judah; so now, when the Two Tribes are nationally dispersed, and under God's curse, the nationality *must* be represented by the Ten Tribes, who as Britons, &c., were consolidating into a nation about the time the Jews were dispersed. This also agrees with our Saviour's own words, "That the kingdom of God should be taken from them (the Two Tribes) and given to a *nation*, bringing forth the fruits thereof." Thus we see that England *de facto* has come to the kingdom for such a time as this. Surely when we hear such sentiments preached to a large congregation from the very same pulpit occupied by the lecturer who so kindly came from Clifton, we may with him, "Thank God and take courage." CHARLES STUBBS, B.A.

To the Editor of the "Banner of Israel."

DEAR SIR,—Your correspondent "E. K. R." desires to know if the lion and unicorn were admitted into the standard before the nation became nationally Christian? if not, when they were first brought into use?

Supporters were first introduced in the reign of Richard II.; he had upon his shield two angels, as supporters; beneath the shield a white hart, couchant, gorged, and chained, "or," beneath a tree.

Henry IV. had upon his shield supporters: On the dexter side a swan, on the sinister side an antelope; both were gorged, "or,"

Henry V. had upon his shield supporters: On the dexter side a lion rampant, guardant, crowned; "or," on the sinister side an antelope, gorged, and chained.

Henry VI. had as supporters: Two antelopes.

Edward IV. had as supporters: On the dexter side a lion rampant, argent; on the sinister a white hart, and, in some instances, a *bull*.

Richard III. had as supporters: On the dexter and on the sinister sides *boars* rampant, argent, tusked and bristled; "or,"

Henry VII., who was a descendant of the Welsh prince Cadwallader, assumed the *red dragon* as the supporter of the dexter side of his shield; on the sinister side by a greyhound argent, collared, gules.

Henry VIII. had as supporters upon his shield: On the dexter side a lion guardant, crowned, "or;" on the sinister side, a dragon, gules.

Edward VI. His supporters were the same as Henry VIII.

Mary, who married Philip of Spain, empaled the arms of England and Spain as baron and femme; on the dexter side the supporter was the *imperial eagle;* on the *sinister side* the lion rampant, crowned, "or." This was considered by the English nation as an insult.

Queen Elizabeth immediately altered the arms, and placed as her dexter supporter the lion crowned, rampant, placing the red dragon *as the sinister one.*

When the union of England and Scotland took place, the royal arms displayed on the dexter side as the supporter, the lion guardant, crowned, "or;" on the sinister side as the supporters, *a white unicorn*, gorged and chained—as it is at the present time, denoting union and strength.

These changes of the emblems of heraldry appear to denote the vicissitudes that took place during the different reigns.

Note.—Dexter signifies right; sinister, left; gorged signifies a collar round the neck of an animal. Argent signifies white; gules, red; or, yellow (gold). Baron and femme, terms in heraldry to denote the arms of the man and his wife together—the former being on the dexter side, the latter on the sinister. Baron is the lowest title of the peerage of Great Britain. R. W. D. NICKLE, Major.

13, Lansdowne-terrace, Leamington,
July 28, 1877.

NOTES BY THE EDITOR.

"E. K. R." reminds us that his "queries," as published at page 251, BANNER No. 30, column 2, line 10, contain a misprint; for "the symbol of the English race," the correction should be made, "the symbol *being the English rose.*" Our friend's MSS. we fear was in fault, but we do our duty in pointing out the error.

N.B.—"Manasseh" begs us to state that the whole of the latter part of his article in No. 33 should have been printed as a quotation from J. Tom. Burgess.

THE LATE CAPTAIN B. W. TRACEY, R.N.

WE have to note, with deep regret, the recent death of him whose name is placed at the head of these lines. We were not personally acquainted with our departed brother in Christ, but we know he lived near Him, was taught by Him, and that he leaves behind him abundant testimony whose he was and whom he served. His work, "The Pillar of Witness," now lies before us—a testimony, indirect it may be, how strongly he felt with us in our views regarding the Identity of the British with Israel. One who personally esteemed him well remarks, that "the tears of all who speak of him abundantly testify how all who knew him loved him." EDITOR.

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WEDNESDAY, AUGUST 22, 1877.

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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.

No. 35. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 29, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE TURKISH SUCCESSES.

WE are asked on all sides what effect the late Turkish successes, and the marvellous reverses suffered by the Russians during the last few weeks, will probably have upon the future events of this terrible war? To this we reply that all results are in the hands of God, and it is not for man to foretell what is not revealed, or to declare dogmatically upon matters regarding which "The Book" or the Great Pyramid (Jehovah's testimonies to mankind) are silent. Whether the reverses the Russians are now undergoing are only temporary, and whether the sudden accession of Turkish vigour, after the surprising apathy which allowed the surrender first of the Danube, and then of the Balkans, will continue, are matters beyond all human ken. But one thing we do know. The Ottoman Power is to "dry up," and disappear. Whether this will be effected by blows administered by Russia, or by the operation of exhausting efforts, such as those we now witness of a gallant but cruel race, to withstand the fierce onslaught not only of the colossal empire of Russia, but also of the smaller Powers acting with her—viz., Roumania, probably also Servia, Greece, and Montenegro—it is not for us to say.

On another point, however, we feel confidence, and can have no hesitation in declaring our expectation. It is this. That whatever be the contests and complications of the present time, we look for the grand catastrophe of the "great earthquake" not an hour before the year 1881; though if Russia should sooner make head against Turkey, and force her on her knees, the approach of the Muscovite to "The Gate of all the Gates" will instantly bring the British lion on the scene, and result in our occupation of the Porte with both its maritime approaches.

We are told by those who lately were anticipating British participation in the war, that now the Russians have been decisively defeated at Plevna, the prospects of peace are brightening. "Neither combatant, they say, has money or credit, and war continued an hour after the hope of a successful issue has vanished is simply madness." We quite endorse the sentiment, but fail to see the application to present circumstances. Do not our sanguine friends see that peace is now an utter impossibility? How can Russia afford or dare to whisper a word of peace when disaster has attended her armies, not only in Asia, but in Europe? Besides, the Turks are jubilant with confidence and victory; and no terms the Russians could offer now would they accept. Russia has been too terribly humiliated to dream of peace, till the shame of such defeats as she has suffered be wiped away by victory.

And there is another consideration still. The war has been marked by savagery, atrocity, massacre, and horrors untold, of which both belligerents have been proved to have been guilty. It has been hitherto, as we said it would be, a war of unbridled violence, unmitigated by a ray of Christian light. The Christian Churches "fallen," this war merging into the yet darker ones to come, presents us with no ray of light, no mitigating Christianising influences upon the combatants. The Turks are incensed to madness by violent hatred of the Christians (insurgents and invaders both), and victory to the Ottoman arms will mean, alas! revenge to be wrecked on every Christian man or woman, and quarter denied to the sick and wounded. "The savagery of the war has," says the *Times*, "made political compromise impossible." The Russians, deeply stung by their military collapse, will, we may be sure, if their armies are yet successful, extort from the Turks the last possible compensation for all their own heavy sufferings and sacrifices since the war commenced. The Christian insurgents on Turkish soil can never dream again of peace, knowing "their insurrection is inexpiable, and that their lives and properties depend on the success of the Russian arms," while the Turk, aware how he is regarded by the Christians, sees no hope of safety for himself except in victory. There is therefore, if these considerations be weighed, not the faintest hope of peace, till either Russia conquer Turkey or the Turks utterly destroy the armies and the power of the Czar!

In the horns of this terrible dilemma the truth must be confessed, that the present is no time to dream of peace, but that the fight must be fought out to its bitter end; the present check on Russian aggression being God's mode (we suppose) of putting off the termination of the contest till 1881 be closer at hand; leaving Turkey nearer and nearer, as time progresses, to that last fatal moment of final national exhaustion and collapse, which must ensue if this state of war continues.

Meanwhile, how are the surrounding nations viewing the progress of this "conflagration?" What is Austria's attitude? Let the public journalists of the day tell us. They declare that the Servians are about to try the chances of war once more. Their Parliament has passed all the ministerial proposals tending to further military operations, and the Servian troops

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are moving to the Turkish frontiers. Greece is all but ready, too, to join the fray. She has not been prepared all this time, but now is said to have got a large force on foot; and "it is not impossible," says the *Times*, "that ere long King George's troops may appear upon the scene" against the devoted Turk.

And yet Austria makes no sign. She will not move hand or foot to stay the havoc, or to spare the bloodshed; for Russia defeated, and bleeding at every pore, is so far safety for the house of Hapsburg! "Count Andrassy will accord to Russia beaten many advantages he would have to refuse to Russia victorious." Take it all in all, the political look-out is most discouraging for the prospects of "Peace for Europe;" and we opine that there will be no peace of any lasting kind till God's purposes as to Israel, her possession of the Gate, and her occupation of the land are finally accomplished. And we think that the Word of God and His witness, the Great Pyramid of Egypt, support us in this our view.

"THE COVENANT; OR, JACOB'S HERITAGE."*

WHILE fully appreciating what is excellent in the work before us, we cannot refrain from the expression of some indignant surprise that an author who gives proofs of patient research and careful thought, should at the very outset, for want of a little enquiry, make the injurious assertion, that the BANNER OF ISRAEL, as the organ of the Anglo-Israel Association in London, *which it is not*, diffuses "facts and arguments in support of the Identity of the Teutonic or Germanic race with the long Lost Tribes of Israel." This view which the BANNER is said to propagate is as abhorrent to our editor, and we believe to his staff of writers generally, as it is to Mr. Edward Hine. In the succeeding sentence of the Preface, it would seem to be implied that those connected with the BANNER are favourable to the Palestine Colonisation Society, whereas they consider its object unwise, premature, and calculated to produce disappointment and suffering to those who avail themselves of the Society's assistance.

We are amazed to find at the commencement of chap. ix. that Mr. Danvers himself holds the Teutonic theory, and does not perceive that such a view would sever in twain the very tap-root of the tree which shelters us, and would, if correct, cause it inevitably to wither and perish altogether. Let this writer run through the "Forty-Seven Identifications" of Mr. Hine, and those brought together in Philo-Israel's Résumé, and then ask himself how these can possibly apply to the Teutonic or Germanic nations, or to those enumerated by Sharon Turner. To mention four points, do these nations never borrow from other countries? Have they never been attacked and overrun by a foreign foe? Have they inherited the desolate heritages, or have they become *a* nation and a company of nations? which, let us observe in passing, does *not* mean, a kingdom and a company of kingdoms!

Why, to use Mr. Danvers' words, "is it probable that the Anglo-Saxons represent not Israel as a whole, but the Tribe of Ephraim only?" so that some eight or nine Tribes are denied the privileges promised to Israel, and, according to him, have been, are, and shall be subject to the trials and troubles of the continental nations of Europe; are neglectful of their Sabbaths, dead in their Protestant churches, and anxiously foreseeing the moment when they shall be dragged into the fiery stream of war, whose approach men are watching with fear; while Ephraim is at peace, and enjoying the unparalleled advantages and greatness that are clearly and admirably pointed out in the latter part of Mr. Danvers' volume. We think it easy to perceive that Ephraim (Joseph), possessing the birthright promises, is, as it were, the representative Tribe, and, as such, gives its name in many places to Israel; but that this by no means implies that he exclusively enjoys the present privileges of the chosen people. The interchange of the two names, yet each, meaning the same collective Tribes, is, we suggest, especially marked in the latter chapters of Hosea, where Israel and Ephraim, Ephraim and Israel seem indiscriminately used for one another—as are in other parts of the Bible, Jacob and Israel, when the latter include Judah. We would refer Mr. Danvers to his own lucid and excellent account of the probable wanderings of Jacob's stone, and, pointing to the end of his quotation of Gen. xlix. 24, ask him, how he can suppose "the shepherd, the stone of Israel," instead of heading his flock, is left in the midst of one Tribe, while any number of the others are scattered in foreign lands, owing allegiance to other crowned heads, and having no part or portion in the possession of "the stone of Israel?" Before leaving this point, we would mention a circumstance to show how the Teutonic belief may work against our Identification with Israel, as it were backwards. A gifted Christian lady, whose name is well known in the literary world, read the papers we sent her, but remained unconvinced, saying if we were Israel so must also be the Teutons, and as we *could* not all be Israel she believed the Britons had no claim to be so considered.

Having entered our protest against Mr. Danvers' Teutonic teaching we hope a new edition of his work may promptly appear, from which this almost fatal error may be eradicated, as we would desire strongly to recommend the book to those whom we wish should share in our belief, for its clearly developed, well-arranged matter; but we are at present deterred by the fear of its creating a false impression on a vital point, which it might be hard afterwards to eradicate; backed, as it at present is, by the favourable opinion of a writer who gives proof of an otherwise careful study of the subject.

We would note with high approval the remarks at page 50 concerning the promises being positive, and conditional only temporarily; also at page 62, the pleading for literal interpretation of the prophecies; and again, the very excellent explanation of the difference between redemption and salvation contained in chapter vi.

We are so favourably impressed by this book of Mr. Danvers' that we feel irked by our own criticisms, and yet we must remonstrate with him for a suggestion made at page 11, concerning our possible previous existence in other spheres, and the conjecture that dim recollections float through our minds occasionally, as the reflected light of unrecorded times. We imagine that those spheres alluded to would be quite unfit for the experiences such as we are enabled now to work out, and we regret that such unrevealed matter should be incorporated in an argument eminently based on ascertained and patent facts. We would point out to Mr. Danvers that a singular error is to be found on page 24, where it is stated that Rachel "had but one son—Joseph;" and we must express a wish, that in referring to Josephus and other authors, ancient or modern, reference should be given to "chapter and verse," that the quotations may be verified—as for instance that from Josephus on page 40.

If we may do so, without seeming, as it were, to be praising the frame of a picture, or the mere binding of a book, we would commend the clear, large sized print, and the marginal references to the Bible texts quoted; for we know that a small type thickly interspersed with texts, which seems to interrupt the flow of the sentences, often alarms the hasty or busy reader of the present day, too hurried to refer to the original, and only anxious to seize what is called a general notion, with as little trouble as possible, as he perhaps dashes along on a railway journey. These are apparent trifles; but if we would catch bees or flies, we must give them honey in the form they most prefer.

It has been our lot to meet with another work lately published, purporting to be conversations held under false names, by representative men of the day, in art, science, literature, manufacturing progress and the two schools in the Church of England, the High and the Broad, to-

* By Fred. Charles Danvers.

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gether with some "cultured" fashionable dames. It is a tissue of refined blasphemy and poetical infidelity. After reading a passage such as this: "Christianity .... is only retiring to make way for something better;" and again, "This I do know, that if you take four out of five of the more thoughtful and instructed men of the day, you will find that not only they have no faith in a personal God, or a personal immortality, but the very notion of such things seem to them absurdities," it is refreshing to turn to pages breathing trust in God's promises because they *are* God's, such as we find in the "Covenant," and to read at page 5:—"True science cannot confound true religion, any more than true religion can be at variance with true science. Both being founded on God's laws, the only safe test of their correctness must be found in their harmony." It is comforting to know that while some men, wise in their own estimation, are denying the very existence of God, there are many earnest, prayerful, intelligent men and women who are finding in His revealed Word new and glorious proofs of God's goodness and faithfulness, to the glory of the Eternal Father and Son. But we long for the time to come for the promised outpouring of the Spirit on our nation, for the lifting of the veil which still hides our Identity from the multitude, and then doubt, infidelity, and mocking incredulity shall be utterly confounded.

L. P.

ENGLAND'S FUTURE ACCORDING TO THE "NORTHERN ECH O."

THE burden of proving our Israelitish origin is quite taken off our shoulders by the unwitting, earnest, and blind advocacy of the *Northern Echo*! We need to say no word. The *Echo* undertakes the task. Readers, listen to him! He said, under date, July 23, 1877:—

Our world-encircling empire is to most of us but a phrase, and few Englishmen bestow more than a passing thought upon the probability that one or more of their children will spend his life in building up a new England beyond the seas. The position, the responsibilities, the duties of England and of the English race are greater than those of any nation or race which has yet existed in the ancient or the modern world. To the Hebrews was entrusted a religious, to the Greeks a colonising, and to the Romans an imperial mission. To us, beyond all others, has been entrusted the three-fold mission which was divided among the great nations of antiquity. The glory is great, but the responsibility is frightful. In another century the English race bids fair to be supreme from the rising of the sun even to the going down of the same. If they but refrain from quarrelling among themselves they will in the course of a few generations, by sheer weight of numbers, become the arbiters of the disputes of all other races. In this prospect we believe we have the brightest promise of future peace, progress, and civilisation. If we are but true to our mission, no pen can adequately describe, because no imagination can fully realise, the glory of the position towards which we appear to be steadily and rapidly hastening. The whole of the North American Continent is practically under the sovereignty of this ruling race. Australia is ours alone. The thin red line that marks our possession is year by year extended over more and more territory in Africa. We are the greatest of Asiatic Powers, governing with absolute authority two hundred millions of the inhabitants of that Continent. The islands of the sea are ours, and ours is the dominion of the waves. None of the world's greatest conquerors ever ruled a realm so vast as that which is our inheritance, and vast as it is, it is as yet but the mere instalment of what it may be if we be but true to our God-given mission among the nations of the earth.

Here are Identities enough to set up Mr. Edward Hine, Philo-Israel, and half-a-dozen more ardent Israelites for life! Let us look at a few of them. We English (British is a better word) :—

1. Have new Englands beyond the sea. —ergo, we are a great colonising people.

2. The British nation is greater in position, responsibilities and duties that any nation or race which has ever existed before, since time began—ergo, we the chief of nations.

3. The British have the threefold mission granted in past days, partly to the Hebrews, partly to the Greeks, and partly to the Romans—ergo, we are the most highly-favoured race that ever existed.

4. Ere long, we British shall be supreme from the "rising of the sun to the going down of the same," therefore gifted, like Daniel's stone, with universal dominion.

5. We are the multitudinous people —ergo, the most powerful.

6. We British are rapidly advancing to a position of glory "no imagination can realise"—ergo, the nation having God's choicest blessings.

7. Our dominion over land and sea is all but universal now and promises to be conterminous with the planets' bounds—ergo, the sovereignty of the earth must be ours!

But surely all these are God's blessings and descriptions of His people Israel as they are to be seen and known when found in the latter days. These are the latter days. Israel is lost, and men are diligently searching and looking to discover her. We have found a people (the *Northern Echo* being our witness—a blind witness too) who exactly correspond to the description! Every feature tallies; every lineament answers; nothing is wanting; and the people we have discovered possess no quality the lost nation would lack.

We answer therefore, what logic affirms, what experience supports, what God's Word proclaims, and what God Himself, the Father, Son, and Holy Spirit, the full Jehovah corroborate, that outcast Israel is Identified in the British; that "the son that was dead is alive again, and he that was lost is found."

ISRAEL'S BATTLES.

"BECAUSE THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU, O GOD."

No. VIII. THE BATTLE OF ASSAYE.

THE Governor-General of India in 1802 was Lord Mornington, afterwards known as the Marquis of Wellesley. He arrived in India in 1798, and during his administration, many stirring events took place in our heathen empire. Israel's power in the East grew apace then! In his time Seringapatam, in South India, was taken after a siege and gallant assault. The "Tiger" of Mysore, as Tippoo Sultan was justly called, was killed in the crisis of the fall of that celebrated fortress. One of the leaders of this successful episode in Indian history, was Colonel Arthur Wellesley—the brother of the Governor-General—afterwards the hero of 100 battles in Spain, Portugal, and France, and, as the Duke of Wellington, the conqueror of the scourge of Europe, the great Napoleon, at the fatal field of Waterloo, on the 18th June, 1815.

In 1801 and 1802, the peace which reigned throughout British India was rudely disturbed by conflicts which suddenly arose in the Central Provinces, between two Mahratta Chiefs of great military power and ambition, the Rajahs Holkar of Indore on the Nurbuddah river and Scindia of Gwalior. They had rebelled against their ruler the Peishwa at Poonah; and in the war that ensued, Scindia espoused the cause of the Peishwa, and the two combined were withstood by Holkar. The Peishwa defeated, sought refuge with the British, who supported him against Holkar. The British entered into a treaty with the former at Bassein (Dec. 31, 1802), whereby Surat and other petty "Gates," to support the grander one at Bombay, were ceded to the ever-encroaching, "pushing" House of Israel; and these operations eventually plunged the British, as allies of the Peishwa, into open war with the Maharajah Scindia. General Arthur Wellesley commanded the main body of the British forces. His troops, numbering about 5,000, of whom only a small proportion were British, took Ahmednuggur, one of Scindia's forts, and they threw themselves between that place and the advancing hosts of the Maharajah, and the confederate Mahratta princes, his allies. Wellesley's arrangements for the approaching battle near the village of Assaye, on the banks of the Kaitna river,

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included the co-operation of General Stevenson in command of the Nizam's forces.

But before the junction could be effected the battle drew on. Wellesley reconnoitred the Mahratta host on the 22nd Sept., 1803, and saw stretched before him the whole Mahratta army, 50,000 strong at least—with 90 guns guarding the passage of the Kaitna and the Juah, near Assaye! The British General judged it needful, though his own troops were outnumbered as ten to one, to attack at once. The British infantry dashed into the Juah, crossed the stream in the face of a tremendous cannonade, formed on the steep bank beyond in the open plain, and were hurled on the Mahratta guns. The fire broke part of the British advancing lines! The Mahratta horse came forward to the charge, but were swept down by the rush of the British cavalry. The village of Assaye meanwhile was assaulted by the British and carried. The enemy's line gave way; the cavalry of the attacking British force charged home again and again. Resistance to that assault was useless! For down went Mahratta horse and rider, and finally the huge host of the Mahratta army fled *pell mell*, leaving the British again the victors in a field where their forces were always vastly overmatched, and where, save for the God that fought upon their side, their overthrow was as certain as anything which the vicissitudes of human affairs could lead one reasonably to anticipate! But the Lord was with His people as He promised. He purposed to give them the dominion over the heathen, and "the uttermost parts of the earth" in India to His "peculiar purchased people," "His possession," Israel; and thus, as it was at Plassey, so again at Assaye, He raised up first Robert Clive, then Arthur Wellesley, and others as time went on, "to be captains over His people," to lead them from victory to victory; and, in each case, thus testified that in spite of numbers, in spite of overwhelming odds, He was ever on His people's side, giving them victory when defeat seemed certain, causing their enemies "to flee before them seven ways," because He promised that He would "maintain their cause" for ever.

The operations against Scindia were brought to a conclusion after further severe struggles. Assaye was followed by the hard-fought field and victory of Laswaree, and that again by the battle of Argaum. Gawilghur was captured soon afterwards as the result of that success. And then the Rajah of Berar, Scindia's ally, made his submission and secured forgiveness. But it cost him dear! He had to "cede" to the ever-devouring British Raj the whole of the province of Cuttack on the Eastern coast, and was forced to surrender to our ally—the Nizam of the Deccan—a large territory which has since fallen also into our own "possession!"

And lastly Scindia too was vanquished. *He* surrendered to the British all the territory he owned (and it was immense!) between the Ganges and the Jumna, and admitted himself henceforth the tributary of the same rising Power. The campaign lasted only five months, but in that short space many a hard-fought battle had been fought and won by the British; and the result was the ever-increasing territorial growth of the empire, and the advance in all directions of the "thin red lines" which on the maps indicate the boundaries of the British Raj. The victories at Assaye, Laswaree, and Argaum, the captures of Ahmednuggur, Delhi (the capital of India), Alighur, Gawilghur, and Deeg—all these successes which God gave His people Israel, seated them in the position of the paramount Power in the land. The same operations brought to an end the struggling efforts of France to maintain an ascendency in the East, which once was threatening, but which, *not being Israel*, could never be theirs; since the gift of God to Israel was the heathen empire (Psa. ii. 8), and with that allotment no Gentile race could have either part or share! Hence French influence and power in Hindustan has utterly disappeared; but that of the House of Israel has just been crowned by the proclamation on the plains of Delhi, of Her Majesty Queen Victoria as the EMPRESS OF INDIA, the potent representative of "THE KINGS OF THE EAST."

THE "MADRAS MAIL" ON IDENTITY LITERATURE.

WE think that we, as well as our readers, should "see ourselves as others see us," and should learn why journalists at the ends of the earth deem us Israelites fools and madmen for the work we are prosecuting so vigorously, with their reasons why. The following *morçeau* appeared in the *Madras Mail* some months ago on the arrival there of a certain pamphlet called "The Inquiry; or, Are the English People the Lost Ten Tribes of Israel?" Only 25 copies of this work, which has had, and is still enjoying, rather a large circulation here, have been sold in South India; and one wonders how the same race can so differently appreciate the same views, when seen by some under a temperate and by others under a torrid sky. Such, however, is the fact, and we leave it to our readers to say how far the editor of the *Mail* is guided by the light of Scripture, of reason and of common sense, when he rejects our glorious truths, because, as he says, "'The Judge of all the earth' will do right, not only to a portion, but to all the earth and its inhabitants." The Madras journalist and opponents never heard, we conclude, of God's choice of Israel of old, and His rejection in their favour of the seven Canaanitish nations whom He cast out of Palestine for their sake? He never read, we suppose, the often-repeated promises of God to His people, saying to them, "Thou art My servant: I have chosen *thee*, and not cast *thee* away" (Isa. xli. 9); also, "No weapon that is formed against *thee* shall prosper, and every tongue that shall rise against *thee* in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of Me, saith the LORD" (Isa. liv. 17). When the LORD hath spoken as He hath done to Israel, telling them they are "His people," "separated," "severed" to Him for ever (Lev. xx. 24—26; 1 Chron. xvii. 21, 22), surely His fulfilment of that promise, oath, obligation, and covenant is the embodiment of what is "right." This is our answer to the Madras journalist when he asks us in triumph, "Shall not the Judge of all the earth do right?" He wrote some months since as follows:—

Mr. E. W. B., of the Madras Civil Service, retired, has employed some of the too abundant leisure that ex-Anglo Indian officials find so difficult to utilise, by compiling a pamphlet based on booklets on the subject by Mr. Edward Hine, proving to his entire satisfaction that the English people are the Lost Tribes of Israel; and Messrs. Higginbotham and Co. have favoured us with a copy of this harmless publication. It is full of national self-glorification, all to the effect that however horrible may be the destiny of myriads of human beings who have lived and are living elsewhere, England's children, because of their descent from Tribes that were "lost" nearly 3,000 years ago, will be the object of exceptional clemency hereafter. The sufficient reply to such vaticination as Mr. B.'s is conveyed in the question, "Shall not the Judge of all the earth do right" not to a portion only of, but to all the earth and its inhabitants? The idea of that Judge being influenced by vague traditions and visionary genealogies is too profane.—*Mail.*

That the views we hold are "vague traditions," "profane" ideas, and "visionary genealogies" is a way of putting an objection which is as neat as it is new to us—as senseless, we submit, as it is absurd. In what consists the profanity, or our "vague traditions?" and who, where, and when have relied upon "visionary genealogies" to prove our Israelitish origin? If men will not read, or reflect, before they condemn our propositions in regard to the Identity, is it matter for wonder that they fall into such silly errors as the editor of the *Madras Mail* has adopted?

We trust the time may yet come when not only this editor who spurns our glorious truths, but the whole of our countrymen, not only in Madras, but in Bengal, Bombay, the North-west provinces, the

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Punjab and Ceylon, will awake to the importance of the crisis, see who they are, and why *they* are, as God's people Israel, commissioned by "the Judge of all the earth" to hold India for the Son of God, the Lord and Saviour of their souls!

ISRAEL AMONG THE NATIONS.

CHAPTER III.—*Continued.*

NOTE ON THE EXODUS DATE.

A LETTER from a reader of the BANNER, having reference to the date of the Exodus, has been forwarded me by the editor. I shall be very glad to consider any fair objections that may present themselves to the mind of any reader of these articles, and therefore I have thought it better to deal with the objections raised, before proceeding to the later history of Israel. The correspondent draws attention to the article on "Chronology" in Cassell's Bible Dictionary, 1876-77, in which the writer states that the problem of the exact date of the Pharaoh of the Exodus is "solved" by Egyptology, with the help of the contemporary historian Moses. The article places the Exodus at the date of the death of Thothmes II. and the accession of Thothmes III., or the Great, on a day answering to 4-5 May, B.C. 1515. This date being further stated to be confirmed from Tyrian and Carthaginian Archives, which make Hiram's first year B.C. 1039. Then, "as Hiram's twelfth year was Solomon's 11th year, Solomon's 4th year would be Hiram's 5th, B.C. 1035; and reckoning back 480 we reach B.C. 1515, the very date of the event above alluded to."

I have not the means of comparing this with the article in the Dictionary named, but if it is a fair summary of the argument—and I suppose it is—then the writer may have "solved" the date to his own satisfaction, but certainly mystery is preferable to such a solution.

My object in pursuing this subject of Bible chronology as founded on Great Pyramid date, is not to add to the many theories already entertained as to the date and manner of the Exodus. But finding that such a chronology was in perfect agreement throughout with the Bible, I have merely ventured to look in the latest historical researches of the learned for some confirmation of an independent character. I therefore cannot admit any calculations either opposed to the Biblical narrative, or in direct contradiction to the monumental Egyptian records.

In my last article, a few of the various Exodus dates were given for the sake of comparison. Let us now see what claims the article in Cassell's Dictionary has to credence, when advanced in support of the Bible narrative.

In the account in Exodus of the delivery of Israel out of the land of Egypt, we are brought face to face with a series of judgments culminating in a catastrophy calculated to shake to its foundations the idolatrous empire. I have shown how that period has its exact counterpart in the era immediately succeeding the generally received date of the Exodus, and at the very date, B.C. 1462, the Pyramid date of the Exodus. The writer of the article under discussion, however, places the Exodus and its attendant troubles at the commencement of a king's reign, during which Egypt reached the zenith of its power. Under Thothmes III., the empire of Egypt extended East and Northwards over Mesopotamia, Syria, Phœnicia, and even into Armenia." (See Gladstone's *Juventus Mundi*, and Dr. Birch's *Egypt*). It is simply absurd to place the Exodus at this period of Egyptian history. Nor is what follows any better. Where does the writer discover that Hiram of Tyre began to reign the year before Solomon? Refer to 2 *Samuel* v. 11, and you will find Hiram was reigning early in the reign of David, and that the two monarchs were great friends is further evident from 1 Kings v. 1. Josephus cannot be his authority, for he says that the fourth year of Solomon was the eleventh year of the reign of Hiram (Antiquities, bk. v., ch. iii., sec. 1). So that even supposing Hiram's first year was B.C. 1039—which I by no means admit or believe possible—the date of the Exodus at B.C. 1515 could not be proved by it. I should further place the reign of Thothmes from 1700 to 1650 B.C.; but as the Pyramid chronology is capable of proof at a more certain period in history, I am not disturbed by the conflict of opinion on the subject of Egyptian chronology.

W. ROWBOTTOM.

July 24th, 1877.

THE ISRAELITISH SIGN.

X

IT is interesting to observe the similarity of the form of the Maltese Cross with the Cross of Scotland, as displayed in our heraldry, and the numeral X with the letter of that form.

Now the two lines crossed which form the numeral are different, the one on the *dexter* is much *broader* than the other on the *sinister* side, consequently *greater*, as well as from its dexter-position according to heraldry.

The two lines crossed which form the numeral are significant of the X Tribes of the House of Israel (Ephraim and Manasseh), the one *greater* than the other (Genesis xlviii. 19). "I am a Father to Israel; Ephraim is My first-born" (Jer. xxxi. 9).

It will be observed that the numeral X and the letter X are alike. Now this letter is the initial of the *name* of Christ, being in Greek equivalent to CH. Thus we find that this Cross is not only a sign of *brotherhood*, connecting Ephraim and Manasseh, but it is also a sign of *Christianity*, and was the sign displayed by the command of the Emperor Constantine upon the shields of his soldiers, by which they were to conquer, and not as has been generally supposed by the sign of the Taw or Crucificial Cross. The Rev. J. G. Tipper, in his work on Ritualism, remarks—"Nor is that form of a Cross which appears upon the back of the Roman vestment to be regarded otherwise than as a Babylonish symbol. It professes, indeed, to be a representation of the instrument upon which our blessed Redeemer suffered, and made there, by His one oblation of Himself, once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. But as it was used similarly in the Babylonish vestments, and likewise in *their* rites as a sign in the forehead and in the right hand, it is obvious that this is merely an attempted adaptation of a Babylonish symbol to Christianity. It is really nothing else than the letter TAU or T, the initial of the name of TAMMUZ, the son of the Babylonian goddess. There is one difference between our shape of the letter T, and that of the languages of Egypt and Babylonia, and this, as bearing on the subject in hand, is one of great significance. The difference is this, that, whereas our T is plain on the top, theirs has a stroke above it, so that it has an exact resemblance to what we call a Latin Cross. It may be replied that the Latin Cross, as a Christian symbol, had its origin in the vision said to be vouchsafed to the Emperor Constantine, and that he was commanded by Christ to fight against Maxentius under a representation of it as a banner. But I maintain, if there was any miraculous revelation given to Constantine at all, it was not the *Cross* of Christ, but the *name* of Christ which was seen. The testimony of Lactantius, the earliest author who gives an account of this matter, is most decisive. 'Constantine was warned,' he says, 'in a dream, to make the celestial sign of God upon his soldiers' shields, and so to join battle; he did as he was bid, and with the transverse *letter* X he marked (that sign) upon their shields. Equipped with this sign his army took the sword.'

"Now the letter X was just the initial of the *name* of Christ, being in Greek equivalent to CH. The engravings of this banner may be seen in plates in 'Elliott's Horæ Apocalypticæ,' where it is evident that the *name* and not the *Cross* of Christ is intended, from the fact that in some of them, in addition to the X, is inserted the Greek letter P, making by their union

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CHR. And whether this device came from earth or heaven, it was manifestly intended to be in accordance with such a Scripture as this, 'In the *name* of the Lord will we lift up our banner.' It is His *name*, not His Cross, which shall be on the foreheads of the redeemed in heaven. This then was the meaning and design of Constantine's standard, but it evidently did not long retain its popularity. It would be regarded naturally with great disgust by those pagans at heart, who, now that the Emperor had become a Christian, found it expedient outwardly to follow his example; and we consequently find that in the time of Theodosius a compromise had been effected, and the Babylonian sign was broadly displayed along with it. In a coin of Theodosius, the Emperor is represented as holding the X in one hand and the TAU in the other.

"At length the X or symbol of the true Messiah was altogether dropped, and the Latin Cross, the symbol of the false Babylonish Messiah, was substituted in its place."

What have the shepherds of Israel to say in answer to this statement?

R. W. D. NICKLE, Major.

13, Lansdowne-terrace, Leamington,
August 2nd, 1877.

FIVE A SACRED NUMBER.

BY JAMES MCINTOSH.

Curate of Hebburn.

As many of the readers of the BANNER are aware, the Hebrews expressed their numbers by letters instead of by figures, as letters were known before the invention of figures, and consequently every letter of the alphabet in the Hebrew is brought into service, in the representation of numbers. Now as ה, "he," happens to be the fifth letter in the Hebrew alphabet, this letter presents the number 5, whenever such a number is to be expressed. Again י, "yod," represents 10, as it is the tenth letter in the Hebrew alphabet. Consequently, when the number 15 is to be expressed, in order to do this, we ought to use "yod," and "he," or יה, "jah," which would be equivalent to 10 + 5 or 15, which is our method of expressing 3 × 5. But as this mode of expressing the number 15 would compel the Jews to use that *sacred* and incommunicable Name of Jah, instead of using "yod," י = 10 = 2 × 5, and "he," ה, = 5, together to represent 15 or 3 × 5, they use ט, teth = 9, and ו, vau = 6, which make 15. In this way they are able to dispense with the *two* letters י, "yod," and ה, "he," in combination and thus avoid using the abbreviated form of the most sacred and most glorious Name of Jehovah, the Great and Majestic Creator of the world. This word Jah or יה, as may be seen, embraces a Trinity of 5s., or a Trinity of the sacred number, as it represents, as a word, "The Trinity of Persons" in the Godhead.

It might reasonably have been supposed, had the Astronomer Royal of Scotland mentioned this fact of the sanctity of the number 5, and its multiple 15, when expressed in Hebrew characters, that he had based his reasonings upon this knowledge, and that he had not arrived at his present position by purely mathematical deductions. However, so far from this being the case, the learned Professor does not seem to have been aware of the fact, or he would in all probability have mentioned it, and it is scarcely likely that he could know, when a knowledge of the Hebrew language is necessary to ascertain the fact. There can be no objection therefore against the Professor's reasoning; and if his position, which rests upon a multitudinous array of facts, which have been tried by the highest standard of mathematic science of the present age, correspond and harmonise with facts which were *un*known to him, and which are not *scientific*, but *linguistic*, then I affirm that this is an argument in favour of the truth of the position laid down, when he asserts that the number 5 was *ever* held as a sacred number by the Hebrews.

He has not then manufactured the sacred length of the cubit of the Hebrews merely to suit any such knowledge, but, as a truly scientific man, he has deduced the length of the sacred cubit of the Israelites, from innumerable measurements as data, and proves conclusively from these, to a mathematical demonstration, that the *cubit* used in building this mighty structure was of the length of 25 Pyramid inches, and from this cubit, as a scale, he makes the Great Pyramid in every part of it instinct with life, knowledge, and light. But, further, while he proves that the sacred cubit of the Israelites was of the length of 25 inches or 5 × 5 inches, he clearly shews that the number 5 was, and is still, regarded in Egypt as an evil number; and therefore when Moses adopted the standard measure of 25 inches or 5 × 5, he was adopting something which was peculiarly hateful to the Egyptians. Why this number was so hateful to them does not appear; but Sir Gardener Wilkinson speaks of 5 being the *evil* number in modern Egypt still; it is marked by O on their watches; and 5 × 5 or anything made up of 5 would seem to have been always repulsive to them. The Professor adds, "particularly galling therefore to the old Egyptians it must have been, to have seen the Israelites when they escaped from bondage, and went out of the country 'with a high hand,' itself a symbol of 5, and especially galling to their spirits to see their late *slaves* go up marshalled by '5 in a rank' out of the land of Egypt, for so is the literal translation of the word expressed 'harnessed' in Exodus xiii. 18, of the English Bible."

Might not the reason why the Egyptians have always held the number 5 as an evil number be the fact, that this number was held by the hated people as the sacred number?

They had already felt the yoke of the Hycsos, or, as the Professor proves, Melchizedek, in compelling them against their inclination to build this Great Pyramid upon the standard measure of a multiple of 5. And, more grievous still, they retained the traditions of the very grievous plagues which had overtaken their country, in number 2 × 5=10, and which had carried misery and death to every home. Here is a reason sufficient to satisfy any reasonable mind why the Egptians hated this number as it regarded themselves. We find, on the other hand, that this number seems to have been singled out for special honour among the chosen race, and that at the instance of Jehovah Himself. There were, as all know, 5 books written by Moses, and which are entitled by us the Pentateuch, or the Five Books. Another remarkable instance in which this number is used with special honour is that of the 10 or 2 × 5 commandments, or the decalogue. These 2 × 5 commandments were given by Jehovah on the 10 × 5 days after the Exodus of the Israelites, and were intended for the guidance of all men in every age and in every clime. There is surely something more than ordinary honour placed upon this number and its multiples.

Again, when Moses was counselled by his father-in-law to appoint men to assist him in judging the causes of dispute among the people, Moses chose rulers of *thousands*, rulers of *hundreds*, rulers of *fifties*, and rulers of *tens*, all of which are multiples of 5. And when the Tabernacle was commanded to be built, nearly every measurement of its parts was given in a multiple of 5. The length of the outer court was 100 cubits, or 20 × 5, its breadth 50 cubits, or 10 × 5, and its height 5 cubits. Around this court there were pillars at the distance of 5 cubits from each other, and consequently there were 20 pillars, or 4 × 5 pillars, at each side of the court, and 10 or 2 × 5 pillars at each of the ends. Within this court was the Tabernacle of 30 cubits long, or 6 × 5; 10 cubits broad, or 2 × 5; and 10 cubits in height, or 2 × 5.

Within this Tabernacle again was another more sacred place—viz., the Holy of Holies, which was 10 cubits high, 10 cubits broad, and 10 cubits in length, or a perfect cube of 10 cubits on each side, or 2 × 5. In this inner "sanctum sanctorum" was the "Ark of the Covenant" with its dimensions of the multiple of 5; its length was 2·5 cubits, or ·5 × 5; its breadth 1·5 cubits, or ·3 × 5; and its height 1·5 cubits, or ·3 × 5. Indeed, as may be

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seen from the description of the various parts of the sacred edifice, the number 5 or its multiple enters almost universally into its measurements irrespective of the length of the sacred cubit; but with the cubit based on the number 5, then all the measurements of the sanctuary are necessarily based upon this number.

In Solomon's Temple, we observe the same preference given to this number and its multiples. The length of the Temple was 60 cubits, or 12 × 5; the breadth 20 cubits, or 4 × 5; and the height 30 cubits, or 6 × 5. The porch before the temple of the house was 20 cubits long or 4 × 5, according to the breadth of the house; 10 cubits was the breadth thereof before the house, or 2 × 5. Chambers were also built against all the house 5 cubits high. The *most holy place* was 20 cubits long, 20 cubits high, and 20 cubits broad, or forming a cube of 20 cubits linear measure, or 4 × 5. The cherubims were each 10 cubits high, or 2 × 5; each wing of the cherubims was 5 cubits long.

Now after this enumeration of facts, which none can dispute, what can be more clear than that the number 5 was essentially a Divine number? We find it most highly honoured as a multiple for all the dimensions of the sacred Tabernacle designed by the Eternal Jehovah; we also find that Solomon, who was God-inspired, proceeded upon the same basis of measurement in erecting the Temple, which was the glory of all lands. Can it be difficult then to see the reason why the Pyramid measure should be based upon the number 5 in its dimensions, when we find such a preponderating preference given to this number in all the various parts of the sacred building designed by God? If then the Pyramid was built by God-inspired men we should expect them to build a structure exhibiting this preference for 5 and its multiple. But this is what we do find, and there can be no room for doubt, that the men who erected this gigantic edifice were *Heaven-taught*. Seeing then that the Great Pyramid teaches us that the sacred cubit of the Israelites was in length 25 inches, or 5 × 5, we can easily understand why this multiple of 5 should be so frequently used as a measure, when we are aware that 5 was a sacred number, and that the sacred cubit must be a multiple of 5 or 5^2. Consequently, we deduce from the sacred measures of the Israelites in their sacred buildings, from the fact that the number 5 enters into the incommunicable name of Jehovah, that the number 5 was *essentially* the *sacred* number of the Israelites, and this is the cause, and no other, why the Egyptians still hate this number, though they themselves may be unable to give the reason for so doing.

"THE Lord will yet choose Israel, and set them in their own land" (Isa. xiv. 1).

ISRAEL'S HEATHEN EMPIRE.

READER! try to realise the enormous responsibility our nation incurs by the assumption of sovereignty over the heathen, Mahommedan, and Christian races in British India! The whole is God's good gift to us, as Israel (Psa. ii. 8). But why? For purposes of self-glorification and aggrandisement? Nay! rather for the reason stated in the 2nd Psalm, verses 10 to 12, that "the heathen" may, becoming "wise" and "instructed" in the true wisdom, "serve the LORD with fear and rejoice with trembling."

"A Parliamentary blue-book has just been printed, containing a statistical abstract relating to British India. Under British administration there are 907,086 square miles, of 50 divisions and 235 districts, with 37,041,259 inhabited houses, containing a population of 190,563,048. The Feudatory States extend over 546,695 square miles, with a population of 48,267,910, making an area of 1,453,781 square miles, with a population of 238,850,958. Of the population in British India, 139,248,568 are Hindoos, 1,174,436 Sikhs, 40,882,537 Mahommedans, 2,832,851 Boodhists and Jains, 896,658 Christians, and "others" 5,102,823, and, to make up the number 190,563,048, it is stated that of 425,175 the religion is not known."

Correspondence.

MR. GLADSTONE AND THE LOST TEN TRIBES.

THE Rev. R. Cornall is very much pleased, and so perhaps he ought to be, with the success of his pamphlet, "The British Nation *not* Identical with the Lost Ten Tribes." He has received many letters from different parts of the country thanking him for what he has written, and urging him "to continue to expose the Anglo-Israel heresy," which he has done. But not content with voluntary praises, he very kindly sent one to the Right Hon. W. E. Gladstone for his perusal, for which he received the following acknowledgment (probably on a post-card): "Rev. and dear Sir, I *shall* read with much interest the tract you have kindly sent me, and I am glad you have taken up your pen to question what seems to me an error, almost a delusion. Your very faithful servant, W. E. G." Of course this reply from Mr. Gladstone caused the Rev. R. C. much pleasure, and he lost no time in letting it go the round of the papers. The "Liverpool Protestant Standard" is highly delighted with it. On it the Editor remarks, "It is quite refreshing to find so great a man as Mr. Gladstone protesting against one of the most absurd 'farces of modern times.'" Now the Editor has had his little crow, let us examine Mr. G.'s letter. In the first place he has *not read* the pamphlet! secondly, our Israelitish origin "*seems*" to him "an error" (he does not understand our views); and thirdly, he is noways certain it is wrong, as it seems to him "*almost*" (not quite) "a delusion!" so really Mr. G. is a witness to the truth of the Identity!

Would your readers believe it? In the year 1870 there was published a pamphlet (I have it before me), entitled "Seventeen Positive Identifications of the English Nation with the Lost House of Israel." But what follows? "Dedicated (by permission) to the Right Hon. Wm. Ewart Gladstone, Esq., M.P., D.C.L., First Lord of the Treasury," &c., &c., &c. Strange is it not, that the man who stood sponsor for Mr. Edward Hine's first work should now be "so glad" that the theory is questioned?

Ah, well! "Circumstances alter cases!" What was good in 1870 is not the thing for 1877, or W. E. G. would be with us.

SAMUEL BANNELL.

Liverpool.

DEAR SIR,—Having been a reader of the BANNER since its commencement, and a believer in its principles, as also seeing the attack made upon it and them, it has struck me that there is a question I have not seen put before our opponents which would rather puzzle them to answer. It is part of Simeon's inspired remarks when holding the infant Jesus in his arms; he speaks of Him as "a Light to lighten the Gentiles, and to be the Glory of His people Israel." This is the question, "If we be the Gentiles possessing all that we do possess as only the "light," where is Israel with the "glory?" If, as I take it, the glory is superior to the "light," I think they have their task.

Wishing you all needful light and every blessing in your work,

I am, dear Sir,
Your very truly,
TYRO.

Norton Woodseats, near Sheffield.

THE LATE REV. ROBERT POLWHELE,

Vicar of Avenbury, Bromyard, Herefordshire.

IT is our melancholy duty to record a loss our sacred cause has sustained in the death, on the 12th July last, of our friend and supporter, the Rev. Robert Polwhele. His end was peace, and it will deeply interest our readers to learn that a day or two before he entered into rest, in taking a sort of review of his past life, he remarked that he was thankful that he had been able to do a little in the cause of Israel, "because," as he added, "it is the cause of God." Our departed friend was first drawn to the subject of our Identity with Israel by perusing Mr. Wilson's works, more than 30 years ago. He had a very high esteem and Christian regard for good Mr. Wilson, and many letters, we understand, passed between them.

Mr. Polwhele's mind was much exercised on the subject of our Lord's second advent, and he published a little work, "The Sealed People," which attests how deeply he had thought and prayed over this part of Christian truth. We mourn over our friend's loss, which is his gain. May we all live as near the Master as did good Robert Polwhele, and may our last end be like his! EDITOR.

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WEDNESDAY, AUGUST 29, 1877.

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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.

No. 36. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 5, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"AND THERE SHALL BE FAMINES IN DIVERS PLACES."

HAVE our readers reflected that the rapid and, we may say, incessant recurrence of "Famines in divers places" at the present day is a sign of the times—a sign that we are approaching, or, perhaps, have reached, the period described by the Lord as "the beginning of sorrows?" (Matt. xxiv. 7, 8; Mark xiii. 8; Luke xxi. 11). The marginal reading in Mark xiii. 8 gives the meaning as "The beginning of the pangs of a woman in travail"—a figure pointing with terrible significance to what is the outcome of the famines, the pestilences, and the earthquakes in divers places, even the coming "great earthquake, such as was not since men were upon the earth, so mighty an earthquake SO GREAT." Great Pyramid teaching, and the united voice of serious and thoughtful men, tell us that we are nearing a great and terrible crisis in the world's history; the former assigning the date A.D. 1881-2 as the period when we may expect the catastrophe. The Great Pyramid being, as we are fully satisfied from evidence amply sufficient, "God's witness, sign, and pillar," His Word monumentalised to teach us in these the last days, we accept the 1881 date as conclusively determined for us. Prophecy stands by, and demonstrates that the epoch indicated is correct. We are then now on the very threshold of events, awful in their character and terrible in themselves for all mankind. Such being the case, we ask, Do the events of the day indicate the presence of any of those portents which God's Word says shall be the premonitory signs of the coming terror, the "beginnings of the pangs," the first warnings of the fiery deluge of God's wrath? They are fourfold, as described in the Gospels:—

1st. National uprisings; one nation against another; kingdom against kingdom.

2nd. Famines in divers places.

3rd. Pestilences; and

4th. Earthquakes in many localities.

We submit that we see some if not all these portents now actually in operation before our eyes, and so strangely and obtrusively manifest are these things, that it is impossible to pass them over, or to regard them as accidental occurrences, the like of which we have often witnessed before.

For, first in regard to wars. We see indeed the beginning of a mighty sorrow! We see the empire of Russia pitted against that of the Ottomans, and we feel instinctively that this indeed is a death-struggle of no ordinary kind. One or other of the combatants must perish! The united testimony of all leaders of public opinion is, that we are in presence of an "upheaval of nations," such as the world and history have never seen before, the end of which no man may foretell—The Eastern Question!

In regard to pestilences and earthquakes, we know enough of visitations of cholera in Europe, and in Asia too (its birthplace in 1819), to say, that this century has verily fulfilled in a remarkable manner our Lord's words, that this age was to be prolific in diseases of a widespread, deadly, and baffling kind, aptly described as "Pestilences in divers places."

Of earthquakes also we have heard in South America, in Japan, in China, overthrowing cities, causing frightful destruction of human life and property by gigantic earthquake-tidal waves falling suddenly upon low foreshores, such as occurred at Masulipatam, and more lately in South America.

Our object now, however, is to speak rather of "Famines in divers places," as a peculiar and significant sign of our times which we neglect at our peril, and which have a loud call on our attention in this particular crisis of the world's history. First in date we notice the great famine in Ireland in 1846-7, when of thirty-two Irish counties not one escaped failure, not of rain, but in the potato crop; and 1,400 to 1,500 per week died of starvation in the workhouses of the country! In 1861 a severe famine broke out in North-west India, when £107,585 were raised in England alone to alleviate that distress! In 1866 there was the Orissa famine, which caused as many as 3,000 deaths per *week* from starvation and pestilence! In 1869 there was another famine in the North-west provinces; then followed that of Persia; in 1874 one of vast proportions in Behar, costing the revenues of India eight to ten millions sterling; and now, ere we have recovered the horrors of that visitation, the famines of China and of the Madras and Bombay territories, with Central India also added, has come upon these afflicted countries! But this is not all. After one year of suffering, reducing the strength of the whole Indian community, the Madras Presidency is as certain, as anything in human affairs can be taken to be certain, to pass through yet another long season of utter and total lack of food sustenance. A famine of the most awful character is upon that portion of our Queen's territories, and it behoves us to look this matter in the face. The latest accounts as we write are these:

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"The prospects are hopeless in South India; most critical in Western, Central, and Northern India, and fairly good only in Eastern India." Four-fifths of the whole territory—thus embracing 200 millions of our fellow-subjects—is in the extremity of danger, and but one-fifth of the whole can be deemed quite safe!

It is idle to say that famines are matters of periodical recurrence, and we must ever look for them. Our own personal connection with India has extended from 1812 to the present time, but we may safely say, nothing like this calamity have we ever witnessed, or even heard of. All previous famines are dwarfed and insignificant in comparison with the present.

We must look for the causes of this complication of woes deeper than "the cycles of scarcity of rainfall," which the *savans* tell us has produced these dire effects. The cause, we verily believe, is what we have already stated—the advent of the "time of the end" now drawing very near. These are "the beginnings of sorrows." The day of the "great tribulation" for the Gentile world is at hand, and we witness the premonitory warnings to Israel! They come to us, not in the shape of wars, which we see and feel, but of wars of which we "hear" only (Matt. xxiv. 6), as those chastisements which famines and pestilences really become to this faithless nation; reminding us that though He hath promised He will never make a "full end of Israel, He will correct us in measure, and not leave us altogether unpunished" (Jer. xxx. 11).

And there is yet another lesson which we of Israel have to learn from these repeated afflictions. It is "to deal our bread to the hungry, and that we bring the poor that are afflicted (margin) to our house" (Isa. lviii. 7). We must help, as God has enabled us, our famine-stricken fellow-subjects in the Madras Presidency in this time of their dire and awful trouble!

The writer of these lines knows those now suffering communities well. He has lived long among them, and appreciates their worth. He values the noble qualities of the Hindus and Mahommedans of South India; their loyalty to the Crown of these realms; their patience in adversity; their real gratitude for the blessings our Government has brought to them. And he pleads with "all Israelites" to help them now. Half-a-million of men, women, and children are dead already we are told, and millions more remain ready to die a lingering, painful death from hunger! Brethren, it must not be. Our own absolute immunity as Israel, from such horrors as famines bring in their train, is assured to us by Deut. xxviii. 12 (extended by Zech. x. 6), and this consideration should excite in us keener feelings of sympathy, and more earnest gratitude to God, impelling us to do our very utmost to alleviate a distress which is almost inconceivable from its magnitude.

Every reader of the BANNER is urged to subscribe, and that without delay, to the "Mansion-house Indian Famine Relief Fund," which the Lord Mayor of London has very properly set on foot.

The Editor of the BANNER will also gladly receive and forward such contributions as may be sent to him for this object to the proper quarter.

"*Bis dat qui cito dat*" (Matt. xxv. 37—40).

We conclude with the admirable words of Florence Nightingale, addressed to the Lord Mayor, on the Madras famine. We say to our readers, Follow her! and "may God bless the Fund!"

London, Aug. 17.

MY LORD,—If English people knew what an Indian famine is—worse than a battle-field, worse even than a retreat; and this famine, too, is in its second year—there is not an English man, woman, or child who would not give out of their abundance, or out of their economy.

If we do not, we are the Turks who put an end to the wounded, and, worse than they, for they put an end to the enemy's wounded; but we, by neglect to our own starving fellow-subjects; and there is not a more industrious being on the face of the earth than the ryot. He deserves all we can do. Having seen your advertisement this morning only, and thanking God that you have initiated this relief, I hasten to inclose what I can—£25; hoping that I may be allowed to repeat the mite again; for all will be wanted. Between this and January our fellow-creatures in India will need everybody's mite; given now at once; then repeated again and again. And may God bless the Fund.

Pray believe me, my Lord,
Ever your faithful servant,
FLORENCE NIGHTINGALE.

The Right Hon. the Lord Mayor.

THE GEOGRAPHY OF THE GATE.

No. XII.—THE STRAITS SETTLEMENTS. SINGAPORE.

SEPARATING the Malayan Peninsula from the Island of Sumatra, between the parallels of 1° 17′ and 9° North latitude, there is a narrow ocean highway, forming the direct route between the Indian, or heathen empire of the House of Israel, and the ancient semi-barbarous Empire of China to the East. That "highway," termed the Straits of Malacca, is controlled, guarded, and dominated by the mistress of the seas, Great Britain, who has there three Gates, or "places of arms," the chief of which is Singapore.

The very name of this grand and important British Gate, or "lodge Gate," of the "way," is very interesting and suggestive. The word "*Singapura*" means, translated into English, "the City of the Lion—the Lion's Town—and it has indeed become the chief port or "Gate" in those parts of "the Lion" of the British Empire, of the House of Judah's representative, the ruler over Israel.

Singapore is situated in latitude 1° 17′ N., and longitude 103° 50′ East, on an island of the same name. The latter is twenty-five miles long, East and West, fourteen miles wide, North and South. The town and island lie off the head of the peninsula at the South-eastern entrance of the Straits, separated from the mainland by a narrow channel. Lying as near as eighty miles North of the equator, the place, of course, is hot, the seasons are monotonous, and the climate is damp and rainy. The thermometer ranges from 71° to 89°. The occupation and acquisition by our race of this important British Gate, which commands the approach from the civilisation of the West to the magnificent barbarism of the East coast of China and the Malayan Archipelago, is a grand episode in the history of God's dealings with Israel.

British prowess and arms had wrested from the Dutch all their Eastern possessions in 1811; but the peace of Paris, on August 13, 1814, restored by treaty to Holland all her transmarine possessions, saving the Cape of Good Hope and a colony on the Malabar coast. The British loss by treaty of Java, Celebes, and the Spice Islands required a counterpoise in the ocean high-"way," and Sir Stamford Raffles, the then representative of British interests there, with the true and correct eye for the importance of a "Gate," demanded for his country some spot at the mouth either of the Straits of Sunda, or of those of Malacca, "where a British man-of-war could anchor, with the Union Jack flying," and which, breaking up the Dutch monopoly, would guarantee liberty for Israel's trade. God gave him Singapore.

And no better spot could have been selected. In 1819, the island and village, occupied then by only 150 fishermen, were purchased by the British of the Sultan of Johore, with the fee simple of the whole, including all the seas, straits, and isles, within ten miles of the localities, for 60,000 dollars, besides an annuity of 24,000 dollars to two local chiefs for their lives.

The first thing done after the acquisition was to build a fort and a factory, and to "declare the slave trade abolished for ever." The place (henceforth a "Gate") was constituted a free port—the first of that kind the British ever possessed in any part of the world.

The Dutch, of course, disputed the British interference with their dominions; but the lion had taken "possession," and once located, it requires more than the puny efforts of a third-rate Gentile Power like Holland, to dislodge the "couching" king of beasts

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The free town and port of Singapore under British rule rapidly increased in size and importance. In 1819 the fishing village, as we have said, held only 150 poor native residents. Seven years after that date the place ranked as a town of 13,000 inhabitants, and in 1868 it had risen to over 90,000. Its size must now be considerably greater. The value of the port to Great Britain, in a commercial point of view, is greater still. Its imports rose from 5,808,000 dollars in 1823 to 31,460,000 in 1863; and its exports from 4,598,000 in 1823 to 26,620,000 in 1863.

Singapore is the *entrepôt* of an immense trade, which the policy of the British, fosters by every means in its power. To that favoured spot converges the entire traffic of South Asia and the Indian Archipelago. Fleets of steamers convey through the Straits the produce of China, Japan, Borneo, and Siam, to India, to the South African States, and through the Red Sea "Gates" to Europe, and finally to the world's emporium in the islands in the far West, Israel's home, God's chosen Israel, the owner and the mistress of all the "Gates," Singapore included. In Singapore Her Majesty has a powerful squadron ready to afford succour at whatever neighbouring territory, town, or "Gate," British interests may be jeopardised. Lately we saw, when difficulties arose in the adjoining country of Perak, how, that moment, Singapore sent Her Majesty's ships of war, her troops and materials, to put down the trouble. Malacca and Penang also, two other neighbouring "Gates," as well as the more distant but powerful Indian arsenals, poured forth their aid in arms, men, ships, and treasure, efforts that soon settled the disturbance, and left no enemy in the field to dare the lion in his wrath.

Singapore, however, is chiefly grand in its commercial triumphs. "Shipping of all nations crowd its free port, which has never seen a custom-house. From the British, the Dutch, and the other nations in the far West, to the Biajus, or sea gipsies, to the Diaks and the Siamese, bringing rice, tortoise shell, and trepang, from Celebes, and even from Ternate," many more than 2,000 square-rigged vessels and steamers anchor every year in the roads! New Guinea, Borneo, Macassar, Celebes, Flores and Lambok send annually mother of pearl, gold dust, beeswax, birds of Paradise, skins, sandalwood, lac-wood, gutta-percha, coffee, nutmeg, sago, mats, and other commodities to Singapore for purposes of commerce. From these and other sources, Singapore derives an ample prosperity, and exhibits a picture of wealth and civilization equalled by few cities in the East.

Between the fishing village of 150 inhabitants in 1819, and the magnificent "Gate" of 1877, the contrast is prodigious. The gift to our race of such a commanding spot is a royal gift straight from the hand of the God of Israel, and the place which is the "Lion's City," is, in very truth, a "Gate" which God has granted to His people *in peace*, to enable them to keep in check their then enemies and present rivals in the East, the Dutch. "Thy seed," He said to Abraham, "shall possess the gate of his enemies," and Singapore is a glorious proof of our Identity, and that God is true.

The climate of Singapore is not unfavourable to the European constitution, though the moist heat must be very trying to children. The sea-breeze, however, always tempers the tropical equatorial fervour of the place; and our own verdict would be that there are worse stations for a British Israelite in the gorgeous East than the "Lion's Town" of Singapura.

The Straits Settlements are three in number. We have alluded to one; a word or two must suffice as to the other two, Penang and Malacca. Penang, or Prince of Wales's Island, is an island off the North end of the Malayan Peninsula, separated from it by a channel two miles wide. Its chief place is George Town, with a population in 1848 of 39,589. The trade of this "Gate" was formerly very extensive, but the rising grandeur of Singapore has dwarfed the value to British commerce of Penang. It is, however, a valuable naval station and *rendezvous* for shipping; and being British, it does for the Northern entrance of the Straits, or "Way," what Singapore does for the South—*it commands the passage*, and gives to the owners of these two "Gates," the power to open or close them at their will.

Malacca formerly was a Dutch "acropolis of commerce" in the far East, and "commanded the great highway by which vessels of all nations passed into or emerged from the Indian Archipelago" (St. John's History, vol. ii., p. 353).

The neighbouring Gate of Singapore has shorn Malacca now of its ancient glories, but it owns, as a British "possession," a fine harbour, which is always crowded with shipping. It is an important addition to British power in the Straits, and adds to a naval superiority which virtually gives "the dominion" of the great Eastern Straits to Israel, and that in consequence of her acquisition of the gift of God—"the Gates."

In short, Sir Stamford Raffles, in 1819, hoisted within the ruined ramparts of the ancient "Lion City" of Singapura, then a petty village, the British flag, just as he desired, and thus he constituted and established in the East a new Malta, another "place of arms," and glorious "Gate" for Israel, as the appointed custodian of the ocean highways of the world, and God added to Singapore a lock and double lock in Penang and Malacca as "Gates of the Way" of the Straits, which makes surety, doubly sure.

(To be followed by a paper on Hong Kong.)

ISRAEL AND THE GENTILE NATIONS PORTRAYED IN A PARABLE OF OUR LORD.

We attempted some time ago in the pages of *The Glory Leader* (see Nos. 16, 30, 34 and 45, May to December, 1875), to illustrate some of the Parables of our Lord, which have, we think, for their object the delineation of the different characteristics of "Israel and Judah" in these latter days. Now let us point to another, "the Parable of the tares," which, recorded only by the apostle St. Matthew (chap. xiii. 24—30), is one of the few which our Lord Himself very exactly and particularly explained. The explanation will be found, as our readers well know, in verses 36 to 43. And our Saviour marks with great emphasis His teaching addressed to us living now "in the end of the world" (αἰῶν or dispensation), saying to us, "Who hath ears to hear, let him hear." May God give us each "ears to hear" the instruction; for we are satisfied there is a deeper meaning in this Parable, seen in the light of the Identity, than any of us have yet ever thought or imagined.

The Parable of course is familiar to us all, but we trust our friends will, before they read a word more, turn to the passage and carefully and prayerfully study the narrative with our Lord's most plain, clear, and distinct interpretation thereof. Our blessed Saviour wishes to describe "the kingdom of God." He likened it to a "man" sowing "good seed" (that is, the children of the kingdom—v. 38) in his field. The "field" is "the world" (ὁ κοσμος—ver. 38). While deep sleep fell on mankind, the devil—the enemy—sowed his own children, "the wicked," in amongst the "good seed," or the "children of the kingdom;" and it was when the latter were beginning to show the blade (not yet the wheat), that the "tares," or "children of the wicked," put in an obtrusive appearance everywhere. The "servants" of the Son of Man (the Owner of the field) wished to put an end to an anomalous state of things, and petitioned that they should be allowed to remove the "children of the wicked" (or "the tares"), and so give the "good seed" (or wheat) a fair chance. What said the LORD? "Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest" (the end, not of the κοσμος, or "world," but of the dispensation, or συντελεια τοῦ αἰῶνος—ver. 39), "and in the time of the harvest, I will say to the reapers" (the angels), "Gather

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ye together first the tares" (or "children of the wicked") "in BUNDLES to burn them: but gather the wheat into MY barn!" The "burning" is explained in verse 42 as a "furnace of FIRE, where there shall be"—what? Not utter destruction, but "wailing and gnashing of teeth!" In verse 43, the Lord adds, "THEN"—synchronously with this "fiery deluge" on the "children of the wicked"—"*then* shall the RIGHTEOUS" (a term we must presently explain)—"*then* shall the righteous shine forth" (Isa. lx. 1) "as the sun in the kingdom of THEIR Father. Who hath ears to hear, let him hear!" (ver. 43).

We feel sure that our readers well instructed in the teaching of the Identity do not require now to be shown the bearing of all this! They see at a glance (do they not?) at what we are pointing, and what we are persuaded was the object of the Lord in placing on record this remarkable Parable, or "word picture." Let us explain for the sake of those who have not far advanced in the study of our glorious subject—namely, the Identity of the British with the Lost House of Israel. We are satisfied this Parable was addressed primarily to us British Israelites of the 19th century, on whom "the end of the age," or dispensation, has come. In A.D. 1877, we are living within five years of the close of the "Grand Gallery times" of the Christian dispensation, typified for us in the Great Pyramid, God's pillar, sign, and witness in the latter days, in the midst, and yet at the borders, of the land of Egypt (Isa. xix. 19, 20). In the "field," or the prophetic κοσμος-earth of Dan. ii. 31—45 (the scene of the great drama of God's dealings with mankind), God planted Israel—"the good seed," "the children of the kingdom," "His saints" (Psa. cxlviii. 14). But while God planted Israel, the devil, the enemy of God, planted "the children of the wicked" (non-Israelites), the idolatrous Gentile nations, the enemies, not only of God, but of Israel as well. This occurred, not when Israel of these Isles were beginning to show "fruit," but long before their Gospel-message days, before their origin was lost and known—even when the "blade" only was in sight. The angels of God, aware of this incongruity, and wishing to propose a remedy, asked leave to root out the Gentiles, and leave fruitful Israel (Ephraim of the Ten Tribes) alone to fill the earth or world. What said the Lord Jesus to them? "Not so! so doing you may root up even one "stone" of Israel, one blade, one seed of the "good wheat," which must not be touched! "Let both grow up together until"—when? There is a time at hand when the separation must be made, and the Identity shall declare who are Israel, who Gentiles, which is the "good seed and wheat," which "the tares," and that time is "the harvest"—the end, not of the κοσμος, or "earth," but of the αἰών, or dispensation (ver. 39). But the solemn question presses. What shall happen then? This is the anxious point for Israel, and for the Gentiles too, for the Continent and for Great Britain. What shall happen *then—i.e.*, in A.D. 1881? The Parable tells us. The Son of Man shall send His angels (Isa. xi. 12; Matt. xxiv. 31), and shall gather out of His kingdom all "scandals" (margin) and them which "do iniquity" (ver. 41)—*i.e.*, "the children of the wicked" ("the tares") "and *bind them in bundles.*" This is the first process. Do we see it going on now? We think we do! The Gentile nations are being gathered up into "bundles" of nationalities. The Latin nations in their groups. Italy for the Italians. Germany for the Teutonic races. Russia for the Sclavs. France for the Francs; and so on. The nations are being "agglomerated" into "bundles," compact bodies of homogeneous kinds; part to part, adhering, so as to form "bundles" of the same kind; and all with one distinct object. And what is that, in reference to the Gentiles? The fiery deluge! God's Word says so! and we dare not be silent where the pointing is so clear. The destruction, as by "fire," of all the polities non-Israel is, we believe, the teaching in this passage; and at the same time, what is the fate of Israel? Far different! "A gathering" and "assembling" there too! but Oh! how different the object and the destination! The "tares" for the "fire"—but the "wheat," the "good seed" of "the children of the kingdom," for "MY barn!" (Amos ix. 15; Hosea xi. 10). This we believe is and will be more fully our Lord's declaration of British Identity to the world; and the occurrence we anticipate must be slightly antecedent, though nearly synchronous with the "earthquake and fiery deluge" which overturns and destroys the "tares." For it is obvious that the "wheat," if left with the "bundles of tares" when the fire is kindled, if even for a moment, must suffer destruction; and *that* cannot be! The "wheat," therefore, being first removed, in obedience to the cry, "Come out of her, My people!" and "He who now letteth will let *till he be taken out of the way*" (2 Thess. ii. 7)—just as the removal of Lot and his family from Sodom and Gomorrah was instantly followed by the burning, so will the removal of the last wheat grain of Israel and Judah from among the "tares" of the Gentile bundles, be the fatal signal, we believe in A.D. 1881-2, for "the fiery deluge," and for "the great earthquake of the nations," the like of which hath never yet been seen, whose object and result will be the destruction of the Gentile nations as political organisations! But what after that? God's Word tells us again! "THEN"—at that precise epoch—"*then* shall the righteous" nation, those baptized with the Holy Spirit universally, and gifted "from the least to the greatest" with the "new covenant;" "then" shall "righteous" Israel, the British, Anglo-Saxon race, with Judah, "shine forth as the sun," when they hear the cry, "Arise, shine, thy light has come" (Isa. lx. 1); and their shining will have for its scene the great and glorious kingdom of "*their* Father," that kingdom which Daniel tells us, in chap. vii. 18, they (the saints or Israelites) "shall take and possess for ever, even for ever and ever"—which Ezekiel records (in chap. xxxvii. 20—28) shall have for its glorious king, David, (Jehovah's) servant," who is destined to be their Prince for ever—the locality being the land given to "Jacob, God's servant," where the "fathers of Israel" dwelt, where Jehovah Himself promises to "tabernacle with them, yea to be their GOD, and they His people;" where "His sanctuary will be in the midst of them for evermore." Reader! let us again repeat, "We thank GOD we are Israel!"

The author begs to acknowledge his obligation to his friend Commander L. G. A. Roberts, R.N., for the above valuable line of thought, which he has endeavoured, however feebly, to embody and present to the readers of the BANNER.

OUR ISRAELITISH ORIGIN,

DEMONSTRATING THAT THE PROMISES MADE UNTO OUR FATHERS ABRAHAM, ISAAC, AND JACOB, ARE REALIZED ONLY UNDER A DISPENSATION OF GRACE, AND NOT UNDER LAW. A PRIVATE LECTURE DELIVERED BY SAMUEL SAMPSON, JANUARY, 1877.

PART No. I.

"Salvation is of the Lord."—Jonah iii. 9.

"If there had been a law given which could have given life, verily righteousness should have been by the law."—Gal. iii. 21.

"For the law made nothing perfect."—Heb. vii. 19.

"The law is not of faith."—Gal. iii. 12.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. iv. 13.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed.—Rom. iv. 16.

"For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."—Gal. iii. 18.

"I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—Amos ix. 9.

READ Isaiah liv. Our Israelitish origin is not to be regarded as a mere curious or amusing speculative theory; but as a very solemn inquiry, bringing us into close contemplative contact with the eternal counsels of the Most High—the

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all-wise God—as they are developed, or being developed by Him to whom all power in heaven and on earth is committed: angels, principalities, and powers being subject unto Him, by whom all things are upheld, and by whom all things consist, who is Lord of all, Israel's God and King. "The King over all the earth shall He be called" (see Zech. xiv. 9; Isaiah liv. 5).

These considerations are, therefore, a deeply spiritual exercise which we have taken in hand, so that the exhortation to Moses, at the time of what may be called his ordination, is applicable to ourselves: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. iii. 5).

We make this remark in consequence of the severe, not to say profane, language, used by some of our opponents who have really ascribed our views to "Satan, the father of lies," and to "the latter day delusions."

"Thou shalt remember all the way the Lord thy God hath led thee!"—Deut. viii. 2.

Language fails to express the fulness of heart which the remembrance of the Lord's dealings with His Israel brings out; notice the historic reminiscences contained in the book of Psalms (see cv., lxxviii.). (See edition of "The Book of Psalms of David the King and Prophet." Longman, Green, and Co.) And again cxiv. and cxv., being a portion of the Hallel sung only in the Temple at Jerusalem; and a soul-stirring anthem it must have been; for at various short intervals the congregation would shout Hallelujah! in all, 123 Hallelujahs, being the age of Aaron the high priest, who was a shadow of "The Great High Priest," made not after the law of a carnal commandment, but after the power of an endless life (Heb. vii. 6), whose praise shall endure for ever!*

Our Israelitish origin has been most unmercifully reprobated by some of our opponents, their opposition generally arising from a very superficial view of this mighty question. Many who never having given the subject a serious thought, at once pooh! pooh! it as an idle tale, or the working of a restless brain; and generally conclude with the infidel *cui bono?*

Some years ago there appeared in the last number of "The Quarterly Journal of Prophecy" a paper, which has since been republished with additions as a tract, condemnatory of our views; we have carefully read it over several times, and, with all due deference to the learned author, we are compelled to confess we cannot discover a single argument of a feather's weight. A learned Hebraist, a missionary to the Jews, whom we much respect, has sent forth a treatise, "Englishmen not Israelites;" but leaves the subject untouched. The Dean of Ripon, Canon Fremantle, has written in opposition; his objections have been met in a pamphlet by a writer who signs himself "David," with a preface by the late Rev. Robert Polwhele, vicar of Avenbury, Herefordshire. Those who desire to have a concentrated view of the subject will do well to obtain a truly well-written tract, entitled "Lost Israel," by "H. L."

Having brought before you some of those who have written on this subject, pro and con, we will now endeavour honestly to examine some of the objections urged against the truths of our Israelitish origin. We may possibly almost confine our examination to one that is often regarded as unanswerable—namely, that we are a nation of mixed races, as De Foe, in his work, "The True-Born Englishman," represents us to be. Well, it may be so, and has it not been the case with Israel throughout their history?

Let us begin with Moses: the mother of his children was Zipporah, the daughter of a Midianitish prince (Ex. ii. 21). Judah allied himself to two Canaanitish women, the one named Shuah and the other Tamar; from one of the children of the latter the royal house of David descended. Joseph, the "fruitful bough," married an Egyptian, and his sons Ephraim and Manasseh were born in Egypt. Rahab, a woman of Jericho, was married to Salmon, the father of Boaz, who married Ruth the Moabitess, from whom sprang David. These are a few names prominent in sacred history, and it is not unreasonable to conclude that similar alliances were nationally not uncommon.

We trust we shall be able to shew that Israel's descendants have marvellously exemplified their father's original name as "supplanters." They have ever been an absorbing people, but never a people absorbed! It is not improbable that, to a large amount, the seven devoted nations were absorbed into Israel, seeing that "mercy rejoices over judgment;" but it is evident that neither the Egyptian nor the Babylonish captivities could absorb the seed of Jacob. And the House of Israel ever since their dispersion, although wanderers among the nations, have never ceased from being a nation; so says the Word of the Lord (Jer. xxxi. 35, 37, repeated Jer xxxiii. 25). Thus it is and has been with the very sons of Jacob, the wonderful "supplanters," the Anglo-Saxon race! Where are the original inhabitants of a large portion of North America? Where of New Zealand? Where of Australia? They are passing, or have passed away!

Some years ago we heard very interesting lectures by Mr. Catlin, on the customs and dresses, &c., of the American Indians, amongst whom he had spent some years; we now hear that nearly all those Tribes have passed away; we also hear the same of the Tribes visited by Brainard, the apostle to the Indians, as he was called; he translated the Bible into their vernacular; we are informed that none remain who can understand that translation! It has never been so with Israel; they neither die off nor are absorbed. Dr. Buchanan, in his Asiatic researches, gives an account of a colony of "black Jews" in Travancore; they were Jews, and from their synagogue he obtained the Samaritan Pentateuch, now treasured up in Cambridge University!

It may be objected, all this is very true of the Jews, but what has it to do with the British Isles? We reply how is it that we retain so remarkably our Anglo-Saxon nationality? We have been invaded by Danes and Normans, besides the immigrations of Flemings and Huguenots—Britain for centuries having been a refuge for the the persecuted children of God. Where are our conquerors? Forbearing to enter into the question of the origin of these nations, we assert that they have lost their Identity in our common nationality; they conquered only to be themselves conquered by absorption. And much as we are indebted to those noble spirits from among the Walloons and the Huguenots, whose descendants are met with in so many families throughout Great Britain and Ireland, yet they have all become absorbed in our Anglo-Saxon race; for example, the town of Sandwich, in Kent, was formerly all but entirely Flemish, but now where are they? It gratified us much to find these observations confirmed in the writings of an admired French writer in language almost identical with our own. "No nation," writes Montalembert, "has been more frequently conquered, none has succeeded better in absorbing and transforming its conquerors."

But an objection to, or rather evasion of, the fact of our Israelitish origin is this: when the overwhelming statements of the promises made to our fathers, of multiplication, prosperity, multitude of

* Scotland has a decided advantage over England with regard to historic remembrances. The people have a history, a religious history, which they never lose sight of, as occasion may require. John Knox, the mighty man of valour, who never feared the face of any man, found his support under God from among the people, not from the nobles; in name they were reformers, but their end and aim was "Now Moab to the spoil!" At "the disruption," the ministers well knew they would have the support of the people; and again at a late general assembly, when the two parties, the Free Kirk, and the time-honoured Cameronians united into one body, the addresses of the two moderators, Dr. McLaughlen and Dr. Gould, electrified the assembly by their apt references to by-gone history; and so to this present hour, if need required, let but the time-honoured BANNER, "Christ's crown and the covenant," be unfurled, and the fires of Bethhaccerem would at once signal from hill to hill throughout the land, creating a power irresistible!

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nations, company of nations, &c., are brought forward as bearing with great force on our Israelitish origin, we are met with this pitiful reply: "All these promises," say our opponents, "have reference to the future." The future, indeed! ignoring the present, men's souls perish; ignoring the hand of God, cast the mighty Nebuchadnezzar ignominiously from the throne of great Babylon, to become, as it were, a beast of the field, till seven times had passed over him. Despising the birthright, Esau lost his inheritance.

We are ready to admit that the mighty promises made unto our fathers are not yet fully realised, far from it; but we strongly assert that they are wonderfully developing in these God-protected isles! There is much to follow that which is already developed. This must bring us now more directly to the evidences that our Anglo-Saxon race is descended from the Ten Tribes, represented by Joseph, "the fruitful bough," the father of Ephraim and Manasseh. The evidence we shall bring before you will be found to be circumstantial—the strongest of all evidence in such a case as we have in hand; it will be confirmed by Divine testimony of Holy Writ. We shall take our stand on the testimony of this holy and inspired Book, the Bible. Our views shall stand or fall as the Divine testimonies make for or against our views: "To the law and to the testimony."

Now, let us commence at the beginning—namely, the promises made unto the fathers.

First, the promise made to Abraham, the father of the faithful; and be it observed, that God "called him alone, and blessed him, and increased him" (Isa. li. 2); and that from him, as the earthly channel, would be conveyed salvation coming down to the nations through the cross, prefigured, as it were, in the manner in which Jacob bestowed the blessing upon Ephraim (it reminds us of the St. Andrew's cross), so that the blessing of Abraham might come on the Gentiles or nations through Jesus Christ (Gal. iii. 14), who was a "minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8).

You will find the first promise made to Abraham in Gen. xii. 2, 3, 7: "A great nation, a great name, blessed and a blessing; all the families of the earth blessed; the land." Now, put the question to yourselves—Were ever the Jews a really great nation, either numerically or politically? And if it be attentively considered, you will find that, throughout the entire period of the legal dispensation, the nation was continually under rebuke and threatenings. Note the tenor of the song of Moses (Deut. xxxii.), too long for transcription, but all may be summed up as expressed in Deut. xxix. 4: "The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." The running voice of Scripture is a continual remonstrance to the nation. "I have nourished and brought up children, and they have rebelled against Me. Ah! sinful nation, a people laden with iniquity, a seed of evil-doers" (Isa. i. 2—4). So in Jeremiah throughout; but let one recorded instance suffice: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it" (Jer. v. 1—5).

The entire history of the Jews sets forth as demonstratively as the fact or truth is experimental, that by the deeds of the law no flesh can be justified; and the House of Judah, yet remaining in unbelief, is a standing monument to the world that no free-grace promise can have its fulfilment under law. Judah has never been divorced from the legal covenant, and the veil remains with them to this day when Moses is read, although Moses wrote so thoroughly of Christ, the end of the law for righteousness to those who believe. The same tone, as regards Israel, runs throughout the book of Hosea, and we see the words of Jeremiah fulfilled: "I put her away and gave her a bill of divorce" (Jer. iii. 8). And we may here observe, that as with a nation, so is it with an individual, no free-grace promise is realised under law, for "the law is not of faith."

Now when, during the period that Israel was under the law, was the blessing promised to the fathers ever carried out or fulfilled? Never! Yet, He is faithful that promised, and nothing could nor can frustrate the promise; and notwithstanding, we find the House of Israel put away, divorced, *Lo-ammi*, "not My people, and I will not be your God," yet are they taken up under grace to "lay hold" of the everlasting covenant; and the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered. "And it shall come to pass 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." A thorough Gospel phrase.

(To be concluded in our next.)

"THE BULLIONIST" ON THE NECESSITY FOR BRITISH OCCUPATION OF "THE GATE."

WHEN a sober, commercial, and monetary newspaper like the *Bullionist* earnestly proclaims the necessity for the occupation and possession by Great Britain of the Gate of the Russian House, THE BANNER may lift up its head, and say that, at last, the views it has been steadily upholding for nine months past, and the opinions of its staff of writers (previously contributed to other Israelite journals), are really prevailing. We have all along steadily maintained that, instructed by God's Word, we are right in looking for the early occupation by the British of Constantinople, and for its occupation *in peace*. There is no doubt that events are pointing strongly in the direction of the former result; and in regard to the latter, though appearances are against the long continuance of peace between the two empires, we are satisfied that the Word of God gives us right to expect that the present complications will not involve the House of Israel in the folds of the fiery deluge of war; but that we shall entirely and completely escape them, till after the return of the Twelve Tribes to the land, and their settlement there in prosperity and affluence. Then will come the awful time of "Jacob's trouble." "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. 7). The present is the period of the Gentile tribulation. What will succeed is "Israel's trouble;" and to deliver him from it will require the personal advent and interference of the Son of God Himself. The editor of the *Bullionist*, discussing current events, considers that the despatch of the British Fleet to Besika Bay was intended as a warning to Russia. He adds,

> The moment has now come when the English Ministry must distinctly determine whether they will oppose a Russian occupation of Constantinople or not. It is plain that it would be the greatest folly to put any trust in Prince Gortschakoff's assurances that any occupation which may be resolved on will be temporary. Even if we admit that the Czar and his Chancellor are sincere when they offer such assurances, it is more than doubtful if they would have the power to act upon them. Once let Russian troops obtain an entrance, and it will not be European diplomacy that will turn them out again. Russian public opinion and the pressure of the military party, we may be sure, would prevent any such surrender. It is certain, then, that if Russia obtains a hold on Constantinople, she will not readily leave go her grip of the great prize. Are we then—are the people of England—prepared to see the coveted possession which is the key to the East in the hands of their great rival in Asia? That is the point which Ministers have had to consider, and which by this time it may be hoped they have answered, at least to themselves. We do not affect to know what course they have resolved upon, but we cannot regard it as a matter of indifference to this country that the Russian forces should be allowed, under any circumstances, to establish themselves in the coveted city. It would be a bold policy for the Government to meet force with force; but to this it must come if we are not to see Russia gain the key which we have formerly thought it worth a large expenditure of life and treasure to prevent passing into her hands. There would, we fancy, be no room for doubt as to what

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we would do, were it not that the matter is complicated by the purely Turkish issue that is at stake. But is it either sound statemanship or common sense to allow Russia to gain what we may yet have to wrest from her at a terrible cost, merely because we cannot give a clean bill of health politically or financially to the Ottoman Empire? This enquiry suggests its own answer. A middle course may be the most dangerous of all, by sacrificing our interest and yet not avoiding the necessity of subsequently also sacrificing both life and treasure. We hope the Goverment will soon let the world know its determination, and that it will be one worthy of the position and reputation, and such as will safeguard the imperial interests of England.

These are remarkable sentiments to emanate from an organ which represents the wealth and monied interests of our community. It is seen clearly enough we perceive in such quarters—1st. That Constantinople is the key of the Muscovite empire and of the entire East. 2nd. That its surrender to Russia will be a fatal policy for the British, whose duty it is, 3rd. To safeguard the imperial interests of England by doing at once (and in peace), what if once Russia gain "possession" of "the Gate," we shall have "to wrest from her at a terrible cost."

The result is what we have all along contended it must come to—*viz.*, that this nation being Israel must have "the Gate." God has promised it to her, when He made oath to "our forefather Abraham" that his seed should "possess it," and the whole tenor of Scripture leads us to the conclusion, that the time for the transfer of the promised possession having now nearly arrived, the gift will be placed in the charge of our race by the God who gives it, in rest and quietness, in peace and assurance, "there being none to make Israel afraid" (Jer. xxx. 10).

SCOTA.

DOES it not seem probable that there were two places of the name of Tarshish (which indeed may mean any very remote place), the one that Tarshish to which sailed the ships of Solomon from Ezion-Geber, bringing their cargoes of Oriental produce, which was Ceylon probably? The other Tarshish is Tartessus in Spain, with which there was a great trade from Tyre. We find Jonah going down to Joppa, and finding there a ship going to Tarshish, in which he embarked "to go unto Tarshish." Pursuing the coasting traffic of those days, a ship of Phœnicia from Tyre would naturally call at Joppa, afterwards at Alexandria, and so coast along the Northern shore of Africa, until reaching the Spanish waters. The trade was considerable between Tyre and Spain; and there was also frequent communication between Spain and the British Isles. Very early in Irish history, Spanish colonies were settled in Ireland. To this day, the character of the Irish of the South and West is much akin to the Spanish. In appearance the resemblance is strong, and both have the Celtic love of their country and religion. Let us suppose, then, a ship of Tyre bound for Tarshish or Spain, calls at Alexandria; in this ship embark the "king's daughters" (the remnant of the royal House of David), flying from the invasion of Egypt by Nebuchadnezzar; they land in Spain, and are well received.

Irish history—*vide* "Annals of the Four Masters"—takes up now the story. "Scota," called Pharaoh's daughter (because coming there *from Egypt*), married *Milidh*, and "age of the world 3,500, the fleet of the sons of Milidh came to Ireland to take it from the Tuatha de Dananns, and they foug t the battle of Slibhmis with them on the third day after landing. In this battle fell Scota (their mother), the daughter of Pharaoh, wife of Milidh; and the grave of Scota is to be seen between Slibhmis and the sea;* it still exists, and a friend has sent me a photograph, which he took last summer, of this most ancient and interesting monument. It has been enclosed into the churchyard, and the peasantry regard it with veneration."

The "Four Masters" continue thus:—"*Eremhon*, one of the sons of *Scota* (for they were victorious, and called the country Scota after the name of their mother), married in Spain his kinswoman *Tea;* she was that Tea who requested of Eremhon a choice hill for her dower.†

"The hill she selected was Druim Caein—*i.e.*, Teamhail. It is from her it was called, and in it she was buried. This story is told thus in the annals of Clonmacnoise, translated by MacGrohan.

"But first, before they landed on this land, Tea, the daughter of Louthus, wife of Eremhon, desired one request of her said husband and kinsman, which they accordingly granted, which was, that the place she should most like of in the kingdom should be for ever after called by her name, and that the place so-called should be ever after the principle seat of her posterity to dwell in; and, upon landing, she chose Leytrymm, 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 palace of Tea."

L. D. R.

* "*The grave of Scota* is still pointed out in the Valley of Glen Scoithin, townland of Claham, parish of Armagh, county Kerry."

† The note to this says:—"*Dower*—it was always given by the husband to the wife—a custom which prevailed among the Jews, and is still observed by the Turks and other Eastern nations."

Correspondence.

MR. CORNALL'S TRACT.

To the Editor of the "Banner of Israel."

DEAR SIR,—An unknown friend, evidently of a sanguine temperament, having sent me a *second* copy of Mr. Cornall's Tract in support of his theory that "the British Nation are *not* Identical with the Lost Ten Tribes," I have had the curiosity *again* to read the tract in order to see if there was anything which required an answer. On reading it the *first* time I was struck with the absence of all argument respecting the questions at issue; but on looking into it a *second* time I find that the author appears to make some claim to being an Egyptologist; for I find at page 24 that Mr. Cornall considers that "the Saxons have probably their name from Saxony in Germany," which wonderful discovery, in a *vice versa* direction, I suppose no one disputes; but when he adds the possibility of the Saxons having an *Egyptian origin*, as being sons of "Shishak" rather than sons of Isaac, I hope that he will not be offended when I say that he appears to have got somewhat out of his depth in ethnology.

I presume that he is not much better acquainted with Egyptology, or he would have recollected the great discovery of Champollion upwards of sixty years ago on the walls of the great temple of Karnac, in confirmation of the historical fact related in 2 Chron. xii. 9, when *Shishak*, King of Egypt, took away the "the shields of gold which Solomon had made." I would fain take this opportunity of asking Mr. Cornall, or any of his supporters, how they can account for these two facts:

1st. How it came to pass that the country of the House of Israel, which Scripture calls "Samaria," has borne the name of "Cymry," the name of the ancient Britons, ever since the 9th century B.C., as an Assyrian monument with a cuneiform inscription, brought by Layard from Nineveh, and now in the British Museum, fully proves?

2nd. How can we account for the fact that as late as the 6th century A.D. the learned language of the "Cymry," who had been so long settled in England, was "Hebrew?" as Taliesin, an eminent bard of that age, who was subsequently converted to Christianity, distinctly declares!

I suspect that Mr. Cornall and his supporters will treat such questions very much in the same way that the Rationalists, who declare that man descended primarily from the larva of an Ascanadian tadpole, and lastly from an Old World monkey, have done when pressed with such queries as these. If, as they contend, the evolution theory be true, how has organic life been evolved from inorganic? or how was the first baby mammal nourished if its immediate progenitor was a non-mammal? I once had an opportunity of pressing this last question upon the celebrated Professor Tyndall, with whom I had some pleasant and courteous dealings. But in this instance the oracle was dumb. He did not reply, simply because he could not. I think Mr. Cornall will also feel the necessity of abstaining from attempting a reply; and in all such cases it is not too much to say that prolonged silence is a tacit admission of virtual defeat.

Yours faithfully,

BOURCHIER WREY SAVILE,
(*Rector of Shillingford.*)

Aug. 20, 1877.

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WEDNESDAY, SEPTEMBER 5, 1877.

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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.

No. 37. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 12, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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RUSSIAN FEELINGS TOWARDS GREAT BRITAIN.

WE commend the following clear statement of the case to the notice of the reader. The opinions expressed are said to be those of "a large and influential section of Russian society," and they are pretty distinctly stated by the *St. Petersburgh Gazette*. We see here the animosity kindling, and the causes of the great war between the two races distinctly foreshadowed by the Russians themselves. The universal coalition against British power, influence, and commerce, which, we believe, will be the watchword of the Muscovite leader of the mighty alliance against Israel, terminating in "Armageddon," is here, we think, delineated in no obscure or ambiguous terms. Our quotation is from the *Bristol Times and Mirror* of the 10th August, 1877, and we have reason to suppose that the matter reported is authentic. The statement, which is as follows, is headed—

RUSSIA AND ENGLAND.

The Russian *St. Petersburgh Gazette* has a long article on the motives of English policy, which, whatever may be its worth from the point of view of exactness, is nevertheless interesting as an index of the opinions prevalent in a large and influential section of Russian society. It begins by saying that the struggle which the English Government is preparing against Russia will, in a not far distant future, lead to results that are little expected, and will probably radically modify the course of history:—"For a century and a half England has claimed a preponderating voice in all the political difficulties which have troubled Europe. Her fleet, and the riches which she has obtained by means of it, have enabled her to enforce this claim. Her commerce, and the necessity of finding and securing her markets, has laid down for England the policy which she has followed, and must still follow—namely, the consolidation of her present possessions and the continual acquisition of further conquests. Her motto must be conquest at any price. The progress of Continental Powers is, however, tending to create a competition which England already finds to be very prejudicial to her interests. Everywhere efforts are being made to shake off the protective patronage of England. Napoleon I., in creating the Continental system, had in view the ruin of England by depriving her of her markets; and if his plan of attacking India by way of Egypt had succeeded (the *Gazette* kindly observes) England would doubtless have ceased to exist. As it is, however, this attempt of Napoleon only served to warn England of the necessity of consolidating her possessions. This has been her one and only care of late years. The unification of Italy and Germany, the disturbances in Denmark, Austria, and France excited no remark in England. To-day the matter is different. Every blow struck by the Russians against the Turks brings the former nearer to Constantinople. Russian successes mean English losses. In liberating the Christians Russia deprives England of one of her favoured *clientèles*, and, moreover, raises an apprehension that she is going to carry out the plan of Napoleon I., which is considerably facilitated for Russia, inasmuch as the distance which separates her from India is diminished. In short, the interests of England force her to restrain her feelings of humanity, and the conquests of Russia in Central Asia, and the influence of Russia in the East, where England hitherto has reigned supreme, oblige her to stifle her sympathies for the sufferings of the Christians." Such is the explanation of the policy of the English Government which the *St. Petersburgh Gazette* propounds.

Our readers will see that our "enemies" of the future, as the Russians now clearly avow themselves to be, find at present that—

1. England for a long time past "has claimed a preponderating voice in all the political difficulties which have troubled Europe, and have enforced the claim by her fleet and riches." This dignifies the British as the chief of nations, which God said Israel should be.

2. That the necessities of her position have forced England to be an ever-encroaching Power, consolidating her "possessions" as she advances. In other words, the British possess the "Gates," are ever acquiring more and more of them, which, as our readers know, is the picture God's Word gives us of Israel!

3. That her heathen empire in the East is the source of her strength; and that Napoleon I. would have deprived Great Britain of that if—God had allowed it. But this was Jehovah's precious gift to Israel, when He gave the heathen to Christ's "Na'kala" or inheritance (Psa. ii. 8), and the annihilation of the British by the conquest and removal of India from her grasp by Napoleon I., or by the Czar of all the Russias, is about as easy a task as the removal of the sun from the firmament, or as the attempt to show that God's solemn oath can prove to be false.

4. That Russian conquests are bringing her nearer to Constantinople, thereby ensuring British defeat, and warning her that her days of power are ended. But in all this the Russians are neglecting one factor in their calculations. They know not that the British are Israel; that to them, as Israel, God has promised not only the heathen empire, but the world itself as the scene of their dominion, power, and kingdom; also, that as a preliminary and preparation therefor, He has granted them what He has withheld

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from the Russians themselves—namely, *the Gate of the latter's House*! For He has declared on oath—an oath He recorded before high heaven, and swore by His own Being to fulfil to our forefather Abraham,—

"Thy seed shall possess the Gate of his enemies!" (Gen. xxii. 17.)

We had written thus far, when we were favoured by a brother at a distance with a few thoughts on the same subject, but treated from a different standpoint. As the remarks thus put before us are fresh and original, we ask for them our readers' attention. They take the form of a letter.

To the Editor of "The Banner of Israel."

The following extract from the *Daily Telegraph*, 14th inst., seems to illustrate and confirm the statements in Ezekiel xxxviii. and xxxix., especially chap. xxxviii. 10—12, where it is said that Gog, the chief prince of Meshech and Tubal, shall "think an evil thought," and shall say, "I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey," &c.

THE FUTURE OF ENGLAND.

[BY "DAILY TELEGRAPH" SPECIAL WIRE.]

[FROM OUR OWN CORRESPONDENT.]

Paris, Monday (Midnight).

The Russian *St. Petersburgh Gazette* devotes a long article to the question of the future of England, which is not remarkable for the newness of the ideas it contains so much as for the calm and deliberate way in which it indirectly instils into the minds of its readers the simple fact that England's downfall is Russia's mission and Russia's glory. It begins by remarking on the change which is taking place in the field of politics, and by pointing out how the policy of intrigue and diplomacy is gradually giving way before the policy of nationalities. With this change England will lose one of the chief instruments of her power—namely, intrigue. The article then goes on to discuss the weakness of the British Empire, and, quoting Mr. Bright's speech at Bradford, it argues that the various possessions of the United Kingdom are not bound to it by any moral or material bonds, and are consequently maintained in their integrity by the force of arms only, and any of our colonies might any day follow the example of the United States and declare its independence. The obedience of India, the writer says, is retained by force of arms, but mainly by intrigue; the English have never done anything to attach themselves to the native population, and the precarious state of our domination is proved by Lord Beaconsfield's having recourse to such theatrical expedients as the journey of the Prince of Wales and the proclamation of the Queen as Empress of India. The article concludes that England's power exists chiefly by reason of her prestige—a prestige the tradition of which is so well established that England may yet long retain the faith of the rest of the world, which alone constitutes her security. England's ruin, he thinks, will come from simple decomposition. Russia has nothing to fear from her; it is England's own business whether she listens to the counsels of prudence or not. As it is an active, though an unavowed, assistance which she lends to the Turks, it will serve Russia as an example to be followed when the time comes. The writer concludes as follows:—"Let us, then, neither despise nor exaggerate the forces of our eventual enemy. We must thoroughly grasp the idea that England is not what she was formerly, and that her fleet even is not what it was in the old days before the torpedo appeared."

Here we see the "evil thought" is already conceived, and some Russians, at least, are looking forward to the time when Russia will be able to obtain an easy victory over England—"the land of unwalled villages"—whose "downfall is Russia's mission and Russia's glory;" but we know that we are safe, for the Lord our God is on our side, and "will plead against him with pestilence and with blood;" and all the world shall know that Jehovah is "the Lord, the Holy One in Israel." W. P.

August 17th, 1877.

The reader will gather from all this that events are rapidly approaching the Divinely-appointed consummation. The people named by Ezekiel seven centuries before Christ as the chief of Rhos, Tubal, and Meshech we now identify. The rich and powerful nation whose destiny we believe, and political events show, is to occupy the Holy Land of Palestine is before us. That nation, God's Word says, is Israel, and in the British races we who have the light, recognise that portion of God's ancient people, which sent from home as outcasts 700 years before Christ, are destined to return in triumph to their land. There the Northern Power, Russia, "conceiving the evil thought" now detected, will invade her, only to be utterly destroyed. For strong is the Lord God who judgeth her!

THE NUMBER OF THE BEAST 666.

UPWARDS of forty years ago I inserted in a fly-leaf of my Bible, the 666's referred to by your correspondent L. H., with the exception of the Arabic one. Shortly after, my cogitations led me to suspect that the number of the Beast must surely, in some way, have reference to France, from the title given to her sovereigns by Rome as "Eldest Son of the Church." I could make nothing out of Louis or Lewis; but on further reflecting that the title came from "The Latin Church," I tried L V D O V I C V S, and out came the mystical number. With me it was original; 50. 5. 500. 0. 5. 1. 100. 5. 0. may be others have had the same train of thought, and so with the same result; but I have not met with any.

ZURI-SHADDAI.

Norwood, Aug. 14, 1877.

OUR ISRAELITISH ORIGIN.

PART II.

A LECTURE BY SAMUEL SAMPSON.

(*Concluded from page* 298.)

THE promises made to Abraham are without an "if" or a "condition;" they are absolute! And so runs "the new covenant with the House of Israel and Judah." "I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people" (Heb. viii. 10). Again, compare the tone of Deut. xxxii. (the song) with Deut. xxxiii. (the blessing); you will find the blessings pronounced by Moses on the Twelve Tribes are unconditional; they are absolute promises. "God hath blessed, and I cannot reverse it" (Num. xxiii. 20). We repeat it, None of these blessings were realised under the legal dispensation. Moses foresaw what would be the condition of the people. "For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way I have commanded you, and evil shall befall you in the latter days" (Deut. xxxi. 29).

The second promise or blessing you will find in Gen. xiii. 14—17: "All the land thou seest—North, South, East, West—to thee will I give it, and to thy seed for ever, as the dust of the earth."

Here is the promise of multiplicity, never fulfilled to Israel under the law. Read the fearful chapters, Deuteronomy xxviii. and Lev. xxviii. 62. The Word runs: "Thou shalt be few in number" (Deut. xxviii. 66; Lev. xxvi. 22; Deut. iv. 27). Gen xiv. 18—20, appears to be the only instance of direct personal blessing to Abraham; Gen. xv. 5, 18, 21, grants the seed as the stars, the land. We now, in Gen. xvii. 2—8, come to a fuller detail of promise to Abram; his name is changed: "The father of a multitude of nations," he is called. Sarai's name is changed—"A mother of nations." Abram is the first man in the world whose name is changed of God—Abram signifying "a high father," and with the first letter of the word, "*hamon*" (that is, a multitude), being put into it, as a suffix, makes Abraham, which is a curtailment of "Abraham*on*—that is, "a high father of a multitude." Jacob's name was also changed by the Lord; but not so Isaac's, for it was given him before his birth (xvii. 19). In this chapter, the word "covenant" occurs no less than thirteen times. The promise in Gen. xviii. 18, "A great and mighty nation, and all the nations of the earth shall be blessed in him." In Gen. xxii. 17, 18, we have "blessing and multiplying as the stars, as the sand upon the sea shore, possessing the gate of his enemies, and in thy seed shall the nations of the earth be blessed." The promises to Abraham were confirmed to Isaac (xxvi. 2, 4, 24), who carries them over to his son JACOB (xxvii. 28, 29) with

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fuller detail of prosperity and rule. ISAAC further blesses his son JACOB on the occasion of his departure for Padan-aram (Gen. xxviii. 3, 4). In verses 13 to 15, the Lord confirms the same to Jacob in that remarkable vision of "the ladder;" and again, on Jacob's return home from Padan-aram, the promise is fully renewed (xxxv. 11, 12), and again xlvi. 3. In chapter xlviii. 15—20, we have the patriarch's blessing to Joseph, and it deserves our special consideration, as it brings before us the line through which the special blessings were to concentrate—namely, through the representative, Ephraim. In 1 Chron. v. 1, 2, we have the important statement touching the birthright. In Gen. xlix. Jacob called his sons, and said, "Gather yourselves together, that I may tell you that which shall befall you in the last days." The special blessing on Joseph corresponds very closely with the blessing pronounced by Moses on Joseph (Deut. xxxiii. 13—17).

We have now brought down the promises made to the fathers, and we find them concentrated very specially in Joseph and his two sons, Ephraim and Manasseh, to whom (*i.e.*, Joseph) the birthright was given. It is interesting to observe that Joseph was the youngest son but one of all the children of the patriarch; and we may also observe that comparatively little is said of any of the other Tribes, with the exception of Judah. Can you conceive it to be in anywise analagous with the Lord's dealings with a covenanted people, that such exceeding great and precious promises should have lain dormant for the space of nearly 3,000 years? They have not lain dormant, but been gradually fulfilling, and are evidently developing to the very letter in this nation of nations, this company, this multitude of nations, with her shoals of colonies.

"This royal throne of kings, these God-protected isles,
This earth of majesty,
This other Eden, demi-paradise,
This little world;
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands;
This blessed spot, this earth, this realm, this England,
This land of such dear souls (our mothers)—this dear, dear land,
Dear for her reputation through the world!"

The sceptre of these God-protected isles is without a parallel since the creation—a sceptre, compared with which, all other sceptres are mere reeds and rushes! Look at a chart, or rather charts of the British Empire; say, where is there a place in all the earth for such another empire? And, observe further, the vast population of the United States—our brethren and brother supplanters also; where, we repeat, where is there room in this wide world to surpass, or equal this multitude of nations? To the Lord God of Israel alone be ascribed all the glory. "Not unto us, O Lord, not unto us, but unto Thy name (we) give the glory."

Some of our opponents reply, we owe our prosperity to our Christianity. We might well blush and hide our faces for very shame at such an utterance. We owe all to the sovereign grace of God, and His faithfulness to His promises. Much as we respect our government and our rulers, we cannot ascribe our wonderful greatness to the wisdom of man. In days passed away (we trust for ever) a very different state of things existed in our country. Melancholy was the state of affairs during the Cabal, Clifford, Arlington, Buckingham, Ashley, and Lauderdale: this last-named one is to this day remembered in Scotland in association with Claverhouse. But the God of Israel raised up a deliverer for us in the person of William the Third, of glorious memory! a Presbyterian King! How is it that other nations, with far more native power, and apparently under more favourable circumstances, remain far, far below us in the scale of nations, and in moral influence? What other nation has been able to colonize throughout the earth as we have done? No! it is Israel that shall blossom and bud, and fill the face of the earth!

Before we wind up with what we consider to be conclusive evidence of our Israelitish origin, we would advert to the fact that Christianity in the times of the apostles was intensely Jewish. Mark this. "It was not a new creed proclaimed by Gentiles in opposition to that of Moses, but it partook more of the nature of a revival movement initiated in the bosom of the synagogue. At the utmost the Christians were viewed in the light of a newly-risen and most zealous Jewish sect." On this important feature we would refer you to an admirably well-written pamphlet, entitled, "Two Papers Read at the Conference on Jewish Missions, held at Southport, June 25, 1875, by the Rev. M. Wolkenberg, on the Influence of Christianity and Christian History upon Judaism and the Jews" (Mackintosh, 24, Paternoster-row; price one penny). We would also advert to the prominently Jewish features contained in the ritual of the English Church; we there identify ourselves with Israel, acknowledging Abraham to have been our father. The reverence paid to the Sabbath nationally is very remarkable. Foreigners scoff at what they call the gloomy dulness of an English Sunday. Let them do so; we can afford it. It wonderfully speaks in favour of our Israelitish origin. Here, in the metropolis of the world, and the most commercial, telegraphic wires are comparatively silent, business suspended, and we rest according to the commandment.

Before concluding our paper, we will notice an objection that has been raised as to Identity—namely, "The Jews cast of countenance contrasts so strikingly with that of the Anglo-Saxons, yet the former must be identical with that of the other Lost Tribes, all having come from Abraham, and being one nation." We reply, If the Lost Tribes were recognizable by the cast of countenance, it would be absurd to speak of the Ten Tribes as lost. But further, let it be remembered that the Jews were the children of JACOB by LEAH, while Joseph was the son of JACOB by RACHEL, who was beautiful and well-favoured (Gen. xxix. 17); and Ephraim and Manasseh, his children, were born of an Egyptian princess in Egypt. These circumstances, we think, are fully sufficient to account for the contrast of countenance.

We now bring before our readers what we consider to be an unanswerable argument in favour of our Israelitish origin—namely, we assert, that it is altogether anomalous and directly contrary to the letter and spirit of Holy Writ, that these exceeding great and precious promises made unto the fathers, should at any time find their fulfilment in any Gentile nation; the blessings, the promises, run through the channel of the seed of Jacob, not through that of any Gentile individual or nation; they, the Gentiles, are brought in, or grafted, not bearing the root, but the root bearing them. (See Deut. iv. 34—38; Rom. xi. 18.)

One word more to our opponents, but specially to those who are acquainted with the Jewish mind; to such as have only some floating or superficial ideas touching the conversion of the Jews, we beg to state very decidedly that a Jew is not so readily converted as some possibly imagine; to those who have been associated with, and may be, have laboured among Jews, we put this question: "Can anything on earth be more thoroughly repulsive to an intelligent Jew than to proffer to him a Gentile faith or religion?" but, on the contrary, if by honest reference to the promises made to the fathers, Abraham, Isaac, and Jacob, and demonstrating their fulfilment to the very letter in this nation of nations, a wonderfully moral power is obtained; for, instead of coming as a professor of a Gentile faith, you present yourself as a brother! I am Joseph, your brother, so long lost to you!

To the Lord God of Israel alone be ascribed all honour and glory. Amen.

As an appendix, we call attention to the following Divine statements in Psalm lxxxix. 28, 34:—

"My covenant shall stand fast with Him."
"My covenant will I not break."

The House of Israel was never denationalised! She was "put away" with "a bill of divorce" (Jer. iii. 8) among the Gentiles as "a vessel wherein is no pleasure" (Hosea viii. 8); yet never was Israel placed on the same platform or position as the Gentile nations. The nature of this divorce leads one to con-

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template a most profoundly mysterious subject—mysterious, as to its heights and depths, but clearly revealed in Holy Writ, otherwise we would not be justified in referring to it. Speculation here would be unlawful (Deut. xxix. 29). We refer to the "well ordered," the eternal, everlasting, and unchangeable covenant, concerning which we may exclaim with the apostle, "O, the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" All the mightiest of adverse powers have utterly exhausted themselves in their endeavour to provoke THE ETERNAL to revoke or alter His covenant.

1st. The entrance of sin. It drove man from his Maker, and one would have thought for ever. No doubt our guilty parents thought so. But, no! the first clause of the eternal covenant was then proclaimed; "the seed of the woman shall bruise the head of the serpent" (Gen. iii. 15).

2nd. Further on we read, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved Him at His heart; and the Lord said, I will destroy man whom I have created from the face of the earth. . . . . But Noah found grace in the eyes of the Lord" (Gen. vi. 5—8). The Hebrew letters of Noah's name (נֹחַ—rest) are letters of grace, the order being changed (חֵן—grace).

3rd. Not to mention the many, the very many acts of provocation previous to the greatest act of man's wickedness, surpassing that of the antediluvians—namely, the rejection and killing the Prince of Life (Acts iii. 14, 15), we meet with this astounding statement in Acts ii. 23, to be read with awful reverence: "Him being delivered by the determinate counsel and foreknowledge of God, YE have taken, and by wicked hands have crucified and slain!"

"Thro' nature's works the woes He felt
With soft infection ran:
The hardest things would break or melt
Except the heart of man!

Mysterious conflict! dark disguise!
Hid from all creatures' peering eyes;
Angels astonish'd viewed the scene,
And wonder yet what all could mean."—HART.

Man was not alone in this tremendous act. All the hosts of unfallen, yea, and of fallen hosts of angels might have expected the immediate destruction of man for this, his SIN OF SINS! but, no! "GOD SPARED NOT HIS SON!" "*My covenant will I not break!*" There is scope for much enlargement on this awfully profound subject; we confess we hesitate to pursue it. SIN brings, as it has done with Israel, its fearful punishments; nevertheless, "where SIN abounded, GRACE did much more abound" (Rom. v. 20).

4th. The provocations of Satan, who introduced sin into our world, have yet to receive their recompense. For a long period the Lord suffered the usurped power of the great enemy to God and man, but at the appointed "Now" (Exod. vi. 1) JEHOVAH made Himself known, as HE had not before in like manner made His name known (Ex. vi. 3). "Against all the gods of Egypt I will execute JUDGMENT; I AM JEHOVAH!" (Ex. xii. 12; see Rev. xx. 1—3, 10).

Norwood, 2nd Aug., 1877.

"DELTA" *VERSUS* THE REV. JAMES McINTOSH.

To the Editor of the "Banner of Israel."

SIR,—I beg to call your attention to the misleading character of the article in your issue of August 1st, entitled "Ireland Pointed Out by Ezra as the Place Where the Ten Tribes Came on their Leaving Assyria."

Your contributor (Mr. McIntosh) bases his assumption upon the supposed authenticity and inspiration of the second book of Esdras, concerning which he says, "I cannot see any reason to reject it from the number of the canonical books if it was written by Ezra, and no one has proved that it was written by any other person," &c. Your contributor wisely uses the hypothetical form of speech in the clause, "*if it was written by Ezra*," but most inconsistently, in the following parts of his paper, takes this assumption as proved.

But have we any proof that this book was written by Ezra? Does the style of the book correspond with his times? What is the date assigned by critics for its composition? Surely these are questions which we may well ask before building, or attempting to build, any argument upon the authority of the book.

For an answer full and complete to these questions, I would refer Mr. McIntosh to the article on the books of Esdras in Smith's "Dictionary of the Bible." For the sake of such of your readers as have not access to this book, I will, however, give the dates at which various critics have supposed Esdras II. to have been written:—

Lücke—Times of Cæsar.
Van der Vlis—Shortly after death of Cæsar.
Lawrence—B.C. 28—25.
Hilgenfeld—Ditto.
Gförer—Times of Domitian.
Wieseler—Ditto.
Bauer—Ditto.

In summing up the article, Canon Westcott (whose opinion all must esteem as of the highest value) supposes it was written in Egypt, and assigns as the utmost limits of its composition B.C. 100 to A.D. 100. *We have no evidence whatever that Ezra was ever in Egypt, and the earliest date assigned to this book is from* 350 *to* 400 *years after his times.*

But perhaps Mr. McIntosh may not be satisfied with this one evidence or article against the book. I would, therefore, state further, that Josephus makes no mention of, nor has he any reference to, it. He frequently quotes from the *first* book of Esdras, often preferring it to the canonical book of Ezra, but the second book he *never* uses.

Dean Prideaux (from whom Mr. McIntosh quotes, and whose opinion will therefore have weight with him) says concerning this book, that it is "a book too absurd for the Romanists themselves to receive into their canon" (see Connection, part i, book v.).

Professor Plumptre, in the "Bible Educator" (vol. iv.), comes to the same conclusion with regard to date as does Canon Westcott.

In view of all this mass of opinion, it would therefore be folly to dignify this Apocryphal book with the authority of Ezra.

Seeing, then, that the claim of the book to inspiration and antiquity is false, its testimony with regard to the location of the Lost Ten Tribes is greatly weakened. But even granting that the narrative of the Apocryphal writer is true, then the assumption of Mr. McIntosh that Ireland is intended is wholly gratuitous and without foundation.

Mr. McIntosh gives the changes of the word through which it has reached its modern form as follows:—"Arsareth or Earsland, or Ireland." Perhaps Mr. M. will be able to reconcile his scheme with the following, which I quote from the Encyclopædia Britannica: "The name of Ireland, according to Mr. Whitaker, is obviously derived from the word Jar or Eir, which, in the Celtic language, signifies *West*. This word was sometimes pronounced Iver and Hiver; whence the names of Iris, Ierna, Juverna, Iverna, Hibernia, and Ireland, by all of which it hath at some time or other been known."

But Mr. M. may ask in reply, Where is Arsareth, the place of which the pseudo-Ezra speaks? Perhaps the following extract from Dr. Adam Clarke's Commentary (on 2 Kings xvii. 6) may suggest a reply: "In vol. i. of the supplement to Sir William Jones's works, we find a translation of the 'History of the Afghans,' by Mr. H. Vansittart, from which it appears that they derive their own descent from the Jews.

"On this history, Sir William Jones writes the following note:—

"This account of the Afghans may lead to a very interesting discovery. We learn from Esdras that the Ten Tribes, after a wandering journey, came to a country called Arsaret, where we may suppose they settled.

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"Now, the Afghans are said by the best Persian historians to be descended from the Jews. They have traditions amongst themselves of such a descent; and it is even asserted that their families are distinguished by the names of Jewish Tribes, although, since their conversion to Islam, they studiously conceal their origin.

"The Pushtoo, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazarek or Hazaret, which might easily have been changed into the word used by Esdras."

To these observations I need not add anything, except to say I am sorry necessity has called for them. Assuredly, if the theory advocated in the BANNER OF ISRAEL is the truth, it needs not to be buttressed by conjectures which a little research would prove

"The baseless fabric of a vision."

And I am quite certain that Mr. McIntosh does not wish to build upon such an aërial foundation.

Requesting an insertion in an early number of the BANNER,

I am, dear Sir,

Yours very faithfully,

DELTA.

Stockton-on-Tees, Aug. 8, 1877.

THE REV. JAMES MCINTOSH REPLIES.

I am not quite certain that "Delta" expected me to notice his criticisms upon the first part of my paper on Ireland, but be that as it may, I will gratuitously present him with a "Quid pro quo." "Delta" takes exception to my quoting the second book of Esdras as written by Ezra, and furnishes several dates to prove that it could not be written by him; but unfortunately for "Delta," after all his deep and very elaborate researches, he is obliged to acknowledge that all his objections end but in supposition, it is only the *opinion* of these authors he mentions. Canon Westcott "supposes," Professor Plumptre does no more, and because these very learned men "suppose" that this book was not written in the time of Ezra we are to receive their supposition as possessing all the authority of established facts. If "Delta" be satisfied with this, I am not.

But "Delta" takes it for granted that no one but himself can have recourse to authorities on such a subject (I had consulted many, and yet could not arrive at any other conclusion than the one given in my first paper), and that he only was able to give a plausible account of the destination of the Ten Tribes. I need not have been told that Josephus does not mention the book, nor that its authenticity had been questioned. What book in the Scriptures has not? But the burden of proof rests with Delta. The book of Esdras has borne its present name for upwards of 2,000 years, and surely during that protracted period ample time and abundance of opportunities have been afforded to the learned to prove that its name should be changed. Why then, "Delta," does it bear its present name? Nay, if the book begins by telling a falsehood, how could the Reformed Church of England ever insert in her 6th Article, in referring to the Apochryphal books, "And the other books (as Heirome saith) the Church doth read for example of life, and instruction of manners?" Surely our early Reformers were speaking what they knew to be untrue, and were inducing the people to follow their *evil* ways, or they believed what they said. And I should imagine they knew as much of the subject as "Delta" can ascertain. I expect that "Delta" will now enlighten the world who the real author of Esdras was, seeing he brands it as a lying book; for if Ezra be not its author, then assuredly it is a tissue of lies, as it begins with these words: "The second book of the prophet Esdras," &c., and repeats the name of Esdras throughout the book.

In Kitto's Biblical Encyclopædia on the Canonicity of the Second Book of Esdras, I find the following:—

> By many of the fathers this book was undoubtedly regarded as *canonical*. The quotations from it in the epistle of St. Barnabas describe it as the saying of *a prophet* (cxii.). The quotation by Clemens Alexandrinus is introduced as Ἔσδρας ὁ προφήτης λεγει (Strom. iii. 16). And Ambrose speaks of it as containing *Divine revelations* (De Bono Martis x., xi).

Surely such testimony as this is worthy of some respect! I don't quite see the *folly* in following such *guides* though it is quite plain "Delta" does.

Moreover, "Delta" accuses me of inconsistency! Let your readers judge which of us be the more inconsistent.

In the first place "Delta" adduces the opinions of several authors as to the date when this book was written, but most *unhappily* for his peace of mind, the testimony of these authors is somewhat like that of the two sons of Belial who were suborned to witness against Christ. Neither does this witness agree, must be said of them! And shall we be asked to cast aside as false that which has outlived 2,000 years upon such evidence as this, when the learned world can furnish us with *no* other name as its *author*?

Secondly, after "Delta" has proved to his own satisfaction that the book is neither authentic nor inspired (I never said it was inspired), he proceeds to demolish my reasoning, taking it for granted that it is true. Nay, farther, he even quotes from Dr. Adam Clarke's Commentary (on 2 Kings xvii. 6), in which is given an extract from vol. i. of the Supplement to Sir Wm. Jones's works, which represents Sir William falling into the same error as I have done in quoting this very book, and bear in mind as given by Dr. Adam Clarke. Why, that I am in respectable company even "Delta" will allow. But Sir Wm. Jones supposes that Afghanistan was the place which is mentioned by Esdras. But if your readers (and "Delta" in particular) will look at a map of Asia, it will be seen that Media is on the *East* side of the Euphrates, and in 2 Kings xvii. 6, we learn that the Ten Tribes were placed in the cities of the the Medes, consequently beyond the river Euphrates, as Esdras declares. But Esdras also informs us that, when they left the multitude of the heathen, they *re*-crossed the Euphrates. How, then, could they get to Afghanistan, when it is known that Afghanistan is on the East side of the Euphrates, or on the same side as Media? But I ask again, how could Afghanistan be the locality, when Esdras says that it was a country where never mankind dwelt, when we know that Afghanistan is in the very heart of Asia, the cradle and birthplace of the human race? Again, I ask, do the Afghans keep the statutes of the Lord more strictly than their fathers did in Israel? Even "Delta" affirms the contrary when he adopts the account of Sir Wm. Jones.

But "Delta" quotes from the Encyclopædia Britannica a number of names, no fewer than *nine*, before he can fix upon Ireland as its present name, whereas, in my second paper, I shew the identity of the name of Arsareth with that of Ireland without a quarter of such changes.

"Delta" must pursue his researches much farther, and travel over ground with which I am not acquainted, before I can follow him as a *guide*.

I said enough in my first paper to show that the book was worthy of being heard upon this subject, and I must refer your readers to it in order to judge for themselves between "Delta" and myself. I never intended to affirm that the evidence was of *itself* irrefragable, but I affirm that, taken along with the Word of God, the legends of Ireland, and the history of the British people, it furnishes corroborative evidence which places it high above *mere* conjecture—nay, stamps it with the impress of truth.

J. MCINTOSH.

Aug. 20, 1877.

NOTE.—*Jodhan Morain* is supposed to have been worn on the neck of the judge when on the Bench, and it was believed it would choke him if he gave *un*just judgment. Some authorities say that it was called *Morain* from a great judge of that name who flourished in Ireland. "My surprise, says Governor Pownall (early Irish Antiquities Archælogia, vol. vii.), was great when I found in Buxtorf, that *Jodhan Morain* was the Chaldee name of Urim and Thummim." Not satisfied with Buxtorf, I wrote to the learned Rabbi Heidech, now in London; his answer was satisfactory and contains a dozen quotations from various Talmud commentators. In short, my friend the Rabbi will have it that *none* but *Jews* or Chaldees could have brought the *name* and *thing* to Ireland. A measurement of this relic was nearly 11 inches at the cups or circles, by much

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the same in depth, and the weight was exactly 20 guineas. (Foot note from Blackie's "History of England," vol. i., by Thompson.)

P.S.—There is a representation of it. I forget the page; it is in the beginning of the volume.

NOTE BY THE EDITOR.

We may be permitted to say, in bringing this discussion to a close, that our friend "Delta" (who we believe to be sincerely seeking for truth) seems perfectly correct in following Sir Wm. Jones's opinion that the Afghans are descendants of the Jews. We have seen these men ourselves in the East, and have little doubt that they are in truth derived as alleged. But what then? We must ask "Delta" to recollect we are now seeking for the *Ten Tribes*, not for the descendants of the House of Judah. If the Afghans were Jews (which we believe), then the Israelites of the Ten Tribes did not go there, nor is Arsareth of the second book of Esdras to be found in those regions. For "Delta" must learn this lesson, that whereas all Jews are Israelites, the Israelites of the Ten Tribes were Israelites always, *but Jews* NEVER.

THE TWIN-BROTHERS.

[WE ask for the following thoughtfully suggestive paper the attention of our readers. L. P. has previously, in our issues Nos. 9 and 29, under dates February 28th and July 18th, 1877, pointed to the probable Identity of the Turk with Edom. We are aware that in this our friend L. P. has only followed a suggestion previously made by Mr. H. Hodson Rugg, M.D., in vol. iii., No. 92, November 8th, 1876; and in No. 99, December 27th, 1876, of Mr. Hine's *Glory Leader*. "Honour," we say, "to whom honour is due," and we note these dates lest our readers should forget to whom they are really indebted for opening out a clue to the Scriptural Identity of a people whose antecedents and present impending fate are the uppermost topics in most men's minds. We may add that we have had the following paper in our possession for several weeks, but that the pressure of other matter has prevented us hitherto giving it BANNER room.—ED.]

WE do not know how it may be with others, but for ourselves we must plead guilty to have always felt a yearning compassion for Esau, the first-born son, who, at the bidding of his father, went forth to brave the fatigues and, doubtless, considerable dangers of the chase, to procure the food the old man cared for, with a tender regard to the excusable weakness of the poor blind patriarch, whose days of darkness must have been wearisomely sad, with little to alleviate their dreary monotony. Esau had previously, tempted by exhausting hunger, fallen into a sin, of which we are apt to think too lightly. God has declared of Himself that He is a jealous God—jealous for His honour, and for due regard to be paid to His sure Word, His threats, and His promises. When the first-born of Isaac dishonoured Him by despising His promised gifts and the birthright blessing, the sentence of a righteous judgment was passed on him, and the mantle of God's favour fell from the eldest son upon the shoulders of Jacob the supplanter.

Better would it have been for Esau to have braved possible death from starvation, than "done despite" to the covenant promises of God; but when the punishment came, and the exceeding bitter cry went up from the disappointed, betrayed son, we cannot refrain from sympathising with his great sorrow, and exclaim as did the prophet of old, when death came upon the disobedient man of God, "Alas, my brother!" (1 Kings xiv. 30). Then followed the natural results of Jacob's act of treachery, the threats of Esau, the separation of the brothers, the after reconciliation, but, in spite of that, the hatred that continued through long ages to burn in the descendants of Esau for the offspring of Jacob, and burst out in a cruel triumphant joy at the woe of Jerusalem.

We have before pointed out (in BANNERS 9 and 29) our belief that in the Turks are to be found the present representatives of Edom; cursed with a faith in a false prophet, brave but cruel, fierce yet apathetic, tyrannical, licentious, indifferent to the well-being of the masses, fanatical, and opposed to progress. We believe, looking to the verses in God's Word, to which we have before alluded in reference to Edom, that a terrible time of castigation is at hand, decreed by Him, who nevertheless may have purposes of mercy towards those whose power and glory shall burn as stubble before the fire of His wrath. Let it be noted that the disciples of Islamism are not idolaters! This, we assert, can*not* be said of many of those so-called Christian nations, who, while bowing down before pictures and images, and setting up Pope, priest, and potentate as gods, must be even more offensive to the one true and jealous God than are the followers of Mahomet; at least, thus it appears to us. Verily, we think our blessed Lord Jesus Christ one with the Father, must feel His honour less insulted, and His jealousy less roused, by those who acknowledge the Father in heaven, but know Him not as God the Son, than by those who, acknowledging both, dare to set up other gods by His side—nay, we may say, above Him, and worship them, whether they be in the form of dead images or of living priests!

Is it then wrong to express a hope that when reading Obad. i. 9, 18, and such like passages, we may interpret the words as meaning that those in power shall be hurled down, and that the name of Turk shall die away for ever, even as that of Edom has done? We have once or twice seen it stated, that there is a prophecy amongst Indian Mohammedans that their faith is one day suddenly to die out; may we not accept this Eastern prediction, and believe that this will lead to the future amalgamation of the followers of Mahomet with a "righteous nation," which will cause every trace of Edom—which is Esau—to disappear? Is it unwise and presumptuous to suggest, that when Israel and Judah are returned to the Land of Promise, in accordance with the covenant of God, which He will never break, Edom—Mohammedan Edom—shall melt into a Christian brotherhood with Jacob, and that the descendants of the twin-grandsons of Abraham, the friend of God, losing all sense of separation in coming time, the sons of Esau, the disinherited first-born, shall go forth together with the seed of Jacob, as witnesses to all the earth for the Lord Jesus, and as instruments in God's hands for changing all the nations of the world into the kingdom of Christ? Thus sharing the glorious promises given to the sons of God as faithful Christians, as well as the peculiar privileges covenanted to be bestowed on Abraham's seed.

If this seems drawing too largely on hope, without any sufficient warrant from Scripture for the suggestion, we would quote Gen. xxvii. 40, and ask, if the inspired promise given to comfort the weeping son does not imply that the yoke once broken shall never be re-imposed, and if with our present light it is not suggestive of a time when a species of equality may exist again between the descendants of the alienated twin-brothers, and hatred give place to mutual Christian love? L. P.

THE GEOGRAPHY OF THE GATES.

No. XIII.—HONG KONG.

TRAVELLING Eastwards, we have in leaving Singapore (the Lion's City) and the other Malayan Gates, two in number, passed by a couple of small Dyak or Bornean Gates, Saräwak on the mainland of the island of Borneo and Labüan off the coast. Much might be written of these and their service to the House of Israel. They complete the chain of the strongholds, fortresses, or "Gates" in their ocean highways of the world. The supremacy over these has been granted, as our readers well know, as a precious gift to this our race, by God Almighty, being the foretaste, or earnest, of the grand promised blessing, "*The* Gate of His enemies," which we have shown times out of number is Constantinople and the two ocean approaches thereto—soon, we believe, to fall into the "possession" of our Nation, according to the Lord's solemn engagement with "our" forefather Abraham.

We pass on (promising, if possible, to recur to the two smaller Gates thus omitted) to tell of one which has played no insignificant part in Israel's history on

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the sea-board of East China—a "Gate" which has been "in possession" since February, 1841, and has helped to build up a Power in the East far in distance beyond the great heathen empire of India—a Power which promises yet to break up the colossal territories of the celestial kingdom, and bring it under the domination of the all-devouring race, the British Israelites.

In N. lat. 22° 12′ and E. long. 114° 13′, is a small island (one of a rocky group) only eight miles long East and West, and two to six miles broad North and South, called Hong Kong. It is situated in the mouth of the Canton River, 100 miles from Canton, but only four or five miles from the Chinese mainland, separated from it by a narrow strait. The chief anchorages for vessels, Hong Kong Roads and Victoria Roads, are excellent and commodious, both opposite the town of Victoria. They are situated between the mountains of the island and those of the mainland. There is deep water for a man-of-war within a cable's length of the shore. The North of this island is almost impregnable to attack in consequence of a chain of mountains, varying from 500 to 1000 feet in height, running down to the coast in steep declivities, their bases approaching nearly to the edge of the water. The two mountains overlooking Victoria and the Harbours are called Mount Victoria, 1827 feet high, and Mount Gough, 1575 feet. The mean temperature of the island in June and July is 88°; but it is extremely variable (therefore unhealthy) in October, November, and December. During the hot season the rain falls in torrents in Hong Kong, and this deluge, being succeeded by a clear, unclouded sunshine and great heat, acts on the undrained parts of the island and produces malarious fevers. From all accounts the climate of this Chinese "Gate" is detestable, its monotony wearisome, and as one says, whose words are always well chosen and brilliant—"Like a beautiful woman with a bad temper, Hong Kong claims our admiration while it repels our advances." When it does not blow there or rain, the heat is intolerable, and on shore there is nothing to tempt the visitor apart from the proverbial hospitality of the Hong Kong merchants. The island boasts of only two walks—or did a few years ago—one along the sea-shore to the right, and the other to the left of the settlement. If you like, you can scramble to the top of Victoria Peak; "but this," says Mr. Lawrence Oliphant, "involves an early start, and a probable attack of fever."

The island of Hong Kong was acquired by the British under the treaty of Nankin on the 30th August, 1842, as the result of the war with China, undertaken to abrogate the edict of the Emperor and his minister Lin to prohibit all trade with Europeans in opium. The war terminated in the capture and destruction of the Bogue forts in the Canton river, the taking of Amoy and Chin-Kiang-Foo, with the pro-formâ surrender of a Gate of which, however, the British took "possession" on the 1st February, 1841, when Captain Elliot and Commodore Bremer issued a proclamation to the inhabitants informing them "that the place had become part of the dominions of the Queen of England, and the natives her subjects. In this high-handed way Hong Kong passed in 1841, *de facto*, under the sway of Israel, and the Gate then secured has been a "Gate" ever since—in each succeeding war of our nation with the celestial empire and land, forming the *rendezvous* of our fleets and armies, enabling them there to prepare the blow to be dealt at leisure on the mighty dominion, thus lying at the mercy of a Power which is even now represented in China by an island ridiculously small. In June, 1843, the island was constituted a British colony. It has, we believe, as a "Crown Colony," no legislative assembly, but is regulated by the orders of the British Colonial Office.

The population of Hong Kong is about 40,000 to 50,000, and is chiefly Chinese. The government is superintended by a Governor and Council (British, of course), and the commercial, political, military, naval, and ecclesiastical interests of our countrymen in those distant parts are protected and guarded by the Governor of the island, by the military and naval authorities, and by the British Bishop and clergy whose headquarters are at Hong Kong. This Gate is dependent, of course, for existence upon the naval supremacy of the British. So long as God gives Israel the dominion of the sea, so long shall we hold such spots as Gibraltar, Malta, the Suez Canal, Perim, Aden, Bombay, Madras, Singapore, and Hong-Kong. But as the Lord's promise is that Israel "shall possess the Gate of His enemies;" that her home-ports or Gates shall ever be inviolate, and that alien foes shall defeat her *never*, we may anticipate, as God's blessing to our race, that Hong Kong shall be the possession of Great Britain during all time; and that it shall serve as the *fulcrum* by which the mighty celestial empire shall eventually be broken up and reduced to the dominion of "the inheritors of the earth," "the saints" — God's people Israel — the British.

The means by which this will be accomplished appear to be the multiplication of the "treaty ports" on the East coast of China. By the treaty of Nankin, dated August 30, 1842, there were five such ports named as open to British trade —viz., Canton, Amoy, Foo-chow-foo, Ningpo, and Shanghai. By the treaty of Tientsin, dated June 26, 1858, five more such ports were added, called New Chwang, Tang-Chow, Tai-wau (Formosa), Chan-Chow (Swatow) and Kiung-Chow (Hainau). Since that date, four or five other similar places have been opened to British merchants for purposes of trade; and now about fifteen ports are available by treaty for British commerce along the Chinese sea-board. At these, British power and influence is gradually and fatally growing; and the growth is so rapid and so remarkable that the *Times* newspaper, not very long since, deplored the fact as portentous, and sounded a note of terrified warning, saying that these ports would, if care were not taken, do for the Empire of China what our "Gates" have done for India—namely, break up the native governments, and end, in spite of our own desires, in the annexation and incorporation of the whole territory into the already gigantic dominions of the British Sovereign.

Hong Kong is a port of call for the vast fleet of the Peninsular and Oriental Steam Navigation Company; also of the Messageries Maritimes de France, a French Company trading between Marseilles and the East.

It has wisely been constituted by the British a "free port," like Aden and Singapore. Its trade, therefore, which has always been great, is rapidly increasing. A large amount of specie is constantly coming home and passing to India in exchange for the unfortunate trade in opium, and for European commodities, silk, military and other stores. Though Hong Kong is doubtless unhealthy, and in a naval and military sense a hateful place regarded as a residence, it is a very important "Gate" which the Lord has given to His people Israel for purposes He is working out and will work out for them in the end. We may thank Him for His love and consideration in giving us this powerful "place-of-arms" in the far East, whereby to consolidate our power in the China seas; and while we may regret and deplore some of the steps by which we acquired possession of this and other great "Gates" of Israel, we may henceforth regard Hong Kong as a *point d'appui*, whence victories for Christ over Chinese souls shall be effected, and the conquering bands of the Lord's missionaries shall issue, who in His name, and by His authority, shall take "possession" of that land for the Redeemer of the House of Israel.

(To be followed by a Paper on the Cape of Good Hope).

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WEDNESDAY, SEPTEMBER 12, 1877.

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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.

No. 38. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 19, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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CHAOS IN EUROPE.

WE do not allude to the chaos which preceded creation, but to the political chaos which seemed at one time lately, imminent in the Southern provinces of European Turkey, in Bulgaria and Roumelia. Matters had then come to that pass, that if Russian successes had continued as they had done for some time past, and the recent serious checks had been got over, the result would have been, as the *Times* said, "not only a political but a social catastrophe." There are, it is calculated, three and a-half millions of Mohammedan subjects in the Sultan's European dominions, and the whole able-bodied population is now under arms. Opposed to them are over four and a-half millions of Christians, late subjects of the Porte, and ready to a man to rise in rebellion against their Government the moment the hope of liberation from the hated yoke arrives. There are besides these five millions of Roumanians, already waging war against the Turks, nigh one and a-half millions of Servians, the like number of Greeks, and about 100,000 Montenegrins, some already in open hostility, and others chafing and panting to join in the war, all against, but none in favour of, the devoted Turk! In all, we learn that twelve millions of Christians are arrayed, or ready to be so, against the three and a-half millions of Moslems, and we must bear in mind that wherever the Russians gain ground, the only representatives of the late ruling race left on the territory, are Mohammedan women, children, and old men, not fit to bear arms.

"It is obvious from these considerations," says the *Times*' leader of the 31st July, "that the Mohammedan population, if defeated, stands in the greatest danger of being crushed out." How wonderful are these words! Do they not bring vividly to our recollection the Apocalyptic description of the 6th vial's operation "upon the great river Euphrates—and the water thereof was dried up?" (Rev. xvi. 12). The "water" we know is an image used in God's Word (especially in the Revelation) for peoples, multitudes, nations, and tongues (Rev. xvii. 15), and these waters (the Ottoman race and empire) are to be "dried up." "This population," says the *Times*, "stands in the greatest danger of being *crushed out*." The two figures are identical, and aptly express the extremity of the horror we were likely to have witnessed, had not the Russians been checked in the Roumelian or Thracian peninsula, converging towards Constantinople. Let the reader try to realise the awful picture which the editor of the *Times* draws for us, as imminent in the lately probable, and still possible, eventuality of decisive Russian victories, ultimately near Adrianople:—

> The great part of the Mohammedan population (he says, in that case) will probably be driven like game into the Roumelian peninsula, and Constantinople will, perhaps, have to shelter not only a beaten and disorganized army, but a starving mass of fugitives. But if the catastrophe occurs, it is absolutely certain that great numbers will make their way to the Austrian frontier. The adjacent region is again in a ferment. The irrepressible Montenegrins are besieging Nicksich, and will probably capture it. They would then inevitably carry the war into Herzegovina. The war party among the Servians are calling for action, and if the Russians gain decided successes in Bulgaria, the soldiers of Prince Milan, anxious to retrieve their laurels, will be once more in the field. The main body will probably operate towards Nish; but Bosnia will be thrown into a violent commotion, and the Austrian frontier will be correspondingly disturbed. The progress of this great revolution, the most momentous that Europe has known in our time, ought not to find a neighbouring Power unprepared, least of all one which reckons millions of Slavs and Roumanians among its own subjects.

The *Times* editors, like most other public writers, see the enormous magnitude of the present convulsion. But these we submit are merely the throes—the first symptoms of the terrific "earthquake-upheaval," which is to be so awful in its character that God's Word can only describe it in the terms with which we are all now familiar. It is to be a "great earthquake, such as was not since men were upon earth, so mighty an earthquake—SO GREAT"—words, so simple, so grand, so majestic, yet so terrific, that the reality will surely far exceed in terror all anticipations; since neither history, nor experience, nor tradition, nor even imagination will be able to realise to men's minds the horrors of the event, of the like of which mankind has had no experience! War, bloodshed, and revolutions, unlike any that have preceded them, must, indeed, be terrible beyond description; and such is to be the impending catastrophe!

What we see now, however, is bad enough. It is a "social and political catastrophe;" the "crushing out of a nationality." The war which is being waged is, as we see, accompanied by horrible atrocities already, which, not being confined to one side, are, it is gravely feared, shared by both, and will inevitably lead continually to results of the same character, which are sickening to contemplate.

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There is chaos beginning already; but the time is coming, nay, is at the doors, when what is chaos now threatened, will be chaos actually, and that in Europe itself!

The first result of Russian victories (when they occur) will, the *Times* thinks, be "the flight of whole communities of Mohammedans." "The vengeance of the Christian population, the terror of the Mohammedans, the war policy of the Russians, who are quite capable of propagating a belief in their own atrocities, will very probably make this a war of displacement." Russian extermination of the Mussulman population will, we conclude, if it ever takes place, end in interference by Austria, to protest against Muscovite annexation of Danubian Provinces, and if this does not lead to the universal conflagration and great-earthquake woe, we know at present of no other more potent *casus belli*, or more likely cause of the impending result—"Chaos."

At present, however, we see and hear of nothing but Russian defeats and Turkish successes. We are inclined to think that the drying-up of Ottoman waters will be finally no triumph to Russian arms at all, but be caused by prolonged exhausting efforts on Turkey's part to defend the land; and that in 1881 will occur on the desolated soil the meeting of the eagles and the terrible earthquake war, which will bring about the great tribulation of the Gentiles.

OUR ELDER BROTHER, AMERICAN MANASSEH, SENDS ISRAEL ENCOURAGEMENT.

BANNER readers, and all believers in our Identity truths, will undoubtedly glance through the few following words and extracts, principally from the United States of America, with satisfaction. We could have presented numerous others, but these are quite sufficient to shew that the seed here and there sown has fallen upon good ground (Matt. xiii. 23). That it will spread from the several points where scattered is certain. We give a few discouraging as well as many encouraging extracts; they are from a number of different points in the United States, and of course of various dates.

No. 1.—"Accept many thanks for the pamphlets. We are greatly interested. Have read them carefully, and looked up all the references. It seems strange that we have never heard of this before! We take great pleasure in reading and studying the works you have sent us."

No. 2.—"Life's too short to spend time on such a subject; besides, there are too many more important Christian duties to attend to."

No. 3.—"It was since your letter received, disclosing yourself, that we saw the link Freemasonry furnishes to the chain; and now we, you and I, can readily understand why we were taught to say, our object in leaving the West and approach the East was 'more light.' That ritual which we masons have learned, without any thought of the great sea of light it would open to the seeker for knowledge, will henceforth present itself with much more appreciation and happiness in studying each symbol."

No. 4.—"The *Clifton Chronicle* letters came this morning. The Rev. P.— G.— is of the opinion that the special blessing comes through Judah and the Jews. He took several papers with him. His Canadian bishop was a converted Jew, and had talked much with him on the subject. In Canada the interest seemed to him greater than in the United States."

No. 5.—"My dear fellow, you are a God-send to me. It is just what I have been searching for unsuccessfully for a long time, having received an inkling of the same, years ago. Give me a list of all the works on the subject which you would purchase to replace yours, should they be burned."

No. 6.—"The Identification subject has given us the greatest pleasure in reading; and as for Mrs. T., I know of no matter that has so thoroughly engrossed her attention and careful study. Each moment is devoted to these papers and the numerous references. The arguments to her have been so convincing that now she feels proud in proclaiming herself an Israelite, and happy in her noble lineage."

No. 7.—"I am sorry you are trying to make yourself out a Jew! You had better come back to good old America again; it has hitherto been good enough for you."

No. 8.—[This is from an English lady living in Germany]. "We are all daily more and more confirmed in our Israelitish views, but not comforted by them in the face of apparent Russian successes, and our own seeming slowness in coming forward to vindicate our rights. Oh, for a more *settled* faith! My old man has become a confirmed Israelite, and reads *all the periodicals*. Many of my relatives, however, will not accept the Identity, to my great sorrow and annoyance, and write a vast amount of provoking ignorant nonsense on the subject—and, it seems to me, read their Bibles very superficially, especially the prophetic parts."

No. 9.—The "drunkards of Ephraim" as an Identity, is nonsense!

No. 10.—A surgeon in the U. S. Navy writes: "Have read all the papers you have kindly sent me with intense interest. A most wonderful subject. Tell me how I can find out *all* about it. Have laid all the books you have sent me on the ward-room mess table, after having handed them to the Captain to read."

No. 11.—The remarks of the "shepherds" with whom we have conversed on the subject, we omit. It is the same old story and for the same old reasons. They hesitate and tremble at the thought, and push it aside until the last moment; but they will soon be compelled to recognise the fact that their magnificent structure must come down and be built upon a surer foundation, just as the engineers regret and hesitate to pull down that grand old monument of engineering skill—the Eddystone Lighthouse. But, facts are facts, and down they both must come and be rebuilt upon more lasting foundations. The engineers are the *first* to recognise and act upon the truth of *their* fact.

No. 12.—"My wife is now deep in the works bearing on the Identity in its various aspects. She has them all before her with the exception of those mentioned as sent to my father; and each moment she interrupts my reading or writing with a request to 'listen to this,' or 'look at such and such a passage in the Bible.' Indeed, they are fascinating, and the perusal of one article only prompts the study of many others, and many passages of the Bible hitherto clothed in obscurity become intelligible. We have also interested friends."

Thus you see our individual work goes on quietly "behind the scenes," and it has not been without good results, we are happy to record. We find a great difference between the English and the Americans when approaching them on the Identity Question. The English will, generally, politely ignore the idea, while an American's attention is attracted immediately and absorbingly. He listens, doubts, asks very pointed questions, reads, and in the shortest time imaginable grasps the whole subject, as if by instinct and thankfully.

We cannot say of course that all Americans accept the truth of the Identity; but those who do, in our experience, have shown a far quicker and keener perception and interest in it than the English with whom we have come in contact. Why is this?

We have scattered "Philo-Israel's" publications, Mr. Hine's and others far and wide over the world, and the encouragement received has been far greater than the discouragement given. We are all, at times, impatient that the whole world cannot see and understand this glorious truth. We think that our leaders have no reason to be discouraged however; for there is a vast under-current of feeling, scarcely heard of or known, favouring our cause—particularly so, when we think and act upon the words of the late John Wilson, who has been quoted to us as having said: "God is never before His time and never behind."

We can very well afford to await His

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time, particularly in these most momentous fearful hours, when we observe the startling events now taking place in all parts of the world, in these the "latter days." "Watch and pray!"

"MANASSEH."

Leamington, August 25th, 1877.

FAULTY FAITH.

AMONGST the reasons assigned for opposing, or, at least, for being indifferent to our claims to be considered Israel, we have sometimes thought we detected the notion that, by our belief and our consequent joy, we are, as it were, offering an insult to our blessed Redeemer, by setting up a rival claim to our gratitude. Some earnest Christians, in their jealousy for Christ's glory, condemn as dangerous or unchristian all interest and satisfaction in our being the Lost Tribes, and turn from a careful study of the subject as being spiritually unwholesome and unwise, or not worth the trouble of examination.

"They are Christians; their salvation and that of all Christians is secure by faith in the merits and death of the Lord Jesus, and that is enough for them."

But we would ask, whether, in such cases, we may not detect the germ—the feeble germ of Unitarianism? We can imagine the indignant stare that such a suggestion would cause; but are we not justified in making it? Have we not reason for doubting whether these really earnest, faithful Christians do not in their hearts imagine a barrier to exist, as it were, between the Old and the New Testaments, conceiving the latter to be more especially dedicated to proofs of Christ's mercy and perfection, and the former bearing more particularly upon Jehovah's power and goodness, as if the Father and the Son, who are one (John x. 30), were separate in work and intent?

We hear of Messianic psalms and Messianic prophetical chapters, but may we not consider the Bible to be Messianic from the first to the last word? Do we not see Christ's hand and heart at work from the beginning to the end, from the formation of the world and of man—for "all things were made by Him: and without Him was not anything made that was made" (John i. 3)—to the time described in the book of Revelation, in language of sublime mystery. When Christ came upon the earth as man, "He came unto His own;" they were His already. Judah, a portion of Israel, God's chosen people, was also Christ the Son's.

The miraculous power that healed the leper and gave sight to the blind, was it not the same that cured Naaman, and performed all the supernatural wonders recounted in the Old Testament?

When we read of the Creator pleading with His people with an indescribable pity to be saved—"Turn ye, turn ye, from your evil ways: for why will ye die, O House of Israel?" (Ezek. xxxiii. 11) do we not recognise the same voice of love which cried, "Father, forgive them, for they know not what they do?" When we hear of the burning bush and of the Lord conversing with Moses, do we not there behold the same wonderful God as we do when on the Mount of Transfiguration Christ held converse with the same Moses and with Elias?

When rich prospective blessings were poured out on Abraham, Jacob, and Israel, was not the great Promiser, who spoke Himself, and through Moses and Balaam, the same who uttered the words, "In My Father's house are many mansions;" "I go to prepare a place for you?" and when also we listen to the woeful threats which run side by side with invitations to obey the commands of God, with the certainty of a rich reward following on the obedience, but of dire punishment for disobedience, do we not hear Him who, when fulfilling His work of inexpressible mercy, yet pointed to the time when, as King and Judge, He should bid the "goats" go away into everlasting punishment? (Matt. xxv. 46).

Now when faithful Christians, deeply loving their Saviour, turn from the Identification of the British with Israel, and deny its urgent claims to attention, though it is written that God "will plant them in this land (Palestine), assuredly with My whole heart and with My whole soul" (Jer. xxxii. 41), surely they forget that their Saviour's heart and soul are involved in the matter, and that this event is to be therefore a joy to Him who is one with God. They do not realize that the love and mercy that culminated in that most gracious and wonderful act of all recorded, the death of the Lord Jesus, when He visited and redeemed His people (Luke i. 68), will find joy and satisfaction in the restoration of that people to their earthly inheritance, and to the acknowledged favour of the Father and the Son, as Israel that "was dead, but is alive again."

Let us beware of viewing as separate what God has declared to be one, and let us believe, that what is dear to the whole heart and the whole soul of God the Father must be in entire accordance with the mind and will of the Lord Jesus, and worthy to be a subject of intense interest to all who call themselves Christians.

L. P.

THE following M.SS. have been very thankfully received, and will appear in due course: "The Sound in the Vineyard," by "The Woodpecker." "Are England and Ireland the Tarshish of Isaiah?" by "Ormesby."

A SHEPHERD'S WARNING; AND A LOST SHEEP FOUND!

WE mean in this article to present to our readers, almost without comment from ourselves, the substance of two letters we have lately received by the same post; the one from the South, the other from the North of England; the former from a shepherd of Israel, the latter from a humble sheep, a working man. The one solemnly warning us from further meddling, as he deems it, with our most dangerous attempt to find Israel; the other telling us in his simple way how the Lord has, by means of the Identity, saved his soul from ruin, and, we hope, brought him to Christ. We have no wish to enter on any controversy with our clerical opponent. Nay, we respect him for his advice; for we have this to say regarding him, that he is one of only two of his cloth who have in an earnest, anxious, though ignorant manner, attempted privately to show us that in this matter of the Identity we are in error. So far, as a clergyman, he is only doing his bounden duty. Others have not so acted. Their denunciations have been made in public, with no effort in private to show us either wherein we are wrong, or are teaching error. In regard to the particular individual who now acts as our mentor, spiritually, our readers will observe he deals entirely in generalities, grapples with none of our facts, arguments, or teachings, but merely lays down in a *sic volo sic jubeo* sort of style that we are wrong and he is right. The time for such expostulations is passed! We have studied our subject long and carefully, and our shepherd clearly has not studied it at all, or he would not have fallen into the egregious error of which he is guilty in supposing that Sharon Turner, the "Historian of the Anglo-Saxons," first mooted the subject of the Identity of the British with Lost Israel! As a Judicial Officer in the East, dealing constantly with grave questions of evidence, civil and criminal, for upwards of 20 years, the writer of these lines has not lightly arrived at his present conclusions. He investigated the evidence in support of the Identity two years ago, and it was not till he had thoroughly satisfied his mind, trained, as we have said, in judicial inquiry, that this thing is proved as no case in India was ever proved before him, that he surrendered his judgment to the belief that, as a fact, the Identity is true. Two years of constant study since that time have but strengthened his views, and it will require more than our "blinded," prejudiced, shepherds can allege, who lay down the law as our friend does, to reverse a decision deliberately formed, prayerfully considered, and maintained now, as our readers full well know, in the strong blaze of controversy, as a public writer, for twice twelve months. With

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this introduction, we ask our readers to weigh carefully what our Rev. friend has to say; and then to ponder on the utterances of a poor sheep, who, untended by any such shepherd's ministrations, owes his reclamation from evil courses, from church neglect, and from Bible desecration, under God, simply to the light which the Identity has thrown upon his hitherto sad and dreary path—sad and dreary, now, no longer! The advice and written counsel of the clergyman, dated August 21, 1877, is as follows:—"I recollect that the whole of this question of the Identity was considered by me many years ago. Long before 1853, one dear to me had discussed it thoroughly with me — Sharon Turner who first mooted it being some distant connection. Twenty-seven years later, I emphatically assert to-day that this is a 'vain thing, fondly invented,' and which no careful, earnest, and prayerful student of God's Holy Word ought for a moment to think of entertaining! You are welcome to its being a 'brilliant speculation,' as one of your writers allows it may be designated; but go no further! for the last chapter of the Revelation looms ominously ahead! As a minister of Christ, bound to warn every man, I fearlessly and advisedly warn you against taking up any quack system of theology! Upon the intricate points of the Indian Penal Code, upon the native languages of India, upon experimental Christianity as learnt by yourself, I am willing to follow you, but to encourage any to take up the inspired Word of God as a pastime, and pick out and pick in bits here and bits there, is to encourage in a fruitless search after what men will never find, and teach men to make 'doll's houses' of the most tremendous utterances of God Himself."

So far our clerical friend! We give the advice as tendered, because, we argue, that if good for us, it is good for our readers also! We ask them then to accept this teaching for what it is worth. The writer, it will be seen, accuses us as to many and grave matters; but as he gives no details or reasons for his strictures, it is impossible either to accept the advice tendered, or to separate the condition of mind which receives Sharon Turner as a teacher of Identity truths, from the suspicion that ignorance as to one point betrays stupendous ignorance regarding all we hold, believe, and think! All one can do is to pity such a shepherd and to trust that his present "blindness" may pass away and reveal to him that the Identity is a "truth" taught in His precious Word by God Himself. That it results in blessing to the poor sinner's soul let the next quotation we give from a North-country working-man's letter testify, not only to us, but also to our "blind" shepherd! Before we pass on let us inform the latter that he misquotes our friend the Rev. Canon Titcomb, who, in his first dialogue, at page 62 of the BANNER, No. 7, of the 14th February last, rebukes the "Inquirer" for calling ours "a brilliant speculation," and tells him that "he has no right" to term it such! Our opposing clergy friends, we find, will, in our controversy, neither read nor think, nor candidly weigh our arguments. Let them, then (this is our last appeal to them), listen to the practical outcome of our teaching in a case where their "preaching" had "no effect or blessing." "When conversing with people on the subject of our Identity," writes our North country correspondent, on the 21st August, 1877, "I am much struck by the indifference displayed as to our origin and Identity; yet it is evident that a study of the subject will do more good than all the preaching in the world to some cases. Look at my own! I am a working-man. The study of the Identity has made me a regular attendant at church —a place I seldom entered. It has also made me a total abstainer from all intoxicating liquors, whilst before, I was addicted to the excessive use of them. It has been the passion of my life since I became acquainted with the idea to ransack books of travel, history, and geography, for information on the subject; and, best of all, my Bible, which for years lay by covered with dust and unopened, is now constantly in my pocket for handy reference in case of need."

We ask our scoffing shepherd to consider the case of this sheep. The preacher could not lure him into God's house. He could not make him a sober man. He could not induce him to read the Word of life, and live. But, by God's grace, the Identity brought before him "Moses and the prophets." His eyes were at once opened; and "seeing" our Identity with Israel, "all things became new." The drinker is now a total abstainer; the Sabbath-breaker is now always in his place in church, "a regular attender;" the neglected Bible is so dear to him that he carries it ever about with him in his pocket—having a "passion" to search and investigate this glorious theme which brings him so near to his gracious Redeemer, and tells him of the faithfulness of Him who came to die for His people Israel!

Our humble friend adds, as a practical suggestion to others, that "he always takes care now to supply "the Mechanics' Institute" in his town with a "copy of the BANNER weekly." "Some one," he says, "may be led to study the subject—who knows?" The large increase of believers in our Identity with Israel, in the humblest walks of life, among the middle classes, and even in a less degree in the ranks of the upper ten, is a strong evidence to our minds that this thing is from God. That the clergy, as a body, reject it, is, alas! we fear, but the fulfilment of the prophecy in Ezekiel, to which we need make no allusion now, as our wish is to hurt no man's feelings, but, if possible, to make all our fellow-countrymen, high and low, rich and poor, shepherds and sheep, partakers of our own most joyous aspirations.

HONOUR TO WHOM HONOUR IS DUE.

AT page 304, of No. 46 "Life from the Dead" (September, 1877), in an article on "Who are the Turks?" by C. M., we find a reference to "the writer of the articles on the Gates of our enemies," which it seems desirable should have a word of notice from ourselves. We refer to the matter as otherwise our friends may imagine we have desired to take to ourselves the credit (if such it be) of a discovery in reference to Constantinople as a probable "possession" of Great Britain, due in fact to C. M., the author of the paper to which we refer. At the date C. M. specifies we had ourselves arrived at the general idea of the meaning of the Scriptural phrase, "the Gate of His enemies," and associated it, as all readers of the early editions of "The Inquiry" know, with Great Britain's acquisition of the *many* "positions of strength," the "places of arms," in many foreign lands, which we do undoubtedly hold. At the date of our conversation with C. M., about two years ago, now under reference, we had no more notion than we suppose he had, for he never so designated it, that Stamboul was "the Gate of Gates," the Gate *par excellence* mentioned in Gen. xxii. 17. The impression on our mind then was that which is accurately stated by our fellow-labourer in this cause—namely, that in the complications then imminent, Constantinople would probably fall to Russia, and, as a counterpoise, Egypt to our own nation. C. M. at once dissented from our view, and urged upon us his opinion that Constantinople would certainly (before our acquisition of Jerusalem, the capital of the future empire) be needed as a central position or metropolitan city, whence the dominions to the West and the possessions to the East, of the British, might and would be governed.

This idea was new to us, and struck root. The very next day, following out the previously-conceived notion of the "Gates," it was suggested to our mind that the promise of God to Abraham was not "The Gates," but "The Gate of His enemies," and that, without doubt, Constantinople was that Gate.

C. M. thus suggested to us that Stamboul was certainly to be ours, and we, instantly appreciating the idea, saw clearly this fact, fulfilled completely, the promise of God to Abraham.

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The reason why, with the greater, the lesser "Gates" have also been granted to our race, we have already mentioned on other occasions, and need not here repeat. The result of our conversation with C. M., and the subsequent cogitations to which it gave rise in our own mind, was an article to be found as the opening one in *Glory Leader*, No. 47, of December 29, 1875—an article written some weeks previous to that date, but which we put forward at last, in some hesitation, deeming the idea almost too incredible and extravagant then for acceptance by the public, though of its Scriptural truth we had not, and have not now, the faintest shadow of the shade of a doubt.

To C. M. is due the idea that Constantinople was to be a British "possession." We believe we were the first to "see," certainly to publish, the fact that it is "The Gate of all the Gates" promised by God Almighty to our forefather Abraham.

OUR OPPONENTS AND L. P.

NOTE BY THE EDITOR.

We publish a portion of a letter, dated August 9, 1877, we have received from Mr. J. C. McClellan in respect to L. P.'s late "three short questions" in our issue No. 32. We decline to re-open the controversy on the points wherein Mr. McClellan differs from our respected friend the Rev. Canon Titcomb. In fact, when our readers have carefully weighed what Mr. McClellan advances below, we think they will see we should be quite justified in refusing to publish anything he may favour us with for the future. Mr. F. Swinden, of Leeds, has been fairly answered by L. P.; and with these letters the controversy had better close on this topic.

DEAR SIR,— . . . . . .

I observe another of your correspondents puts the following question, "Do our opponents believe that the return of Judah to Palestine, to be there converted and then restored to their ancient favour, will be building up the wall of partition?" To which I reply, *Yes; that is precisely what I do believe*, and, therefore, I do *not* expect that the Jews will ever be restored to Palestine. It is quite certain from St. Paul's own words, as we find them in his epistles, that he did not care a straw about Palestine. To him all countries were alike, and I, at least, am content on this point to follow the apostle.

Yours faithfully,

J. C. MCCLELLAN.

York, August 9, 1877.

To the Editor of the "Banner of Israel."

SIR,—Your correspondent L. P. asks those who object to his and your views, three questions, and desires an answer. I have pleasure in offering one :—

First. He wants to know whether we understand by the prophecy "the people shall dwell alone, and shall not be reckoned among the nations," that "Israel should hold no intercourse with the outer world?" We answer, other similar passages explain what it means by stating that Israel should "cease to be a nation," be scattered to the ends of the earth, and should continue in that state till their return with Judah to their own land. Let him read Amos ix. 8 ; Hosea iii. 4 ; and Isa. xi. 11.

With regard to his second question concerning the conversion of Judah and Israel, which is too long to quote, we do not believe (as he assumes) that Israel has been converted, nor shall be until they are restored to Jerusalem, till the crucified Lord shall appear, when, says Zechariah, "they shall look upon Him whom they pierced, and shall mourn for Him . . . . the land shall mourn, and every family of Israel shall mourn for their sin (xii. 10—12). L. P. takes for granted something that we have not yet seen any evidence of, therefore his question has no force, and needs no answer.

With reference to the third question, "What gain would it be to religion and to the glory of God to suppose ourselves Gentiles instead of Israel?" we may say it would be gain in the following ways :—

1. It would prevent Christians from going astray, by shewing them that they have nothing to do with an earthly home in Palestine.

2. It would shew the consistency of God's Word with itself.

That Word says, that (except the remnant who received the Gospel) all Israel was concluded ("shut up"—see margin) in unbelief till the fulness of the Gentiles be come in (Rom. xi. 23, 25, 32) ; and further, that while the seed of Jacob rejected the Gospel, "the Gentiles would hear it" (see Acts xxviii. 26—28). Now, supposing Israel to be, like Judah, still in unbelief of the Gospel, and we who have "heard it," to be "Gentiles," God's Word agrees with itself, and this is a great gain to the glory of God. There are other benefits besides these, but I will not further trespass on your space at present.

I remain,

Yours sincerely,

F. SWINDEN.

21, Finsbury-street, Leeds.

REPLY BY L. P.

We are almost inclined to let the above speak for itself, and not to bestow any especial notice on it, feeling that to enter upon a discussion with an opponent who is evidently ignorant of the oft-repeated arguments in favour of our Israelitish origin, would be like contending with a person concerning the spelling of words, who has not yet made himself acquainted with his A B C.

Notwithstanding, however, our disinclination to take up space in the BANNER by a rejoinder, we will remark as regards objection No.

1. That Israel has long ceased to be numbered amongst the nations as such; but that when Judah also ceased to be one, then uprose Britain, drawing to itself in the isles of the West, Tribe after Tribe, growing by degrees into one powerful whole, and thereby, under an alias, carrying out Jer. xxxi. 36, which, otherwise, as far as we can see, must have proved—what God's Word never can be—false! We fail to see how a people scattered amongst all the nations under heaven—nameless and unknown—fulfils the prophecy of a people dwelling alone.

2. Does not appear to us, in the least, to answer our second question. We will not enter into the matter of whether Israel is already converted or not, for that has been often and ably dealt with by others ; and we would urge Mr. Swinden to go through a course of Identification reading, and thus to make himself acquainted with what has been already written on the subject; but, we repeat, if the conversion of Israel, before the return of Judah to Palestine, builds up the middle wall of partition, we should be glad to know how that dire result will not equally follow in the conversion of Judah after the return?

We can scarcely believe that, like another and a more fiery opponent, Mr. Swinden is prepared to state, "I do *not* expect that the Jews will ever be restored to Palestine; to be there converted, and then restored to favour."

We did not expect to hear this even from Mr. McClellan, but we have lived to read it in black and white from his pen. For texts bearing on the question of Israel's conversion to Christianity, we refer our correspondent to the "sign or mark," No. 19, on page 6, of Philo-Israel's "Résumé."

In reference to Zech. xii. 10, it has flashed across us that, perhaps, Mr. Swinden, like Mr. Wilkinson, after all, does not distinguish between Judah and Israel, and thinks the latter have been lost by being swallowed up in the former, in which case we would refer him to a short and able letter, signed *Jno. Gott*, in the *Glory Leader*, No. 52.

In the last part of Mr. Swinden's letter, we are told that, having nothing to do with an earthly home in Palestine, would prevent Christians going astray. Alack! we look around us, and we see British Christians, ignorant of their claims as Israel to possess Palestine in God's good time, going astray on every side; led away by false doctrines, sceptical, idolatrous, indifferent to religion, and guilty of open violations of every law of God and man, while, as yet, we have not heard of the belief in our being Israel having led any person to justify or advocate sin, or any Christian to trust for salvation save in the merits and cross of Christ. But we do believe the question of our Identification has led many to make, hitherto, rare music in the ears of angels, by the rustling of the leaves of their Bibles, as they have earnestly searched whether these things be so.

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We will not dwell on the point concerning God's glory, but intreat Mr. Swinden to read an article on this subject by *Philo-Israel*, in BANNER No. 27; and if that fails to convince him that our views tend to the glory of God, we decline to undertake the task, being wholly unable to plead our cause with equal skill, far less with greater power.

In conclusion, we would recommend Mr. Swinden to follow Mr. Hine's advice, to read through his Bible, marking with a red pencil whatever bears upon Israel, and with blue chalk what refers to Judah; then afterwards comparing the passages, we think he will perceive how this highly-favoured, though sinful yet Christian nation, being Israel, by its past history and present position, alone can reconcile apparent contradictions, and remove perplexing difficulties in the Holy Scriptures. When this course has been pursued, Mr. Swinden can then, if unconvinced, again bring forward his objections to our belief, which, doubtless, the editor of the BANNER will obligingly publish, and employ an abler hand than ours to answer; but we think, we venture to think, that ere the task we enjoin is fulfilled, all objections will have long before, melted away.

L. P.

"THE CHRISTIAN" AND "THE BANNER."

IN its issue of the 12th July, "The Christian" remarks upon an article published in the BANNER of the 6th June (No. 23), and the notice, taking the form of a quotation from "a friend," is unfavourable. It reads as follows:

> A correspondent encloses a copy of THE BANNER OF ISRAEL, the first article of which is entitled "The Stone Becoming a Great Mountain, and Filling the Whole Earth.—The Transvaal." The first sentence reads thus:—
>
> "The vision of Daniel ii. 31—45 . . . is the history of the kingdoms of the 'earth,' culminating in that of the British Empire, which is to fill the whole of it."
>
> Our friend comments thus:—Many have called "our Israelitish origin" a pernicious teaching, because on the one hand diverting attention from the real people of Israel, and on the other from the Church—the body of Christ. But it seems indeed to be assuming a *dangerous* aspect when we find that attention is withdrawn from Him who is the living Stone, to whom Daniel refers, and His place usurped by the British Empire!

The above, which is of course, by adoption, the utterance of "The Christian" itself, is sweeping condemnation. It is founded on partial information, and it is decidedly unjust. First, there is the insinuation that ours is "pernicious teaching;" next that it is "assuming a dangerous aspect;" and finally, that we, as teachers of this new doctrine, are "withdrawing attention from Him who is the living Stone, to whom Daniel refers, and allowing His place to be usurped by the British Empire."

Here we would ask our opponent, how does he know that the Lord Jesus who is the living Stone indeed, as we allow, is "the Stone" referred to in the passage in question? (Dan. ii. 31—45.)

The chapter does not indicate the fact, and though, as we are all aware, the commentators do assert it, and the spiritualisers of the Word of God follow their lead, we are not, it seems to us, under constraint to pin our faith on the allegations of those who have been "blind guides," in that they have failed to see "Israel of the Ten Tribes" in the Word of God, and decline now to look and search for the "lost sheep" of the chosen ones of Jehovah! In No. 29 of the 3rd vol. "Life from the Dead," at page 129, we entered fully into the subject of "the Stone" of Daniel's vision, and gave our reasons for concluding that this stone, "Cut out of the mountain without hands," was the fifth kingdom or monarchy to succeed, swallow up, and occupy all the territorial dominions of the entire preceding polities. We showed it was a kingdom to be "set up," not when our Lord's work of redemption was finished at His ascension from the earth, because it was very specially stated by the seer that this new "Stone kingdom" should be "set up" "in the days" of the ten-toed "kingdoms," which most commentators rightly (we think) identify with the development of the Roman Empire in Europe after its final fall and collapse. As our talented friend L. P. put it at page 146 of the BANNER, No. 17, of April 25th, 1877, "When Christ's kingdom was established and set up on our blessed Lord visiting the earth as man, those ten kings had no existence; and therefore the total disagreement as to contemporaneous circumstances destroys the spiritualising argument altogether—root and branch."

This consideration we think fully justifies our conclusion that our opponent is wrong in saying that the rising of the four first kingdoms being material and real, the Stone or fifth kingdom must be referred to Christ's spiritual dominion. This dominion is to be held by a "people," and eternally so. It is not to be "left," like the other kingdoms, "to another people." The Stone is obviously this kingdom and this people—not Christ at all.

The ever-growing Stone is an ever-growing, gradually-expanding earthly "kingdom," whose territorial limits are finally found to be conterminous with the globe. The dominion, in fact, is that described in Dan. vii. 27, and is there stated to be, like "the mountainous kingdom" of the second chapter, co-extensive with whatsoever is under the whole heaven, and it is the property, by gift, of the people of the "saints of the Most High," a people whom Psalm cxlviii. 14 teaches us to identify with "the children of Israel," "a people near" Jehovah.

As we have proved that the British races are identical with the House of Lost Israel, we are surely right, but our opponent is wrong, in our present contention; and our readers, if they will only take the trouble to investigate the matter, will, we are satisfied, concur with us in this conclusion.

A further accusation we feel called on to meet, is the allegation that ours is "pernicious teaching," because we divert attention from "the real people of Israel," whom evidently the objector, by the next words used, identifies in one sense with the Jews and in another with the "Church, the body of Christ." Now in all soberness and candour, we ask our objecting friend to point out to us one single passage of Scripture showing that the literal flesh-and-blood seed of Abraham, the Ten Tribes of Israel, with the literal flesh-and-blood seed of Abraham, the Two Tribes of Judah, who are to "return" together (Hosea i. 11, Jer. iii. 18), are identical with "the Church of Christ, the body of Christ," the believers in the Lord Jesus, as at present existing. The phrase "spiritual Israel," to which our objector is pointing, is not a Scriptural expression at all, and will not be found in the four corners of the Word of God. It is man's invention. It is quite true that the time is coming (but is not yet come) when the British nation (now proved to be Ten-Tribed Israel), being blessed with the new covenant "from the least to the greatest," "all knowing the Lord," and being "the righteous nation," shall be acknowledged and seen to be "the bride and body of Christ." For "I am married to you," said the Lord to the Ten Tribes of Israel (Jer. iii. 14), therefore to the British nation. So far from diverting attention from this absolute Identity between the coming glories of our race as the very "body, bride, spouse, and Church of Christ," when the whole race shall have been regenerated by the universal outpouring of God the Holy Spirit, we long, look for, and pant for that blessed day, and we constantly point, as all our readers can testify, to the British as the true "Israel of God," those even now identical with the favoured race, and to be, ere long, the spiritual seed—the very "people of the saints of the Most High"—without one single exception, high or low, rich or poor. These we know are strange and new doctrines, but they are founded on the Word of the living God; and we ask our opponents of "The Christian" and elsewhere, to search and look; for we have on our side, we believe, the testimony of Scripture, and we know that our opponents have it not. If our

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opponent means to assert that the "real people of Israel" are the Jews only, and that there is no other body extant in the world of Hebrew origin, we recommend him to study the Word of God with special reference to the distinction, past, present, and future, between Israel and Judah, and we are sure the result of his investigations will lead him to a better mind.

THE ANNEXATION OF THE TRANSVAAL TO ISRAEL'S DOMINION.

THE South African journals give a full account of the hoisting of the British Flag in the Transvaal in May. At 11 a.m. some 500 of the men of the 13th Regiment, headed by their band, marched down to their parade-ground, on the town lands, in the flat, about one mile from Pretoria. They were accompanied by two pieces (six-pounders) field artillery, which attracted great notice, and by a small body of picked men of the Royal Engineers, each arm of the service being separated by a small distance, but all in line. In front was the flagstaff, painted white, with the English Jack, bent, and disposed on a small bench to keep it off the ground. The flag was in charge of two corporals of the 13th Regiment. At the appointed time Sir Theophilus Shepstone, who wore his official uniform and was warmly greeted, rode down to Government House, accompanied by his Staff. There was then a salute of seven guns, a running fire from the whole line, and a few bars of "God save the Queen." This was repeated three times, until 21 guns and three *feux de joie* had been fired. Sir Theophilus now dismounted, and taking off his hat, demanded three cheers for the Queen, to which all heartily responded. Colonel Brooks and Mr. Haggard, to whom had fallen the honour of hoisting the flag, dismounted, and stood one on each side of the flagstaff, around which his Excellency and Staff also gathered themselves. Mr. Law, the English chaplain, then came forward in his surplice and read a short Psalm, the 67th, *Deus misereatur*, and the following prayer and benediction: "O Almighty and most merciful God and Father, by whose power Kings reign and Princes execute judgment and justice, send Thy blessing upon us Thy servants who are met together in Thy name. Bless this our flag, which by our Queen's command we raise here this day. Grant that under her wise and gentle rule this people and country may be quietly and orderly governed in unity and happiness, in prosperity and peace. Guide with Thy heavenly wisdom those who are appointed to administer its justice and its laws (especially the present administrator of the Government of this province), and so fill them with Thy love and heavenly wisdom that they may always serve Thee in sincerity and truth, to the increase of the prosperity and welfare of all who dwell beneath this flag, and the honour and glory of Thy Holy Name, through Jesus Christ our Lord. And as Thou wast with Moses and Joshua and the children of Israel in the days of old, so be Thou with our rulers and with us now, that we may be indeed Thy people, and Thou mayest be our God from this time forth for evermore. Praise the Lord. Amen. The Lord bless us and keep us. The Lord make His face to shine upon us and be gracious unto us. The Lord send His blessing upon our Queen, her government, her officers, upon this flag of our nation, and all who dwell beneath its folds now and for evermore. Amen." As the last sentence of this blessing was uttered, Mr. Haggard lifted the Union Jack off the table on which it lay, and Colonel Brooks ran it up to the truck, whence it floated gaily, proclaiming to all the world that the Transvaal was verily and indeed British territory. At the same moment the guns thundered out a Royal salute, and then his Excellency, stepping forward, called for three cheers for the Queen, which were given in a manner that must have astonished the immoveable native chiefs, and stirred the undemonstrative Boers, who indeed joined in them as heartily as their English neighbours. Three more, and more after them, followed for his Excellency, and the flag having been placed in the charge of a military guard and two sentries "to have and to hold," the greatest and most important ceremony that the Transvaal has beheld was completed.

Such is the deeply-interesting account of a historic event to be found in the *Times* newspaper of the 23rd July, 1877. We ask our readers' careful perusal of the prayer used by the Rev. Mr. Law, the British chaplain, on the occasion of the hoisting of the national flag, because, if we mistake not, the officiating minister (whether he be an Israelite or not we do not stop to inquire) gave utterance to petitions at the throne of grace which were most distinctly in harmony with facts, and recognised in full that the paramount Power then taking "possession" of the Transvaal was "Israel"—God's people. Let us examine into the matter a little. Mr. Law, we find, prayed as follows:—

1st. He called God to witness that he and those assembled with him on that wonderful occasion were God's "servants," met together in His name. Isaiah lxv. 13—15, lxiii. 17, liv. 17, and other similar passages, teach us that the Lord's "servants" are the children of Israel.

2nd. He prayed God to be with the new rulers of the annexed province, and especially to guide Sir Theophilus Shepstone, in order that as He had been with Moses and Joshua and the children of Israel in the days of old, so those then assembled might indeed be "His people," "and Jehovah their God for evermore"—words which recognise the petitioners to be Israel, and apply a promise (often given to the Hebrews, but never to the Gentiles) to the then praying British! (Exod. xxxii. 11—14; Deut. ix. 26—29; 1 Chron. xvii. 21, 22; 2 Sam. vii. 23, 24, &c., &c.)

3rd. He broke forth in the conclusion of his prayer into a strain of Israelitish praise: "Praise the Lord, Amen," in other words "Hallelujah, Amen!" words which recall the last six Psalms of praise (cxlvi. to cl.; also Rev. xix. 1—6), praise which is distinctly *Hebrew*.

And finally, he concluded with a benediction, which is almost a literal quotation from Numbers vi. 23—26—a benediction which is Jehovah's own specially prescribed form of blessing, which He directed Moses and Aaron to use, saying, "On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."

The annexation of a new South African British possession, sanctified by such a prayer, and by such a benediction, thoroughly Israelite in its origin, and most reverent in its petitions, we feel will have God's blessing upon it. That it will surely follow, we entertain not the slightest doubt. We conclude our notice of the subject by transcribing a very apposite quotation from the *Times* of August 13th, 1877, being a copy of a letter from good Robert Moffatt, the father of South African missionary work for Christ, addressed to Mr. Alexander M'Arthur, M.P., giving his opinion as to the value of this last addition to Queen Victoria's dominions. The good Doctor's only comment is that the annexation ought to have taken place years ago. But it is "never too late to mend!"

THE TRANSVAAL ANNEXATION.—Mr. Alexander M'Arthur, M.P., during the recent debate on the South Africa Bill in Committee of Supply, read the following letter addressed to him by the Rev. Dr. Moffatt, the venerable father-in-law of Dr. Livingstone: "Blackheath, July 27. My dear Sir,—I have no words to express the pleasure the annexation of the Transvaal territory has afforded me. It is one of the most important measures our Government could have adopted, as regards the Republic as well as the Aborigines. I have no hesitation in pronouncing the step one fraught with incalculable benefit to both parties—*i.e.*, the settlers and the native tribes. A residence of more than half-a-century beyond the colonial boundary is quite sufficient to authorize me to write with confidence that Lord Carnarvon's measure will be the commencement of an era of blessing to Southern Africa. I was one of a deputation appointed by a committee to wait on Sir George Clerk at Bloemfontein to prevent, if possible, his handing over the Sovereignty, now the Free States, to the immigrant Boers. Every effort failed to prevent the blunder. Long experience had led many to foresee that such a course would entail on the tribes conterminous, oppression, slavery *alias* apprenticeship, &c. Many a tale of woe could be told arising, as they express it, from the English allowing their subjects to spoil and exterminate. Hitherto the natives have been the sufferers, and might justly lay claim to compensation.

Yours very sincerely,

ROBERT MOFFATT.

Mr. Alexander M'Arthur, M.P.

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WEDNESDAY, SEPTEMBER 19, 1877.

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

THE BANNER OF ISRAEL.

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

No. 39. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 26, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE LATE M. THIERS, BEING DEAD, GIVES EVIDENCE OF OUR IDENTITY.

THE very recent, sudden, and startling death of an illustrious French statesman, patriot, and historian, has been, and is, the uppermost topic in men's minds. With bated breath we, as well as his fellow-countrymen, have waited for the news of his interment, fearing lest that ceremony, exciting the restless populace of Paris, should terminate in disturbance, revolution, and bloodshed. We have now to introduce this remarkable man (who has so mysteriously been snatched away from his country in one of the crises of her history) to the readers of the BANNER as a "blind promoter" of the Identity of the British with Israel! Unwittingly M. Thiers became this so far back as November, 1876, during a conversation he held with the *Times* "Own Correspondent" in Paris, when he gave his opinion on the subject of the Eastern Question, and its then pending complications. His remarks were at the time carefully noted down by the "Correspondent," and, as some of our readers have doubtless seen, were faithfully re-produced in the issue of the *Times* of the 10th September, 1877, under the heading—"M. Thiers on the Eastern Question." The "Own Correspondent" of the leading journal, on the 8th September, wrote from Paris as follows, transcribing, as he says, his notes of November, 1876, word for word. (We can give but a short extract from the letter):—

I have seen to-day one of the most illustrious Frenchmen, whose experience is recognised by all Europe, and whose voice is always listened to with respectful attention. He put before me his general ideas on the Eastern Question, and I think that at the present moment, when Europe has its eyes fixed on the East, I cannot do better than give a summary, though in an imperfect way, of words of so much weight, which are heard both with pleasure and profit. The distinguished statesman in question expressed himself thus:—

"You ask me for my opinion on the Eastern Question. Let me remark that I judge it alike as a philosopher who observes, as a Frenchman who meditates, and as a European who cannot be unconcerned as to the events of his time. As a Frenchman, then, I am led to ask myself whether Europe can agree to the eventual disappearance of Turkey, and whether she can abandon to indifference the finest corner of our old continent. Well, I reply, No, there is nobody who can be put in the place of the Turks, nobody whose presence at Constantinople would be equally re-assuring to entire Europe. Russia is a powerful nation, which possesses great qualities and very great force of expansion, but she is not yet ripe, and Europe would be alarmed when she placed her broad hand on Turkey lest she should want to place it on the whole continent. Moreover, even if part of Europe, indifferent or timorous, should agree to let Russia do as she liked, Turkey would defend herself to her last gasp before succumbing, and other nations would, involuntarily as it were, be drawn into the struggle. We should then find ourselves confronted by a terrible convulsion, lasting perhaps twenty or thirty years; for the question being raised in this way would not be abandoned before being definitively settled. The Thirty Years' War was the most dreadful spectacle ever offered to humanity, but at least civilization emerged from it with three centuries of repose, whereas in this case oceans of blood would be shed without leading either to civilization or to repose. I consider, then, that a conflict on the Eastern Question, a conflict entered upon between two or more great nations, would be a misfortune as useless as it would be irreparable. I said fifteen months ago to those then directing events:—Take care;—you want to do everything by the three Empires alone; you want to rest on that triple autocracy alone; you are wrong; you forget the rest of Europe, which, perhaps, is worth your thinking of. Italy, perhaps, will let you do as you like, but you will have to reckon with France and with England. France is not at present, perhaps, a subject of great anxiety for you, but a nation like France is only momentarily brought low, and were it only by her wealth she never ceases to possess weight in the world's balance. But England? You do not know her. She has incalculable power, for she is invulnerable at home. One man alone ever thought her assailable at home, and he was mistaken. Yet that man was Napoleon, one of the two greatest generals the world has ever seen, for Napoleon and Hannibal are the two greatest military geniuses of creation, they being scientific soldiers, whereas Julius Cæsar, who had genius, was not a trained soldier. This must be allowed to Napoleon. He was a character, imperial, audacious, indomitable, of unmeasured pride, but, after all, he was a great organiser and a wonderful soldier. Well, he dreamt of throwing an army on the English coast, and he died vanquished and England's prisoner. England is now invulnerable at home, and it may even be said from home. France, after losing a battle, may be disheartened, overcome, but as for England one ship sunk is another ship launched, and going out to sea. Then, too, do not forget that she is mistress of the road of the universe. Imagine that by some supernatural event that universal road was suddenly intercepted. Imagine the cataclysm that would cause, and how humanity would feel the shock! Well, England is invulnerable at home. There is one point which she will not at any price allow to be touched, that is the road leading to the East. Never at any cost will she let that be touched. Here is what you ought not to lose sight of, but what you will seem to lose sight of, if you do not consult entire Europe on the work you want to undertake in the East. Convoke all the Powers, then organise a general police on land and sea, seize by the collar all who would fain set

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light to that powder barrel called the Eastern Question."

In these telling sentences M. Thiers places before us a group of Identities of our nation with Israel, which our readers would do well to observe. Coming from a foreigner, one who from long political experience, historical ability, and far-seeing statesman-like power, was one of the foremost men of his age—his testimony, "blind testimony" as it is, is peculiarly valuable. It is thoroughly impartial, and corroborates fully our contention as to our origin. It is given in total ignorance that, in what he was stating regarding Great Britain, he was affirming what God's Word prophetically declares shall be the condition of His hidden people before their discovery and restoration. We notice in the first place the correct anticipation M. Thiers had, in November last, of the events which we know have actually occurred. He foresaw that if Europe, "indifferent or timorous, should agree to let Russia do as she liked, Turkey would defend herself to her last gasp before succumbing, and other nations would be drawn into the struggle." This is exactly what has occurred! Turkey is fighting for her life; and we see Roumania, Servia, and Montenegro drawn into, or about to join, this fatal struggle, with Greece, perhaps Austria too, ready to take part in the fray.

In regard to Great Britain, M. Thiers said that—1st. Her "power was incalculable," and she was "invincible at home, and even *from* home also." What is this but the secular comment on God's Word which gave Israel her "home Gates" inviolate "continually by day and by night;" also the possession of the foreign Gates abroad—conditions which, with the promise of the "ends," "the coasts," and "the uttermost parts of the earth" as her possession, gift her also with the dominion of the seas, and of the empire of the greater part of the heathen world as well? (Gen. xxii. 17; Isa. lx. 11; Psa. ii. 8). What is this, again, but the fulfilment of the promise that Israel should be invincible by foreign foes? "No weapon that is formed against thee shall prosper," said Isaiah (liv. 17); and in the original promise by Jehovah to His servant David, He provided that in the "place" appointed and ordained for His people Israel as "their own," they should no more be afflicted by the children of wickedness "as beforetime" (2 Sam. vii. 9).

2nd. M. Thiers states that once, and only once, did any really great man imagine, on reasonable grounds, that he could land a hostile army on British soil to subjugate and conquer this ruling race; but that "imperial, audacious, indomitable" character, that Lucifer of unmeasured pride (Isa. xiv. 12—23), was "mistaken." "He died vanquished and the prisoner of England." What is this again, we ask, but the fulfilment of God's promise to Israel, when He said, "Behold, they shall gather together" (Napoleon and his host), "but not by Me; whosoever shall gather together against thee, shall fall for THY sake?" (Isa. liv. 15).

3rd. Further, M. Thiers justly says, that this invulnerable Britain, "this mistress of the road of the universe" (the sea), will never allow to be so much as touched "the road leading to the East!" and why? Because God gave Israel the heathen empire in the East (Psa. ii. 8); constituted her the representative of the kings of the East (Rev. xvi. 12), and her sovereign it is firmly believed, "the king of the South" (Dan. xi.).

Take it all in all, the utterances of this great and sagacious man, who has just gone to his account, have given clear, full, and distinct testimony, as a "blind" and foreign witness it is true, to British Identity with God's ancient people. For he has declared by implication that we British are "the chief of nations;" that we are the "mistress of the seas;" that the British hold the "Gate of the highways of the world;" that they have the "foreign Gates," and are invincible there; and, last not least, that at "home," in their God-protected islands of the West, they are invincible as well—safe from the foreign invasion of their Gentile foes! We thank God for this clear, full, and satisfactory corroboration of the evidence we have so often presented to our readers. The necessity for the reiteration is the excellence of the witness we produce; his ability and impartiality; finally, the obligation laid on us of strengthening our case by every means in our power, in the face of the rising storm of opposition of our clergy, and of the unbelieving laity. These, all "despising their birthright," are content, alas! to throw their glorious pedigree to the winds, and to accept, as Gentiles, all the wrath and all the fierce anger which God's Word tells them, in no doubtful strains, is ready in that case to be poured forth on them, by the great Jehovah in waves of "fiery deluge" and of awful indignation (Isa. xxvi. 20, 21; Joel ii. 30—32, iii. 2; Matt. xxiv. 29; Luke xxi. 25, 26; 2 Peter iii. 10). But, reader, let *us* who see, pray that the eyes of these "blind ones" may speedily be opened, and that with us they may rejoice, that being Israel, for them is reserved (blessed be our God in Christ!) safety, and peace, and quiet, and assurance in the midst of these storms and tempests, with all the glorious benefits, national and personal, included in the precious blood-bought "new covenant" that we know, as His chosen nation, is to be our heritage and inheritance for His sake!

ERRATUM.—No. 38, page 313, 3rd column, line 48, for "32" read "52."

A COMPLETE CATALOGUE OF WRITINGS UPON THE IDENTIFICATION OF THE HOUSE OF ISRAEL.

(Continued from page 161.)

22.—*Wilson*, 1855. The Jews and Gentiles; being an Answer to an Article in *The Record*. London: Nisbet; a Tract, 12mo., pp. 4.

23.—The Israelitish Origin of the Anglo-Saxons. A Review of *Our Israelitish Origin*, by John Wilson, in *The Church of England Monthly Review*, November, 1857. Vol. iii., No. xvii. London: Wertheim, 8vo, pp. 320—333.

24.—*Wilson*, 1860. On Reading the Apocalypse. London: Nisbet; 12mo., pp. 4, from *The Mission of Elijah*.

25.—*Wilson*, 1860. Queries on Our Israelitish Origin, Rich and Poor, from *The Mission of Elijah*. London: Nisbet, 12mo., pp. 4.

26.—*Wilson*, 1860. Restoration of All Israel, from *The Mission of Elijah*. London: Nisbet, pp. 328—332; 12mo., pp. 4.

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(To be continued.)

"OUR OPPONENTS."

A Clerical Foe Again!

Part I.

A clerical antagonist, whose name we are not at liberty to publish, enters the lists against us, and gives us his reasons (feeble ones we find them) why the British cannot be Israel. The paper has been forwarded to us to answer, and in duty bound we do so.

We give each point as stated by the opponent with our reply, and we beg our readers again to note how persistently the clergy, and they alone, set themselves against our most glorious, God-honouring, Christ-exalting theme! This would be passing strange did we not know that their "stubbornness" has been foretold in Ezek. xxxiv. 4, 6, 8, 11; also that early training and education, producing inveterate prejudice, are strong barriers to the entry of this truth, which demands of the clergy nothing less than the humbling admission that their past teachings have been in great part founded on erroneous views of God's plans, in reference to the government and regeneration of mankind acting through the chosen race of Israel.

The first point our clerical mentor takes up is this: "That St. Paul makes no distinction between the Israelites and the Jews. He did not belong himself to any of the Ten Tribes, and yet he calls himself 'an Israelite of the Tribe of Benjamin'" (Rom. xi. 1).

We suppose by the above that "our opponent" means to affirm that Benjamin, as a Tribe, did not belong to the Ten-Tribed division of the Hebrews; but that, being an Israelite of the Tribe of Benjamin, St. Paul asserted that the Jews and Israelites were identical! We demur to the whole of these allegations. We find from our Bibles that the Tribe of Benjamin was not only in the early days before David, but during his time and Solomon's, one of the *Ten* Tribes who were ever in contention with the Two. 2 Sam. xix. 41—43, very distinctly shows the division between Israel of the Ten and Israel of the Two Tribes, in David's days. We have no reason to suppose that the Tribe of Benjamin, which furnished Israel with a separate king—Ishbosheth, the son of Saul—in B.C. 1048 (2 Sam. ii. 8, 9), had in B.C. 1023—only twenty-five years afterwards—in David's days, become separated from the Ten, and joined to the Two Tribes. The temporary transfer of Benjamin to Judah in Rehoboam's days, and the reason for it, we all know from 1 Kings xi. St. Paul then, by asserting, as he does, that God "had not cast away His people" (Ten-Tribed Israel—see Jer. vii. 12), also that he himself was "an Israelite, of the seed of Abraham, of the Tribe of Benjamin," plainly alleged that the Ten-Tribed nation was existing in his days. He maintained too that he himself was a proof of its existence, since one of the Ten Tribes, Benjamin, was represented in his own person. Finally, he clinches the argument by reference to the previous condition of that same House, alluding to Elijah, the prophet of the Ten Tribes, and pointing out that as 7,000 faithful men of Israel (not Judah) were reserved by God in the old days, so in his own, Benjamin as a Tribe was then "also" (A.D. 60, the then "present time") "a remnant" of the same Ten Tribes, reserved "according to the election of grace."

We find finally that St. Paul in Rom. xi., in the first and other verses, does most distinctly discriminate between Ju-

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dah and Israel—a fact which, with Heb. viii. 10—12, and 2 Cor. xi. 22, staring him in the face, we cannot understand how "our opponent" dares to deny!

The second point "our opponent" makes is as follows:—"If the British nation be identical with the Ten Tribes, what is the meaning of Rom. xi. 12?—'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!'

"There are here two distinct periods marked out. First, that belonging to St. Paul's own time, and continuing to our own. Second, that referred to in the words 'how much more their fulness,' when the Jews, as a nation, will be converted. The falling of the Jews was to be the riches of the Gentiles; the fulness of the Jews much greater riches or advantage. It may be inquired then who are the Gentiles to whom these riches have been afforded, and will be more afforded? Who possess these riches from St. Paul's time to ours? If you exclude the Anglo-Saxons, where are you to go to look for these Gentiles? Surely, not to the few Protestants on the continent, or to the members of the Roman Catholic Church there, to the Greek Church, &c., &c."

"Our opponent," it will be seen, is in all this very near the truth! He cannot fail to see, and does perceive, that "the Gentiles," who have all the rich blessings promised to them, are collected in these "Islands of the West," and are to be found nowhere on the continent of Europe or elsewhere. These "Gentiles" he has yet to learn are "Israelites disguised!" those very "Melo'-h' goim," "the fulness of the Gentiles," of Jacob's blessing to *the Israelite boy Ephraim*, described in Gen. xlviii. 19, and of St. Paul's prediction referring to the same prophecy in Rom. xi. 25. These "Gentiles" are the "Lo-ammi," "not My people;" the "outcasts," "the foolish Gentiles," the Goi Nabal of Hosea i. 9, 10, and Rom. x. 19 (quoting Deut. xxxii. 21). And until "our opponent" discovers that he has to find Lost Israel of the Ten Tribes in an "outcast," "Lo-ammi," "Gentile" condition, he will never be able to understand our contention, nor such passages as have given rise to those perplexities in Rom. xi. 12, which harass him. But with this key all is plain, and instead of dogmatically and erroneously asserting, as he does, that verse 12 refers to the "fall" and "diminishing" of the "Jews," he will find, what is the truth (we believe), that the apostle was speaking, not of the cursed two-twelfths of the nation, but of the blessed ten-twelfths, who were to become, though "cast out," the nation blessed, and treated as if the Lord had "not cast them off" (Zech. x. 6); the people who, though "Lo-ammi" and "wanderers," were yet to have the Lord for their "little Sanctuary" in the countries "where they should come" (Ezek. xi. 16), to be "the sons of the living God" in the very "place where it was said to them *Lo-ammi*—not My people!" (Hosea i. 10).

When "our opponent" has carefully studied the subject, and especially the Rev. Canon Titcomb's lucid explanation of this point, he will find that his error arises from failure to "see" the truth; that he is, in other words, one of the "blind" ones whom the Lord now calls upon to open their eyes, and "behold wondrous things out of His law!" (Psa. cxix. 18).

(*To be continued.*)

THE FRIEND OF THE ENEMIES OF ISRAEL.

A PROTEST.

For cutting down, some statesmen seem renown'd,
The subject matter, whether found
In a fine tree, or empire crown'd
With glory in Christ's name.
Cut down—no matter—should it but redound
To one man's fame.

A "branch" of righteousness the sacred lyre
Celebrates; so we may inquire
Hath this man an idea higher
Than a wood-cutter's bliss,
For that "plant," subject of a heaven's choir?
Hope for him this.

Cut down, cut down, if possible uproot;
Is this his symbol chos'n to suit
What's in his mind: to substitute
For England's hallow'd tree
Birmingham's fetid plant; to pluck its fruit,
Proclaim, "All free!"

Hold forth an Atheist's poems—he's well known—
Now we must say, in solemn tone,
If a fox-tail—a hint's here thrown—
Is seen outside the gin,
The heart and brains—these mayest thou disown—
Are farther in.

From Ireland's Church cut down, to an Atheist's thought,
From this to Birmingham—why not?
There's progress, as that Atheist sot
Deems in his godless wit.
There timber's cut, in progress for dry-rot,
To build, not fit.

Be sure, he's not for thee, Anglo-Israelite;
Pro-Russia's intellectual mite
Hath for such grandeur an eye-sight,
As in the small gad-fly,
There's in a grand cathedral's breadth and height,
His little eye.

Men wonder at his speaking powers and praise—
Talent like the orb in orient rays,
High-climbing is not his: men gaze
In wonder, as they mark
Those flares that streaming from a meteor's blaze,
Sink in the dark.

H. NEWTON,
(*Vicar of St. Michael's, Southwark.*)

ISRAEL AMONG THE NATIONS.

CHAPTER III.—*Continued.*

ORDER IN ISRAEL'S HISTORY.

I THINK I have seen somewhere that Professor Max Müller has defined the distinctive characteristics of the Semitic and Aryan religions somewhat thus: Semitic, God in history; Aryan, God in nature. In working out the chronology of Israel's history by the Great Pyramid dates and Bible periods, the thing that has struck me most, and done much to confirm my belief that the interpretation of the Great Pyramid dates, as set forth in the first chapter of this series, is right, is the existence of a Divine order in the years of that history which it discloses.

1. Three periods of 430 years—viz., Israel's sojourn in Egypt; from the conquest of Canaan to the accession of Solomon (B.C. 1416 to 986); and from the accession of Solomon to the destruction of Temple (B.C. 986 to 556).

2. Three periods of 986 years—viz., from the Flood to the birth of Moses (B.C. 2528 to 1542); from the birth of Moses to the destruction of the Temple (B.C. 1542 to 556); and from the accession of Solomon to the birth of Christ (B.C. 986 to A.D. 1).

3. Two periods of 1542 years—viz., from the Flood to Solomon, and from Moses to Christ.

4. Two periods of 1066 years—viz., from the Flood to the Exodus, and from the commencement of the monarchy to Christ.

As it was in A.D. 1066 that the Normans took possession of England, Mr. Hine will here get what our opponents call a "remarkable coincidence" in favour of the Normans being the Tribe of Benjamin. But this is a point on which I cannot altogether give a decided opinion, though being myself inclined to consider them as the remnant of the first captivity of Judah and Benjamin in the days of Hezekiah, when Sennacherib took all the fenced cities of Judah, and took captive 200,150 of the people, according to the Assyrian monuments.

Another "remarkable coincidence" is the year of Israel's going down into Egypt—viz., B.C. 1880, the brethren of Joseph having first visited it B.C. 1881-2, the date after Christ to which we look as the time of Israel's return. These are no single instances. 1810, 1789, 1607, 1547, and the close of the fourteenth century, are all dates of important events in Israel's life before and after Christ, whose birth is, as it were, a centre, or turning point, in the current of history. The dates of accession of Ahab (B.C. 888) and Manasseh (B.C. 666) are both remarkable; and when we consider the sins of the latter king how fully do we find them marked by the distinctive characteristics of the beast, whose number and name is 666:—

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Idolatry,
Superstition,
Oppression.

Of Manasseh we read that he reared up 'altars for Baal, and made a grove, as did Ahab, king of Israel; and worshipped all he host of heaven, and served them. He nade his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards, *and He set a graven image of the grove in he house of the Lord.* Moreover, he shed nnocent blood very much, till he had illed Jerusalem from one end to another" 2 Kings xxi.). This is such a perfect ummary of the outcome of false systems of religion and Cæsarism, that I do not hink it unreasonable to suppose that it has some bearing on the passage in the Revelation of St. John.

In reckoning the "seven times" of Israel's punishment, or cleansing, by the Pyramid Chronology, we find the close narked by important eras in English history. The final captivity of the Ten Tribes occurred in B.C. 690, and the seven circles of time ended A.D. 1830, from which time the progress of the English people has been rapid and uninterrupted. It is another remarkable coincidence that by the Pyramid reckoning, the years from the flood to the captivity are 1838, and A.D. 1838 was the year of the coronation of our Sovereign Lady Queen Victoria, and a year anxiously looked forward to by Jews in all parts of the world.

The year B.C. 711 was that of the accession of Ahaz and the war between Israel and Judah. Pekah of Israel made a league with Rezim, king of Syria, and they made war against Ahaz, and 120,000 of Judah fell in one day. And the children of Israel carried away captive of their brethren 200,000 women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. But a prophet of the Lord was there whose name was Oded; and he went out before the host that came to Samaria, and said unto them, "Behold, because the Lord God of your fathers was wroth with Judah, He hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven; and now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God? Now hear me, therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you. Then certain of the heads of the children of Ephraim stood up against them that came from the war, and said unto them, Ye shall not bring in the captives hither; for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass; for our trespass is great and there is fierce wrath against Israel. So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name, rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria" (2 Chron. xxviii. 6—15). This is a notable event in the history of the Northern kingdom. It was the first occasion since the reign of Jeroboam that the people of Israel had exercised the popular voice in a constitutional manner. True there had been many revolts, seditions, and conspiracies, but then was heard the voice of Israel rebuking kings and calling to mind its brotherhood with Judah. If we take this as the beginning of Israel's cleansing, the "seven times" bring us to A.D. 1809, the year of the great jubilee in England.

I think I have now shewn good reasons for interpreting the Great Pyramid dates by the periods and generations as they are given in our English version. I have been asked why preference should be thus given, instead of accepting the Septuagint chronology. It is argued that there could exist no reasons for altering the Septuagint, though the Hebrew version would be probably altered after the time for the appearance of Messiah had passed, and the Jews had not accepted Christ. Knowing, however, what importance was assigned by the astrologers to the Hebrew Scriptures in their calculations of the times and seasons, it appears very probable that the Hebrews would be very careful of revealing to the Gentiles the mode of calculating such times correctly, lest when the days of their deliverance and, as they believed, national greatness approached, the powers of the Gentile world should endeavour to prevent the fulfilment of their destiny, even as the Psalmist said, "the Kings of the earth stand up, and their rulers take counsel together against the Lord and against His Anointed!" This reason would no longer exist after the time had passed, and the Jews had been disappointed in their hopes.

Besides, as far as the Great Pyramid dates are concerned, no one has yet shown that they are in agreement with the Septuagint, and therefore the weight of evidence is in favour of our English version.

In succeeding papers, I purpose to direct attention to a view of the ethnological argument in favour of our Israelitish origin, which, as far as I am aware, has not yet been treated of in Identity publications.

WM. ROWBOTTOM.

Alfreton, Aug. 14, 1877.

THE GEOGRAPHY OF THE GATES.

No. XIV.—THE CAPE OF GOOD HOPE.

HAVING traced the mighty chain of British fortresses, which God calls "Gates," from the islands of the West to the Eastern coast of China, we now ask our readers to accompany us to a very different portion of the earth's surface, and see what provision the God of His people Israel has made, for His chosen ones in the South of Africa.

We have seen that to secure our road or "way" to the Promised Land, to "safeguard" our route to the heathen empire in India, and to protect the vast volume of our trade to China, Japan, and to the enormous stretch of territory British ships and steamers have to pass *en route*, God has given to our nation Gibraltar, Malta, the Suez Canal, Perim, Aden, Socotra, Bombay, Madras, Calcutta, Penang, Malacca, Singapore, Labüan, and Hong Kong. Without these strong positions, and places of arms in foreign lands strategically fitted for offensive as well as for defensive warfare, our trade to the far East after 1839 (when the overland route completely changed the path by which our commerce travels to the East) could not have safely reached its destination. Lacking points where our vessels could rendezvous, and seek protection from an enemy, or where the power of the British localised could be presented to the foes of our race in the form of fortified strongholds, batteries, and guns in their own lands and waters, it would have been impossible even for Great Britain to maintain her Eastern trade, or to retain the supremacy of the seas. The Gates thus re-act upon the maritime power of our race, and "Britannia rules the waves" chiefly because "the Gates" give her such additional power to her infinitely dispersed dominion, that it has been calculated the possession of these strongholds is equivalent to an addition to her military forces of no less than six millions of armed men.

Before the discovery of the practicability of the road to India, *viâ* the Red Sea and Aden, the trade of the European world, and especially that of the British, Dutch, and French, passed Eastwards by the circuitous "Cape" route. The Southern point of the great African continent, therefore, became a spot of great importance to the maritime powers, and accordingly "the Cape of Good Hope" began to be regarded as the Gate or key of the entire East, just as the Suez Canal and the Straits at the Southern point of the Red Sea are looked on now, and described as "the Gates" of the present route. The history of British acquisition and occupation of the South African Gate, therefore, becomes a subject of much interest and importance to us, and we are sure the story, as we shall tell it to our readers, will fill them with wonder at our

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God's love, kindness, and forethought for His people Israel, to whom He twice gave it, and on whose reluctant hands He had to force it, as it were, for purposes He had destined them finally to fulfil.

In latitude 34° 22′ S., longitude 18° 29′ E., at nearly the Southernmost point of the African continent, is a bluff cape, discovered in A.D. 1486 by a Portuguese, Bartholomeo Diaz, and named by him the "Cape of Storms." This is the far-famed Cape of Good Hope, so styled by King John II., of Portugal, who re-christened it. On the Peninsula, at the extremity of which stands the Cape, is built Cape Town, founded by the Dutch in A.D. 1650, at the South-west angle of Table Bay. Overhanging the town is Table Mountain, whose white sandstone flat top attracts the clouds brought by South-east winds, when storms from that quarter are sure to follow. The Peninsula is washed on its Northern shore by Table Bay, where ships find a safe anchorage, save when "the snowy cloth of cloud" rests on the Table mount, and then all safety has ceased to be for the mariners in Table Bay.

To the Eastern side of the Cape is False Bay, which affords, we believe, no safe shelter in the season of the storms. Cape Colony, whose capital is Cape Town, is one of Great Britain's most glorious heritages, literally at the "ends" of the African "earth." It is, or rather was before the recent annexation of the Transvaal, about 550 miles long from West to East, and 250 miles broad from North to South. The Transvaal, and probably the Orange Free State annexed, will give an increase to the territory equal to about the whole of France.

The climate of the Cape colonies is healthy and mild, but very dry. There is but little rainfall, and on this account the country has been regarded as especially suited for consumptive patients. Till the overland route revolutionised men's ideas, Indian officers, civil and military, were accustomed to proceed on leave for recovery of health or recreation to the Cape of Good Hope rather than to England. The Cape was, indeed, regarded as the chief matrimonial market of Indian bachelors; but those days are past and gone, and few indeed are now the Cape brides who return to make happy the homes of British officers and civilians in the great heathen empire of Her Majesty, in comparison with what obtained before 1839.

The present position of this great colony is too well-known and understood to need many words of explanation from us. Our readers well know that the enormous increase of the native races has rendered the confederation of the South African colonies a measure of instant and pressing necessity for purposes of self-defence. That confederation accomplished the now loosely-joined colonies will have been formed into a nation, one of the "company of nations" promised by God Himself, as the outcome of the patriarch Jacob's race. We, in our days, see the process going on before our eyes; and God has impressed it on us especially, by calling on us to witness in the House of Commons a scene of violence and uproar when this very Bill for the Confederation of the South African States came on for discussion, which we shall not soon forget! It marks the implacable hostility of the Canaanite element in our nationality, and proves as a fresh Identity, that being Israel, and the South Irish being Canaanites, the Parnells and O'Donnells, *et hoc genus omne*, are still, what God said they should ever be to Israel, "scourges in our sides, pricks and thorns in our eyes, in the land wherein we dwell" (Num. xxxiii. 55).

We now proceed to narrate to our readers the mode in which God gave us the wondrous colonies of South Africa, at present in the very throes of national birth. From A.D. 1487, when the Cape was discovered, till 1620, no nation of the European family claimed the territory. In the latter year two English captains landing at Sa'danha Bay, took possession of the land for Great Britain in the name of King James I., a Protestant sovereign. The Dutch East India Company, in spite of this, proceeded to colonise the territory with Dutchmen, and accordingly a colony of eighty of that race landed there in A.D. 1652, and commenced operations by building some rude huts, and styling them "Cape Town." The Dutch made poor colonists. Their idea of colonial life was perpetual war with the aborigines; but in 1780 they were met by the Kaffirs, and the Boers, as the Dutch are called there, met their match. In A.D. 1795 the Dutch in Europe, following the lead of revolutionary France, expelled their Prince of Orange, whose cause the British espoused. In carrying on the war against the Dutch or Batavian Republic, the British seized on several of their colonies, including that founded at the Cape. "The Cape, the KEY to all," says one of our best historians, "fell first into our hands." Sir Keith Elphinstone and General Sir James Craig, with a fleet and army, set out in July, 1795—seized Simon's Town, marched on Cape Town, and forced the terrified Dutch Governor to surrender the place and country on the 23rd September, 1795. It was short work.

But the British in their folly, having received the good gift of God—"the Gate of the East"—surrendered it back in A.D. 1800 to the former owners, the Dutch, by the Treaty of Amiens! But it was not the Lord's purpose that the House of Israel should relinquish what He had marked out for their possession and glorious inheritance! War broke out again between France and Britain, and then political considerations forced on our Government the necessity in 1806 of retaking and holding in perpetuity what was then a veritable Gate of India, where the French had lately, and were then, fighting us over every inch of ground, and struggling for the mastery of Hindustan. Accordingly, in January, 1806, Sir David Baird, with 5,000 British soldiers, and a fleet, under Sir Home Popham, were sent to re-capture the Cape, *and hold it*. The Dutchman in command, Govenor Jansens, showed fight. The British bayonet was used, and Gentile opposition ceased to that argument at once. When Baird advanced towards Cape Town the Dutch capitulated, and then Sir David, following up the retreating Dutch forces inland, engaged them, and forced them to yield. The conquest was so complete that the Dutch soldiery were magnanimously transported back to their own home in Europe in British ships, and henceforth the British lion having conquered, entered on possession of his inheritance, which from that time to this he has held tenaciously against native assailants, the only ones that have ever dared to contest his right to South African dominion.

The future of the South African States is a grand one. The country is rich in resources, with a yearly increasing commerce. It is blessed with self-government by parliamentary representation, and is all but independent of the mother country, though tied to her by the silken cords of love and loyalty. The slender thread of the "Vice-royalty" or "Governor Generalship" under the nomination of the British Crown, is all but the only tie which binds it to the parent in the Western isles. Shortly the South African States, like Canada, Australia, New Zealand, will be a "confederated nation," and will take her place as one of the giant colonies of Great Britain—one of that "company of nations" which add to Israel's greatness and her strength.

(To be followed by a paper on Natal.)

NOTICE.

An Index for the first six months of the BANNER (*i.e.*, from January 1st to June 30, 1877) has been prepared, and will soon, it is hoped, appear.

A series of letters, to extend over twenty-five weeks, from January 1st, 1878, is promised us by the Rev. Bourchier Wrey Savile (rector of Shillingford). They are, we believe, to be addressed to the Rt. Hon. W. E. Gladstone, and will form a complete reply to the Rev. R. Cornall's tract, with which the ex-premier lately expressed himself so well satisfied.

Parties who have any difficulty in getting their copies of the BANNER should apply *at once* to the publisher, W. H. GUEST, 29, Paternoster-row, London, E.C., and he will see that they have them.

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LETTER ON PRAYER.

To the Editor of the "Banner of Israel."

DEAR SIR,—I herewith enclose copy of "A Prayer for the Restoration," arranged by the Rev. H. Marriott, Plymouth (late chaplain to the British Embassy in Morocco), which some kind Identity friend has forwarded to me. You will be pleased with it, because of its thoroughly Scriptural character.

I am glad to note that a start has been made in this matter. It is a work which *must be done*, a duty which *must be performed*. I strongly suggest any form of prayer which is Scriptural in its character for the use of our Christian friends who feel that they know not how to pray.

For my own part I have very much more faith in ejaculatory prayer. The Bible has many illustrations of it, and proofs of its success. When the heart is full the short prayer is heard by our loving Father, and frail man will not be heard for his "much speaking."

God's Word supplies many suitable forms for such prayers—*e.g.*, "O Lord, why hast Thou made us to err from Thy ways? and hardened our heart from Thy fear? Return for *Thy servant's* sake, *the Tribes of Thine inheritance. The people of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary.* WE ARE THINE: Thou never bearest rule OVER THEM; *Thy name was not called upon them*" (Isa. lxiii. 17—19).

Bible students may remember, and will ever note in their studies, such Scriptural petitions, and they are of immense value to Christian Israelites, for in the midst of our business these sharp arrows may be shot, and thus an incessant *pleading* with the Almighty may be sustained.

JNO. T. GOTT.

Stockton-on-Tees.

The following is the form of prayer above referred to:—

PREFACE.

DEAR FRIEND IN CHRIST,—Will you unite with me in the daily use of this little prayer, whereby we may plead the promises of our reconciled Father in Christ, and obtain from Him that special favour which He has promised in Ezek. xxxvi., in answer to united prayer?

I propose that all who accept this invitation to special prayer should unite at 7 o'clock in the morning, as nearly as circumstances will permit.

PRAYER.

O gracious God and Father in Christ Jesus our Saviour, we draw near unto Thee in His all-prevailing Name. Thou art the God of our fathers Abraham, Isaac, and Israel; and although Thou hast for a long season cast us off and chastened us among the nations whither we have been carried captive, yet we have hope in Thy promises, that Thou wilt not cast us off for ever. We acknowledge, O Holy One of Israel, that our iniquities, and the iniquities of our fathers have caused Thee to hide Thy face from us; and we confess our sins unto Thee—the remembrance of them is grievous, and their burden would be intolerable if Thou hadst not made Him to be sin for us who knew no sin: make us, gracious Lord, the righteousness of God in Him, that so being accepted in the Beloved we may have peace with Thee and assurance that whatsoever we ask in His Name Thou wilt grant unto us.

Make us, O Lord, again to possess the land which Thou gavest to our fathers by a covenant for ever. Build us up as in the days of old. Bring again our captivity, and plant us in our own land, that we be no more pulled up out of our land which Thou hast given us, O Lord our God. Have pity upon us for Thine holy Name, and save us, not for our sakes, O Lord our God, but for Thine holy Name's sake, which our fathers and we have profaned among the heathen. Sanctify, we pray Thee, Thy great Name, that the heathen may know that Thou art the Lord, when Thou shalt be sanctified in us before their eyes. When we remember our sins we loathe ourselves in our own sight for our iniquities and for our abominations, but nevertheless we believe in Thy great and precious promises, and we therefore pray Thee speedily to make Jerusalem a praise in the earth, and to make us, Thy people Israel, "Thy holy flock" in the midst of our land which now lieth waste and desolate; that there Thy people may be all righteous, that they may inherit the land for ever, being the branch of Thy planting, the work of Thy hands, that Thou mayest be glorified. Hear us, O Lord, and grant unto us an answer of peace through Jesus Christ our Saviour and Lord.

[Pour Thy Spirit, O Lord, upon Israel, and write all Thy laws in our hearts, we beseech Thee. Amen.—ED.]

EXTRACTS FROM "ST. JAMES'S MAGAZINE."

(THE RECIPROCAL DUTIES OF GREAT BRITAIN AND THE COLONIES.)

OUR chief colonies already possess the fullest powers of self-government; England does little or nothing to control their legislation, which is too often prejudicial to the interests of this country. In nearly all of them heavy duties are placed upon British goods, and systems of protection have been established for the supposed benefit of the colonists and with real injury to British trade. There is little or no interposition of English influence except in the appointment of a Governor who is too often in many respects little better than a puppet in the hands of the predominant party.

In Australia, Vancouver's Island, Labuan, India, and Nova Scotia, Great Britain possesses inexhaustible coal mines. At the same time she has the Cape of Good Hope, St. Helena, Mauritius, Hong Kong, Aden, King George's Sound, Gibraltar, Malta, Bermuda. In them she possesses the keys of the world where coal to any amount might be safely stored, thus securing to her that supremacy which she now possesses, and enabling her in the future in connection with the vast race of British origin who in a few years will have filled the waste places of the earth, to sweep from the seas any possible opponent and to keep that highway open for the benefit of herself and the human race.

The empire of the sea is the proud heritage of England.

Since the above was in type we learn that the militia office in Canada has been inundated with applications to serve abroad in case this country should unhappily be involved in war. Ten thousand men, we learn, have volunteered their services. Could any more satisfactory proof be adduced of the ability and wish of the colonies to share in the perils and glory of grand old England?

Correspondence.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—Has not the time arrived for more prominently associating ourselves for mutual edification and encouragement throughout the kingdom? To begin with the Metropolis, cannot we unite and arrange for meeting together some one Sunday for devotional services and spiritual exercises? I think if the subject was prayerfully and wisely thought over, and prudently arranged, that much benefit to the cause of the Identity would be served by all our Israelitish believers meeting together as brethren and sisters in the Lord, and with one common object, in some central place in London, and spending the Sunday in a series of religious services, not of a controversial, but simply of a devotional and experimental character; and, if possible, all uniting in the celebration of the holy communion.

Will you find a corner for this in the BANNER? Perhaps it may lead to some good result in this direction.

I am, my dear sir,
Yours very faithfully,
J. BROWNING BAYLY,
President, Woolwich Israel Identity Association.

Woolwich, August 28th.

To the Editor of the "Banner of Israel."

DEAR SIR,—I extract the following from "Richardson's Geology and Palœontology" (p. 5, Bohn's ed., 1851):—

"A passage of Scripture has been happily applied to describe the blessings with which we are favoured by our peculiar geological position: 'A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten, and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee'" (Deut. viii. 9, 10).

I have not yet seen this passage quoted, but I think it worthy a place amongst the numerous Identities.

I am, dear sir,
Yours sincerely,
G. G. WARREN.

Woolfardisworthy College, Bideford,
August 28th.

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WEDNESDAY, SEPTEMBER 26, 1877.

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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.

No. 40. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 3, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S WORLD-WIDE CHARITY.

ONE of the leading articles of the *Times* newspaper of the 12th September, 1877, draws attention to the "extraordinary spectacle" its own columns "have presented for weeks past," in reference to the vast number of demands of an emergent character on British charity, and the ready and generous, if not lavish, way in which these demands are daily met by the most open-handed nation on the face of the earth. "But," says the *Times*, "the entire mass of contributions is what impresses the mind, and we realise its singular character most distinctly, when we extend our view beyond our own country." We beg our readers to note what follows. It is a wonderful secular commentary on British Identity with Israel, and a confirmation of our often-repeated views, that the Germans, French, and other continental nations, *not being Israel*, are not gifted with that rare national grace of large-hearted liberality and world-wide benevolence which God said Israel should exhibit. They are, therefore, *ipso facto*, proved to be of Gentile, and not of Hebrew origin. This article of the *Times*, and the whole subject of which it treats, deals the death-blow to the so-called "Teutonic theory," for it proves that the Germans have not, while the British alone possess, that quality which God Almighty and His beloved Son both said His people Israel should exhibit nationally, when they promised respectively that "Israel should blossom, and bud, and fill the face of the world with fruit," and that "the kingdom of God, taken from the Jews, should be given to A nation bringing forth the fruits thereof" (Isa. xxvii. 6; Matt. xxi. 43).

Let us hear what the *Times* has to say on the subject, and how it explains the difference between the British and their neighbours in respect to "international beneficence." The editor says:—

However we may explain the fact, it is certain that Europe leaves to this country the main portion of the work of international beneficence. It is to England that every nation in turn appeals in its hour of tribulation with a confident assurance that the appeal will be answered. It is to England that the victims of war and pestilence and famine look for aid. We do not found any vain-glorious pretensions on this fact, for it is in a measure through the exigency of circumstances that we are thus regarded, and it has become a point of honour with us to maintain our repute. It is not so with other nations; they are neither expected to contribute with the same liberality nor do they impose upon themselves the same obligation. The difference is a salient one. The contributions of this country to international benefactions are out of all proportion to its wealth and population when compared with France and Germany, Austria and Italy. It is not too much to say that more pounds are bestowed for such objects here than francs and marks are contributed on the Continent. The fact cannot be contested, and we do not desire, nor, indeed, are we able, to offer any explanation which might hurt the susceptibilities of our neighbours. We only know that with us the claims of suffering humanity are put forward more prominently and recognised as more absolutely binding. When, however, we ask ourselves why this should be so, we are at fault. It is not that either French or Germans are unkindly and ungenerous, for there is no country in the world where more patient, unassuming, devoted charity is to be found than in France, none in which the foundation of domestic and social virtues, the love of man for his fellow, is more conspicuously cultivated than in Germany. Nor, again, is it because the countries we have named are poor that they are unable to join with England in the labours of international beneficence. It is true that the aggregate wealth of England is greater than that of Germany or France, although the latter country, especially in the darkest days of its military defeat, exhibited an extent of resources for which no one was prepared. But in France, and in Germany too, there is a general diffusion of prosperity fully equal to that which many parts of the United Kingdom enjoy. Not only are there riches, but there is a cautious economy, a disciplined and experienced thrift, which preserves and consolidates wealth and doubles its power. Moreover, in almost every European country the feelings of the people might be expected to kindle into sympathy with suffering in the forms which most usually seek for aid more readily than those of Englishmen. Frenchmen and Germans have within the present century witnessed repeatedly the actual miseries of war, of invasion, and of foreign occupation. They have seen and felt something of the unutterable anguish that has been poured out upon Bulgaria. They have had to endure the devastation of their fields, the destruction of their property, the quartering of soldiery in their houses, the "requisitioning" of relentless invaders, sometimes the outrages of angry and reckless troops. With battle-fields heaped with wounded they have become familiar, and they know by experience how priceless are the services of ambulances and medical aid in such circumstances. Yet little or nothing, comparatively, is done or even attempted upon the Continent for the relief of suffering in war except by the belligerents themselves.

We do not profess, as we have said, to be able to explain this fact, for a fact it is; but it is no harm to note it. We would not have it otherwise. The obligation that is cast upon us is one we gladly acknowledge and do our best to satisfy. It is a point of honour with us, while with our neighbours it does not happen to be so. The contrast is at least a curious one, and in other things besides the relief of suffering caused by war it may be followed out to even more striking conclusions. It is notorious that every form of suffering solicits and obtains help from England. If an avalanche destroys a Swiss village, if an earthquake overthrows a South

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American city, if an epidemic slays its thousands in some half-savage region, the sufferers, or those who plead for them, address themselves instantly to English sympathies and English liberality. No doubt, we have commercial or other connections with every part of the habitable globe, but that this sort of relation does not open an unfailing spring of beneficence we may perceive by what happens in the case of other countries. We have at the present time to cope in India with one of the most frightful calamities that have ever threatened any country. The famine in Madras has already destroyed as many human lives as have been wasted in the East since the insurrection in Bosnia first broke out, although few chapters of history are equal in horror to the record of that period. It will too probably carry off three or four times as many victims before days of plenty return. From no civilised country, however, do we hear of any help on a large scale for the famine victims of India. Yet many nations deal largely with India, and have at least as much reason to be interested in the condition of the Indian populations as Englishmen have in the state of the Bulgarian fugitives or of the Russian and Turkish wounded. There is nothing in the internal affairs of France and Germany, as any one may see who has travelled lately through the Rhine-land or the rich districts of agricultural France, to explain an apathy that is to us astonishing. It is all a matter of habit, no doubt. We have learnt to accept without surprise, and certainly without reluctance, the task of administering the world's benefactions at our own cost. Other countries have never acquired the practice, and it does not occur to them to claim the right to participate.

The editor, it will be seen, thrice confesses that, while the facts are as he states them, he is wholly unable to explain them. What the rare ability of the leaders of the first journal in Europe cannot understand or elucidate, what all our clergy, who see not as we see "our Identity," fail to comprehend, we, to whom our God has granted to know the truth of our origin, can easily make clear. The explanation which lies on the surface, and is perfectly simple and plain, has been already offered by ourselves to the public in our Twenty-second Letter of the *Clifton Chronicle* series of "Letters," at page 33 of that pamphlet. That "Letter" had reference to the very subject of the *Times* article in question, and dealt with "the universal benefactors." The query which the *Times* put to itself, but was quite unable to grasp or answer, we ventured so long ago as October, 1876, to elucidate in the following terms:—

"But I cannot help inquiring" (Philo-Israel *loquitur*) "how it all comes to pass? Why have the British this nobility? Why are our hearts and hands so fashioned that we *always* respond to the cry of the oppressed, of the sick, and of the needy? Why is British gold ready to be lavishly poured out like water whenever wanted? My answer is the old one. This nation, being Israel, has Israel's character, as God portrayed it for us in His Holy Word. There He has Himself declared, 'Israel shall blossom and bud, and fill the face of the world with fruit' (Isa. xxvii. 6). 'This people have I formed for Myself; they shall show forth MY praise' (Isa. xliii. 21). 'The kingdom of God shall be taken from *you*'—the Lord was addressing the 'Jews,' or House of Judah—'and given to a NATION' (not a 'scattered people,' but *a nation*), 'bringing forth the fruits thereof' (Matt. xxi. 43). Where, I ask, is the 'fruitful nation,' but in that other family of the Hebrews, who, being *not Jews*, are of 'Ephraim,' the 'fruitful' one, as the very name implies? (Gen. xli. 52). And what is God's people 'Ephraim' but 'Israel,' the Ten-Tribed nation? (Isa. vii. 8, 9; Hosea xi. 1—3, xiv.; Jer. vii. 15). We being Israel, I repeat, the whole thing becomes plain. *We* respond, as none else do, to Israel's allotted, God-appointed functions. Benevolence, philanthropy, world-wide charity, are our national characteristics! These are the 'fruits of God's kingdom' for which He looks, and which, for the Saviour's merits, He accepts of us. Sir, let us humbly recognise our origin, and act out that character which Omnipotence has assigned to this our 'favoured' race, 'His people Israel.' For while 'Judah is His sanctuary,' where 'God was manifest in the flesh,' we must never forget that at the same time 'Israel was His dominion,' that race by which He subjugates the world, and prepares it by moral government finally to receive the SON OF GOD who came by Judah" (Psa. lxxvi. 1, cxiv. 2; Isa. xi. 9).

This, we submit, is the true and only elucidation of a curious problem. The *Times* has fully and fairly stated it, but is utterly puzzled and perplexed by its singularity. The Protestantism of the British does not solve it; for the Danes, the Swedes, the Germans, and the Dutch are Protestants, but we see no effort there, nationally, to help distant suffering communities. The godliness or religious excellence of our nation does not explain it, for, alas! our "excellence" nationally is *nil*. There is but the one explanation which we have given, forthcoming, and that solves this as well as all other enigmas relating to our unique position in the world—enigmas connected with our character, our blessings, our privileges, our national position, aye, and with our vices too. It is, that being Israel, God's chosen but at present "hidden" ones, we British are "what we are." We thank God, through our blessed Lord and Saviour, for our origin!

ERRATUM.—No. 37, page 304, first column, lines 37 and 39, for "Noah's name (נֹחַ —rest)," and for "changed (חֵן—grace)," read "Noah's name (נֹחַ — rest)," and "changed (חֵן—grace)."

THE INVADERS OF THE MOUNTAINS OF ISRAEL.

IF our readers will turn to Ezekiel xxxviii. 17, they will there find a statement regarding "the Prince of Rhos, of Meshech and Tubal" (ver. 1), which is to the effect following—"Thus saith the Lord God, *Art* thou he of whom I have spoken in old time by (the hands of) My servants the prophets of Israel, which prophesied in those days (*many*) years that I would bring thee against them?" On reference to the margin the reader will probably be surprised to find there is not one single passage of God s Word quoted, to show in what parts of the previous prophetic Scriptures this invasion by Gog of the land and mountains of Israel is foretold!

The student of the Word will wonder at this; and turning to the commentaries will observe that all sorts of explanations of this passage are offered. That which now lies before us (D'Oyley and Mant's) expresses what we believe to be nearly the truth. It states *in loco*, "The enemy here said to be foretold of old by the prophets is probably described under the names of such nations as were the chief enemies of Israel" (our commentators call them Jews!) in the particular times of each "prophet." With this clue to guide we propose for a few moments to examine the question, and see how some, at least, of the various prophetical writers of Israel did in the old times, the days before Ezekiel, predict the enmity at least, if not the invasion of "the land of the inheritance" by the House of "the Prince of Rhos, Meshech and Tubal."

We offer these remarks tentatively and by way of suggestion; for while we are certain from God's Word that each prophet who preceded Ezekiel did, in fact, predict the Russian hostility and invasion of Palestine, yet future, we cannot be at all sure that the particular passages we select as the prophecies indicated are indeed those which were present in the mind of the Spirit when Ezekiel wrote. We merely point out a path of inquiry which we are not aware has ever been examined in the full light of the Identity, and trust the investigation which is sure to follow will serve to elicit truth. The first passage we point to (here we feel on sure ground) is one quite familiar to our readers, and which we never cease, for important reasons, to bring before their notice. It is the promise "of the Gates" in Gen. xxii. 17: "Thy seed (Abraham's, therefore the Hebrews) shall possess the GATE of *his enemies*."

We submit, therefore, that the first or opening book of the Word of God has here a clear reference to "Gog the chief of Rhos" as the enemy of the House of Israel. It is his Gate Israel is to "possess," and the grounds for our

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contention on that point, as it refers to Constantinople, we need not now repeat. In Gen. xxiv. 60, the same figure describes the same people: "Let thy seed (the Hebrews again) possess the Gate of those that hate them." Here, we contend, the "Anglophobes," the haters and fearers of the British—*i.e.*, the Russians—as we lately proved and shall prove again presently—are indicated. The enmity granted, the invasion is a detail, included by geographical reasons. The prophet Moses predicted, we consider, the final overthrow of Russia on the mountains of Israel, in Deut. xxviii. 7; also in Lev. xxvi. 7, when he promised to "Israel obedient" that the Lord would "cause their enemies that should rise up against them to be smitten before their face." It must be remembered that the great day of the Russian overthrow in "the land" is the one which is deemed in God's sight THE special, THE long-looked-for, predicted day, for which all events and all other days have been prepared since the beginning of the world (see Joel ii. 31; Malachi iv. 5, &c., &c.). He says by Ezekiel His prophet (xxxix. 8), speaking of that day of fate, "Behold! it is come! and it is done! saith the Lord God. This is the day whereof I have spoken!"

It is obvious therefore that all previous overthrows of "Israel's enemies" are but mere types and shadows of that great and awful anti-type—a slaughter and destruction this, which will cause all previous defeats to be as nothing; an event which, as Ezekiel tells us, will of itself, from its magnitude and terror, convince the heathen, the Houses of Israel and Judah, with the Gentile world at large besides—for the first time and finally—that the "LORD Jehovah, He is the Holy One IN Israel" (chap. xxxviii. 22, xxxix. 7, 22, 28). In Numbers xxiv. 7, we think there is the reference by the prophet Balaam to the arch-enemy of Israel, Gog and Magog, under the designation translated in our version "Agag," which may probably be "Gog"—when the prophet says of Israel, "His seed shall be in many waters, and his king shall be higher than Agag (Gog?), and his kingdom shall be exalted" (see Dan. vii. 27). It must be borne in mind that when Balaam prophesied in the days of Balak, king of Moab (B.C. 1452), Agag, the king of the Amalekites of Samuel's days, was not born. The latter reigned B.C. 1079, or 373 years after Balaam's prophecy, and could not, unless the name be dynastic, represent the victim of Samuel's godly wrath (1 Sam. xv. 32, 33). The Psalms of David (cxviii. 10, 14, cxii. 8, xxi., xviii. 47, 48), we think, are full of allusions, distinctly prophetical of the coming days of the discomfiture of Israel's great enemy in "the land." Among many others we select one passage, which to our mind is clear and distinct. It is Psa. cxxvii. Here "the House" built, we submit, is Israel's; the man described "the right-eous" one, is again Israel (Isa. xli. 2), and the "children" whose blessedness is described, are merely the *Melo-ha'goim* progeny of Ephraim, when the fulness of the Gentiles is manifest, and "the multitudinous seed" promised is found to be a fact. "As arrows," saith the Word, "in the hand of a mighty man, so are the children of the youth. Happy the man that hath filled his quiver with them" (compare Zech. ix. 13); "they shall not be ashamed (Joel ii. 26), but they shall speak with (margin—subdue, or destroy) *the enemies* in the GATE."

Here, we think, God's good gift of the "Melo-ha'goim" to Ephraim of the Ten Tribes is described; the subjugation and discomfiture of Israel's foes in "the Gate" by them predicted. Those enemies, we submit, are the Russian enemies, and the Gate, the door of the latter's House. In Psa. lxviii. 1, 21, 23, we think again allusions to the same people as the enemies of Israel, and therefore of their God, may be found. Isa. xxvi. 11, lxii. 8, are passages which also may have reference to the destruction of the power of Russia. We have not time or space to refer to the numberless other parts of God's Word wherein allusion is made to "the enemies of Israel" and their overthrow; but this we do know, that, since God's Word says it, each portion of the Scriptures which tells of a prophet's utterance prior to the times of Ezekiel, must have mention of the final invasion of the land by this Power, and the destruction of the latter at the hands of God Himself. The allusions may be indistinct and distant, or they may be direct and clear, but we are certain they are there; and we are confident the painstaking, prayerful student will surely find them.

We pass on now from prophecy to actual fact. We ask whether, since these are "the last days," and the British are Israel, there are any signs extant around us to testify that the time and the people being present, the hostility between Israel and her future enemies, the Russians, is in process of development? We say there are! Let the following extract from the *Newcastle Daily Chronicle*, of the 20th August, testify. The words are those of the St. Peterburgh correspondent of that journal. They tell, in accents quite unmistakable, that the hatred of the Russians towards the British is growing, and that rapidly; that its cause is connected with "The Gate," and that the fear and the antipathy which that nation exhibits towards us are so real and so virulent, that already the Russians may be termed *par excellence*, "the enemies of God's people Israel."

The quotation is as follows. The reader will see the correspondent's remarks re-iterate many important Identifications of our race with Israel, which we fully noticed in our issue No. 33, when dealing with Mr. Vernadsky's venomous aspirations regarding the British.

The writer says on the 12th August last:—

In my last letter I referred to the hatred which was springing up in Russia against the English. Since then it has been greatly stimulated by the publication of Mr. Layard's despatches, which have been printed verbatim in the Russian papers, and have given rise to considerable comment. Of course they are denied *in toto*, and the vilest abuse is bestowed upon the compilers of the Blue Book. In their desperate struggle with the Ottomans, Russia ever sees in the background the silent spectre of England mounting guard over the city she covets, and the sight of Britannia thus expectant seems to act on the passions of the people like a red rag on a mad bull. Now more than ever do they see the impossibility of seizing Constantinople, and the knowledge that the possible successes of the future will have been purchased at too dear a rate is perfectly maddening to the ambitious Muscovite. The newspapers never appear without a leader on Earl Beaconsfield's policy, and day by day the opinion is maturing that the interests of England are a menace to the ambition of Russia, and, therefore, somehow or other we ought to be crushed.

Mr. Vernadsky, a well-known political economist, would have Russia incite Europe to revert to the Continental system of Napoleon; and in a popular *brochure* he has published on behalf of the Red Cross Society, he devotes several chapters to means by which our Empire might be brought to ruin. Piles of statistics are given by the Panslavist professor to prove that we have come by our territories by fraud and violence. "Asia, formerly the mistress of the world, lies at the foot of the English merchant. India has ceded her last province to his insatiable greed; China trembles at the intrigues of the Red Beards; while Persia, consumptive and almost moribund, languidly awaits annihilation. In Africa the dominion of the English is spreading over the entire continent, the New World is already theirs, Australia and Polynesia, are bound to Britannia's chariot, and everywhere she is mistress of the seas." "Who," demands the professor, "will save the universe from becoming Britannia's footstool?" And then, in language as ferocious as his sentiments, Mr. Vernadsky, who represents the opinions of many of his countrymen, winds up his bitter polemic by declaring that it is Russia's mission to destroy our commerce, to pillage our possessions, and to put an end for ever to the baleful British power.

The reader will again note with satisfaction Mr. Vernadsky's statement, which accords with facts, that Asia, India, China, Persia and Africa, all, more or less, own the sway of the House of Israel; that the New World, Australia and Polynesia are bound to Israel's chariot; that the universe itself (the planet he means of course) threatens to become her footstool, and everywhere she is mistress of the seas.

These things, reader, are true! But remember ever, there is nought for us to boast of in it all! These are the blood-bought blessings poured on our nation by the God of Israel—not for our deservings, mark,

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but because of His oath to our forefather Abraham (Gen. xxii. 17, 18)—blessings which the only begotten Son of God, our Redeemer and our Saviour, shed His most precious blood to secure for us, unworthy as we nationally are. Reader! ponder on Rom. xi. 33, acknowledge in self-abasement, but grateful joy as a happy Israelite, the truth of St. Paul's outburst of astonishment and praise! "O the depth of the riches both of the wisdom and knowledge of GOD? how unsearchable are His judgments, and His ways past finding out!"

THE SOUND IN THE VINEYARD.

BY "THE WOODPECKER."

MY DEAR MR. EDITOR,—I have just been having a hop round, and throughout the length and breadth of the vineyard, I have heard a sound which has, doubtless, reached your ear. It is very monotonous in its character, and unmusical in its nature, and the effect it has upon the old labourers and the new diggers presents two extremes. To the diggers it is sound without sense, a reiteration of notes without meaning; but to the old labourers it is "sweet music in their ears," demonstrated by the gusto with which they pass on the echo thereof when they hear it. While the sound is passing round in this manner, it is difficult to ascertain where it started. But there is one place from which I have observed it proceeds, and that is underneath the big, lop-sided stone in the corner of the vineyard. When it starts there, there are listening ears who immediately pass it on like so many chanticleers in early morning.

It is almost impossible to describe that sound in words, for it is neither a sob nor a sigh, a cry nor a moan, a grunt nor a groan.

There is also much speculation as to the kind of animal which utters such a note; but no diggers I have met with have ever caught a glimpse of its form, and all they know is by hearsay. That the creature is not to be despised may be inferred from the rumour which has been in circulation—to wit, that "it hath a jewel in its head."

The diggers, not being able to make any sense of the monotonous sound, availed themselves of the services of an old labourer,* who explained it, and gave them a literal translation, which proved to be

SPIRITUAL ISRAEL.

Instead of sitting in the dark, why does the thing not come out into the bright light of day, crawl away for a moment from the shadow of the great rock, and have a quiet look round? It might blink for a time at the glare of light, but it would see that there is a tree in the vineyard, and that tree is

LITERAL ISRAEL.

It is impossible to peck at an unseen foe, so, on hopping back to my nest, I caught a bit of paper blowing about the vineyard, bearing the delightful word Israel.* If any Identity friends desire to experience the peculiar sensation of being in a hopeless, helpless muddle about "Israel," if he will read this pamphlet, he may have the desire of his heart gratified for the small charge of sixpence.

On the first page L. D. B. writes thus:—"Cir. B.C. 785.—The prophet Hosea prophesied concerning Judah and Israel, and whether what he related was parabolic or real, figurative or literal, we pause not to enquire." The reference made is to the first chapter of Hosea, manifest to the common sense of all in its teaching, but L. D. B. pauses not. Why? Ah! by the way, this is one of the legs of the stool Mr. Gott desired the Rev. Mr. Wilkinson to sit upon, but his reverence declined, for the simple reason that he knew he could never get down without doing himself an injury, so he declined to mount, much after the same style as L. D. B. declines to pause.

It should be observed here that L. D. B. quotes Scripture fast and furious, appends when necessary his *own* comments thereon, and the reader is expected to have as much faith in the one as in the other. Hence he sums up all his arguments entirely to his own satisfaction, and confidently expects all his readers to come to the same conclusions. Woodpeckers have been charged with having more beak than brain. Grant the point; then it is a poor argument that will not satisfy his scanty brains, and the only test he uses is that Scripture must ratify the statements of Scripture, a test every Christian will acknowledge to be reasonable.

Scripture has been so literally fulfilled in the past, that the man must be positively insane who denies that it can be literally fulfilled in the future.

On page 6 we are indirectly told that the second return has taken place, and Ezra ix. 8, 9, is quoted in proof. Such a jumble is now made of Holy Writ that the unfulfilled portions of Scripture contained in Isa. xi., xiv., and Jer. l., are quoted without word or comment as a conclusive Scriptural demonstration.

L. D. B. is quite confident that Ezra ix. proves that both Houses returned after the Babylonian captivity, and it is equally plain that he did not pause to consider what the same prophet says in chapter ii. 1, wherein it is stated that some of the descendants of those who had been carried captive by Nebuchadnezzar (Judah and Benjamin) returned. But on page 9 we meet with the following:—

> Now, if we are unable to find in the Old Testament Scriptures a direct mention of the return of Israel (the Ten Tribes) as in the case of Judah, the circumstance is by no means out of harmony with the spirit of the declaration given in the first book of Moses concerning them (Gen. xlix. 8—10). It is certain that Israel—equally with Judah—were perfectly at liberty to "go up;" for the countries in which they dwelt were all under the sway of Cyrus, whose "proclamation" was published "throughout all his kingdom." And unless we are prepared to impeach the veracity of the great Jehovah, to question His power, or to credit Him with working by halves, it is impossible to deny that there were some of Israel—whether few or many—amongst the concourse that went up, "as the he goats before the flocks," and that Judah and Israel went up "together" (Jer. l. 4), in accordance with what God had spoken by Jeremiah the prophet; for the fulfilment of which (Ezra i. 1) Cyrus was led of God to publish his proclamation.

The above paragraph will bear reading twice. Let us consider who impeaches the veracity of the great Jehovah. L. D. B. asserts that the second return took place in the days of Cyrus, hence the captive Israelites in Assyria walked to the captive Jews in Babylon, and they both went up together. But the great Jehovah, by the mouth of the prophet Jeremiah, declares that "In those days the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the North, to the land that I have given for an inheritance unto your fathers" (iii. 18). L. D. B. thus puts the cart before the horse. He asserts that Israel and Judah came together, leaving us to infer that Israel walked to Judah, while God's Word distinctly declares that Judah shall walk to Israel.

But this is not the only point that aims a deadly blow at L. D. B.'s illogical reasoning; illogical, because it demonstrates God's Word to be utterly false; for God has declared that after this glorious second return shall have been made, He "will plant them upon their land, and they shall NO MORE be pulled up out of their land" (Amos ix. 15). After that return, it is also declared that the people "shall be all righteous; they shall inherit the land FOR EVER—the branch of My planting the work of My hands, THAT I MAY BE GLORIFIED" (Isa. lx. 21).

Not one of these conditions having been literally accomplished after the return from Babylon, is a clear proof that the glorious return of the remnant of Israel and Judah is yet to take place.

Both Scripture and history prove that when the Assyrian empire begun to totter the captive Israelites escaped, and thus the great body of them were never under the sway of Cyrus, and were not in those parts when the Jews returned from Babylon.

* The Rev. C. W. Hickson. BANNER, No. 24, pp. 201, 202.

* By L. D. Byron, B.A.

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L. D. B. further writes (page 19), "The opinion entertained by modern Jews and their proselytes in the present day, as to a future literal restoration of the Jews at Jerusalem, with Christ reigning over them as a king, is but a revival of the old idea so persistently held by 'Israel after the flesh' at the time of the Lord's first advent, and it was then, as it is now, wholly unwarranted by Scripture, and a delusion, and a snare."

What deliberate statements to make, when there are scores of passages beginning "I will gather, I will restore, I will heal, I will bless, &c., &c.," plainly indicating a return as glorious, as awe-inspiring, as world-renowned as the first return, for THEN shall the HEATHEN know that Jehovah is the great God of Israel.

Again. "Nor are we authorised by Scripture to believe that the condition of the Jews nationally will ever be other than what it is, for the literal or temporal blessings which God covenanted to Abraham have been fulfilled according to God's appointment, and acknowledged to have been so by His own prophet Nehemiah (chap. ix.)" (page 19).

Identity believers deny this in toto, for the temporal blessings never have been, and are not at this day fully accomplished, and Nehemiah ix. does not prove it.

Finally, L. D. B. sums up with a flourish. "Where then, reader, in this purely spiritual (Rom. ii. 28, 29; Gal. iii. 26—29; Epistle to Hebrews, &c.) covenant, of which Christ is the Mediator, do we find a syllable about a literal return of the Jews to (literal) Jerusalem, with Christ literally reigning over them there?"

Enough has been advanced to prove that L. D B. would spiritualise all that the prophets have said, especially in such chapters as Ezek. xlvii. I heard a shepherd spiritualise this chapter some time ago, and took him to task about it with this result, that he acknowledged that it must have a literal fulfilment. But that result was only brought about by making him pause to enquire, which L. D. B. has yet to do.

It is very easy to spiritualise the "holy waters," the man with the measuring reed, the increasing depth of the waters, the Dead Sea whose waters were healed, but such expounders of Holy Writ omit any notice of the fishers who shall stand upon it from Engedi even unto Eneglaim (which places are on earth, and not in heaven), that there shall be a place for the fishermen to spread their nets; that the fish shall be as the fish of the Mediterranean, exceeding many; that on either bank of the river shall grow trees, whose leaf shall be used for healing bruises and sores, and the fruit thereof for meat, and, as none of these things will be wanted in heaven, they cannot be spiritualised.

Those who spiritualise everything can be brought face to face with many such chapters as these, before which they must stand effectually silenced; for to assert that the second return has taken place, or to deny that it can now possibly take place, is little short of positive blasphemy.

The great lesson to be learned from L. D. B.'s pamphlet is

PAUSE TO ENQUIRE.

Nothing else is needed to bring about an entire reformation in Biblical thought and study.

What a pity it is that there are so many labourers in the vineyard incessantly croaking, and fondly imagining that everybody within hearing thinks they are singing.

"Tweet, tweet," Mr. Editor, I see another wasp!

OUR OPPONENTS.

A CLERICAL FOE AGAIN!

PART II.

(Concluded from page 320.)

OUR opponent continues his attack thus: "The author of the *Résumé* says (at page 4) that St. Peter and St. James in their epistles speak of the Ten Tribes as 'scattered and dispersed' in their day (1 Peter i. 1; James i. 1). *This is not the case.* See the texts. St. Peter speaks of 'strangers,' not of the Ten Tribes. St. James in the plainest words speaks of the Twelve Tribes and not of the Ten."

We are not disturbed by this learned and well-considered criticism. The Rev. Canon Titcomb has, in his reply to Mr. J. C. McClellan in our issue of the 8th August, No. 32, fully disposed of the objection that the "strangers" addressed by St. Peter were not Israelites. The Greek original speaks of "the strangers of the dispersion," and the Canon, quoting Bishop Wordsworth, shows clearly these were the Ten Tribes of Israel, to the discomfiture, we would hope, of our present opponent's would-be criticism. In regard to the argument from St. James's epistle, all we submit to our clerical friend is whether, if the twelve Tribes are properly described by the apostle as those in the "dispersion" (*diaspora*), the expression must not, as a mere matter of course, be held to include the Ten Tribes who make up ten out of the twelve scattered ones.

The next point of difficulty whereon the adversary holds that he has demolished the Identity, relates to the glorious and magnificent subject of the Gates! Here it appears our views are quite absurd. His words are these: "I admit that there is something very plausible in the argument derived from the 'Gate of his enemies;' far more than in 'the company of nations,' 'Isles of the Sea,' &c., &c. But this text does not bear criticism.

"It is true that Great Britain possesses Heligoland, the Channel Islands, Gibraltar, Hong Kong, Aden, &c., &c. But the expression, 'Gate of his enemies,' should be compared with similar expressions in the Bible. *The Bible teems with figurative expressions.* The word 'Gate' is plainly an allusion to walled towns. The Gate is the chief place of attack; access into them is the gaining of the Gates. 'Lift up your heads, O ye Gates,' &c. The Gate signifies 'power.' 'The Gates of hell shall not prevail against it' (Matt. xvi. 18). Gaining the Gates is obtaining access, obtaining power" (see Lam. i. 4, ii. 9).

To all this we reply that it is by just such arguments and such statements as these the Word of God has, by our clergy and ministers, been frittered away and made of "none effect." Our opponent says, "The Bible teems with figurative expressions." He concludes at once (because he is unwilling to admit the Identity) that the prophecy in Gen. xxii. 17 is a "figurative expression," and the word "Shâr," or "Gate," does not mean what it states, but some other idea floating in the clerical mind, which that mind seems unable distinctly to express. "Gaining a Gate," he says, "is obtaining access, obtaining power." We reply that we are content to admit this definition. The British nation, being gifted with "access" and "power" over foreign lands, obtains both by the possession of those cities, places of arms, and strategic positions of strength in their enemies' domains which cannot be better described than in God's own phraseology, "The Gates."

It will require more skill, power, and ability, than our clerical opponent possesses, to show that the one nation of all the world which alone possesses *in multitude* the chief places of power the world over, and is likely ere long to be the owner of "the Gate of all the Gates," La Porte Sublime, "Bab-I-Humayun," is other than God's people Israel, the seed of Abraham, to whom Jehovah made the specific promise upon oath, which the clerical mind strangely strains and labours to frustrate. The effort is vain! God's Word will stand, and all the puny devices of our blind opponents, be they clergy or be they laymen, shall and must come to nought.

Our adversary, further pursuing the subject, objects next to our appropriation of this blessing of the Gates to the Ten Tribes, when it was generally promised to Abraham's "seed." "What authority," he asks, "is there for the assertion that the Ten are to have this blessing, but the Two are to lack the same? If the words could be attached to any Tribe, the most natural one to acquire the benefit would be, one would suppose, the Tribe of Judah, to whom the promise, 'In thy seed shall all the families of the earth be blessed,' clearly belonged."

To this wonderful argument we reply, how does our opponent know, in the

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first place, that the blessing last mentioned appertained solely to the Tribe of Judah? It is true the Lord Jesus came of that Tribe; but "He came to His own, and His own received Him not." "He who spake as never man spake," and spoke even as the Lord, Almighty and Omniscient, termed the House of Judah, "not My sheep," "ye are from beneath," "ye are of your father the devil." We hardly imagine that the general blessing granted by God to Abraham in Gen. xxii. 18, had reference to the Jews (or Tribe of Judah), so described by the Lord, but rather to the "Governor of His people Israel," the Lord Jesus Christ Himself. In reference to the argument now in question, we would observe that since the promises of Jehovah to Abraham were general and not particular, it is certain the Jews, lacking the fulfilment in themselves—as our opponent cannot deny they do—we have to look to some other part of Israel now extant in the world, for the Tribes who were to be the multiplying people, the holders of the Gates, and the propagators of the Gospel of the Lord Jesus to "all the families of the earth." Our clerical friend must admit that the Jews, being Israel, have not the shadow of a shade of any of these fulfilments; but that we British have them in full complete development! No other people on the face of the earth being so gifted, and God's promise being unconditional and continuous, how can he or any other man (save he be blinded by prejudice) fail to allow that the British are indeed the Lost Ten Tribes—that part of Israel, yet in hiding, which responds to all God's promises to the fathers, respecting his seed?

Our opponent concludes his attack by rather a strange effort to substitute, for the Hebrew original of Genesis xxii. 17, regarding the Gates, the Septuagint translators' version, wherein *they* render the text in Greek, "Thy seed shall acquire by lot (*i.e.*, shall inherit) the cities of its adversaries." He concludes that as the Israelites of old received their portions of the land of Canaan by *lot*, and the words the Septuagint translators chose to substitute for "the possession of the Gate," as God expressed it in Hebrew, were κληρονομησει τας πολεις, &c., this Scripture was exactly fulfilled in the ancient days of Joshua, and that we are therefore estopped, and are acting absurdly, in looking for any further fulfilment now. We reply that we are not bound by the LXX. translators' rendering. They were erring men like ourselves; and their version was not an inspired version; but, on the contrary, was in this, as in some other instances, a very imperfect, nay, a very erroneous version of God's Word. The Lord Jehovah promised Israel "The Gate" (not the Gates or the cities) "of his enemies," and we look for the literal fulfilment when Constantinople falls to our national possession, but not before. We have possession now of the many "Gates" because our God is a bountiful Sovereign, and, dealing in this instance as He does in matters of faith and redemption, He hath given to His people, as the foretaste or pledge of the "Great Gate," the possession of all those smaller ones which constitute them *par excellence* "the Gate-holders" of the world. Thus, "He who spared not His own Son, but delivered him up for us all, how shall He not with Him freely give us all things?" (Rom. viii. 32). It is the same God in the one case as in the other; and such being the facts, we ask our clerical opponent to look very carefully and prayerfully into the great subject he so flippantly puts aside. For he may depend on this, it is God's own truth, and he cannot with impunity trifle with or contemn what is such, save at his own proper peril, since there is involved in it, as we have lately shown, nothing less than

THE GLORY OF GOD.

THE SUN AND THE MOON.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.—Matt. xxiv. 29.

I AM aware that the stars that, in the latter day, are to fall from heaven are supposed to represent the principalities and powers in high places, many of which seem now tottering to their probable fall, but I do not remember to have seen any suggestion as to what we may presume to be represented by the images of the sun and moon mentioned in the above verse.

In Isaiah xxiv. 23 we are told that at a then future time, which some believe to be now nigh at hand, "the moon shall be confounded, and the sun ashamed." I do not suppose we are intended to take this prediction in a literal sense, or to believe the material moon will be confounded, and the sun that lightens us be ashamed; and I have been struck by the fact that the crescent is considered emblematic of the moon, one proof of it being that the "great goddess Diana," of the Pagans, is always represented with a crescent on her brow as a sign of the orb that "rules the night." Judging from various prophecies, and actually occurring facts, it is believed by many that Turkey will before long cease to be reckoned among the nations; may we not then suppose the moon to represent that people whose sign is the crescent, and over whom a dark shadow appears to be gathering, that betokens no mere partial or temporary eclipse, while their councils may certainly be considered to have been confused or "confounded?" As regards the second image in the verse quoted from Matt. xxiv., I would further suggest that the emblem of Persia consists of the sun and lion.* In Ezekiel xxxii. 24 and following verses, we read that Elam, representing Persia (see Inglis's Bible-Text Cyclopædia), is to share in the dreadful destruction that is to fall on Edom; their corpses are to lie amidst the slain of Meshech and Tubal, and their bones be mixed with those of the uncircumcised. Does it seem unwise to suppose that the sun that is to be darkened may represent the present Persian empire, whose faith in the false prophet would lead us to reflect that its sun is surely about to set in darkness, though, in all probability, judging from Jer. xlix. 39, it is to rise again?

Should it be urged that this view would seem to give too much importance to a nation that is scarcely more than half civilised, I would remark that it has been stated that Persia is the only empire now extant bearing the name by which it was known in the time of the Old Testament history and prophecies. If this be so, it is likely to hold a somewhat prominent place in the latter days. Moreover, it is a country that was so closely and frequently connected with Judah's history that we need not be surprised if it is referred to in a prophecy of our Lord's. If these suggestions appear to you worthless, I can only beg you will pardon my having troubled you with them.

Z. O.

NOTE BY THE EDITOR.—We add a word to our correspondent's suggestive remarks further to elucidate his views. In Joel ii. 30, 31, we have a passage to which we believe our Lord was referring in Matt xxiv. 29. "The sun," says the prophet, "shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord 'come!'" What is Plevna, Lovatz, the Shipka Pass, and all Bulgaria, the land of the crescent moon, now but blood! blood of Turks, blood of Russians, blood everywhere! Corpses mutilated and torn by shot and shell, unburied everywhere. The whole country is blood, the moon cresent, which represents Turkey, is now verily blood. And the "sun" kingdom, what of her? We have recently heard of Persia's present state as that of a second "sick man," a country perishing, "turning into darkness," not because of Russian crushing violence, but from hopeless internal corruption. And let us note finally that when the "sun" kingdom of Persia is "turned into darkness," and the "moon" empire of Turkey is "turned into blood" (portents which we see fulfilled to-day), these things will be but the precursors of "the great and terrible day of the Lord" (the great earthquake of Rev. xvi. 19), for they are to be seen "before" it come to pass! With this agree our blessed Lord's words when He said, speaking of the "Famines and pestilences, and earthquakes, and rising of nation against nation, kingdom against kingdom, all these are the beginnings of the pangs of a woman in travail" (Mark xiii. 8; Matt. xxiv. 8). Alas! if what we see now be only the "first pangs," what are we to expect yet, ere the climax come? ere "the great earthquake" burst on the terror-stricken "earth?" ere God's nation Israel, the Twelve Tribes of His chosen ones, the British and Judah, be BORN?

* In the centre of the star of Persia is an enamelled representation of a tawny lion *passant*, while behind it is a portion of the sun's disc, surrounded by a semi-circle of rays.

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THE Editor of the BANNER has paid to the Lord Mayor's Fund the following, and acknowledges the same with thanks:—

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REVIEW.

What Does Scripture Teach on the Immortality of the Soul? By the Rev. C. W. Hickson, M.A. Price 2d. Hamilton Adams and Co., 32, Paternoster-row, London; I. E. Chillcott, 26, Clare-street, Bristol.

We have received a copy of the above well-written pamphlet by our talented friend and Israelite co-adjutor, the Rev. C. W. Hickson, of Bristol, and have much pleasure in recommending all our friends to peruse it as an able, exhaustive discussion of a subject which has troubled many minds and led some into serious error. Mr. Hickson deals with the matter in a careful, scholarly way, proving the immortality of the soul, its separation only for a time from the body, and distinguishing "natural" from "eternal death," by showing that the latter is "everlasting separation in a state of torment from the presence and Spirit of God." He points out the difference between "life natural and life spiritual," giving the true Scriptural teaching respecting death and life under three heads—viz., "the present state, the intermediate state, and the post-resurrection state." He vigorously combats the error which is commoner than most people think regarding "the non-eternity of punishment;" the logical result of his reasoning being, that "as long as God is, so long will the blessedness of 'the saints' be protracted, and so long will the torments of the lost continue."

Reader, get this little pamphlet and carefully read it. It will fortify you as a true Israelite believer in the Lord Jesus against one of the dangers of the day.—Ed.

ARE ENGLAND AND IRELAND THE TARSHISH OF ISAIAH?

I have read with deep interest the series of articles in the July monthly part of the Banner, by the Rev. James McIntosh. In doing so, it has brought to my recollection that many years since my mind was very seriously impressed with this fact by reading a book entitled, "The Kings of the East."

As there are many persons who, perhaps, might not be at all influenced by Mr. McIntosh's articles on the subject, but who might be so influenced by the arguments or opinions of "One in No Way Connected With Our 'Craze,' 'Heresy,'" or whatever name our opponents may, in the abundance of their charity, bestow upon us, I have thought an extract or two might not be unacceptable or unedifying to the readers of the Banner, who may not possess or be able to procure a copy of the work named above, as, I presume, they, like myself, will be very glad to get confirmatory evidence of the correctness of Identity views from outsiders, as well as from the writers in favour of views identical with our own.

"The Kings of the East" is an anonymous work, published by Seeleys. My copy is the second edition, 1849. The writer's aim is to prove the fulfilment of certain prophecies relating to the preparing the way for "The Kings of the East," who were, in the mind of the writer, *the East India Company*. The whole of the fourteenth chapter is devoted to a consideration of where *the* "Tarshish" of Scripture is situated. The following is what he says. Page 280:—

In attempting to discover the situation of Tarshish, our course must be guided by the light which the Scriptures afford, and by the evidences of those occasional notices of the commerce of the ancients which history has handed down to our times. By carefully collecting the scattered evidence which may be thus gained in the absence of more direct testimony, a case may be made out sufficiently strong to satisfy the judgment that we have arrived at a correct conclusion, when we decide upon the place of that people who existed as a maritime nation in the days of the prophets, and still exist, and is now prepared to be the first to employ its ships in bringing from far the scattered descendants of Abraham.

Page 281:—

As the British islands NOW best suit the description of the prophets, we shall endeavour to discover whether they suited their description *then*, when Tyre was the crowning city, the mart of nations; when it was said of her by Ezekiel, "Tarshish was thy merchant."

Here the author and Mr. McIntosh quote the very same words, and I need not repeat them (see Banner, p. 225, last column). At pp. 306-7, the author says:—

The description of Tarshish by Isaiah agrees also with the other prophecies concerning the part Britain is to take in bringing back the Jews. And the British isles now prominently suit the language of the prophet, "Surely the isles *shall wait for Me*." As a nation none can be compared with the British isles in their zeal for God and active exertions in His cause. If the Scriptures be further examined, we shall be at no loss to account for the mysterious disappearance of civilisation from these islands; the very fact of its extinction is a proof that they were the isles which were so closely connected with Tyre.

The author devotes nearly the whole of this fourteenth chapter to giving proofs of his theory, not only from the Bible, but from secular history also. The author is not only entirely at one with Mr. McIntosh, as to Tarshish and England being identical, but he also holds the same views with regard to the prophet Jonah. At p. 304, he says:—

When Jonah also rose up to flee into Tarshish, he sailed from Joppa on the coast of Syria, and the circumstances mentioned (Jonah i.) imply that the voyage was one of some length, and, coupled with the intention which led him to undertake it, makes it probable that the Tarshish he sought was the Cassiterides, or Tin islands, the most distant and least-known colony of Tyre. (The account of this portion of his history is given in Jonah i. 3).

The circumstance of his paying the fare being mentioned, coupled with his attempting to fly from the presence of the Almighty, leads to the supposition that his voyage was one of more than ordinary length . . . . whilst the very idea of fleeing from the presence of the Almighty, would suggest to his mind the necessity of seeking the most distant asylum. Britain, in the furthest known West, beyond the bounds of knowledge to any nation, except Phœnicians, and for ages afterwards, regarded as beyond the borders of the earth (Divisos orbe Britannos.—Horace), this unknown spot appears to have been considered by Jonah as the most secure from the penetrating search of the Almighty. . . . . The Tarshish of Ezekiel's prophecy, and of Jonah's search, is the Britain of the present day, and whose ships are now prepared to fulfil the designs of the Almighty (Isa. lx. 9). This prophecy has yet to be fulfilled. . . . . Beside Britain there is no Tarshish willing to deliver, and be the *first* to employ her ships in bringing back God's wandering outcasts.

Our author concludes the chapter in the following strain (p. 314):—

The evidence appears so strong in favour of the conclusion that these are the isles with which the Tyrians traded for tin, iron, silver, and lead, beyond the Mediterranean Sea, that it is almost impossible to escape from the conviction that the British isles are those referred to under the name of Tarshish in the Scriptures.

Under the impression the words of Isa. lx. 9, are considered as applicable to the British, in which sense only are they in accordance with the other prophecies, they prepare us to expect that Britain will do all that the prophet says shall be done, by the isles of Tarshish.

The whole chapter might have been written by Philo-Israel, Mr. Hine, Cockburn-Muir, &c.

Our author may be consulted again.

Ormesby.

Whoever shall possess the city which Constantine built, and over which the Crescent flag now waves, must hold the key to the realm of commerce and of wealth. The nation that would now seize this precious prize has not ceased to be barbarous. It would lock it up by an oppressive tariff as it does Odessa and the ports of the Baltic, while using it as a refuge for ships of war to harass the trade of other peoples, and hinder the civilisation of the East. Russia must never enter Constantinople, unless Great Britain is ready to abdicate her place in history, and to close in passive cowardice the story of her greatness as a civilising Power.—*Daily Telegraph*, August 4th, 1877.

Quotation from Mr. Dicey's Article in "The Nineteenth Century."—The maintenance of our Empire contributes more than anything to the vitality of our country, through which so many blessings are conferred on the world. The maintenance of British authority over a vast outlying territory ought, therefore, to be one of the chief, if not the chief object of British statesmanship.

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

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

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

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"THE SUN SHALL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD."

WE have already in our note to a remarkable letter, published in the last issue of the BANNER, pointed to a rendering of the passage of Joel ii. 31, which it will be seen, on reflection, casts upon current events a terrible, lurid light—a light that must impress even the most thoughtless among us. To our friend Z. O. we are, as our readers know, indebted for the hint that the "moon" of the prophets of Israel is generally intended to typify the Power which in modern times has for its national emblem "the crescent"—that is, Turkey. The "sun" is the representative nationally of Persia. It was indeed an object of worship in that land. Our friend "John Butterworth" tells us that the name of the elder Cyrus of Scripture, the founder of the Persian monarchy (Isa. xliv., xlv.), is derived from the Persian word "*Kohr*" (κῦρος?), meaning "the sun." We know from other instances in the Word of God how usual was the practice of the prophets to describe by its emblem or heraldic representation the nation they were commissioned to denounce or bless. Instances in point are Micah v. 7, 8, where "Jacob's remnant" is likened to its national representative, the "lion" of the Tribe of Judah. In Dan. viii. the "ram" and the "he-goat" are spoken of as the emblems or standards of the kings of Media and Persia on the one hand, and of the king of Grecia on the other (verses 20, 21). In Ezek. i. 10, the standards of the four leading Tribes of Israel, as given in Numbers ii. 3, 10, 18, 25, are depicted as appearing in the faces of the four living creatures or cherubims of the prophet's vision (see, too, Rev. iv. 7). Our Lord, in Luke xvii. 37; Matt. xxiv. 28, speaks, we believe, of the three or four great modern empires, Germany, Russia, Italy, and Austria, under the figure of the "eagles." So in Ezek. xvii., Jehovah's riddle propounded to the House of Judah, described the Assyrian and Babylonian empires under the names of the two "great eagles."

In Joel ii. 31, therefore, we submit, when the prophet was deputed to foretell the future, and spoke of times synchronous with the outpouring of God's Holy Spirit on the House of Israel, he predicted the fate of the Persian monarchy under the name of "the sun;" and of the Turkish empire as "the moon" or "crescent." In the 30th verse the Lord said, "I will show wonders in the heavens and in the earth" —that is, in the positions of political power, and in those portions of the prophetical "earth" not occupied by Israel.

The wonders threatened are "blood, fire, and pillars of smoke"—"blood" representing the carnage of war—"fire," the result of artillery discharges, the sack of towns and bursting of military mines—"the pillars of smoke," the exact pictures of the curling volumes of smoke which follow the roaring discharges of the monster cannon and mortars which now deal death and destruction in modern battles. The passage concludes with these terrible words: "The sun" (*i.e.*, the Persian kingdom) "shall be turned into darkness, and the moon" (the Turkish empire) "into blood, before the great and terrible day of the Lord come." The change to take place in reference to Persia and Turkey, we see, must precede the advent of "that great and terrible day of Jehovah," which elsewhere, we believe, is described as "the fiery deluge," the "great earthquake," unlike any that preceded it, so mighty an earthquake, so great" (2 Peter iii. 10; Rev. xvi. 19). The importance and extreme moment of this prophecy to ourselves, nationally and personally, consists in the fact that the word "before" in the text fixes chronologically our exact position as a nation standing between two awful events. We are, as God's Word testifies, living in times just prior to the great earthquake and fiery deluge; and, as regards the present, within the range of occurrences which turn, are turning, and will yet more completely turn Persia into "darkness," and Turkey, with all its provinces, into "blood."

We ask our readers whether these things are not so now? Is not Persia consumptive, moribund, to-day; ready to die; "languidly awaiting annihilation," not from pressure of hostile forces like Turkey, but from inherent corruption and decay? We proved lately, from the testimony of Russian writers, that this is Mr. Vernadsky's opinion from his point of view; and those personally acquainted with the condition of Persia know full well that that kingdom is rotten to the core; and is verily a second "sick man," whose collapse into political insignificance and "annihilation," or prophetic "darkness," is a question of time only, and that apparently a brief one! As to the state of Turkey, do our readers require to be told that the "moon" has in truth been turned already into "blood?" The country both North and South of the Balkans, from the Danube to Adrianople, is full of corpses, full of wounded, dying, bleeding men! Turks and Russians by tens of thousands have died, or are dying, cruel deaths, torn, mangled, bleeding, done to death by shot,

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shell, sword, bayonet, on the hills and plains of Bulgaria.

We have heard (have we not?) of 8,000 slain and wounded on the Russian side in one day, of 12,000 in a week placed *hors de combat* in the Shipka Pass, in the Turkish forces; of 16,000 maimed or slain during the week preceding and during the second assault on Plevna in the Russian armies; and now again of enormous lists of killed and wounded among Turks and Russians alike on the Jantra and the Lom! In short, the corpses and the bleeding, tortured, wounded forms of Russian and Turkish soldiery as well, are lying over the whole of the fairest portions of the crescent empire—the dead mostly unburied, the torn and bleeding wounded, untended, neglected—till that has come to pass, which is predicted of another war, and of another land, by Ezek. xxxix. 11; the foul reek of corrupted blood "stops the nôses of the passengers;" and *The Times* correspondent reports that no man can safely travel there "without camphor at his mouth!" Verily, "the moon" "has been turned into blood!" and we have no assurance, but rather the reverse, that we have yet seen the worst.

The passage in Isaiah xiii. 6—10, appears to refer to the same terrible events; and our Lord in His description of our own times in Matt. xxiv. 29; Mark xiii. 24; and Luke xxi. 25, clearly, it seems to us, had Joel ii. 30 in His mind. He foretold with terrible distinctness the calamities and horrors which Isaiah, Amos, Micah, Joel, Zephaniah, and Malachi all declared should come upon the Gentile inhabitants of the "earth" when the Lord comes out of His place "to stir up the jealousies," to roar, and "to prevail against His enemies;" and then He graciously adds—and Oh! how tender are His accents towards His people Israel, and how thankful our ungrateful nation should be we are indeed those very chosen ones! He adds those words which fill us with joy whenever we recall them: "When these things" (these Eastern Question things) "begin to come to pass, then look up, and lift up your heads!" Why? "For your (Israel's) redemption," your national "buying back" and restoration, "draweth nigh" (Luke xxi. 28). "For behold, in those days, and in that time" (said Joel in corroboration), "when I shall bring again the captivity of Judah and Jerusalem, I will gather all the nations and bring them down into the valley of Jehoshaphat" (iii. 1, 2). "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered" (all godly Gentiles, all believers of whatsoever nation who hear and obey the cry raised in that great and terrible day, "Come out of her, My people"): "for in Mount Zion (adds the seer) and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel ii. 32)—that is, geographically, during the great earthquake times, safety shall only be found, first in Zion, second in Jerusalem, and third also in all the habitations of Israel, of the Ten Tribes; among the Anglo-Saxon race, the descendants or remnant whom Jehovah shall "call" (see Isa. xi. 11, 12, xlviii. 12, lxv. 1).

Reader! if these things have their terrible and awful aspects with reference to the Gentile inhabitants of the prophetic "earth," they are unutterably comforting to every Gentile who believes in and cries to Jesus; and to us British they hold out hopes of safety, assurance, and of peace, which make us, and we hope you also, daily thank God we are Israel, and that He has given us to "see" the great truths of our Identity with His lost, but now discovered, "Remnant of the House of Jacob."

Note Suggested by Commander G. Roberts, R.N.—The heraldic emblem of Persia was and is a lion standing with the sun partially risen behind his back. The idea we conceive is this:—It represented originally the power of Persia (the sun) dominating over the lion of Assyria, and thus fitly showed forth the overthrow by Cyrus (the Persian sun or light—Isa. xlv. 6, 7) of the lion-monarchy of Assyria. This lion again, we may suppose, was a representative of that other lion of the House of Israel, over whom the Assyrian was victorious; and it is a fact that from that time till the present day, the Persian earthly "sun" has been in the ascendant, seen of all men; but Israel's true lion has been in hiding, totally eclipsed, and, *as Israel*, unknown. Now, however, when "the time of the end" has arrived, God's Word promises that "the sun" or "Bel" kingdom shall "go down" in "darkness," but the lion of the House of Judah, regnant over Israel, shall blaze forth into the glorious effulgence long promised by the prophet, when he cried, "Arise, shine; for thy light has come, and the glory of the Lord is 'risen' upon thee. For, behold, the darkness shall cover the 'earth,' and gross darkness the people: but the Lord shall 'arise' upon thee, and His glory shall be seen upon thee" (Isa. lx. 1, 2).

The mock "Bel" sun of Persia, in short, is to set in darkness for ever. But the true glory of the Son of God will rise like the sun on His people Israel—the British lion races—and the Gentile nations shall see it, come to it, serve His chosen ones, and submit themselves to *them*, as God's favoured people, His hidden ones no more!

On further consideration, it has been thought better by the proprietors of the Banner that the Index should issue on the 31st December next, when the first volume for the year 1877 will be bound and published.

OUR OPPONENTS.

"A Christian Minister" Against Israel.

We have to record another clerical attack against the great truth of our Identity. The present is an anonymous, also a feeble, pointless effort to combat our principles. It is but a copy of the Rev. R. Cornall's. The author is afraid of his cause. He declines to give his name. His arguments are a mere repetition of the old and often refuted fallacies which have been served up a dozen times by our opponents, and as often answered. We do not propose to go over the old ground again, but merely to notice the line of argument our nameless cleric takes up, with the chapter and verse of the works where some of the refutation may be found. The present attack is entitled, "The English Nation not the House of Israel: being a Refutation of the Theory of Mr. Edward Hine. By a Christian Minister"—a title suspiciously like Mr. R. Cornall's. When we have said the price is sixpence (Publishers, Haughton and Co., London), and that the pamphlet runs to only 30 widely-printed pages, we have indicated all we need say to enable our friends to procure and read this new battery which one of our clerical teachers has newly opened on us. We are sincerely desirous our opponent's statements should be fairly considered. In this case we are satisfied the verdict of the reader will be astonishment that a "Christian Minister" can be so simple as to imagine that, with the superficial view of our evidence he has as yet acquired, he is in a position to defeat literary advocates of our cause who so ably write for the Identity, and to upset a truth now firmly established, which he himself admits is making way "with many Christian people." Our author has undertaken rashly, we think, the task of refuting our arguments, asserting, as regards the following points:—

I. That the alleged distinction between Israel and Judah, as maintained by Mr. Edward Hine, is "unscriptural."

II. That consequently the supposed points of Identity between the British and Lost Israel have no weight.

III. That though the whole House of Israel shall, according to the Scriptures, be restored to Palestine, that is not the "calling" of the Christian Church.

IV. That the Christian Church has its relationship to a heavenly, but not to an earthly inheritance.

V. That the term "spiritual Israel" is one legitimately used (though not found in Scripture) to designate the "true believer."

And VI. That Israel is still scattered among the nations of the earth; and that in the restoration to their land of the whole House of Israel, the priority in time is Judah's.

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Having indicated these points on each of which our clerical antagonist says a few words, we have merely to remark that the evidence in support of the "Scriptural distinction between Israel and Judah" is fully, clearly, and abundantly set forth in Philo-Israel's pamphlets, "The Inquiry," "The Résumé," and "The Clifton Chronicle Letters;" in David's exposition of the same subject, at page 41 "Israel's Identity Standard;" by J. Turvey at page 2 BANNER OF ISRAEL, January 3, 1877, and by many other writers since in the same journal. We must refer our readers and our opponent to these articles, and when the latter has fairly met the arguments therein set forth, we shall be glad again to notice the views which he may then be induced to take thereon. The fallacy that runs through the whole of the first section of our opponent's pamphlet is that the blessings and curses pronounced on Israel the Twelve Tribes in Deut. xxviii. are the portion of both Houses, and that both having sinned, both are now under the threatened condemnation. Mr. Hine has considered and met these points fairly and fully at pages 34 and 38 of his remarks upon 1 Kings viii. 59, and ix. 5, published in the volume of *Glory Leader* for 1875. The answer is triumphant, and our opponent has not, in the least, attended to the fact that though Israel sinned as well as Judah, to the former a distinct series of *fresh* promises were made after their captivity, unconditional in their character, reinstating them in the original position they occupied as recipients of all the blessings *conditionally* offered to them by Moses "if obedient." Such promises are, in respect to the throne of David for instance, to be found in Jer. xxxiii. 20, 21, and in regard to the whole of the blessings promised in Deut. xxviii. 1—14 (the glorious unconditional restoration of privilege), in Zech. x. 6 (comp. Lev. xxvi. 44), where Israel—*i. e.*, the House of Joseph (the Ten Tribes)—is promised that God "will be to *them* as though He had not cast them off" (Judah then being in the land, not outcasts at all, but under God's favour at the time). We recommend our opponent to study these and other passages of God's Word, showing distinctive favour to Israel after their captivity, with final mercy to Israel and to Judah also in union, before he lays down so decidedly the opinion to be found at page 11 of his pamphlet that "the difference supposed to exist in the mind of God between Judah and Israel, is a mere fiction of the imagination!"

When confronted with such passages as Hosea i. 10, 11, and, we suppose, Ezek. xxxviii. 20—28; Jer. iii. 18, xxxi. 31; Heb. viii. 10 (though we see no mention of the particular texts last-mentioned), "the Christian Minister" gets over the difficulty by inventing the plea that "these passages shall not have their fulfilment till another dispensation arrives, and till mankind shall be found in altered circumstances altogether" (page 14). We should like to know the authority for this most imperious *dictum*, and also for the decided ruling that Israel's multiplicity and increase generally will only occur *after* the Twelve Tribes have returned to their land. Hosea i. 10, 11, seem to our minds to contradict the "Christian Minister" point blank; but as he leaves us in the dark as to the Scriptural reasons for his statement, we have merely to reiterate ours that for his opinions the Word of God gives not the smallest shadow of support. Such assertions as we see our "Christian Minister" makes, seem to us akin to blasphemy. Our opponent, of course, rejects the whole of Mr. Hine's "Identifications," because he cannot "see" the distinction the Scriptures lay down between Israel and Judah. With such mental darkness it is vain for us to contend. We merely express our astonishment that, with later editions to consult, our opponent should have attacked Mr. Hine in reference to his earliest, "The Twenty-seven Identifications," and that he has nothing to say about "The Gates," or British "Missionary operations," their universal philanthropy, their "Sabbath keeping," their wonderful numerical increase, power, and position among the nations now; and those many other points which, taken as a whole, do certainly mark us out as a "peculiar people," possessing, as even the Rev. R. Cornall allows, all the attributes and all the blessings (at least, for the time being) promised by their God to *Israel of old*. Our "Christian Minister" has no heart, or eye, or ear for any of these. He has set his heart on the assumption that this nation of ours is not the House of Israel, and he rests in the comfortable (?) assurance that Britain, with every other Christian country, will be involved eventually in ruin on account of unfaithfulness to the Lord, the Jew—*quâ* Jew—being at last possessor of all the promised blessings, the Lord reigning in Mount Zion before His ancients (the Jews of course) gloriously (page 28).

We submit that our "Christian Minister's" scheme is unscriptural, dishonouring to the faithfulness of our God, contrary to plain facts patent to all men, and that his present effort to damage our cause will not only fail to succeed, but will help by its exceeding foolishness to convince all thinking men that the opposition must be weak indeed, when its champions can produce nothing stronger than this pamphlet, which we certainly cannot recommend to our readers as really worthy of their attention. We only ask them to peruse it to prove to them the utter worthlessness of the opposition, and especially of the clerical.

In conclusion, we ask our friends to note how our "*Christian* Minister" presumes uncharitably the very worst of an Israelite champion—when he makes use of such personal attacks as these (p. 24):—"We candidly declare, however, that we can only account for his (Mr. E. Hine's) falling into such gross errors, on one of two grounds, either that he is himself of Jewish extraction, and, like his brethren, cannot raise his thoughts above earth, or else it has been his unfortunate lot to live where he has never heard the Gospel preached." Hear this, ye friends of Israel! Hear this, Rev. brethren, believers in our Identity. Preachers of the Gospel yourselves—believers in the blessed Jesus as we of the laity, your fellow-helpers are—our "*Christian* Minister," because you and we cannot "see" as he does, charges us at once with being either "Jews, earth-born and earthly" in our aspirations, or men who, unlike himself standing aloof in his higher level, are so unfortunate as never even to have "heard" the Gospel preached. Reader, will you follow such a guide? will you not rather pray the Lord to open the eyes of this blind "shepherd," and enable him to "see" even as we "see" the glorious truths of our Identity as they are plainly taught us in the British Bible—GOD'S WORD?

A RUSSIAN JOURNAL GIVES IDENTITY EVIDENCE.

WE are entitled to look abroad as well as at home for the testimonies to our origin now multiplying about us. At home we find the Lord Jehovah's witnesses, "the blind ones," giving their evidence unwittingly, it is true, to show we are indeed His people Israel; and from abroad we obtain indirectly, now and then, but not less forcibly, testimony to corroborate our conclusions, the latter founded always upon the inspired Word of God, and the corresponding fulfilments of facts.

Our present reference is to the recent utterance of a future enemy, but present ostensible friend, a St. Petersburgh journalist.

The St. Petersburgh *Ruski Mir* contends that the Bosphorus is the door of the Russian House, and, therefore, cannot and must not be possessed by any one but the occupant of that House. If, the *Ruski Mir* proceeds, Russia has nevertheless consented to allow neighbours to take part in deciding the future of Constantinople and the adjoining sea, it is only fair that England should be asked to do the like, and declare her intentions as to the important straits closed by her ironclads.

Now, what is there declared by the editor of the *Ruski Mir* in the above? Here is a purely Russian sentiment, and one which emanates from an entirely Muscovite point of view. He declares—

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1st. That the Bosphorus, including, of course, all that belongs to it (the Gate and its entrances), is THE DOOR (another expression for "the Gate") "of the Russian House."

2nd. That that door cannot and must not be "possessed" (the very phrase used in Gen. xxii. 17) by any one but the occupant of that House.

Let the reader reflect here. The occupant of the "House" is the Russian nation. The "door" or "Gate" of the Russian nation therefore (*teste* the Russian journalist) is the Bosphorus, and its appurtenances, and, therefore, the "possession" of "the door" must devolve on the Russian nation, "but cannot, and must not," fall to any other. So speaks the Russian! Reasonably too. But what says God's Word?

"Thy seed (the Hebrews) shall 'possess' the *Shár*, or 'door,' or 'Gate,' or *Bâb* of his enemies"—*i.e.*, of the Russians (see Ezek. xxxviii. 1, xxxix. 1; where "the chief prince" of our translation is, literally, in the Hebrew, "*the Prince of Rosh*"—*i.e.*, of Russia, Moscow, and Tubal(sk).)

3rd. The Russian paper admits that British ironclads are now closing the important straits; and the editor would know the reason why. We think we can enlighten him. The British fleet is at Besika Bay to-day, and thus virtually is on "watch and ward," closing the Dardanelles and Bosphorus against all comers, because the God of the Hebrews has given this "Gate of the way," not to the Russians, but to Israel; and Israel's ships are ready and waiting to take "possession," in pursuance of the Lord's promise to their forefathers, which declared, that "his seed should possess this very Gate," but not otherwise.

The Gate is to fall to Israel; and the British being that people, are making ready to take "possession." The matter is a very simple one, and that is all the explanation requisite, to enable the *Ruski Mir* clearly to understand it. Let him notice that the fleet of the House of Israel is at hand to assert the title at Besika Bay; and now a force of British infantry, cavalry, and artillery is, or soon will be, on its way to occupy the Northern shores of the Dardanelles, which is, in fact, the very "Gate" or door of entry into the Sea of Marmora, the Hellespont, and Black Sea.

INDIAN FAMINE RELIEF FUND.

THE Editor of the BANNER has paid to the Lord Mayor's Fund the following, and acknowledges the same with thanks:—

	£	s.	d.
S. G., of Bristol	2	0	0
Isaac Roberts, of Liverpool	1	0	0
Freddy	0	1	0

FACTS AND QUESTIONS.

By H. R.

ACCORDING to Professor Max Müller, Confucius died B.C. 478. The "more plausible date" of Buddha's death, B.C. 477. Has this anything to do with Zechariah vi. 5—8? The marginal date for Zechariah, is B.C. 519. The date the Cingalese assign for Buddha's death, is B.C. 543.

Müller places Zoroaster "not later" than from B.C. 1200 to B.C. 1500. He may have been a son or grandson of Abraham by Keturah, who preached the one God, but having no further revelation, that faith gradually deteriorated.

Mr. Rubenstein read a paper before the Statistical Society, in which he stated that the Russian population increased at the rate of 1·1 per cent., and that among the Russian and its kindred races the males were greatly in excess of the females. Also that in the Russian dominions, the rate of increase among the Jews was exactly double that of the Christians.—*Vide* the scientific magazine "Nature," published June 28, 1877.

Colonel Prejevalsky, Russian explorer in Central Asia, is said to have discovered the remains of two great cities near Lake Lob.

Baron J. de Rothschild is to give the Societé de Anciens Textes Français a reprint of the very rare "Mystère du Vieux Testament," of which no manuscript is known. Might not this be worth examining?

Coal of first-class quality for generating steam has been discovered in the island of Ramree, which lies off the Eastern coast of the Bay of Bengal. Coalfield covers several miles.

I heard Mr. Sollis, Cambridge lecturer on geology and physical geography, state that the English Channel had at some very remote period been the mouth of a great European river, but altered to present shape, probably by volcanic agency, as its bed was found thickly strewn with a certain fine red dust, which was a sure sign of volcanic eruption.

Now, just look at Amos vii. 4. Does not that seem as though at so late a period, B.C. 787, there had been a tremendous convulsion of nature second only to the deluge in the alteration it made? Though God did it in anger, yet He "repented," and may have used it to make these islands into their present shape and habitable for a civilised race.

The marks of violent separation are plain in the volcanic rocks of Staffa and Giant's Causeway, also other traces in Derbyshire and elsewhere. May not the Gulf Stream have been turned into its present curious course at that time? The "cave men," with their corresponding animals and weapons, may have been destroyed then, as the Esquimaux-like race with their animals and weapons may have been before by the deluge. This passage in Amos has no necessary connection with Amos i. 1; for the earthquake there referred to, is mentioned by Josephus as taking place in Jerusalem, rending part of the temple when Uzziah presumed to usurp the priest's office, and was struck with leprosy.

Compare Amos ix. 3 with Isaiah xxvii. 1. Does not this seem to indicate the existence of one great sea serpent or dragon? (Kraken). I have seen in Southport aquarium small Hippocampi, or sea-horses, from Norway, which are just the shape one might imagine it. True, it is the type of Satan, but still such an animal might really be slain at the time of the Identity by God's power, as a sign of the future punishment in store for Satan. People will not believe in his existence because they do not see him; that is exactly what many say of Satan.

If Israel goes back the way she came, then the Tribe of Dan must return by sea. Will the serpent bar their road and be slain in their sight? Will this be one of the wonders, greater than when they came up out of Egypt, which the Lord will show for them? When the Lacedemonians claimed kindred with the Jews on the strength of an "ancient writing" (and the Jews allowed the claim), they sealed their letter, according to Josephus, with "an eagle holding a dragon in his claws." Some say this was the cognisance of the Tribe of Dan. Was it prophetic? The Mexican flag at present is an eagle (not deformed) holding a serpent in its beak. What would Major Nickle make of that?

The Swiss, I think, take a lion as their emblem. The three bears belong only to the city of Berne.

When the Southern States seceded, they chose first a crown, but finally a St. Andrew's cross of (I think) eleven stars. Was not this an attempt to return to the old flag?

I looked at Rev. ix. 17—19, and agree with the explanation in BANNER, No. 25, as far as it goes; but I would like to know how guns or cannons resemble serpents in their "tails?" Is it that a bullet wound might be best compared to the sudden dart of a serpent sting, a small puncture, but almost certain death? The "heads of lions" puzzled me till I remembered we always speak of the "roar of artillery." The roar comes out of the cannon's mouth, so it may be called the "lion's head;" the really fatal "sting," the charge, is put in at the breech, "the tail like unto serpents." They "run" on wheels, so may be compared to "horses," and they "reply and speak," so resemble "men."

H. R., in his interesting paper which appears above, asks to be informed "how guns and cannons resemble serpents in their 'tails,'" with reference to an expla-

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nation given in No. 25, of Rev. ix. 17—19? He suggests that "the really fatal sting, the charge, is put in at the breech, 'the tail like unto serpents,'" but as serpents only sting with their teeth, his explanation is scarcely satisfactory.

In the days when artillery was in its infancy, and guns were of the crudest build, the various descriptions of cannon in use were called culverins, falconets, sakers, &c., from the fancied similarity of their characters to the various birds and beasts of prey whose names they shared. I know that one kind of gun was called after a dragon—the saker, I believe—but having no books of reference within reach I cannot be sure. In this way, perhaps, a gun might be spoken of as a "horse" with a tail like unto a serpent. The "head" of the tail spoken of in ver. 19, would, perhaps, be represented by the cascable of the muzzle-loading gun; would not one of the Whitehead or fish torpedoes correspond more closely with the description given of these monsters with "power in their tails?"

Several guns taken from the Chinese and Burmese, which are to be seen at Woolwich, have literally the "heads of lions;" and, if my memory does not deceive me, there is one representing a dragon with a lion's head, the mouth being the muzzle, and the tail coiling away to the breech.

* * * *

Have any of the readers of the BANNER reflected on the literal truth of the words of Campbell, who apostrophises the British flag as one that has "for a thousand years braved the battle and the breeze?"

Alfred the Great, in 897, built ships "for sixty and more oars, so that they could not be very small" (Strutt, "Government, Laws, &c., of the Anglo-Saxons") So jealous was he of the British supremacy on the sea, and so determined to make his nation a seafaring one, that while he kept up a very large navy, he discouraged the practice of enlisting foreign sailors into his ships. A thousand years ago England had her East Indiamen, and supported a mission in India. Alfred sent Sighelm, a missionary, to relieve the Christians, even then "settled at St. Thomas, at Meleapour on the Coromandel coast in hither India."

* * * *

In Nahum ii. 3, we find "the shield of His mighty men is made red, the valiant men are in scarlet." Some time ago, a writer in the BANNER suggested that this might refer to the colour of the British infantry tunic. It is interesting to know that the Anglo-Saxon monarch's tunic was also red. It seems too that in early days the soldiers and knights wore scarlet. Strutt, speaking about the creation of knights, after describing the ecclesiastical ceremony performed by the priests when they endowed a candidate with the order, goes on to say: "But when the king created a knight there does not appear to have been so much form, for we are assured that Alfred the Great made Athelston his grandson (then a youth) a knight, by the putting on his shoulders a soldier's cloak of scarlet, and girding him round with a girdle ornamented with precious stones, from which was suspended a Saxon sword in a sheath of gold."

* * * *

Her Majesty's troop-ships are very large ones, and can carry between two and three thousand men at a pinch, but we are surprised when we read that Hengist and Horsa arrived in England in A.D. 457 (1,400 years ago), with an army of 9,000 men in three ships only. If this is true, each ship must have carried about 3,000 men.

JOHN BUTTERWORTH.

CONSTANTINOPLE IS TO RUSSIA THE COVETED "GATE" OF JERUSALEM.

WE have hitherto been accustomed to regard the hereditary prophetic enemy of Israel of the Twelve Tribes, as the hungry aspirant for the possession of what is undoubtedly the Gate of his own House. That Gate we have shown times out of number to be Constantinople. But in looking for the possession and capture of this peerless port and priceless capital, we have yet to find a sufficient motive to account for the prophetic rôle which we know the Russian people have, by their Scriptural destiny, to fulfil, as the invaders of the mountains of Israel after the latter are in the quiet, peaceful occupation of the Twelve Tribes, as described in Ezek. xxxviii. 8. What will be the constraining motive to prompt that invasion? The 12th verse shows it will be "to take a spoil, to take a prey, to rob the people gathered out of the nations" (Ezek. xi. 17), of the cattle and goods which they will have then accumulated, in the midst of the "land of unwalled villages" (Palestine, not Britain, being meant, we think).

This, doubtless, will be the object of the terrific storm of invasion the Russians will then launch against the Holy Land. A ruined, bankrupt empire, such as Russia will become, ere the present war and the great earthquake commotions of the future have spent their force, will, of necessity, leave this great Power exhausted, moneyless, and without the sinews of war. The invasion, therefore, will be a necessity to the Russians, to enable them to recoup their strength; and just as even now, the Russian commandants in the territories conquered in Central Asia, openly boasted to Captain Burnaby that they aspire to wealth by robbing Great Britain of her heathen empire, so, in the future, the Russian confederation will be hurled against the mountains of Israel during the war of Armageddon, to rob and (as they say in India) to "loot," to defraud, and to spoil the wealthy defenceless British and Jewish settlers in the land, each dwelling securely under the almost visible protection of Jehovah, "their gold and their silver, their cattle and their goods," with their "great spoil," lying exposed as a tempting prize to the enemies, not only of their God, but also of His securely dwelling people, the children of Israel, the Twelve Tribes.

We wish now to prove to our readers that even at the present day, and, doubtless, to prepare for this great and terrible event to come, the Russian people are being carefully trained to entertain the idea that the possession not only of the Gate but of the Holy Land and holy places as well is to be theirs! "To prove that this inveterate ambition of the Muscovite runs in the channels of prophecy," and that the spoliation and ultimate possession of the holy places are the objects of the Russians, we beg our readers to peruse with attention the following extract from the *Daily News*, of the year 1855, which we have taken from page 105 of the *Jewish Intelligence* for May, 1871. The writer of the article we quote, says:—

"According to the *Universe*, from which these details are copied, there exists not far from Moscow, a place rejoicing in the euphonious title of Voskresceuskeë. The interpretation of this outlandish term is 'the new Jerusalem;' in other words, it is a counterfeit of the holy city. One of its chief places of attraction is a mock tomb, called the Saviour's sepulchre, to which crowds of the pious continually flock for the purpose of offering prayers for the deliverance of the *real* tomb. They are taught also to supplicate heaven for the extermination of those who guard the 'holy places,' and to invoke a like curse upon such as have betrayed the Christian cause by becoming their allies.

"It appears that this imaginary Jerusalem consists of a vast temple, the site of which corresponds with that of Palestine, save in the absence of a bright sky and a glowing sun. The resemblance in the natural position is rendered perfect by immense artificial works, so as to remove the allusion almost beyond the power of discovery.

"On one side of the structure is a brook, upon the banks of which are inscriptions announcing that the pilgrim has reached Kedron, while on the other side is an eminence called the Mount of Olives; then, on passing a spacious crenellated enclosure, the beholder sees

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before him a grand edifice, in imitation of the one erected over the holy sepulchre, having an immense cupola, and all the accessories belonging to its famous prototype. The effect is said to be quite bewildering.

"This impression increases after having penetrated into the interior, where all the details of the true temple are minutely copied, where the *sanctums*, the altars, the tombs, in all their dimensions, where the painting and the ornaments are all of the same kind as those of Jerusalem.

"In the inner sanctuary, too, there are the seven lamps kept constantly burning, and so complete is the deception, that there is an equal degree of emotion excited among the ignorant peasantry, as in the sacred grotto itself. Such is the Muscovite Jerusalem. The invention of this extraordinary sham is attributed to Alexis, father of Peter the Great. And now as to the motive for so strange a creation. Among the objects found on the wounded Russians at Inkerman was a Slavonic book, well besmeared and smoke-scented, and purporting to be a guide to the abovementioned fable.

"This work discloses a secret which the ingenuity of Western speculators has failed to worm out. It shows that the Czars have had another pole of attraction besides Constantinople; they have fixed their greedy gaze upon the fallen city of the Hebrews. In order to gain possession of the Ottoman capital, they have appealed to the cupidity of their subjects; they have pointed to the sunny South as their heritage, they have depicted it as the 'land of milk and honey,' which they are destined to seize and inherit. But their daydreams have not been content with such a rich inheritance as that. They have also aspired to plant their eagles on Mount Zion, to see their vultures hovering, with outstretched wings, over the desecrated fane of Salem. To realise this grand vision, not only have they operated upon the baser passions of their people; not only have they fed their lust for conquest and plunder, but endeavoured to excite their fanaticism to awake their religious enthusiasm; in short, they have preached a new crusade. '*The empire of the Koran must be destroyed*,' say the Czars. The profaned and desecrated lands of the East, once hallowed by the tread of angels, and blessed by the presence of Divinity, must be recovered, and the broad highway to this sacred prize is through the fertile provinces of the Turk. *Constantinople is the Gate to Jerusalem.* As a remembrance of this high destiny, the Czars have erected in the heart of their empire a structure, modelled upon the oft-visited Church of the Nativity. They have styled it Voskresceuskeë, or 'New Jerusalem.'

"Thousands of pilgrims visit its shrine every year, and they are encouraged to perform that 'holy act' as a means of impressing strongly upon the minds the thought of Jerusalem itself—that future capital of the Orient. The Muscovite rulers teach their subjects that the deliverance of the desolated city must not remain unaccomplished. That is to be the supreme end of all their fond hopes, and towards its attainment no species of cunning is left unemployed. One artifice used is to remind the peasantry of the ancient relationship between the Ottoman tribes and the followers of Zenghis Khan, whose iron sway over Muscovy is not forgotten to this day. The enthusiasm of the nation is kept alive by appealing to the victories of Demetrius Donskoi and the two Ivans, who overthrew their Tartar conquerors and drove them to seek a home upon the far-stretching steppes of the Asiatic continent. The affinities of blood and origin between these savage hordes and the equally uncivilised warriors of Mohammed, form a theme upon which the people are regularly instructed, so as to inspire them with a hatred of those whom they are taught to regard as their hereditary foes. In truth the Czars have proclaimed against the Turk an eternal crusade, and the European nations who have leagued together for the Moslem's defence, are branded as impious pretenders, as the children of a creed which they openly profane."

Such are the facts! Our readers will see here corroboration of our recent remarks that the "evil thought" (Ezek. xxxviii. 10) has indeed been long conceived in the Russian mind, and that the object of that Power's ambition is not only Constantinople as the Gate of her House, but of Jerusalem, Mount Sion and the Holy Land, as the final goal to be reached through the "Peerless Port," which is also the Gate of Gates, the door of entry to the holy city Jerusalem. But what says God's Word? . . . . (See Gen xxii. 17; Ezek. xliii. 7—9).

NOTICE.

WE have to announce that probably with our next issue the Rev. Canon J. H. Titcomb's "Dialogue for Inquirers into the Anglo-Israel Controversy, Part III.," will appear. This portion of the work, being in seven sections or chapters, will be published consecutively till concluded.

We are favoured also with a series of thirteen papers by Jno. T. Gott, Esq., on "The Garden of Eden." The publication of these will also be commenced without delay.

The Rev. C. W. Hickson, M.A., Vicar of St. Bartholomew's, Bristol, will, ere long, commence in our columns the publication of a number of valuable papers entitled, "Studies in the Prophets." The first, on Obadiah," will be in our hands in a few days.

ARSARETH—ITS RELIGION.

"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.

"And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

"And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger.

"Therefore the Lord was very angry with Israel, and removed them out of His sight: there was none left but the Tribe of Judah only."—2 Kings xvii. 6, 16—18.

"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. For through that country there was a great way to go—namely, of a year and a-half; and the same region is called Arsareth."—2 Esdras xiii. 45.

IN the above passages we have, first, a record of the transportation of the Ten Tribes; secondly, a description of the idolatrous practices for which their captivity was the punishment; and thirdly, the name of the region to which they ultimately went, there to abide until the latter days. The Rev. James McIntosh, of Hebburn, in his remarkable article, "Arsareth and Ireland" (BANNER of Aug. 15th), has ably proved that Ireland was the region of Arsareth to which the first detachment of the Ten Tribes came not many years after their expatriation from their own land. They would naturally follow the same religious observances in the land of Arsareth, or Ireland, that they followed in Media, from whence they came—idolatrous practices, which are described fully in the quotation given above (2 Kings xvii.) Let us gather from historic sources whether there was ever an idolatrous religion of the kind described above practised in Ireland. In the "Survey of the South of Ireland," page 233, we read, "The sun was propitiated here by sacrifices of fire: one was on the first of May for a blessing on the seed sown. The first of May is called in the Irish language La Beal-tine—that is, the day of Beal's fire. The gods of Tyre were Baal, Ashtaroth, and all the hosts of heaven, as we learn from the frequent rebukes given to the backsliding Jews (? Israelites) for following after Sidonian idols; and the Phœnician Baal or Balaam, like the Irish Beal or Bealin, denotes the sun, as Asturoth does the moon. It is not strange that many Druid remains should still exist, but it is a little extraordinary that some of their customs should still be practised. They annually renew the sacrifices that used to be offered to Apollo (Baal) without knowing it. On Midsummer's eve every eminence, near which is a habitation, blazes with bonfires, and round these they carry numerous torches, shouting and dancing. Though historians had not

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given us the mythology of the Pagan Irish, and though they had not told us expressly that they worshipped Beal or Bealin, and that this Beal was the sun and their chief god, it might, nevertheless, be investigated from this custom which the lapse of so many centuries has not been able to wear away." In the *Gentlemen's Magazine* for 1795, p. 124, we find the following:—

"The Irish have ever been worshippers of fire and of Baal, and are so to this day. I had a farther satisfaction in learning from undoubted authority that the people danced round the fires, and at the close went through these fires, and *made their sons and daughters, together with their cattle, pass through the fires;*" and the whole was conducted with religious solemnity" (Brand's Pop. Antiquities). See also the following extract "On the Origin of the Celtic Religion" (Druidism), which may be found in McDermott's Hist. of Ireland, vol. i., pp. 24—26:—

"There is every reason to believe that the primitive Celtic religion was the religion of the patriarchs; and that though it was afterwards corrupted by a mixture of idolatry, it adhered in general to its primeval doctrines. This mixture of Pagan and patriarchal rites has caused great difference of opinion among the learned on the subject of the old Celtic worship, some wishing to make it the same with the pure religion of the patriarchs, while others have been able to show that many of its practices were inconsistent with the primitive religion. The truth seems to be that the Celtic religion was originally patriarchal, and that it afterwards became a compound of Pagan and patriarchal worship. The learned writers of the universal history have collected many particulars in which the Celtic and Jewish religions agree. If these particulars do not amount to a proof that both religions were the same, at least they demonstrate that the Celtic religion was derived from the patriarchal.

"1. They had a sovereign pontiff or head of the Druidish order to whom both these and the whole nation paid the highest regard. The same we find among the Jews, to say nothing of Melchizedek, to whom Abraham paid tithes of the spoil he had lately gained.

"2. The Druids under this head had such an unaccountable power and sway that whoever refused to submit to their decisions, not only in religious, but civil matters (even to the putting an immediate stop to an engagement when both armies were ready for the onset if the Druids did not like the prognostics), was interdicted from assisting at the solemnities, which was looked upon by the Gauls as the most grievous punishment. The Jewish high priest at the head of the Sanhedrim was looked upon as the dernier appeal in all causes, and excommunication the greatest punishment among the Jews was to be the lot of those who refused to abide by their decision.

"3. The Druids were obliged to assemble themselves in the territories of Chartrain once a year. The Jews had their three grand festivals, on which their males were obliged to repair to Jerusalem.

"4. The Druids wore white garments. The same did the Jewish priests.

"5. The Druids lived in woods and groves. The same did generally the patriarchs, the sons of the prophets and the Essenians, a kind of monk among the Jews. The Gaels had their female Druids, prophetesses, and aruspices. The Jews had Miriam, Aaron's sister, Deborah, Huldah, and other prophetesses, to say nothing of other women who kept familiar spirits. Some of these females were in high repute among the Gauls, and bore a great sway in the government. 'And Deborah was a famed judge in Israel.'

"6. The Gauls vowed to Mars some part of the spoil they took in war, and it was death for any one to infringe upon it. The same was among the Israelites with respect to these cities and kingdoms, which were subject to anathema, as in the case of Jericho; the rest they divided among themselves, according to certain laws and customs settled among them. Moses, Joshua, and David made also laws on the same head, what portion should be ordered to God, what given to the priests, and how the rest should be divided among the combatants, and those who guarded the camp and baggage.

"7. The Gauls worshipped a brazen bull; and the Israelites, golden calves.

"8. In public calamities they offered a human victim, on whom they threw all the curses that threatened them. The Jews did the same by their scapegoat.

"9. The Gauls had power of life and death over their servants; the same had the patriarchs and Jews, the former even over their families, as one may conclude from the instance of Judah and his daughter-in-law, Tamar. They began their day from the evening, as the patriarchs and Jews, and, like them, distinguished the year only into three seasons—viz., spring, summer or harvest, and winter. The autumn was so unknown to both that they had no name for it. The same was affirmed also of the Egyptians by Diodorus Siculus.

"10. They gave significant names to their children, to places, &c., as these did.

"11. The Gauls believed the immortality of the soul, so that no people under heaven could show a greater contempt for death. The patriarchs and Jews, if we except the upstart sect, the Sadducees, were famed for looking on this life, only as a mere passage into a better.

"12. When their life or liberty was in danger, they endeavoured to redeem it by one or more of their own servants. We have an instance in Jephtha, one of the Israelite judges, and his rash vow, though it was more common among the Phœnicians and other ancient nations.

"13. The Jews had the waters of jealousy to assure them of the fidelity or infidelity of their wives. The Gauls had some kind of ordeal or trials to the same sense. These coincidences sufficiently evince whence the Celtic religion, the ancient religion of Ireland, was derived."

If we read the above extracts in the light of Mr. McIntosh's article, and for 'Jews' read 'Israelites,' there will remain no doubt whatever that the first detachment of the Ten Tribes to arrive in Britain settled in Ireland, and it will indeed be also clearly evident whence the Celtic or ancient religion of Ireland was derived.

ROBERT LAMB.

Durham.

SPECIAL NOTICE.

THE readers and friends of the BANNER OF ISRAEL are requested to take notice that the right, title, and interest in this journal, lately possessed by Mr. William Cookson, junior, of Liverpool, have been purchased by Mr. W. H. Guest, the publisher (29, Paternoster-row), and by Mr. Robert Banks, the printer of the journal (5, Racquet-court, Fleet-street, London). In future, all orders and subscriptions must be sent and paid to Mr. W. H. Guest, on account of the two proprietors.

Parties who have hitherto found difficulties thrown in their way in getting their copies are reminded that the fault is probably that of local booksellers. Subscribers, as the only remedy, should urge the latter to keep a stock of BANNERS always on hand, which would obviate all disappointment.

The editorial department will continue as heretofore in the sole charge of Philo-Israel, who, at his special request, has still the privilege of offering his services to this great cause, "for love."

The editor would here record that the friends of Israel owe a debt of gratitude to the retiring proprietor, Mr. William Cookson, for his unwearied services in setting on foot this journal. It was owing to his resolution, to his earnest, indefatigable British zeal, which would brook no refusal, and be daunted by no opposition, that, with God's blessing, there has in part resulted whatever of success the BANNER has already achieved.—EDITOR.

"THE surface of European Russia alone is about equal to that which Gibbon estimates for the whole Roman Empire—viz., 1,600,000 square miles. Taking a comparison more interesting to us, we find that, with all the acquisitions made since the time of Catherine, the Russian Empire is still second in magnitude to the British, ours being estimated to cover 8,871,135 square miles of the earth's surface" [this was before the Transvaal annexation], "theirs 8,325,398 square miles; but while the Emperor of all the Russias rules by his autocratic will nearly eighty-six millions of subjects, no less than about 286 millions yield allegiance to Queen Victoria.—Extract from the *Quarterly Review*, April, 1877.

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

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"UPON THE 'EARTH' DISTRESS OF NATIONS."

WE have noticed lately some of the signs God's Word gives us as tokens that the "last days" are upon us, and that this dispensation is drawing to a close. We showed that "the sun" of Persia is becoming darkness, the crescent "moon" of Turkey, "blood;" that there were "famines in divers places," with "pestilences" and "earthquakes"—all prognostics which our blessed Lord Himself gave us in Matt. xxiv. 7, and Luke xxi. 25, to warn us, upon whom the "ends of the age" are come, that "the times of the Gentiles who are treading down Jerusalem," are at an end, and that the joyous moment has nearly arrived when our national resurrection and "redemption," as Israel, the lost and hidden ones, shall take place. (Luke xxi. 28). We have now to take up a distinct point which the same infallible One gave us for our guidance and our comfort, to warn us, teach us, and direct us as to our position, chronologically regarded, in the stream of time; for we must ever recollect that, being Israel, to us alone appertains the glorious privilege that "we are not in darkness, that that day should overtake us as a thief; for we are all children of the light, and children of the day; we are not of the night, nor of darkness" (1 Thess. v. 4, 5). What, then, is the additional signal the Captain of our salvation nationally gives us, whereby we may know that the deliverance is near, and Israel's restoration and long-promised "redemption" is at hand? It is, as God's Word tells us, in connection with the other portents we have mentioned, "the distress" of nations upon the earth—that is, the sore affliction and terrible perplexities of the Gentile races inhabiting the prophetic "earth"—perplexities which make "men's hearts fail them for fear, and for looking after those things that are coming on the earth." Do we see now any symptoms of this state of things? We think we do; and we are about to call on one of our "blind witnesses, and blind promoters," one with whom we have already some acquaintance in this capacity, to testify to us again that God's Word is true; that the world now, having reached the age when the dispensation of grace is about to close, and the Pyramid grand gallery passage about to terminate in awful, terrible calamity for Christendom, is experiencing sad and sore "distress," just such as the Scriptures describe as being in store for it. *The Newcastle Daily Chronicle*, our friend who gave "blind" witness in our favour as we saw in our issue No. 29, comes again to our aid, and discourses wisely, and very sadly too, about "The World's Distress."

The very title of his leader of the 13th September, 1877, suggests the text at the head of this article—namely, "There shall be . . . . upon the earth distress of nations, with perplexity" (Matt. xxiv. 25).

We cannot transcribe the whole article, but we give a few telling extracts. We ask our readers to note that our contemporary anticipates, as we did lately, the near advent of "chaos in Europe," and points out as well, that presence of the "Korahs" in our Ecclesiastical camp, over which we lately sighed. He thus proves that "the distress" and "the perplexity" are more marked and more acute than even we suspected. The editor in the Newscastle paper says, speaking of the world's distress:—

Could a photograph be taken of the world's condition at the present day it would present a painful and disquieting picture. Just now it almost seems as if chaos were once more at hand.

The photograph of the world's condition, could such an idea be realised, would suggest that man was doomed to be baffled in his most pleasant and withal his most reasonable hopes for his kind. In spite of all the victories of Science, it almost seems as if Nature were resolved to humiliate her would-be lord and master. "The time is out of joint," not hereaway and thereaway, but all over the world. The usurpation of the second Bonapartist was the beginning of evil, and who shall say what or who shall be its finisher, one way or another? His rise made it certain that the era of storms might return at any moment, and the revival of old jealousies hastened the outburst. Europe was transformed into an armed camp. Science stooped from her honourable service to the needs of men that she might facilitate their destruction. The accumulated savings of industrious peace were squandered in preparation for war. The torch of the Destroying Angel once lighted, it was carried swiftly through the lands, until nearly all suffered from conflagration. Everything gradually got out of gear, and now the world is racked from one end to the other with all manner of sufferings. What do we actually find at this moment? We find war raging in a fashion unknown to any previous age, for it places the weapons of the highest destructive power in the hands of the most brutal savages. We find men of superficial refinement excusing ferocity which would have sickened a Nero, and glorying in vindictive slaughter which would have revolted the heart not only of an Alexander but of an Attila. We find priestcraft pushing its crawling tentacles up to the very hearts of English homes from which the vermin was thought to have been banished for ever. We find the grim Dagon of a Divine delegation, believed to have been smashed years ago,

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once more set on end, with ten thousand servitors of his shrine compassing land and sea for new devotees. We see a great nation shaken to its centre by the intrigues of men whose declared aim is to re-rivet the bonds once broken at such dreadful cost—men solemnly sworn, not only to arrest but to put back the shadow on the dial of history. Spain has lapsed into their clutches, after a brief spell of hopeful deliverance. They are on the scent for the worrying of France. Italy they reserve as a tit-bit, to be swallowed last of all. Germany, the robust and bold, they seek to irritate and weaken. England they are trying to nibble piecemeal by deputies they at once encourage and disown. Hence universal agitation in Europe, and that at a crisis sufficiently anxious on several other accounts. A spell is upon all the industries of the world as though an evil spirit had cursed them. Population, which has been stimulated alike by the demands of trade, by the application of science to health, and by a long period of comparative peace, has now become a menacing problem. It cries for work, for food, for freedom; everywhere, and without ceasing it cries for these things which it should be so easy to give. Do we turn Westward, as of old, with a sort of instinctive hope? In America the workers are idle by thousands and thousands, and the very framework of the great commonwealth has been made to tremble with the severity of long-continued distress. Do we turn Eastward, as men weary of watching or jaded with sickness look out for the rising sun? Shall we lift our dimmed gaze over the smoke and blood to seek out some Eden of plenty and rest further on? If we do, the sight only saddens the more. Millions of our kind—nay, of our kindred in citizenship—are dying of hunger which no skill, no wealth, no charity, and indeed no power on earth can more than mitigate. In China—that land of mystery—the one thing not mysterious is that there also Want is king over some of its fairest provinces. Everywhere, everywhere rises the plaint of the sad, the oppressed, the poor, or the dying.

Gloomy as is the picture thus sketched in rough outline, gloomy almost without a gleam, the lessons of the world's experience forbid us to doubt that from all this confusion and this wide-spread distress there will assuredly emerge a bright and more durable destiny for the children of men.

Our readers notice here the remarkable similarity between the picture drawn by the secular journalist and that presented by the words of the Redeemer of mankind. We are now in the latter days. And as He said that just before the coming of the Son of Man to restore Israel again to her former estates, and to complete her "redemption," there should be the signs in the sun, in the moon, in the stars, the shaking of the powers in heavenly places, with "distress of nations in the earth," so we find the facts to be, as they are taking place before us. Our "blind witnesses," who cannot and will not "see" or acknowledge "our Identity," are yet trumpet-tongued in proclaiming to us the "signs," though, true to their character and their origin, they remain yet, while testifying, quite blind to the goal where all their testimony clearly points. Our journalist, we see, affirms—

1. That the nations of the earth are suffering "distress."

2. That nation is rising against nation, and kingdom against kingdom, in a war of sickening and horrible atrocity.

3. That slaughter and bloodshed which would have revolted the heart of an Attila are the marks which brand this contest as the one that is turning a fair country into blood.

4. That the baleful influence of Rome is working mischief throughout the Churches of Christendom, bringing Korahs even into Israel's sacred camp.

5. That there is present universal agitation in Europe, the crisis being sufficiently anxious on several other accounts.

6. That in America, as in Europe, "the sea and the waves" are "roaring, men's hearts failing them for fear," on account of "the long-continued distress."

7. That Eastwards in China, as in India, there is gaunt famine slaying its millions; Brazil to the West, and Egypt in the South, we may also add, showing signs of the same "distress."

And 8, and lastly. That a "spell is upon all the industries of the world, as though an evil spirit had cursed them!"

Here, then, is ample proof that God's Word is true; and our blind witnesses confirm the facts. But we end, as does our journalist, with the glorious God-inspired hopes (in which our editor too in his blindness most groundlessly indulges) —namely, "that from all this confusion, and this wide-spread 'distress,' there will assuredly emerge a bright and more durable destiny for the children of men." *We* know it, we repeat, because the Lord Himself tells us that "when these things begin to come to pass, we may look up and lift up our (Israel's) heads, for our redemption then draweth nigh." This redemption of our nation, we know, also comes laden with splendid blessings for the whole Gentile earth, for the same sure Word tells us that "If the fall of them (Israel of the Ten Tribes) be the riches of the world, and 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).

WHY DO WE WISH TO FIND LOST ISRAEL?—1. Because it is God's will also. 2. Because we secure thereby the national baptism of the Holy Spirit for the British. 3. Because thereby Judah's sorrow will cease. 4. Because thereon many Gentile nations will be joined to the Lord. 5. Because the way will be thus prepared for the return of our Lord. 6. Because thereon sorrowing and sighing for the House of Israel will cease. 7. Because then infidelity will be silenced. 8. Because God's glory will be satisfied. These are but a few of the reasons we could allege.

ISRAEL'S BATTLES.

"BECAUSE THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU, O GOD."

No X. DELHI, AGRA, LASWAREE, AND ARGAUM.

IT will be convenient in this paper to take note of the cluster of battles enumerated in the above heading, because they were closely connected as links in the same campaign, which opened with the battle of Assaye (lately noticed), fought on the 23rd of September, 1803. The whole of these operations, terminating in the most magnificent result for Israel's heathen empire in India, occupied but four months and four days. The second Mahratta war, as it is called in the histories, was opened by General Wellesley (afterwards the Duke of Wellington). On the 12th August he captured one of Scindia's forts Ahmednuggur, and closed the campaign on the 15th December, the same year, when the British gallantly captured the "stupendous mountain fortress" of Gawilghur, bravely but unskilfully defended by the Rajput commandant and his Mahratta garrison. In the interval of these four months General Wellesley and his gallant captains won no less than four pitched battles, and captured several formidable strong-holds—the grand result being that Israel's armies, favoured by the God of His chosen people, "simultaneously and with unvarying success, in four quarters of India, separated from each other by many hundreds of miles," conquered the barbaric forces of the powerful native princes who came against them, adding to the already gigantic empire of the British, whole provinces, the revenues of which annually amounted to nearly £6,000,000 sterling.

While General Wellesley was engaged in disposing of the united forces of Scindia (the Maharajah of Gwalior) and of the Rajah of Berar, at the battle of Assaye, General Lake had advanced to Delhi, in the far North of Hindustan. On his way to that city he took the strong fort of Allighur, and proceeded to engage the Mahratta army encamped in a strong position near Delhi. The Mahrattas were commanded by a French officer, M. Louis Bourguin, and were so placed that, with a swamp on each side of them and the high ground where they were posted, defended by 100 guns, their position was absolutely impregnable. When General Lake approached, the British and native troops under his command had just accomplished a march of eighteen miles; but in those days delays being accounted dangerous, the attack was made at once. The enemy's cavalry was drawn out by stratagem into the open ground, and then attacked by the infantry who charged right into the Mahratta batteries. The action was bloody, but God gave the victory as usual to His people Israel. The whole of the

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100 guns of the Mahrattas were captured on the spot, 3,000 of their host were killed and wounded, and the town of Delhi taken possession of by the conquerors, who thus rescued the cruelly-treated, blinded, and sightless emperor of Delhi, Shah Alum. The chief result of this great success was, that henceforth the French officers, who had always aided the enemies of the British in North India, gave up hope and left the natives to fight their own battles with the conquerors. M. Perron resigned Scindia's service after Allighur had fallen, and several other Frenchmen followed his example after the battle of Delhi. This battle was fought, the reader will mark, on the 4th September, near Delhi, when General Wellesley, hundreds of miles South, was preparing to attack another host of the Mahrattas on the 23rd of the same month at Assaye.

But the troubles of Israel were not over yet, and God was going to give them a third army of their heathen foes into their hands to destroy. After the battle of Delhi, General Lake marched to Agra, not far off, and, assisted by 5,000 native horse, sent to his help by the Ját Rajah of Burtpore, defeated a fresh body of Mahrattas near Agra, took twenty-six guns from them, and captured the city itself. With it there fell to the British the fortress, the treasury, and arsenal of the enemy, with 162 pieces of cannon. It was a conquest, not a victory. But still more opposition was at hand. Another large army of Mahrattas, pushed up from the South, came to contest General Lake's proceedings, and advanced on Delhi. This army was called the "Invincibles of the Dekkan." General Lake burned to overthrow that force before it could approach its destination, and he threw himself between it and Delhi. So impatient was the British General to fall upon the Mahrattas that he actually left his infantry behind and pushed on alone with his cavalry to meet them. He met the advancing Mahrattas accordingly on the 1st November, 1803, at the village of Laswaree, and there a terrible cavalry action was fought. It was a forlorn hope, riding apparently to death, like a second Balaclava. "It was magnificent, but it was not war." The enemy was cowed, but not beaten, and the British gained but little by their temerity. The infantry having come up, however, the real contest began. The Mahrattas had over seventy guns, and were commanded again by a Frenchman, M. Dudrenec. Every advantage was with the enemy. Her Majesty's 76th Foot, and the 12th and 16th Bombay Native Infantry were hard pressed. The British Dragoons charged home on the enemy, and forced them back; the whole British line advanced, and the battle, which was very sternly contested, was won. Every gun the enemy had was captured; the battalions commanded by the Frenchman were mostly cut to pieces on the spot; and after this battle "Scindia's armies in the North existed but in name." Three great and terrible blows had thus been struck by Lake in North India, while Wellesley in the central provinces was dealing death and destruction to the Mahrattas.

We now turn again to General Wellesley's movements after the great battle of Assaye. Within five weeks of that all but conquest the great captain of Israel's armies met his country's "enemies" again, and inflicted the *coup de grace*. Wellesley advanced rapidly on the Rajah of Berar and on his army, reinforced now by the remnants of Scindia's host scattered after the battle of Assaye. On the 29th November, a little more than a month after the latter event, Wellesley fell upon and smote his enemy at a village North-west of Assaye, called Argaum, in the province of Berar. The British General had been marching on the 28th and 29th November, and at the end of a long forced march on the latter day he came late in the afternoon upon his enemy. There was only half-an-hour of daylight left, but Wellesley hesitated not. He straightway attacked his foe, knowing his character well. The English Infantry steadily advanced. Nothing could resist them. Some of the native Sepoy troops, who had behaved like lions at Assaye, seemed to waver, but soon rallying they fell upon the Mahrattas. Before darkness came on, the enemy was destroyed, and the rising moon enabled the British cavalry to chase them for several miles. Thus was broken the power of the Mahrattas in the field, and when, directly afterwards, Wellesley attacked the powerful fortress of Gawilghur, to cover which the Rajah of Berar was posted at Argaum, it fell before him at once, though the place, if defended at all, should have been impregnable.

These varied and wonderful successes, all achieved within four months, without a break or a change of fortune, were doubtless God's gifts to His people Israel. They were decisive in their effects, and utterly destroyed the power of the Mahratta chiefs, in Central and Northern India. They transferred their dominion, territories, and revenues to the paramount Power, Israel. And these have ever since retained them. Verily in all this God fought for His people. His hand is visible in it all. So miraculous a series of decisive conquests cannot be accounted for, save on the grounds that the Lord would give His chosen ones the heathen empire promised centuries before to His Son's request; for "Ask of Me," He said to Him, "and I will give the heathen to Thy 'Na'kala,' or 'inheritance" (Israel), and the uttermost parts of the earth to Thy 'Akhooza,' or 'possession'" (Jacob) (Psa. ii. 8).

In very truth this was done in the second Mahratta war. Israel was gifted with the dominion over multitudes of the heathen in their embattled hosts. "They broke them with a rod of iron, they dashed them in pieces like a potter's vessel." It was the Lord's hand, using Israel as His hammer, which effected this; and the British, being Israel, were the honoured instruments throughout to win the heathen lands of India "to serve the LORD with fear, and rejoice with trembling," to give them the Gospel message—"Kiss the Son lest He be angry, and ye perish from the 'way,' when His wrath is kindled but a little" (Psa. ii. 9—12).

THE YEAR 1881 WILL COMPLETE 6000 YEARS FROM THE CREATION OF MAN.

By JAMES MCINTOSH,
Curate of Hebburn.

PART I.

IT has ever been a prevalent notion among both Jews and many Christians that the world should last 6,000 years in its present condition, and on the termination of this period the millennium would *then* dawn upon a dark and unawakened world.

And there seem to be very strong reasons to our mind for holding such a notion as this, when we reflect on the fact, in the first place, that there were *six* days in which the Almighty created the world and finished it, and that on the *seventh* day He rested from all His labours.

Secondly, the Israelites were to observe every *seventh year* as a year of rest, which was a shadow of that which is to come. And as St. Peter declares, "That one day is with the Lord as a thousand years, and a thousand years as one day," there seems to be some reason for considering a day to be typical of a thousand years; and that this is more than mere hypothesis, we find that the Messiah shall reign one thousand years over the *new earth*, wherein dwelleth righteousness. As the law consecrated the seventh day and the seventh year, so it seems highly probable that the seventh thousandth years will be consecrated for the reign of Christ on earth. This appears more evident, when we find that R. Elias, in the Talmud, expresses his opinion that the world shall continue 6000 years; 2000 years before the law, 2000 years under the law, and 2000 years under the Messiah. After which comes the grand Sabbath of one thousand years!

Putting these facts together with the two following—viz., that our blessed Lord came just at the epoch of A.M. 4119, which we are about to prove, and the covenant with and call of Abram were made about B.C. 2036, or A.M. 2083. These two facts quite bear out the reasoning of those who consider that there should be 2000 years before the law, for there were only a few years more, and there was nearly the same

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number under the law. Indeed, we shall find that the numbers coincide within a few years, if we date the ending of the law from the inauguration of the Christian dispensation, which marked the abolition of that which had waxed old. Taking the thirty-three years which our Saviour spent on earth, and adding them to the B.C. 2036, we get 2069 years as the period during which the former dispensation lasted. From the creation to the covenant with Abraham was 2083, and from the call of Abraham to the crucifixion of our Lord was 2069. These periods are so nearly equal, that no one but the hypercritical will be found to cavil at the disparity of fourteen years when dealing with such large numbers. This surely is a remarkable coincidence!

There is clearly then a very strong presumption indeed that this *last* dispensation shall but continue to fill up the complement of 6000 years, and reckoning the advent of our Lord to have taken place A.M. 4119, we find by subtracting 4119 from 6000 (or 6000—4119=1881) we get 1881, the very date when the Great Pyramid teaches us the Christian dispensation shall enter upon a higher and more glorious state. This fact is corroborated by the prophecies contained in Dan. vii. 25, xii. 7; Rev. xi. 2, 3, xiii. 5, &c. In these passages we learn the duration (1st) of the Papal deception, (2nd) the Turkish possession of Jerusalem, and (3rdly) that of the residence of the two witnesses in the wilderness. Now, here are very curious synchronisms—the loss of the Papal temporal sceptre, and the destruction of Turkey, with the restoration of the Tribes of Israel. Here are *three* events which are spoken of in the prophecies, and they are all to terminate closely upon each other. First, we have the temporal sovereignty of the Pope acknowledged about the year A.D. 610. Then this power is lost in the year 1870, or 1260 years after its assumption.

Again, we have the false prophet Mahomet dating his flight or Hegira in the year A.D. 622; and now we find Turkey face to face with her deadly and inveterate foe, who will not be satisfied until she can perform the decree "Delenda est Carthago;" and this year, according to their own reckoning, is the 1256th of the Hegira, taking the year's length to be the same as that of the European nations—a more than ordinary coincidence, but possessing deep and solemn significance which all should consider.

Then there is the *third* synchronism, in which *we* are more directly concerned. In this wilderness, the Church sought refuge from the ever self-aggrandizing power of the Roman See. In this country we would not consent to have the chains of superstition thrown around our minds; we resisted the slavery, and *now* where, if not here, can we find the two witnesses of God?

These synchronisms are full of warning to us, that upon *us* have come the perilous times! Surely, then, as we have seen the Papal beast dethroned, we shall shortly behold the other anti-Christian power cast down, and *Britain* ere long shall re-instate the Jews in their own land. Do I say Jews, and not Britons? Ah! they, too, shall return and possess the desolate heritages of their fathers, for the mouth of the Lord hath spoken it! Britons and Jews, or Israelite and Jew, shall shortly be put in possession of their ancient and *in*alienable inheritance. We are very near this period as already proved, and 1881 or 1882 may be expected to be a close approximation. We cannot say *when*, but we can from God's Word infer it is *nigh*, even at the door, when the beginning of the glorious *event* shall take place, which shall culminate in the glory of God's people Israel. That year 1881 will admirably agree with the year of our Lord's *grand redeeming work*, when He proclaimed liberty to the captive, the opening of the prison to them that were bound, yea, the acceptable year of the Lord. As the year A.D. 33, or thereabouts (or taking it four years earlier than the common era, which I have done in the periods before Christ), was *one* of the world's grand jubilees, so we may expect that the future restoration of Israel will be on a year of either 33 or 83, in some century subsequent to this glorious deed, or at the expiration of fifty years. Thus, following up the centuries subsequent to this grand jubilee, we find that the year 1833 was remarkable in the annals of *this* nation, in that she resolved to free all her slaves in Jamaica, and in other places—800,000 in all—at the cost of no less a sum than £20,000,000 sterling. Such an event the world never witnessed before! and it was but typical of that greater emancipation, which will shortly take place at the expiration of the present jubilee, which will terminate in 1881-2 or 3. (Let us not dogmatize).

NOTE.—Jamaica, if I mistake not, has its name from James=Jacob, and is, therefore, the land or island of Jacob. What a curious coincidence that this island should be the type of the emancipation of all the sons of Jacob, who are the inhabitants of the islands of the world!

(To be concluded in our next.)

IF the British be not Israel, but a nation of Gentiles, how and where will the Israelites when they appear, take possession of the "Gates" and "desolate heritages?" How acquire "the dominion of the sea?" Is it conceivable that the Anglo-Saxon race, which will soon fill the earth, will give up their possessions and Gates without a most furious struggle? Are they likely to surrender them in peace? And whence are these Israelites to spring from?

A CANADIAN GIVES IDENTITY EVIDENCE.

A FRIEND to our cause, hailing from far North, has kindly favoured us with a copy of the *Airdrie Adverliser*, containing a remarkable letter from a Canadian, a Scottish emigrant we presume, writing from "Listowel Flax Mill," in the Dominion. There are in this communication some of the most exact descriptions we have yet met with of God's people Israel, as applied to our race in its wandering, colonising, civilising propensities.

We have extracted the comments of our Canadian settler, albeit a stone-blind witness to our Identity, in order that our readers may note that even from the far-off land of Canada a Scot's emigrant, having eyes to see, and a brain to reflect, is perforce compelled to bear unwitting testimony to several of our most important Identifications with the Lost House of Israel. The writer says in reference to the wandering habits of British settlers in the Dominion:—

It may appear strange to many people why farmers and tradesmen in comfortable circumstances, and with a similar prospect still before them, should give up their establishments and go forth as wanderers in the wilderness in search of fresh lands and pastures new. Apart from the enterprising instinct peculiar to the British race, there really seems to be no other way of accounting for the fact. Your Anglo-Saxon and Anglo-Saxon Celt appear not to be able to come to rest while a wilderness and solitary place is waiting for their hands to make them glad. Wide over all the earth, in wave after wave, are spreading rapidly these wonderful Britishers. Doubtless there is a Providence in it, and emigration appears to be the means appointed for the working out of the grand problem of earth-pervading civilisation and liberty, which is destined to be accomplished by their hands. Orangemen and Catholics make a mighty fuss over the celebration of the anniversary days of their saints and heroes; but the topic under consideration is sufficiently convincing that a mightier power than that of either King or Pope is hewing out the destiny of the world. "And though the mill of God grinds slow, it grinds exceedingly small." All their little jealousies and quibbling will be ground out very soon by this silent but inexorable mill; and a living ennobling religion, controlled by the beneficence of a lofty intelligence, will spread sunshine, peace, and joy over all the earth.

> "For a' that, an' a' that,
> Its coming yet for a' that,
> When man to man the warl' o'er,
> Shall brithers be for a' that."

And who but your sturdy, enterprising, liberty-loving Anglo-Saxon is to bring to a successful issue "this consummation so devoutedly to be wished?" It is a somewhat remarkable historical fact, that during the time of the Commonwealth, 1650 to 1658, only some three millions of this race were in existence; while to-day, after a lapse of some two hundred and twenty years, their blood warms, and their spirit animates somewhere about one hundred millions of men and women. Talk of a "pe-

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culiar people." Here is a peculiar people with a vengeance, favourites of Heaven assuredly, inasmuch as their general aspirations are in harmony with the moral government and order of the universe; workers with God in developing the riches of the earth, and in establishing the nobility of humanity. Our good Queen's birthday was held here this summer with more than the ordinary enthusiasm. The stirring strains of the brass band enlivened the proceedings of the day; and from all the hotels and chief manufacturing establishments, the British ensign waved proudly in the breeze; while in the words of the old song, slightly altered, it seemed appropriate enough to say, or sing—

"The English Rose was ne'er so red;
The Shamrock waved where glory led;
And the Scottish Thistle rais'd its head,
And smiled upon 'Victoria.'"

Many of our American cousins over the way were quite as enthusiastic about the Queen's birthday as we were ourselves; and no shame to them for that same. They are part and parcel of the great Saxon Celtic race, and why should they not also rejoice in our joy? The proudest blazonry on their shield and ours is common property; our best instincts and noblest feelings on both sides tell us so.

"For still from either beach,
The voice of blood doth teach
More audible than speech—
We are one."

Therefore let our uncle's family celebrate our lady's birthday yearly as it comes round with exceeding great joy; assuredly they will be all the better for so doing; better and happier men and women; and consequently better citizens. Nor must they lay too much stress on the theory of some of their stump orators, and believe that Canada some fine morning will quietly and lovingly fall into the arms of her democratic sister, and become a partner of the great North American Confederacy. No, no, on the contrary, let them rather cherish the belief that the States some day will fall into the arms of Canada, and again become a part of the great British empire. English communities are becoming many upon the earth; and whatever may be their individual fortunes, one thing is clear, all of them will ever turn to the grand old land as the central sun of their political and social system—the source of their light and heat, their glory, and their beauty.—I remain, meanwhile, yours truly,

UNCLE SANDY.

Listowel Flax Mill, July 24, 1877.

Do our readers see the clusters of glorious Identities of our race with Lost Israel, which the writer of the above lines has managed to crowd into a small space?

1. The British, he says, are ever going forth as "wanderers" in the wilderness in search of "fresh lands and pastures new," to make the new wilderness and solitary place glad of them. But this was to be Ephraim-Israel's rôle—to be "wanderers among the nations," "scattered," yet "blossoming and budding," and "filling the face of the world with fruit" (Hosea ix. 17; Ezek. xi. 16, 17; Isa. xxvii. 6).

2. That the wondrous Britishers are "spreading wide over all the earth, wave after wave, to solve the grand problem of earth-pervading civilisation and liberty." This is but the plan of God, which He divulged when, in Psa. cxiv. 2, He said that "Judah was His sanctuary, and Israel was His dominion"—Israel to subdue the earth, and bring it under, in order that the nations may be led to Judah, even unto Christ. Here, too, we see the destiny of this all-devouring race faithfully described, the "people of the saints of the Most High God," to whom the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given (Dan. vii. 27), even the children of Israel—the British.

3. He says, moreover, that the British are *par excellence* the multitudinous people—those who have in recent times doubled their populations in the most wondrous way, and in the shortest known periods. In 1658, he says, they numbered only three millions; to-day no less than a hundred millions, being an increase of ninety-seven millions in 220 years, and a doubling of population once in only about forty years for the whole race! This, indeed, is unparalleled, and unique as a fact. But the inconceivably rapid increase of Israel's stock we know is the attribute of that race, and most especially so in "the latter days," when the discovery of the "Lo-ammi" nation as the "sons of God" draws near (Gen. xxii. 17; Hosea i. 10).

4. Our colonist describes the British wanderers, as in truth, a "God-blessed, peculiar people," designations these which all Bible-loving Christians know are Israel's copyright appellations (1 Peter ii. 9; Gen. xxii. 17; 1 Chron. xvii. 21, 22; Isa. xli. 9).

5. He claims Manasseh, our "American cousins," as one with us, destined yet to become one of a confraternity of many nations, looking to the British mother as the central link in "the grandest federation of States the world has ever seen." What is this, we ask, but the echo of the promise of the living God to Jacob our forefather, when He said to him, "A nation and a company of nations shall be of thee?" (Gen. xxxv. 11). The great American nation being Manasseh, as we believe on good and sufficient Scriptural grounds, their future destiny must bring them into federation, certainly into friendly union with the British empire, for God's Word declares that in the glorious return to Palestine Manasseh returns (representatively, no doubt) with the other Tribes, and a share of the land is reserved for that distinguished and highly blessed Tribe (Ezek. xlviii. 4).

We commend our Scottish emigrant's words to our readers' careful study. They are eloquent, touching, glorious sentiments, well expressed, as true as they are beautiful, and as Scriptural as they are true.

We conclude our observations with a quotation from the *Times* of the 18th August last, on the subject of our vast and ever-increasing population in this our British island home. The editor says, referring to a speech of Lord Fortescue, at the late British Association meeting:—

The rising generation swarms so thick in our streets and our lanes, in our town courts and village commons, and fills our schools so much faster than they can be built or enlarged, that we cannot help thinking of it. The very first thing the Trojan wanderer heard when he had passed the threshold of Hades, so Virgil tells us, was an infant school; and the prolific character of our population must be the first thing that strikes a foreigner. To put the matter in its simplest and plainest form, we need only suppose an ordinary group of schools designed to contain all the children of a district from four years old to twelve. It is a mass of life and character large enough to suggest some anxious speculation. In eight years it will have passed away down to the smallest infant, and be succeeded by another equally numerous, equally interesting and suggestive. What is to become of these successive waves of humanity? Happily, the practical question comes to us in detail, step by step. Every employer knows that the great difficulty of the day is to find the persons qualified for a given employment, not employment for persons. In every branch of industry labour has, it may be said, the advantage over capital. The demand for mechanics, for able labourers, for farm servants and domestic servants, is greater than can be supplied, and threatens to increase upon the supply. The fact is proved by the steady rise of wages. If the population has increased, as it certainly has, immensely, the capital and the trade of the country have increased much more.

It is most pertinent to ask, as does Lord Fortescue, where would have been our colonies but for our unexampled increase? What would the United States have done without us? Though they have sometimes more than they can well employ, as may be the case just now, yet they know well they would never be able to keep their own working population within reasonable bounds but for ever fresh arrivals from the old country. What would our railways, with their half million of servants, our trebled and quadrupled mercantile service, our army, navy, and police, our prodigious iron and coal development, our huge cities and novel industries have done but for an unlimited supply of new hands? The State, which is continually making demands, and which placards every public-house in the country with its claims on the best sinews and thews the country can produce, should be the last to discourage increase of population. In fact, it wisely lets that matter take its course, as it is apt and ready to do.

Reader, let these thoughts give you comfort. "Population is the strength of empire," let our Besants, Bradlaughs, and *hoc genus omne* say and do their very worst!

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A COLONEL OF THE INDIAN ARMY ON TARA.

You would like perhaps to hear what I saw at Tara; also what conclusions, or perhaps I should say speculations I came to after seeing it.

I was not lucky enough to get a fine day for the purpose—such things are few and far between in Ireland—it poured with rain nearly the whole day.

Tara is described in the guide-books as "presenting nothing more than a small conical hill abruptly truncated" (whatever that may mean), "*surrounded with undulating* mounds covered with grass." I found it to be a large, long, hog-backed hill, more than a mile long, of a considerable height, in a most central and commanding position, overlooking the country on all sides for a very great distance; the view from the top was most extensive and beautiful.

Towards one end (the North), there are a series of circular tumuli, two of large size, and other smaller ones distributed thus: two large and one small on the summit of the ridge; further on along the ridge, a very long rectangular hollow some 500 feet long, which gives the idea of the site of a large rectangular building. In front of the North-west angle at a little distance, another circular mound; and a little further West of this, three more mounds of smaller size on a part of the hill where the descent is steep, and now covered with wood. The disposition and shape of these mounds, each having its foss or ditch distinctly traceable, with the rectangular hollow, lead me to think that the circular mounds are the remains of large towers flanking either end of a large palace between them. There is an absence of *stones* lying about; all is quite smooth and covered with long grass; but the stones may have been removed for building, or the towers may have been only of mud. Excavation would soon prove this; and as far as I could see, excavation would be easy and conclusive, for the rock would soon be reached, but there would be a very large surface to excavate.

On the ridge close to the two largest mounds, there is a Protestant Church, now without a minister, owing to Mr. Gladstone's Act. There, service is only occasionally performed by the minister of a neighbouring parish.

I was much interested in all I saw, and can well imagine such a site being chosen for a royal palace. Having seen it, makes me all the more anxious that attempts should be made on scientific principles to find out what the remains really are. A small boring machine would soon reveal what was under ground; and would be far less expensive than any other way. I hope it may soon be undertaken.

T. B.

Kingston, Ireland, August, 1877.

NOTE BY THE EDITOR.—We submitted the foregoing to our friend Colonel Gawler, whose interest in all that concerns our Identity, the mysteries of Tara, and the Great Pyramid of Egypt, remains as warm as ever. His remarks we annex for our readers' satisfaction :—

"Colonel B.'s description of Tara is very correct; but he is wrong in assuming the mounds to be *towers*. They are the ordinary 'barrows' or mounds, with a ditch which a 'certain race' raised over their distinguished dead. It was a law of Odin, and was therefore practised by that 'certain race,' whether you call them 'Scythians,' as in Ireland, or 'Goths,' as in Europe." (Our readers, of course, know what "race" the gallant Colonel is alluding to?)

ANGLO-ISRAEL FOR PALESTINE.

A NORTH Power looks with a far-reaching eye
To lands where the down-trodden lie;
From India's border these all sigh
To us to be released,
And name our title through a great war-cry,
"Kings of the East."

Ephraim, the first-born, in thy royal line
With Judah speed!—The Word Divine
Guides ye from the Isles to Palestine—
Hear on an East wind float
From the Euphrates a clear trumpet sign,
Victory's note.

Our hearts are toward the glorious land and clime,
Lebanon's beauty, the sublime
Of Hermon, where the Psalmist's rhyme
Still wails, "O Lord! how long!"
And angels answer, stir to their heav'n's chime,
Our patriot song.

"Hear, God of Abraham, Thine Israel's prayer:
Israel in England may not dare
Without Thee for this war prepare:
But in Thy name
We march; our sacred standard rear,
And Zion claim."

Long in that valley, mark'd by "the dry bone,"
We've lain—to Thee, our God, there known
The heart's death wound, and the death moan—
Now, at Thy voice, Thy sign,
We start, at the Armageddon's battle tone,
To the front line,

And wave our *cross-marked* "Union" flag, that brings
To nations tidings of great things,
Shaming your vain imaginings,
Jacobin hordes,
Who'll read on it, "THE KING OF KINGS
AND LORD OF LORDS."

H. NEWTON, B.A.,
(*Vicar of St. Michael's, Southwark*).

THE DRUZE OF THE HAURAN GIVE IDENTITY EVIDENCE.

In some notes on the Hauran, that district East of the Jordan, and South of Damascus, so interesting from its ruins, and curious geological formation, Mr. Bellamy, of the Church Missionary Society, writes :—

I do not know why, but great respect is paid by the people to the English, and deference shewn to the advice of their representative (the Consul of Damascus). They are desirous of retaining our good will; and often when speaking to me they have put their two forefingers parallel, and rubbing them together said, "The English and Druze are like this sowey, sowey," which is that we are friends and brothers. Let us use the opportunity afforded to act as brothers ought. When I have been hunting up the old ruins, and making inquiry for some old building or stone doors, they have said, "Why do you ask who built this? It was your grandfathers, it is your land, and you will come and take it again."

Captain Warren mentions a similar idea prevailing in other parts of the Holy Land.

H. L.

"THE COVENANT; OR, JACOB'S HERITAGE."

WE have been favoured by Mr. Danvers with a communication in reference to a review of his able work which appeared at page 286 of our issue No. 35, August 29 last. Mr. Danvers desires, in justice to himself, that we should allow him an opportunity of explanation on three points, which explanation, in his view, seems called for. We regret we must decline the request our friend makes us, but we do it on principle.

We were requested by his publisher to review his contribution to Identity literature in the pages of the BANNER; and we accordingly did so, by the help of a fellow-labourer, in a manner which Mr. Danvers himself admits to be "honest criticism." If "honest criticisms" are to entail on the BANNER and its staff of writers the incessant demands of authors for space to reply, the end will be that no literary work of this sort can or will be entertained or undertaken by the journal we edit.

After all, Mr. Danvers merely wishes to explain three points.

1. That in his preface, THE BANNER OF ISRAEL was by error named instead of the *Standard of Israel*, which he really had in mind.

2. That though the opening of chap. ix. of his work may undoubtedly be held to imply (if read by itself) that he upholds the Teutonic theory, yet, that a perusal of the whole work could not fail to convince the reader that he does not. Rather damaging to this reasoning is Mr. Danvers' next sentence—viz., "that the

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arguments on this point (meaning, we suppose, the "Teutonic theory") are "not proven;" "Ethnology and Philology" being the stumbling-blocks, and "Anglo-Israelites being much given to dogmatizing," which Mr. Danvers properly regards as an error.

In reply to one of L. P.'s arguments, Mr. Danvers says, "Germany and Norway have no external debts, but Denmark and Sweden have." *We* would beg to ask, "Do Germany and Norway lend to many nations, but never borrow? Do they rule over many nations, but such nations never rule over them? (Deut. xv. 6)."

Mr. Danvers, finally, courteously supplies a piece of information for which L. P. asked, by saying that the quotation to be found on the 40th page of his work is taken from Josephus, book xi., chap. v., Antiq. Jews.—ED.

Correspondence.

To the Editor of the "Banner of Israel."

"None shall deliver her out of My hand. I will also cause all her mirth to cease, her feast days, her new moons, and *her Sabbaths, and all her solemn* feasts."—Hosea ii. 10, 11.

DEAR SIR,—Having a spare hour to devote to the "Identity" question, I take up my pen in the full belief that my prayer for God's glory, the good of Israel, and my own welfare will be answered.

I remember reading in the BANNER—quite an early number of that most valuable publication—an article attempting to answer a certain statement from the mouth of a Jew to the following effect. You Christians do not keep the Sabbath because you keep not holy the seventh day. We Jews keep holy the Sabbath day, by doing as the Most High God commanded our forefathers in the day that he spake to our ancestors in the Holy Mount.

The writer of this article answered by saying that the Christians observed the first day of the week, because that upon it the Messiah rose from the dead, that the Holy Spirit was given upon it, and that the apostles observed it from the first.

But there was one thing he could not prove, that the poor Jew was wrong in what he said. He could not prove that God had promised to the observers of the first day meat or provision for that day wherein Christians do not labour; or that He would in mercy shower upon them promised blessings of great value due to the faithful keepers of the *Sabbath*. These, I say, never have been promised to those who will presumptuously substitute the first day for the seventh, thereby rebelling against and altering the Word of the Lord.

There was one thing this article did do, nevertheless, it proved that God had been faithful to His sure Word of prophecy, the words of my text taken from the book of a prophet who spoke so much to poor, lost, divorced Israel. It testified to its readers that God had taken from Israel His rebellious son, the sinners from Samaria, that den of idolatry, their Holy Sabbath, the early gift of a loving Father who beheld His tired sons and knew the comfort of the seventh day of rest. And although we in Britain have our day of rest, blessed be God, can we, I say, knowing what a God we have to do with, reasonably expect the reward given to the observers of the Sabbath, when with us it is a day of weary and servile toil?

Dear Sir, for that which you have written I sincerely thank you. Do not think it to be my desire to grieve you by what I now say; rather give God the glory, and confess in your journal that this is one of the greatest proofs of our Identity with Lost Israel: and also that it is one of our greatest punishments from the hand of the Lord to whom vengeance belongeth—who hath said in His holy law, that He will visit the iniquity of the fathers upon the children.

And yet we know by much experience (especially of late years) that He is still the God of mercy, with whom is longsuffering, compassion, and lovingkindness, that He will not keep anger for ever. Surely such an one, so rich in goodness, will yet add to our many blessings since 1840, this also, the blessing of the Sabbath which our forefathers enjoyed in the Holy Land; every man under the grateful shade of His own vine, and of His own fig tree, before the punishment came upon us, our being carried captive from that land which at one time it was the delight of our God to bless, and over which His eyes were ever open.

A BELIEVER IN THE "IDENTITY."

41, Gensing Station-road,
St. Leonard's-on-Sea, Sussex.

[We publish the above, that all opinions, reasonably formed, may have expression; but we are unable to concur with our correspondent.—ED.]

To the Editor of the "Banner of Israel."

DEAR SIR,—I send you an extract from the the *Globe* newspaper sent me by an Israelite in Baden-Baden.

I am not aware that this Identity of our race has ever been noticed in any of the numerous publications regarding our Israelitish origin. Sincerely yours,

R. W. D. NICKLE, Major.

13, Lansdowne-terrace, Leamington,
13th Sept., 1877.

EXTRACT FROM THE "GLOBE" NEWSPAPER: BEING AN ARTICLE HEADED "ANTIQUE SALUTATIONS."

After discoursing on ancient modes of salutation, kissing, prostrations, licking the dust, kissing the master's or lord's shoe, or slipper, the writer goes on to say:—"To this obsequious adoration of a tyrant's shoe are referable several ceremonious usages in the courts of kings, and a still larger number of symbolical practices in the dwellings of humbler mortals. Hence it was that the slipper became a symbol of authority in the East and the West, and that courtiers declared their devotion to Emperor, Pope, or Sultan by touching his shoe with their lips. This reverential treatment of a potentate's sandal had prevailed for centuries in Oriental lands before the late Roman Emperors introduced the practice to the Western peoples.

"Books, or at least chapters, might be written about the rules and variations of etiquette respecting the reverential treatment of Imperial and otherwise potential shoes; but they would contain nothing more comical than the regulation which regards the right to kiss the Sultan's foot as a supreme privilege, and permits it only to pashas of the highest degrees and finest quality. As much might be written of the symbolical slipper-customs of domestic privacy. Readers of the Bible are aware that the symbolic use of the shoe was a familiar practice of the Israelites in the transference of private rights. It was thus that Ruth's kinsman declared a transmission of authority. 'Now,' the sacred historian explains, 'this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things a man plucked off his shoe and gave it to his neighbour, and this was testimony in *Israel*.' The same significance was attached to the shoe by our ancestors of the *Saxon* period. It was an emblem of authority; and the giving away of a shoe was typical of an assignment of authority. When the *Anglo-Saxon* paterfamilias gave one of his daughters away in marriage he put an *old shoe* into the hands of his son-in-law, in token that her father's title to her services and obedience was transferred to her husband; and it was usual for the bridegroom to indicate his acceptance of the gift and also his sense of attendant authority by tapping the bride lightly on her head with the symbol of domestic power. The practice of throwing slippers after a bride's carriage is a survival of this usage of our remote forefathers. It is also worthy of remark that the emblem of marital authority was often used as an instrument for enforcing it, and that the wife was corrected for her misdemeanours with the same article which indicated her husband's right to give her personal chastisement. This penal use of the shoe was for centuries no less common in Western Europe than in Eastern countries; and the fashion was carried to America, where it has so far prevailed that 'to live under the slipper,' is with transatlantic biographers the precise equivalent of our old expression 'to live under the ferrule.'"

To the Editor of the "Banner of Israel."

MANASSEH'S BOW.

VIDE THE BANNER OF MANASSEH.

"Joseph is a fruitful bough, even a fruitful bough by a well; whose *branches* (Ephraim and Manasseh) run over the wall: the archers have sorely grieved him, and shot at him, and hated him; but his *bow* abode in strength."—Genesis xlix. 22—26.

"Let the blessing come upon the head of Joseph and on the crown of the head of him *that was separated from his brethren*."

This applies not only to Joseph, but also *to Manasseh who was separated from his brethren* (Deut. xxxiii. 13—17)—Manasseh's bow being signified by the thirteen arrows in the eagle's claw. R. W. D. NICKLE, Major.

13, Lansdowne-terrace, Leamington,
Sept. 18, 1877.

To the Editor of the "Banner of Israel."

SIR,—I met with this text this morning. I do not know whether you think it worth noticing in your valuable little paper: Micah iv. 8: "And thou, O tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

Does not this point to our Identity, possibly also to our Queen? E. H.

Sept. 17, 1877.

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WEDNESDAY, OCTOBER 17, 1877.

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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.

No. 43. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 24, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE IMPERIAL RACE AND MR. GLADSTONE.

THE ancient Romans were once the universal rulers. They were tried in the balances, found wanting, and then cast aside. What nation has succeeded them? Verily, as the world allows, the people who were once as a grain of mustard seed (and not so very long ago either!) which a "Man" (the Son of God) "took and sowed in His field"—that "place appointed, ordained," and allotted to His chosen ones—where, being the least of seeds originally, they grew, and grew, and grew, till at last, in the space of about 1,000 years, this little seed is acknowledged to be "the greatest among herbs," "the chief of nations;" "a tree such that the birds of the air" (the Gentile nations) "come and lodge in the branches" (*i. e.*, the colonies) "thereof." This mustard seed, this growing herb, this gigantic, ever-spreading tree, reader, is the British empire of our blessed Lord's parable of Matt. xiii. 31, 32, the over-topping, all-attracting "mountain of the House of Jehovah" described in Micah iv. 1.

To one of her Majesty's ex-statesmen the growth of this empire has no attractions. He advocated, and by his power and influence caused, the separation from this growing dominion of that little branch, the Ionian Islands, on the 1st June, A.D. 1864. He is the one British subject (whose opinions any man cares to know) who is so unEnglish as to avow that, "except in trifling particulars, the greatness of England is independent of all and every sort of political domination beyond the area of the United Kingdom." He it is who, in treating of the question of Egypt, has affected to regard with indifference and aversion any proposal for the extension of British supremacy and rule over that portion of the earth. Herein he is entirely at variance with the aspirations of this whole nation, and can no longer be a leader acceptable to a people whose future is universal empire, and whose destinies point them forward in a course which tell them they are to inherit and rule the whole globe.

Mr. Dicey has, in the pages of the last number of the "Nineteenth Century," ably withstood Mr. Gladstone's expressed convictions, and shown how seriously they run counter, not only to the instincts of the whole British nation, but also are opposed to the manifest rôle of our race, which is born to rule, subdue, civilize, ennoble, Christianize. Being Israel, the British are Jehovah's "Dominion," the right arm by which He rules the world, crushes down opposition to His will, and opens the way for "Judah," His own Sanctuary, even Christ (Psa. cxiv. 2).

"We rule India," says Mr. Dicey, "and hold our empire because to us has been given a mission like to that of ancient Rome, because we, too, may well be bidden to remember that *regere imperio populos* is the talent committed to us. Attracted by the hope of gain, the love of excitement, or, oftener still, by the mere migratory instinct, English settlers pitch their tents in some foreign land and obtain a footing in the country. But, unlike the colonists of other races, they carry England with them. They keep their own tongue, marry with their own people, dwell after their own fashion, and, though they may live and die in the land of their adoption, look to the mother country as their home. As their footing becomes established, their interests clash with those of the native population. Whether with or without due cause, quarrels ensue. And then sometimes by their own energy, sometimes by the aid of England, sometimes by both combined, they establish their own supremacy and become the ruling race in the regions which they entered as traders. If England were deprived to-morrow of all her colonies, and if her people still retained their independence and their energy, they would at once begin again to go through the process of empire making; and this they would do, not so much of intent and forethought, as in compliance with a like instinct to that which leads ants, as soon as their scare is over, after the destruction of their nest, to set to work to build up a new shelter and abode."

"Our English nature," Mr. Dicey considers, has impelled us to extend our empire, and this instinct, he thinks, has benefitted the world, ourselves, and the races, in particular, whom we subjugate and rule. Hence, "the maintenance of British authority over a vast outlying territory ought to be one of the chief, if not the chief object of British statesmanship." Mr. Dicey regards it as bound up with our prosperity as a commercial people. "Even," he says, "if we paid more for our empire than it brought us, the bargain was still a cheap one. The energies of our race, the qualities which have made these islands what they are, find their scope, nutriment, and development in the work of colonising new lands, administering foreign Governments, and ruling over less masterful races." Mr. Dicey urges further how the possession of this empire adds distinctly, though in an undefinable way, to the satisfaction of Englishmen, and justly asserts that that

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satisfaction extends consciously over all classes. Denying that the territorial appetite has, as Mr. Gladstone thinks, violently revived, he declares with good reason that the nation is firm in its conviction that the empire must be upheld at all costs and hazards. Mr. Dicey has not been driven by Mr. Gladstone's powerful opposition from the rooted persuasion that there is no region of the world where British energy, capital, and honesty of administration might be applied with greater advantage to England and to the subject race, and with less incidental evil, "than the fertile Nile-watered lands ruled over for unknown ages by one endless series of taskmasters, of whom the reigning dynasty is well-nigh the hardest."

Here, then, we have the two sides of the question of British world-wide empire fully stated. The ex-Premier, by words and deeds, shows that he is averse to the growth of the domination of that race whom God destines to rule the world. He sees those signs God gives both him and us, whereby He marks us as the universal (Israelitish) rulers; but he is blind and deaf besides, to the oracle, and declines to understand the omens. He observes, as he must do, the enormously prolific character of this race; their diffusion, rapid and continuous, over the whole globe; the national growth by incessant acquisitions of new and enormous territorial possessions. He observes, too, their perfectly universal crave for empire, and the success which (God-given) invariably attends its administration; and yet, in spite of all this, he opposes the will, not only of the nation, but of his God besides, and deprecates the increase of the British empire. He would, we fear, if he had his way, despoil the nation of its magnificent "Gates" and "possessions" by restoring Gibraltar to the Spaniards, the Cape, may be, to the Dutch, half India to the native princes, and certainly would give over all the provinces of Turkey, with "The Gate of all the Gates"—God's precious gift to Israel's seed—to their future enemies, the Russians. But no! it shall never be. Removed from power just in time to save his country from national loss (as to our judgment it appears), he stands now aside, in the providence of God, to witness with his eyes, but without power to retard, even for a moment, the sure, silent, steady, gigantic growth of the "Stone," which, cut out, geologically, in primeval times by the power of God Almighty, "without hands," from the continent of Europe, is now increasing and developing with giant strides into the "mountainous kingdom," soon to stand confessed before the eyes of an utterly astonished world as that of "The people of the saints of the Most High, even the children of Israel. Hallelujah!" (Psa. cxlviii. 14).

A DIALOGUE

FOR INQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

By the Rev. Canon J. H. Titcomb, M.A.,
Vicar of Woking, Surrey.

DIALOGUE III.—PART I.

A.—I have just been talking with a friend who told me that the subject of our late discussion is such an insult to his common sense, he will have nothing to do with it.

B.—How did you reply?

A.—I remarked that if it were so, the exercise of common sense would be the best way of refuting it. I have, therefore, brought all which I can command to-day for the purpose of doing my best to overthrow your arguments.

B.—I am glad to hear it. Only remember that common sense may sometimes be employed to oppose truth.

A.—How?

B.—Is it not against common sense to say that the straight line which, in mathematics, is called the asymptote to a hyperbola, goes on for ever drawing nearer and nearer to the curve without being able to touch it?

A.—No doubt.

B.—Yet this fact is amongst one of the best demonstrated principles of science. I merely mention it to show that what appears to be the exercise of common sense is not always a fair test of truth.

A.—But we are now going to speak of history, not of science.

B.—What of that? Are you not a believer in the historical facts of the Bible?

A.—You know I am. Why do you ask the question?

B.—Because, in the criticism of the Bible, common sense may be employed on the side of infidelity. Can anything be more against the exercise of your common sense than that you should believe the walls of Jericho to have fallen down at the blast of rams' horns?

A.—Oh, if you are going to import miracles into the question, you can prove anything. If so, we had better give up the discussion at once.

B.—I am not going to do so. Was there any miracle, properly so-called, in the wonderful history of Joseph?

A.—Certainly not?

B.—Yet when they sold him to the Ishmaelitish merchants, the common sense of Joseph's brethren would have laughed to scorn all idea of their ever having to bow down before him as their future lord and deliverer. In other words, there was a wonder-working power in the secret wisdom of God's providence, by which He brought about His purposes through natural means, although common sense never dreamt of them—nay, even laughed at them as incredible.

A.—I must admit that assertion.

B.—Very well. Then, if it had been the purpose of God that the mass of Israel's exiled Ten Tribes should be lost among the heathen for centuries, and yet be mysteriously brought together as one compact Christian nation at a later period; and if that purpose could be affected by natural causes under His guidance without any miracle whatsoever (as I am now going to show you), why should this belief be repugnant to common sense? It may be contrary to all our ordinary expectations; but that does not make it incredible. Why should it be more incredible for Joseph's *posterity* to be lost, and then discovered in a country foreign to their own, than that Joseph *himself* should have been lost and afterwards so found? As far as probability goes, the two histories would be perfectly parallel.

A.—Yes. But you are taking for granted that Joseph's House *was* really lost; and that, being so lost among the heathen, it was yet kept separate from them. It devolves upon you, in the first place, to *prove* these things.

B.—I will endeavour to do so. In the first place they were lost to the *covenant;* for it is written of them, "Ye are not My people, and I will not be your God" (Hos. i. 9). Then, again, they were assuredly lost to their *land;* for it is written, "They shall wander from sea to sea, and from the North even to the East" (Amos viii. 12). Once more, they were lost among the *Gentiles;* for it is written, "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure" (Hos. viii. 8). If all this does not prove that exiled Israel was to be given to idolatry, and to wander among the heathen, and to be swallowed up among Gentile nations so as not to be distinguishable from them, I cannot tell what other words would describe it.

A.—It seems rather like it, I confess. But that goes against you; for I thought you undertook to prove this, while absorbed among heathen peoples in their wanderings, they were yet to be preserved *separate* from them.

B.—Not quite so fast, my friend. Let us determine one thing at once. You see from this that there is nothing against common sense, in believing from the Word of God that the House of Israel when exiled was to be driven among far-off nations, and to be, outwardly at least, swallowed up by them, wandering about in their company "from sea to sea." Do you admit this?

A.—I cannot refuse the evidence. But I wait to hear how you will prove that while thus practically lost to view, this Gentile absorption was to be accompanied

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by separation and exclusion. The two things appear to be incompatible.

B.—Do you think so? Then listen to the word of Amos (chap. ix. 9): "Lo *I will command*, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, *yet shall not the least grain fall upon the earth.*" What do you make of that? Your common sense must here retire before the counsel of the Almighty. For however it may appear impossible to *you* that Israel could be lost among the heathen, and yet remain detached and distinct, God says, "I will *command* it." Surely you will not limit the power of Divine providence, by which His own purposes may be attained, even though it be against your own preconceived imagination.

A.—You have certainly set that matter straight. What then?

B.—Do you not see from this how we have good Scriptural grounds for believing that Israel was to be sifted among various nations in heathendom, and accompanying them in their migrations, was to be nevertheless detached in groups, from time to time, concentrating at last and assembling together mysteriously in one compact nation? Is not this quite consistent with the notion that Angles, Jutes, Gaels, Cymri, Danes, Normans, who came to Britain, may have all been sifted parts of Israel, taken from the heathen mass to which they had been allied, and brought together into one favoured country to carry out God's ulterior purposes?

A.—There is certainly nothing impossible in it.

B.—Very well. Then you surrender the objection which common sense entertains to our views.

A.—I do, so far. But you will have a great deal to do, to prove the fulfilments of such a state of things.

B.—We must take one thing at a time, as I said just now. Meanwhile you have really been transported a step or two.

(*To be continued.*)

THE PLACE OF THE ANGLO-SAXONS IN PROPHECY.—The chief nations of the world of past times have all their places in the prophetic Scriptures. Apart from the Identity, where is that of the Anglo-Saxon empire of the present times? Nowhere! Yet, as a nation, the Saxons are filling the earth, occupying all the waste places of the world—they are mistress of the seas. Their wealth, power, and influence exceed those of any other nation past or present. Can we admit that such an empire as this finds no place in God's prophetic Word? Certainly it is not there described as the "British" empire! It must be hidden then under "another name." Now "Israel's" predicted dominion answers in all respects to the description we have given of our own; who can doubt then the British are Israel?—(Extract from letter from Geo. Allen.)

THE GARDEN OF EDEN.*

By JOHN T. GOTT.

PART I.—INTRODUCTORY.

IN Rev. iv. 11, we find that the great object of the creation of the world and of the incarnation of Christ is declared to be the glory of God, and the display of the Divine perfections. "Thou art worthy, O Lord, to receive glory, and honour, and power: for Thou hast created all things, and for Thy pleasure they are and were created." How many conjectures and guesses, respecting the origin of the world, do we find among the ancient philosophers of Greece and Rome, and also in the East. One class of Greek philosophers conjectured that matter is eternal; that all the order and harmony we see in nature is the result of chance; and that the gods take no concern in the affairs of the world. The ancient Persians conceived that there were two independent first causes—the one light, or the good god, who was the author of all good; and the other darkness, or the evil god, who was the author of all evil; and that from the action of these two in continual struggle with each other all things were made. The Hindoos look upon the world as an emanation from the Deity Himself, and, therefore, as part of the Deity. These are the opinions of men feeling in their darkness after truth, but lost in the dimness of unaided reason. But all these reasonings and guesses are set at rest by the revelation of God Himself in the opening sentence of the sacred volume; hence the empty speculations of philosophers may cease. "In the beginning God created the heaven and the earth." There was, therefore, a beginning when nothing existed, and God created out of nothing all things that exist.

Dr. James Murray makes an admirable comment on this verse. "This simple sentence," he says, "denies *Atheism*, for it assumes the being of God. It denies *Polytheism*, and among its varied forms the doctrine of two eternal principles, the one good and the other evil, for it confesses the one eternal Creator. It denies *Materialism*, for it asserts the creation of matter. It denies *Pantheism*, for it assumes the existence of God before all things, and afar from them. It denies *Fatalism*, for it involves the freedom of the eternal Being" (Homilist xxxiii. 187).

Dr. Payne Smith, dean of Canterbury, says, that "the current idea that Moses received the contents of the book of Genesis by special revelation, is at variance with everything in the book itself. Upon the very face of it Genesis is a compilation, and it is stated so to be. Besides the account of the creation, there are no less than eleven separate documents in it, each beginning with the title, 'These are the generations;' each at its commencement somewhat recapitulating the previous history, and, excepting the first, the generation of the heavens, each connecting the narrative with the fortunes of some one remarkable man. Of the twelve portions into which Genesis is divided, the first extends to the end of the 3rd verse of chap. ii., and the knowledge contained therein could have been made known to the writer *only* by revelation. Hence, St. Paul says in Heb. xi. 3, 'By faith' (through the teaching of the first thirty-four verses in Genesis) 'we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear'—*i.e.*, they were created, not out of previously existing matter, but out of nothing." This is an idea which no philosophy has ever conceived, and which Divine revelation alone could teach us. "The creative document is a grand and glorious introduction to the rest of Holy Scripture; but it is not intended to teach geology or astronomy; rightly understood it does not contradict these sciences, but its real object was to set forth two main truths—the first, that all the laws and workings of nature are the workings of God; the second, that of all this working, man is the final cause. In every stage of creation God is the active principle pervading all; of all that is done man is the end, and the earth was made such as it is, that it might be a fit stage for human activity." The perfection of creation is represented as man, and to man lordship over the rest is therefore given. In the "grand old gardener" we have a type of the true dignity of man. The best man amongst us is but a miserable specimen of what he ought to be, and yet, although sin has infected the whole human race, what a wonderful creature man still is!

Archdeacon Pratt, late of Calcutta, says, "In his moral nature, how marvellous is the power of conscience, that inward monitor, accuser, and judge! Then in his intellect, how great his genius, how varied his gifts, how wonderful his powers of expression! Observe the creations of his genius in music, in poetry, in painting, in sculpture; and the triumphs of the reasoning faculty, by which, though tied to the earth, he can scale the heavens and penetrate into the hidden laws which govern the universe! Observe the marvellous gift of Heaven, that miracle of human nature; the instances of heroic self-devotedness which the history of the world furnishes; the many noble and lofty sentiments which philosophers have in all ages given utterance to, and yet, with all this, observe the *moral degradation* which marks man in every age, so that the mind shudders at the moral deformities which stain even the most polished times of antiquity, and at the opposition of principles which strive even in the Christian's

* Extracts from a lecture.

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breast, of whom it is justly said, that when he would do good evil is present with him. Man is indeed a mystery of inconsistencies, a riddle of greatness and littleness, of good and evil. What account of this strange confusion of things has any philosophic system ever given? None. Pliny, in his perplexity, pronounced man to be an "enigma not to be solved."

Pascal notices those opposite principles thus: "The greatness and misery of man, being alike conspicuous, religion in order to be true must necessarily teach us that he has in himself some noble principles of greatness, and at the same time some profound source of misery."

We must turn to that revelation which God has given us to find the key to unlock this mighty mystery, to show us that man is not in the state in which he was made, but that he is a ruin, a "monument of a once noble creature, bearing at once the marks of his origin, and of the vast change which has come over him." We read in Gen. i. 27: "God created man in His own image: in the image of God created He him." In order to apprehend and be fully conformed to the Divine character, it was absolutely necessary that man, from the first, should be formed in accordance with those principles on which the great power of God is established.

Now, what are the principles which constitute the image or likeness of God? In Eph. iv. 24, St. Paul says: "Put on the new man, which after God is created in *righteousness and true holiness.*" And again in Colos. iii. 9, 10: "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in *knowledge* after the image of Him that created him." Here we have the three principles in which God created man — viz., holiness, righteousness, and knowledge, after the Divine image or likeness. Mark! He did not create him infinite, but perfect and pure, and with high endowments—the glory of all his creatures.

The heart is the seat of holiness; the body, the power of action, or righteousness; and the mind, the faculty by which knowledge is apprehended and retained.

Robert Gregory, in his science of theology, says:—"That the first man was holy may be inferred from the intercourse he enjoyed with God, while he remained in the garden of Eden: that he was righteous, from his consequent obedience to the law of God, previous to his fall: and that he was intelligent, seems evident from his being able to give names 'to all cattle, to the fowl of the air, and to every beast of the field; and whatsoever Adam (or the man) called every living creature, that was the name thereof.'"

The same learned writer says: "These principles, constituting the Divine likeness in man, have a further adaptation in the organic formation of the human head, where the brain is divided into three sections, whose functional operations respectively develop the moral, animal, and intellectual properties of mankind."

(To be continued.)

"SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?"

(Gen. xviii. 25.)

THE above having been put forth by the *Madras Mail* as a crushing argument against the Identity doctrine, I cannot refrain from saying that it appears to me, and probably it may to others, as far better adapted to serve as a text to a sermon on the Almighty and His dealings with mankind. The more we consider God as He is shown forth to us in nature and revelation, the more probable does the Identity doctrine seem. Though "marvellous in men's eyes," it harmonises well with past events, and makes God's dealings with man a consistent and continued story, and not a series of fresh beginnings after many failures. His own account of Himself is, "I am the Lord, I change not" (Mal. iii. 6). No one can doubt that He once had His chosen people, nor has any one any right to doubt He has the same still; for St. Paul writes, "Hath God cast away His people? God forbid" (Rom. xi. 1). To them He made divers and great promises, which He will fulfil; for He says, "Therefore, ye sons of Jacob are not consumed"—that is, I take it, they are preserved for that fulfilment, and not because of their own righteousness.

God made man in His own image, and to His image will He restore mankind; His plan cannot fail through man's perversity, though that perversity must be punished. The children of Israel did possess the Promised Land though a whole generation, save two faithful witnesses, fell by the way. These things are written for our admonition and instruction concerning the ways of the righteous God.

Things that have taken place are parables of things to follow; the former exodus of God's chosen ones is to be eclipsed by the glory of a similar event. The law was a shadow of the Gospel. Many, indeed, are the instances that might be quoted from the sacred Scriptures of the picturing forth beforehand events and persons hereafter to arise.

When the Almighty made man in His own image, He foresaw all that would intervene between man's creation and the subjection of the great Mediator, as Man, to the Father, that God may be All in all. "Known unto God are all His works" (Acts xv. 18); hence our Lord is spoken of as the Lamb slain from the foundation of the world. There can be no alteration in the "eternal purpose" (Eph. iii. 11), needed on account of unforeseen circumstances arising; we can only know that "purpose" by what has already been unrolled; the future is hid from us except as foretold in prophecy.

The last great event, the admission of the Gentiles, is indeed well worth pondering over; being now fulfilled, we can see clearly enough how it was foretold and pictured forth of old, and we wonder at the slowness of the apostles to understand, when, perhaps, all the time we are guilty of far greater dulness with far less excuse, for 1800 years' experience has been added to the world's history since their day; and prophecies have been, and are still being fulfilled, proving to those who have eyes to see, ears to hear, and hearts to understand, that God is a God of truth and will plainly keep His word.

The Judge of all the earth does as He will (Dan. iv. 35). He wills to do right, and therefore does it. His promises to His chosen ones are far from vague if folks will take them to mean what they say; and we may depend upon it they will be fulfilled to the direct descendants of those to whom they were made. Whether we British people be the House of Israel, and therefore one division of the chosen race, is another question that I cannot enter on, further than saying that there are abundant weighty reasons for the belief, as all the readers of the BANNER know. All must acknowledge we either are Israelites or we are not, and nothing we can do or say can alter the case; whether we be Hebrews or Gentiles, God knows; "visionary genealogies" cannot affect Him; He knows who we really are, and will deal with us accordingly. Of the children of Israel He said, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities" (Amos iii. 2). Great privileges bring the heavier punishments if misused or neglected.

Our being Israel is no cause for "self-glorification," but rather of humble thankfulness to God for having preserved us as a nation unto this day; "for His mercy endureth for ever."

A COUNTRY PARSON.

"EDOM" SETS A GOOD EXAMPLE TO "ISRAEL."—An English colonel, who recently visited the hospital at Scutari, writes under date of the 16th inst., as follows: "There were 1,184 patients, most of them badly wounded; some few were suffering from ophthalmia, probably caused by the fez, which leaves the eyes without any protection from glare or dust. They were all wonderfully fine men in physique, and from the absence of alcohol or any sort of intoxicating drinks, seemed to suffer comparatively little. The lives they lead keep their blood in such a healthy state that their wounds generally heal in an extraordinary short time.—*Daily Telegraph, August* 27th.

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THE YEAR 1881 WILL COMPLETE 6000 YEARS FROM THE CREATION OF MAN.

By James McIntosh,
Curate of Hebburn.

PART II.

(Concluded from page 344.)

I will now show that the year 1881 or 1882 will be the 6000th year of the world, by taking the periods given by St. Paul in Acts xiii. 20, 21; Gal. iii. 17, as the correct periods. Beginning, then, with that mentioned in Acts xiii. 20, which dates from the death of Joshua till the beginning of the reign of Saul, a period of 450 years. The apostle says it was about 450 years.

Let us place the judges and the oppressions in a chronological order, and we will find the 450 years are correct when we reckon the judges as judging the *whole* of Israel, and not merely contemporaries, as some would have us believe, and remembering that the oppressions were not partial, but universal.

	YEARS
Othniel, judge of Israel	40
Oppression of Moab	18
Ehud	80
Oppression of Philistia	1
Shamgar	1
Oppression of Canaan	20
Deborah and Barak	40
Oppression of Media	7
Gideon	40
Abimelech	3
Tola	23
Jair	22
Oppression of Ammon	18
Jephthah	6
Ibzan	7
Elon	10
Abdon	8
Oppression of Philistia, Samson last	20
Eli	40
Oppression of Philistia	20
Samuel	12
	456

Bearing in mind that Saul reigned forty years—as he commenced to reign B.C. 1091 (or B.C. 1095 common era)—we thus obtain the year 1541 for Joshua's death. Joshua ruled Israel twenty-five years, and thus Moses died B.C. 1566; but as he was 120 years old when he died, and eighty when he came out of Egypt, the Exodus took place, therefore, B.C. 1606.

From the call of Abram to the Exodus was 430 years—as the call of Abram must synchronize with the covenant of promise which God made with the father of the faithful—and from the giving of the covenant to the confirmation of it on Mount Sinai was 430 years (Gal. iii. 17). Adding 430 years to the 1606, the year of the Exodus, we obtain B.C. 2036 as the date of Abram's call to depart from the house of his father, and to sojourn in a strange land. But Abram was seventy-five years of age when he received this call, and came into Canaan, and he was thus born in the year B.C. 2111. His father died in the same year he left Haran, and Terah was 205 years old at his death; consequently Terah would be born 130 years previous to the birth of Abram, or in the year B.C. 2241.

Let us place the ages of the post-diluvian patriarchs in a column with the dates of their births, and we shall arrive at the date of the Deluge.

	B.C.
Terah was born	2241
Nahor " "	2270
Serug " "	2300
Reu " "	2332
Peleg " "	2362
The Dispersion	
Eber " "	2396
Salah " "	2426
Arphaxad "	2461
The year of the Deluge	2463
The Creation	4119

Ending four years before the commencement of common era.

Now let us add 4119 to 1881, and we get the round number 6000, without any ingenious manipulation of figures, and this 4119 is based upon the language of an inspired apostle, the gifted and learned Paul.

Again, taking the seventy weeks mentioned by Daniel ix. 24 as the duration of the Jewish state till its final overthrow by Titus, in the year A.D. 71, and subtracting this from $70 \times 7 = 490$, we get $490 - 71 = 419$, as the year to base the commencement of the 2300 years which should mark the restoration of the Jews to their own land. Taking, then, 419 from 2300 we have once more the number 1881. Dr. Hales believed this to be the period when this event would take place. This year, while it is the complement of the 6000 years from the advent of the Saviour, agrees admirably with the return of the Jews from Babylon, under the decree of Cyrus the Persian; for, taking the year B.C. 532 as the date, or four years less than the common era, this jubilee is again found to occur in a year 32, about the same period in a century as Christ was crucified, and effected the glorious deliverance of the human race from the yoke of the arch-enemy, the devil.

We do not wish it to be thought that we can ascertain the very day, or month, or even year, when the restoration shall take place, but these facts show that the time is fast approaching when Israel shall be restored to its own land, and that the completion of the 6000 years, according to the Apostle Paul, is nearly fulfilled.

Taking the Identity question into consideration, conjointly with this fact—that we are so near the completion of this number of years from the Creation, which from so many points seems to be the length of time the world was to last, till the dawn of the Millennium, or the seven thousandth year—does it not appear a marvellous fact indeed, that the Almighty should *now* be dispersing the shades of thick darkness which have enveloped His people as to their origin, and that the light, the clear and gloriously effulgent light, should now be bestowed, just when He is about to gather and bring them (Jews and Israelites) to their own land?

Already we have seen the Papal temporal sovereignty depart; already the world expects the complete and utter destruction of Turkey; already all men who have ever studied prophecy affirm that we are now arrived at the beginning of the end; already Britain, or Israel, has laid claim to the last Gate of her enemies, that is to the Sublime Porte, or the Grand Gate, and it will surely be obtained ere many months, or perhaps weeks, are over. These synchronisms are something more than simple coincidences; they are not accidental, they are *designed* coincidences.

These dates, which I have culled from the Scriptures, are perfectly in harmony with the Great Pyramid teaching. It will be observed, on looking at plate xvii. of "Our Inheritance in the Great Pyramid," that in the entrance passage of the Great Pyramid there are *two* ranges of stones for several feet, and that the learned Professor has taken the lower range as the chronological measure. On measuring the upper section, I find that the distance from the mark B.C. 2170 to the joint of the first stone with the second is about 300 inches, and consequently representing 2470, nearly the same date, 2463, as I have proved was the date of the Deluge. The lower section may possibly have another meaning. It may give the ages of the patriarchs, Abraham, Isaac, Jacob, and Joseph, as it gives from the mark 2170 to 2527, a distance of 357 inches, or almost the exact period in years from the birth of Abraham till the death of Joseph.

Thus the year 1881 satisfies all the data we know, and does not in any wise contradict the Pyramid teaching, but is the very date it makes known as the date which will mark the glorious and triumphant return of the thousands of Israel to the home of their fatherland. "Thy kingdom come"!!

The Suez Canal.—Reader, note this: "According to Isaiah xi. 15, the tongue of the Egyptian or Red Sea will be 'utterly destroyed.' This will necessarily involve the destruction of the Suez Canal, the connecting link between the Mediterranean and the Egyptian Sea. The seven streams of the Nile, also connecting the river with the Great Sea, will be smitten by the hand of judgment. These changes will open up a passage for men to pass over the country 'dry-shod.'"—*Christian Herald*, Sept. 6, 1877, p. 494.

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THE GEOGRAPHY OF THE GATES.

NO. XV.—NATAL.

CLOSELY connected with our last South African Gate, "The Cape of Good Hope," at a distance of 300 miles from the Eastern frontier of that colony, and upwards of 1,000 miles, by sea, from Cape Town, there is situated on the North side of Port Natal a town called D'Urban, the chief seaport of that colony, which is itself a veritable British "Gate" to African lands beyond.

The territory, which goes by the name of "Natal," lies between lat. 27° 40′ and 30° 40′ South, longitude 29° and 31′ 10″ East. It stretches 150 miles inland from the shores of the Indian Ocean, and is 210 miles long (North-west to South-east). It is called "Natal" because *Vasco di Gama*, the famous Portuguese navigator, discovered it in A.D. 1497 on our Lord's "Natal" day, the 25th December. It is entitled to the honour of being accounted a "Gate" of the British Israelite nation, because its acquisition has distinctly been the cause of our annexation within the last few months of the contiguous territory of the Transvaal—a country which, as the *Times* told us on the 7th August, "is as large as Italy, or perhaps as France, for the boundary line is uncertain on every side but the South." It has so acted, because the misgovernment of the Transvaal by the Dutch Boers rendered the Zulus of the Natal territory and of the country to the North of it ungovernable, and it was a question whether we should be involved in a terrible native war along the whole stretch of our Cape colonies, including especially Natal, or if we should take over at once, under our own charge, a territory which can only be governed with the consent of the native races around, on principles which alone make our rule palatable to them in the British colonies.

Our connection with this South African land came about in this wise. In A.D. 1686 a Dutch ship was wrecked on the coast. The crew being rescued was taken on to the Cape, leaving, however, at Natal four British subjects. This was the first hint of the coming connection between this great and prosperous colony and the House of Israel. In A.D. 1721 the Dutch resolved to establish themselves in the territory, and founded a settlement there accordingly. The thing did not answer, and the Dutch soon left.

In 1824 Lieut. Farewell, of the Royal Marines, explored the land, and tried hard to colonise it. He went there himself with twenty British subjects who joined him, and, by sufferance of the native chief *Chaka*, resided at Port Natal. The colony, however, broke up when Lieut. Farewell died—four years afterwards—and in the meanwhile Chaka consolidated the Tribes he governed, and constituted them the nation of the "Zulus."

In 1837 a large body of the Dutch Boers of the Cape, disgusted with the laws passed by the colonial government there against Dutch ill-treatment of coloured men (the very cause of war, rebellion, and annexation now in the Transvaal), proceeded to Natal to re-establish themselves there as an independent Republic.

Chaka's successor, *Dirgaan*, resented this proceeding, murdered many of the Boers, and for two years carried on an unequal war against his invaders. The latter conquered, and in 1839 they remained the masters of the situation. It did not last. The disturbances so near the frontier did not suit the British Lion at the Cape, and an expedition was sent to Natal to put down the Dutch. It failed as most British expeditions do at first.

The first detachment was withdrawn. A second went under Captain Smith, in 1840, but was unfortunate; for the Dutch defeated them, and forced them to intrench themselves, till reinforcements could reach them from the Cape. In due course Colonel Cloete sprung forward to their rescue, and joining Captain Smith, with his aid, so smote the Boers that they forthwith gave in, surrendered the country to the British Lion, and on the 5th July, 1840, the Dutch ceased to be a colonial power at Pietermaritzburg, the capital of Natal.

In 1843 Natal was proclaimed a British "possession" under the Cape government, with the assent of the Parliament at home. In 1856 the colony was constituted under a lieut.-governor, a council, a chief justice, and all the accompaniments of a regularly constituted responsible government. From that time to this the colony has continued to prosper, and under the operation of the recent Act, legalising the confederation of the South African States, the territory of Natal will have its due influence in the government of what will by-and-bye be a giant nation, one of "the company of nations" in friendly union with Great Britain, the loving mother, who, being Israel of the Ten Tribes, is destined yet to hold her stalwart daughters always by the silken cord of loyal regard, presenting to the world the promised federation of Hebrew States—"*the nation with the company of nations*" in her train!

The climate of Natal is very favourable to European health. The thermometer ranges from 76° in the summer to 55° in the winter, though the alternations from heat to cold and *vice versâ* are said to be too rapid to be pleasant. The country yields wheat, barley, millet, maize, sugar, coffee, cotton, indigo, oranges, lemons, figs, and grapes. Game, large and small, is abundant. Lions, the hippopotamus, and elephants, with the rhinoceros, are to be found occasionally, though less frequently of late; but antelopes, hares, and pheasants abound. Port Natal, with D'Urban as its town on the coast, is a magnificent harbour; but its use is marred by the fact that a bar renders it available only for vessels drawing less than twenty feet of water at the highest tides, and ordinarily only eleven.

Its trade is rapidly expanding, as will be seen when it is noted that in 1855 the revenue of the colony was only £32,176, but in 1863 £123,089. The exports were in 1849 £10,866, in 1855 £32,176; but in 1863 £158,565, the imports then being £473,333. Since these dates the exports, imports, and revenue have, we believe, largely increased. The trade of the colony consists in ivory, cotton, wool, sugar, coffee, wheat, and other grains.

The political constitution, with representative Parliamentary government granted to Natal in common with other of her Majesty's colonies, has done it infinite benefit. It has opened an unbounded field for hopeful ambition to the colonist, and men now live and die in the land of their adoption, attracted by the hope of Parliamentary distinction, who formerly would have carried their fortunes amassed in the colony to the mother country. The prospects before Natal, both as a British "Gate" and as an integral portion of a great South-African British (therefore, Israelite) nation, are grand in the extreme; and to quote the words of a Zulu-land Christian missionary, "we may hope yet to see the wave of British annexation extend in progressive circles far beyond Natal, till Africa itself once more becomes one of the empires of the world." The Morians' land (land of the Moors) "shall soon stretch out her hands unto God" (Psa. lxviii. 31; Isa. xix. 18, xlv. 14).

(To be followed by a paper on Cape Coast Castle.)

ISRAEL'S BATTLES.

"BECAUSE THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU, O GOD."

NO. X.* FURRUCKABAD AND DEEG.

THE victories achieved by the British over the Mahrattas in 1803, though they added enormously to the territories and power of our nation in our heathen empire in India, did not by any means break the pride of the Mahrattas.

Though the campaign of 1803 had brought the Berar Rajah and Scindia on their knees, the power of Holkar, the Maharaja of Indore on the Nurbudda, was intact. He was alarmed, apparently, at the rapid advance of the "thin red line" which was swallowing up province after province, and reducing all India to Israel's dominions. The result was that he began

* Our last paper on Israel's Battles should have been numbered IX.

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to show symptoms of open hostility, which drew on him at once the strength and the forces of the Lion, which was engaged then in reducing the kings of the East to utter submission.

General Lake and Colonel Murray were forthwith hurled with their troops against Holkar's armies. The operations of the British began, as they often do, with a serious reverse. Colonel Monson was at the beginning of the war sent South from Jypore to hold Holkar in check; but Monson advanced too far, was unable to proceed, and finally had to retreat to Agra, fighting his way back during two months of disastrous marches, harassed, pursued, and yet incessantly victorious over his foes when turned to bay, as Sir John Moore was long afterwards in his famous retreat in the Peninsular before the battle of Corunna, with this difference—that the termination of Colonel Monson's retreat was a route, a *sauve qui peut*, when each man got back to safety and to Agra as best he could and as fast as he could hurry. These events occurred in July and August, 1804.

In October and November the tide turned, and two gallant actions, ending in decisive victories, placed the power of central India in the hands of the British, where it would have remained had not premature and unsatisfactory terms of peace been offered by the Governor-General to the defeated Mahratta, which put off till 1817 the final blow, when Holkar's strength was shattered at Mahidpore, and the paramount dominion of Israel established in his, as well as in the other great Feudatory territories.

The battles, which restored the prestige of the British after the disastrous retreat of Monson, were fought at Furruckabad, and also at Deeg. The first was a cavalry engagement, the latter a pitched battle, in which H.M.'s 76th Foot shone conspicuously.

Holkar, when he had chased Colonel Monson into Agra on the 31st August, 1804, attempted to take Delhi from the possession of the British, the late conquerors. His troops were a multitude; Israel's were a handful of native Sepoys. Some of the latter mutinied; yet, in spite of these terrible circumstances, the gallant defenders, the Resident, Colonel Ochterlony and Colonel Burns in command, held the city against Holkar's infantry and guns for eight days, and beat him off. It was a wonderful feat of arms, and as high-handed a specimen of Israelitish prowess as any that campaign exhibited.

Baffled at Delhi, Holkar began to ravage the surrounding country. To stop these proceedings General Lake, then with his army at Agra, proceeded to encounter him. He divided his own forces, and sent General Fraser in one direction to bring Holkar's infantry to action, taking himself the guns, with cavalry and horse artillery, to disperse the enemy's numerous horse with Holkar at their head. It was a gallant chase. The Mahrattas went ravaging, burning, and destroying in all directions, closely followed by Lake and the British, who harassed, but could not touch them.

At last, on the evening of the 16th November, 1804, the crisis drew near. Holkar and his cavalry were, it was learnt, near Furruckabad, thirty-six miles distant from the British. General Lake travelled with his horse artillery and troopers the whole night long. It was fortunately a moonlight night. Long expectation of the battle kept off fatigue. Early in the morning, just at dawn, the enemy were seen in the dim light totally unprepared for what were in store for them, the troopers asleep, the horses standing at the pickets. A round of grape told them the dreaded British were upon them, and the next instant Lake and his troopers were cutting down the Mahratta horsemen in all directions. Holkar and a few escaped, but that morning's work was surely done, and Holkar's cavalry was no more. 3,000 men had been placed *hors de combat* in the battle in a few hours.

But three days before this cavalry victory, General Fraser had met and smitten the Mahratta infantry at Deeg in such wise that this arm of the Mahratta force also was destroyed, and all its guns taken by the victorious British. The two armies came face to face on the 12th November, 1804, near the Mahratta fortress of Deeg, Holkar's troops being in a very strong position. They had a swamp in front of them, a lake behind, a village with rising ground on their right, with a town on their left. Early in the morning of the 13th November, the British attacked; the 76th Foot led. The fortified village on the British left was quickly captured. They dashed next at the first range of guns beyond, captured them, and, with the help of other troops which supported, took each battery along the line. For two miles these captures of the enemy's artillery were repeated, and each had to be taken at the point of the bayonet. There was no pause, no check. The efforts of the enemy to re-capture their guns were gallantly repulsed by the 76th, under Captain Norford, with the help of only twenty-eight men; and the day ended by the flight of the foe, many of whom were drowned in the swamps which, being in front of the enemy's position, it was vainly imagined would serve as an impregnable defence. The loss of the enemy at Deeg was 2,000 men and 87 guns. The victory was complete, and the beaten and subdued remnant of Holkar's troops sought refuge under the walls of Deeg—a fortress which Lake and Fraser, united, immediately afterwards besieged, bombarded, assaulted at three different points, successfully stormed at all, and captured within ten days. The city was besieged on the 13th December, 1804, and fell on the 23rd.

The successes terminated in a peace which was so far inglorious that it robbed the British and their native allies of the fruits of conquest for a time, in order that the views of a party in power at home and in Calcutta, whose motto was "Peace at any price to secure economy," might be gratified. There was inglorious peace which ended in war at last, and then the work which might have been done once for all in 1804, was done effectually, when in 1817 the power of Holkar was brought to the dust and utterly humbled.

We see in all this—do we not?—the hand of the God of Israel ordering all things for His people, so that His promises should surely be performed. He engaged that the dominion over the heathen should be theirs, and first Scindia, then the Rajah of Berar, and finally Holkar, rises in rebellion against the British, but only one by one to be brought down. Even reverses and defeats served the purposes designed. Had not Colonel Monson been forced to retreat ignominiously as he was, Holkar had never dared to insult Delhi or ravage North India near Agra. These proceedings inflicted on him the loss of his cavalry, guns, infantry, and fortresses at the hands of Generals Lake and Fraser. Such defeats as he then suffered placed him at the mercy of the British; and it was only the foolish clemency of the rulers of India in 1805 which restored to this bitter unrelenting enemy of the British, provinces and power which he used against us, till, as we said before, we were forced to do again in 1817 what had been well done in 1804; and Holkar and his territories were then reduced to the condition they now occupy as the tributaries of the British (Israelitish) Raj, were deprived of power, put under military surveillance, and made distinctly subordinate to that paramount authority which has the Empress of India for its glorious head.

THE FACIAL DIFFICULTY.—Jonah was a prophet of the Ten Tribes. Yet in B.C. 862, before the captivity, the mariners of Joppa were unable to say from his looks what countryman he was. "What is thy country? and of what people art thou?" they asked (verse 8). Mordecai was a Jew of Benjamin; yet in B.C. 510, after the return of the Babylonian captivity, he was not recognised as a Jew. "He had not told them he was one" (Esther iii. 4). Esther's case was the same. She was a beautiful Jewess of the Tribe of Benjamin. Yet the secret was not suspected from her face or looks any more than her uncle's or Jonah's (Esther ii. 10). Why, then, is the Identity of the British with Israel incredible because of the facial difficulty—especially while Isaiah iii. 9 stands on record, regarding the *Jews* only?

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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.

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

No. 44. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 31, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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PEACE OR WAR?

WE cannot pretend to guide our readers in regard to the details of the war now in progress in the East. The fluctuations are too sudden—the events as they take place so unexpected, that the anticipations of to-day are falsified by the facts of to-morrow; and as a weekly journal, we could not venture to invite reliance on our columns for details of the various operations, which our readers get far better reported to them by the admirable daily press of our country. With the general course of the campaigns in Europe and Asia and their nett results, we feel competent to deal, pointing out from time to time the observed tendency of events to fulfil that scheme of prophecy which, we believe, they are all silently accomplishing. We have asked our readers to note how the frightful carnage of the various battles which have been fought in Bulgaria and the Balkans, no less than in Armenia and Asia, have deluged the land of the Crescent with blood. The land reeks with blood, and in very truth it may be said, that "the moon has been turned into blood," preparatory, we believe (taking our teaching from the words of the Lord Jesus), to "the moon ceasing further to give her light" (Matt. xxiv. 29). But while a lull seems for the present to have come over the belligerents, and when, during the hour we are engaged in inditing these lines—Osman Pasha still holds Plevna, Suleiman Pasha clings to the line of the Lom, and makes no forward movement—the Russians and the Turks as well being evenly balanced as to power in the Shipka Pass—there arises, as there has often done before, a talk of peace. Rumours come from Vienna of peace. The late Cabinet Council in London is declared by the would-be-wise to have had for its object the proposals of negotiations which, with the combatants in winter quarters, must lead eventually, it is said, to peace. But the question remains, Can there be peace at all while 1881 is so near, and when God's purposes as to the drying up of the great river Euphrates are as yet unaccomplished? We venture to think not! The journals of the day, taking a matter-of-fact view of the circumstances, find there is no hope of a basis for compromise. The following is the view one of them, usually well informed, takes, speaking of the proposals for peace said to have been made to the Czar and the Sultan as well. He says:—

The Sultan declared that the war must be continued at all hazards unless the integrity and the independence of the Ottoman empire are secured beyond all doubt. This chimes in with advices from St. Petersburg, which admit that the Porte, in her present position, would be sure to refuse conditions it declined at the Conference; and it agrees also with a remarkable article in the latest edition of the Turkish organ, *La Verité*, and which is attributed to the Grand Vizier. In this the writer states that Turkey began war with the determination to finish with it "the false situation that had been created by the incessant manœuvres of which we had been the object since the time when Europe undertook our regeneration. We were determined no longer to play the part of the poor relation at the table of the Great Powers, no longer to beg their hospitality. We were resolved to affirm now, once for all, our right to form a part in the European concert—a right which treaties alone should have secured to us."

The Grand Vizier goes on to say that, if beaten, Asia, the ancient cradle of their people, will afford a refuge to their women and children to weep the fall of their race—the same idea as that attributed to a previous Grand Vizier, that Russia victorious would find nothing in European Turkey but the graves of her sons. They intend, the article goes on to say, to resist and sacrifice to the very last extremity. It is a regrettable circumstance that they have not the authorisation of European diplomacy to inflict severe losses on the invader of their territory. They deplore still more the destruction of the *élite* of their youth by an enemy who has no claim to superiority, either intellectual, military, administrative, or civilising—to see their land wasted, towns and villages sacked, and Mussulman and Christian populations wandering without food or shelter. But let it be known that when the time of settlement comes, Turkey will demand more in proportion to the sacrifices of blood that have been imposed upon her in defence of her independence. "She desires peace still, but while the foot of a single Russian soldier pollutes her soil she can assent to no suspension of hostilities, the only object of which would be to offer a retreat to the enemy from a compromised position, in order to prepare for a new struggle. No armistice can be accepted unless on the basis of a peace on conditions previously agreed to." Not much hope here of peace-overtures succeeding.

We concur with the writer of the above that the idea of peace at the present crisis is utterly vain and delusive. For do not our readers see the situation? Here is a proud and arrogant Power, Russia, which thought to carry all before it and dictate terms of peace at Constantinople by the autumn of the present year. At first all went well. The passage of the Danube was safely effected, the Balkans were crossed, and, as in Asia so in Bulgaria, at first it seemed as though the Turk was no match for the Muscovite. But the forces of Osman Pasha, Suleiman, and Mehemet Ali in Europe confronted the Russians, held them back as in a vice, and inflicted at Plevna the first deadly

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blow which sent the Russian battalions reeling back, and well nigh, for the moment, put a stop upon all further chances of success. Since that fatal day the Russians have again and again advanced to the capture of Osman's position, but hitherto in vain. Meanwhile, disease, exposure, and the loss, first and last, of nigh 100,000 men out of the Russian ranks has told heavily against the invaders, and left them with little or nothing at all to show as the return for all their sacrifices and terrible losses since the invasion was decided upon. The winter now is on the combatants, and can any one suppose that the pride, sorely wounded and crushed, of such a Power as Russia will allow it to make terms with an unvanquished, despised—nay, a conquering—foe like the Turks? And does any one imagine that the latter, inflated with pride by unexpected victories, and flushed with great successes in the field, will listen for a moment to the only terms the Russians will offer them—namely, the dismemberment of the empire, and the transfer of the Christian provinces of Turkey to the tender mercies, protection, and tutelage of the Czar of all the Russias?

"——*Credat Judæus Apella*
Non ego."

The result we anticipate is, that the purposes of the Lord will be carried out, and that the war, stayed for the year 1877 by the stress of weather, will proceed to its bitter end either in 1878, as some suppose, or when 1881 having arrived, the Great Pyramid date will prove what it was designed, we believe, to teach us—namely, that in that year of fate, not only will the Turkish power, which will then have trodden under foot the holy city its full period of forty-two months, be brought to nought, but the Romish anti-Christ will then also be destroyed to make way for the restoration of God's people, Israel, the Ten-Tribed (British) nation, in union and close political friendship with the Two-Tribed House of Judah, when they shall "come together under one head" "out of the land of the North," proceeding in triumph to the land which He hath given for an inheritance to their fathers.

WHY DO WE WISH TO FIND LOST ISRAEL? —(*Continued from page* 342).—IX. Because thereon God's Word will be found to be true, *verbatim et literatim.* X. Because thereby the times of Christ's millennial glories will only be possible. XI. Because thereafter the new covenant will be bestowed on the House of Israel, the British, involving the following glorious blessings to be universally enjoyed by all of that race:—1. The law of God will be put in their inward parts by God Himself. 2. He will write it in their hearts. 3. He will be their God. 4. The British, as Israel, will be His people. 5. All shall know the Lord, from the least to the greatest. 6. God will forgive their national and individual iniquities. 7. And remember their sin no more.

A DIALOGUE

FOR INQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

BY THE REV. CANON J. H. TITCOMB, M.A.,
Vicar of Woking, Surrey.

DIALOGUE III.—PART II.

(*Continued from page* 351.)

A.—Though I may have been transported a step or two, yet I now come to a stand; for it appears to me that, say what you will about an Israelitish kingdom in Britain, it is controverted by its necessary mixture with the Romans who stayed here throughout 400 years in this country. Surely that must have introduced a fusion of races, which spoils any theory of our being a purely Israelitish stock.

B.—I am glad you have opened that point, because it will help to clear the ground before we go on further.

A.—It is very amusing to see how bravely you are ready to pitchfork away the most serious difficulties.

B.—But this is not a serious difficulty.

A.—How so?

B.—Because, in the first place, we have no historical evidence that the Roman colonists mingled much with the barbarian Britons. It is not likely they should have done so to any great extent. "The conquered population," says Green in his recent History of the English People, "was grouped in great cities such as York or Lincoln." "The cultivators of the soil sank into serfs, whose cabins clustered around the luxurious villas of their lords." Admitting, however, that within these Roman cities, and there were no doubt many of them, a certain mixture of race took place, you must remember that it was only on a par with the mixture of the Hebrew people in Palestine, between the days of the Judges and the Monarchy, when they were continually making forbidden alliances with some of the heathen people round about them. Besides which, when the Romans left the island, multitudes of these colonists doubtless quitted it also. And even if they did not, this fusion of Roman and Keltic blood was perfectly distinct from, and antecedent to, the arrival of the Saxons who came into the country afterwards, and who, in their bloody battles, decimated the population and established their own lineage in its place. So that—on the whole—I do not think you can raise any very serious difficulty to our views from this cause.

A.—But, at all events, you must admit that the present English nation is a mingled mass of blood relationship between Saxons, Angles, Frisians, Danes, and Normans.

B.—True; but what if I can shew you that all these people were separate parts of one great family stock, having lineage from the same ancestors?

A.—It will be easy enough for you to do that, if you begin by assuming that they all descended from the Ten Tribes.

B.—I am not so foolish as to argue in that manner. What I mean is, that as a matter of actual ethnology, all these various people were branches of one reputed family stock. For the present I am not arguing in favour of the Anglo-Israel theory. I am only preparing the way for the possibility of your reception of it, by showing you that the actual historic conditions of the case would not militate against it, so far, at least, as your argument of a confusion of diverse races is concerned. First take the Normans, who entered this country the last in order of time.

A.—The Normans were Frenchmen.

B.—They came from France truly; but they were no more Franks than the English now at the Cape of Good Hope are Africans. The Normans were, in reality, Northmen, who had gained possessions in France, and were settled there as a foreign people. These sea-rovers, or Vikings came chiefly from the Danes, and were consequently blood-relations to those who had invaded our own country long before the time of William the Conqueror. The first appearance of the Danes in England was between A.D. 787 and 835; so that when the Normans from France invaded our shores in A.D. 1066, it was only an arrival of another part of the same great family.

A.—I remember these facts now you name then. But how does this bear on your favourite Saxons, Angles, and Jutes? Can you prove that they were also of the same race as the Danes and Normans?

B.—Their languages are sufficient to prove that. Bosworth, in his Anglo-Saxon Dictionary (a standard work), says, "The Germanic languages, comprehending not only the Low and High German, but also the Scandinavian, are evidently of a cognate origin." Without analysing them all, compare only a few specimens of agreement between the Anglo-Saxon and the Danish:—

English.	*Anglo-Saxon.*	*Danish.*
Come, came, come	Cume, com, cumen	Kommr, kam, kummen
Thou	Thu	Du
Who	Hwa	Hwo
Good, better, best	God, betra, betst	God, betre, beste
Mine	Min	Min
We	We	Wi
Us	Us	Os

But not only does comparative philology prove it, mythology is an equal witness. The Germans and the Scandinavians alike received all the legends of Odin and other Teutonic deities. The evidence is, therefore, overwhelming, and cannot be controverted. Nor would any ethnologist attempt the task.

A.—I see that I must admit your argument. The Normans, the Danes, and the Saxons were all of one ancestry. Go on with your discourse.

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B.—Having got so far, the rest is still easier. For the Jutes, who came from Jutland, and the Angles who came from Sleswick and filled the whole of the Cimbric Chersonesus, spoke nearly in the same dialect. The latter is sometimes called the Dano-Saxon.

A.— If that be really so, you have proved your point.

B.—Be sure I would not state it, if it were not so. These are ethnological facts admitted by all competent judges, and are quite independent of the theory we are now discussing. You may, therefore, be quite satisfied that whether they be Israelitish in their origin, or not, the fusion of these people in England introduced no confusion of races.

A.—You cannot say so much, however, when you speak of the Kelts.

(To be continued)

THE GARDEN OF EDEN.

By John T. Gott.

PART II.

(Continued from page 352.)

We next read respecting the creation of man, "And the Lord God formed man *of* the dust of the ground," or, according to the marginal reading, "The Lord God formed man—*the dust*—of the ground, and breathed into his nostrils" (mark the origin of the soul is different from that of the body) "the breath of life," or, literally translated, the breath of lives—*i.e.*, animal and spiritual life—"and man became a living soul."

"And the Lord planted a garden Eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also *in the midst* of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold: and the gold of that land is good: there is bdellium and the onyx stone.. And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel; that is it which goeth toward the East of Assyria. And the fourth river is Euphrates. And the Lord God took the man (or Adam), and put him into the garden of Eden to dress it and to keep it."

Such is the Biblical description of the garden in Eden in which man was placed, and we must here notice that man in his perfect state was not created to a life of idleness. Dr. Milligan, Professor of Divinity, and Biblical Criticism, says, "Even in his state of innocence man had to work, and thus he learned to know God as one who worked, and who required work of His creatures. That, however, was only a part of His ways. He not only worked, but rested: and if, therefore, He was to be fully known, some revelation of Him must be given in this light also. The fall, then, has no necessary connection with the Sabbath's rest. That rest is a part of God's own manifestation of Himself, and it is desirable that man, whether in his estate of innocence or of sin, should know Him as He is" (B. Ed. iii. 15.)

Woman.

After Adam had given names to all cattle, fowls, and beasts, it is written, "But for Adam there was not found an helpmeet for him." His loneliness was complete; for while it was evidently possible for him to hold reverent communion with the great God, we must remember that intercourse with what was infinitely *superior* could not, in the literal sense of the thing, be termed companionship. Hence this complete loneliness was a mark of imperfectness of life, and the Divine verdict was that "it was not good for him to be alone."

We then read of woman taken from Adam's flank—"the word rib is a quaint old mistranslation"—to be his second self, the author first of his ruin, and then of his recovery, and the mother of the avenging seed. Respecting the formation or building up of Eve, Matthew Henry says, that "Adam needed a helper, not over him as a lord, as God was, or the woman would have been taken from his head: nor beneath him as a servant, or the woman would have been taken from his feet; but one to be his equal, and with whom he might so converse while ever ready to protect; and so the woman was taken from his side."

To Adam and Eve one command was given—*viz.*, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die," or, as some render it, thou shalt "*die the death.*" It has been well said that the violation of this one commandment has entailed the necessity of many being enjoined. Concerning the temptation of our first parents we shall speak by-and-bye. The final result of the fall was, that they were driven out of Paradise. "And God placed at the East of the garden of Eden cherubims, and a flaming sword which turned every way TO KEEP the way of the tree of life"—*i.e.*, what was at first entrusted to man to keep is now handed over to the cherubims who are not merely to be regarded as guardians of the tree of life, so much as keepers of the garden in which it grew.

The cherubims are *emblematical representations* of the eternal power and Godhead of the Almighty. They are first mentioned as being placed on the East of the garden in Eden, again in connection with the tabernacle, again in the temple built by Solomon; and the prophet Ezekiel, after a lengthened account of his vision of the cherubims (in the first ten chapters), says that they were the appearance of the likeness of the glory of the Lord. If you examined those chapters you will find that the cherubims were a combination of the heads of the lion, the ox, the man, and the eagle, and therefore not at all likely to be real living beings. According to Robert Gregory, the signification of "the lion is holiness, of the ox righteousness, of the man knowledge, and of the eagle regeneration, resurrection, and restoration."

"The visions of Isaiah differ from that described by Ezekiel, inasmuch as the cherubims are represented as having six wings each, in place of four. With one pair of wings they covered their face, the emblem of knowledge; with the second pair of wings they covered their feet, which were the feet of an ox, the emblem of righteousness; and with the third pair of wings they did fly, an indicative of their great power; the hand of a man under their wings on the four sides denoting the power of God by which they were sustained."

There is another vision of the cherubims wherein Ezekiel had set before him the new temple of the kingdom of God, which we shall refer to when we come to speak of Eden "as it will be." "Paradise, to be a fit residence for uncontaminated innocence, must have been something more than a place of sensual ease and enjoyment; it was surely a school of religious instruction, a place especially adapted to excite sentiments of piety and devotion, a place designed to convey spiritual knowledge by the visible, but emblematical, objects that it contained."

If such was the general and sublime design of Paradise, some highly-instructive information must certainly have been intended to be conveyed by so splendid and stupendous a display of celestial power as the *cherubic emblems* at the East of the garden of Eden.

Holden says that the appearance of the cherubims at the entrance of the garden of Eden "was not intended to drive our first parents from the tree of life in terror, but to inspire them with hope, to demonstrate to them that the Divine mercy was still vouchsafed to man, though now fallen, and to be an emblematical representation of the *covenant of grace.*" We know that this is true, because ere man was driven from Eden *a Redeemer was promised.*

Eden means delight or pleasure, and intimates the superior beauty of the region known by that name. The garden in it

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was planted by the hand of God Himself for the residence of the happy beings he had created, and was the centre of every terrestial pleasure. The bounty of the Creator had stored it with every plant, and flower, and tree that was pleasant to the eye, grateful to the smell, or adapted to the sustenance of life. In addition to this, ample and refreshing streams of water —so necessary to the very existence of an Oriental garden—diffused a perpetual verdure over its whole extent, and imparted to every plant a beauty and fertility perhaps unknown in any other part of the globe.

The true site of this primitive abode of man has been the subject of almost endless discussion among the learned in all ages, and is still involved in great obscurity. The Dean of Canterbury says that the geography of the garden of Eden is incapable of solution.

Learned men have studied ancient and modern views of its site, have taken into consideration the traditions of the East, and have been left in a perfect maze of bewilderment. Others have endeavoured to determine its position by tracing the courses of the Euphrates and the Tigris, forgetting that the deluge obliterated all those landmarks, that their courses are in a different direction now, and that it is plainly declared in the book of Psalms, "All the foundations of the earth are out of course" (or "All the foundations of the earth are moved") (Psalm lxxxii. 5).

In many maps you will observe two Edens marked—the site of the first and the site of the second. Now there is something decidedly wrong about the idea of two Edens; for if the first Eden, which alone contained the tree of life, is not to be restored to man, wherein lay the necessity of placing *it* in the guardianship or keeping of the cherubims? Consequently there *cannot* be two sites for one place. Scientific minds have lent the whole force of their genius to settle this question, without apparently much success.

(*To be continued.*)

L.P. ASKS ANOTHER QUESTION.

POINTING to the promises God made of old to His favoured servants, we say distinctly we possess the blessings mentioned, and, therefore, we are Israel. Our opponents indignantly deny the assertion, and exclaim, "What an indignity you offer to Christianity by supposing such a thing, and making it a ground for rejoicing! When everlasting happiness was purchased for mankind by the precious blood of our Lord Jesus, all these promises concerning temporalities faded away; they were practically annulled; they were swallowed up in the far greater blessings placed within the reach of all men. It shows a scornful lack of appreciation of God's atoning mercy, and a contempt of Christian privileges, to care for mere earthly blessings, and to build on the possession of them any theory concerning our origin."

We do not acquiesce in this opinion, but for the moment putting aside in the argument this part of the question, we turn to the more spiritual side, and we say, Christ Jesus' death atoned for the sins of the whole world, and that He purchased for all mankind the pardon of their sins, if they will accept salvation through Him, the only true Way; but we also say, "He visited and redeemed His people." Who are His people? The Kenites, and the Kenizzites, and the Kadmonites, the Hittites, the Perizzites and the Rephaims, or Jacob the lot of His inheritance (Deut. xxxii. 9), the seed of His servant Abraham?

What is redeeming but a buying back? And, we say, He, the Lord, bought back His people Israel from captivity, from idolatry, and from a state of blindness, which is now beginning to be removed. He bought back for them the claim to their earthly inheritance, which Ephraim sold when joined to his idols, and He restored to them the promise of the blessing yet to come, of an outpouring of God's Spirit which shall make them a righteous people and a praise in all the earth. He redeemed for them the privilege of being the spreaders of Christ's kingdom throughout the world, and this right they have begun to exercise, though very imperfectly, by their missionary labours in each quarter of the globe, thus eventually causing all the nations of the earth to be blessed through the seed of Abraham.

"Blasphemy, presumption," cry out our assailants; "a wholesale condemnation of others, that you may arrogate to yourselves a position to which you have no claim;" and they stop their ears, refusing to listen to argument, and closing their eyes, declare they can see none of the points to which we refer. Well, then, the question we would ask is this. If Israel should despise all earthly blessings—and it is sacrilege to claim for them any especial spiritual privileges—what *were* the advantages and gain that were to arise out of God's promises to His chosen servants Abraham, Isaac, and Jacob? Did He mock them by appearing to promise much while meaning nothing? Was He making game of those who loved, trusted, and served Him? Nay, is not *this* thought blasphemy? We might expect to hear such a remark from the philosophers and scientists of the present day, who, dazzled by their discoveries, real or supposed, think their finite minds, mere sparks from the fountain of all wisdom, knowledge, and intellect, are capable of gauging the infinite mind, and may dare to pronounce false what God has said is true if it militates against their views. We might feel no surprise if contempt for the promises of the Old Testament is expressed by those poor smatterers in "a little knowledge," who, ignorant, conceited, and discontented, neglecting the work they receive wages to perform, stand idling at street corners, or gathered in tap-rooms, uttering astonishingly foolish opinions, and astoundingly blasphemous doubts.

And again, we might almost expect to have our faith in the promises to Israel sneered at by Papistical teachers and Romanizing shepherds, because the light concerning them did not emanate from the precincts of sacerdotalism, nor does the view uphold priestly claims.

But we are surprised, and we do wonder when earnest Christian Evangelical men, loving their God and yearning after souls for their good, condemn with a scoff, or a sneer, or an angry scowl, a belief that bids its followers seek diligently in the pages of Holy Scripture, that tells them prayerfully to search and to compare Scripture with Scripture, and calls upon the sleepers to awake, and the virgins to see if their lamps are trimmed and well supplied with oil, for that the Bridegroom is coming, may be close at hand, and that Israel should be waiting to receive Him.

Is it nothing to these Evangelical teachers that those who have wearied themselves in vain over hitherto dark sentences in the Old Testament (dark because one verse seemed to contradict another) now find that what were once crooked paths are now straight and rough places made plain, no longer causing their steps to stumble, while God's glory and faithfulness shine out with a clearer light than ever?

In the Bible history of Israel, we read of captivity, slavery, sins, awful punishments, battles, misery, idolatry, and at last of the total disappearance of Ten Tribes! Where were the promised blessings? We read of no conditions made with Abraham and Jacob, nor by the inspired Jacob with his children. They were distinct unconditional blessings that were pronounced. Let our opponents answer, What has become of them and of their fulfilment if our Anglo-Israel belief be false?

L. P.

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old" (Micah vii. 20).

NOTICE.—We beg to intimate to our friends that the 5th leaflet of the Bristol and Clifton series has just been published, and can be procured either at W. H. Guest's, 29, Paternoster-row, or at Clifton. As these leaflets have a very large sale and circulation, we hope that the 5th of the issue will be largely taken up.

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THE POET WILLIAM COWPER GAVE BLIND TESTIMONY TO OUR IDENTITY.

OUR readers probably have read Cowper's "Expostulation" (addressed to the British) many times over, failed to see much to admire in it, and closed the book without a single suspicion that, in reading the poet's description of his country's condition and wonderful position among the nations (even in the latter part of the 18th century, mark!), he was drawing with a master's hand the portrait of God's people Israel. We do not allege that the poet was himself aware of the Identity; on the contrary, we maintain he was, in his own person, one of Jehovah's "blind" witnesses, and it is ours, in obedience to the command (Isa. xliii. 8), to produce his testimony to support God's great truth of the Identity of the Lost Tribes with the British nation.

The lines to which we allude are the following, taken from the "Expostulation." After speaking of his country as

Mistress, at least while Providence shall please,
And trident bearing queen of the wide seas,

He adds:—

Has He not hid thee and thy favour'd land,
For ages, safe beneath His sheltering hand—
Given thee His blessing on the clearest proof,
Bid nations leagued against thee stand aloof,
And charged hostility and hate to roar
Where else they would, but not upon thy shore?
His power secured thee when presumptuous Spain
Baptized her fleet Invincible in vain;
Her gloomy monarch, doubtful and resign'd
To every pang that racks an anxious mind,
Ask'd of the waves that broke upon his coast,
What tidings? and the surge replied, All lost!
And when the Stuart, leaning on the Scot,
Then too much feared, and now too much forgot,
Pierced to the centre of the realm,
And hoped to seize his abdicated helm,
'Twas but to prove how quickly, with a frown,
He that had raised thee, could have plucked thee down.
Peculiar is the grace by thee possess'd,
Thy foes implacable, thy land at rest:
Thy thunders travel over earth and seas,
And all at home is pleasure, wealth, and ease,
'Tis thus, extending His tempestuous arm,
Thy Maker fills the nations with alarm,
While His own heaven surveys the troubled scene,
And feels no change, unshaken and serene;
Freedom, in other lands scarce known to shine,
Pours out a flood of splendour upon thine.

Now, what are the salient points in Great Britain's national character, position, and power as contrasted with the neighbouring races throughout the world, which the poet was here privileged to "see?" They were—

1. That the British are a God-hidden race, for ages safe under His sheltering hand. But this is Israel's condition, that of the Lost Ten Tribes now (Isa. xlix. 2, li. 16). God's Word in very many passages describes their secure position in words the very counterpart of those the poet uses.

2. Great Britain is, he adds, also the God-"favoured land." And so, surely, we know it is, since it is that "place appointed and ordained" for His people Israel, which, as we believe the Holy Spirit tells us in 2 Sam. vii. 10, was selected and separated for the Tribes in their outcast wandering condition by the great Jehovah Himself.

3. That the British are the specially blessed nation. But the whole Bible, from first to last, teems with promises to Israel that through all time whoever wants the blessing, "blessing He will bless *them*" (Gen. xxii. 17; Isaiah xl., xli., xlii., xliii., liv., &c., &c., &c.).

4. Cowper noted that the Lord has placed His commands upon the nations not to invade the British Isles, but carry their rage anywhere but here. This surely is a magnificent Identity which, Cowper recognising as a fact, even our opponents, clerical and others, must in gratitude lay to heart. But we now know God promised this immunity from hostile invasion to Israel only (Isa. xli. 8—12, liv. 15, lx. 11). To no Gentile nation is the guarantee given. And we know, as a fact, that for a thousand years, we British alone of all the nations have been so favoured! Here, then, is proof irrefragable that this nation is Israel.

5. The poet next reflects how wondrously God has given the British the dominion of the sea, destroyed the Spanish Armada by His tempests, secured the realm of England from the Pretender's attempts to recover the abdicated throne of James II., and made Britain the LAND OF FREEDOM.

But these are all instances of the glorious blessings promised by the Lord to Israel, as we have just proved. They include their supremacy at sea, the entire freedom of their land from foreign insult and invasion, and make their isles the home of civil and religious liberty—blessings included in the promises of the home and foreign Gates—with equal laws for all domiciled in their territories (Gen. xxii. 17; Isa. lx. 11; Exod. xii. 49). Cowper concludes by drawing contrasts between the British and their Gentile neighbours in the following respects:—

1. The foes of the British are implacable. The British are at rest.

2. British influence thunders in its power over earth and sea abroad; but "all at home is pleasure, wealth (Deut. viii. 18), and ease."

3. The Gentile nations are by God's own hand filled with alarms, His own bright heavens being meanwhile unshaken and serene, like (but immeasureably more gloriously) His people's island-refuge upon earth.

We think we may say that Cowper's stanzas thus studied and regarded, are full of interest and power, as well as of godly sentiment and beauty, well worthy of careful noting by the British Israelite.

THE TIMES OF REFRESHING.

IN "Lessons on the Acts," Chap. iii. 19, 21 (*Stock*), p. 19, Note 6, we have the following:—

> "The Times of Refreshing" and of "restitution" must be yet future, as they are connected with the second coming of Christ. "When the times," &c., is a mistranslation. The Greek word never means "when," but "*in order that.*" Bishop Wordsworth says, St. Peter's speech is addressed to the Jewish people, and is still applicable to them. In it the Holy Spirit declares a solemn truth—viz., that the coming of the seasons of Refreshment from the presence of the Lord, and of the second coming of Christ and the restitution of all things, are so ordered by Divine wisdom as to *depend* on the repentance of the Jews, and their reception of the Gospel.

Without accepting all that the above implies, we note that Dean Alford's translation of the passage in question is as follows:—

"Repent ye, therefore, and turn you, that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord," and that "He may send the Christ fore-ordained unto you, even Jesus, whom the heaven must receive, until the times of the restitution of all things," &c.

This passage thus rendered, of course, accurately agrees with Rom. xi. 25—27; Zech. xii. 10, xiii., xiv., quoted in the "Note" above transcribed; but let the reader observe, that in each portion of God's Word referred to, the "Times of Refreshing" for Israel, as independent of Judah, is declared to be antecedent to the outpouring on the latter of God's Spirit. In Acts ii. 14—21, the outpouring first on Israel (the disciples of the Lord) is declared to have even then commenced. (Judah's yet being future—see above.) In Rom. xi. 25, the teaching is that *Israel's* blindness disappears when the Melo-h'goim comes in, after which the salvation of all Israel occurs. In Zech. xii. 5, xiv. 14, the intimation seems clear that Judah's "governors" shall look to the residents of Jerusalem as having then hold of the strength of Jehovah "*their* God," Judah being then outside Jerusalem, unrepentant, and even in rebellion, and fighting against their brethren besieged in the holy city. With this view agree the words of Jer. xxxi. 31—34, quoted by St. Paul in Heb. viii. 8, 10—

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12. The "Times of Refreshing" come on Israel first, and then when the Lord appears the covenant is ratified with Judah also, who require to "see" (like Thomas) before they believe or mourn for Him whom they pierced (Zech. xii. 10).

JUSTICE FOR MR. McCLELLAN.

MR. J. C. McClellan considers our friend L. P. has done him scant justice in his remarks to be found on the third column, page 313, No. 38 of the BANNER, in the article headed, "Our Opponents and L. P." As our wish is that no one should have even apparent cause for feeling personally aggrieved by what appears in the pages of our journal, we are glad to give Mr. McClellan space to explain his real meaning in that part of his letter which we quoted at the head of the paper in question. Our opponent says, writing on the 24th September:—

What I intended to say, and what, after carefully reading my letter over again, it seems to me that I did say, was that the return of the Jews to Palestine, to be there restored "to their *ancient* favour," would be a rebuilding of the wall of partition which has been broken down. (The Greek word here rendered "partition," is elsewhere rendered "hedge," as in Matt. xxi. 33; Mark xii. 1. This hedge *separated the vineyard* from the surrounding country.) L. P., in quoting my remarks, omits the word *ancient*. Of course the *mere return* of the Jews to Palestine would not be a rebuilding of the wall. But it is no *mere return* that L. P. has in view. What he means is their *replacement* in their former position as God's *peculiar* and *chosen* people. *This will never again be.* You admit that after the Babylonish captivity many Jews did not return to Palestine. You also admit that those who did not so return were just as well off, both temporally and spiritually, as those who did. In other words, *it had ceased to be a blessing to reside in Palestine.* In other words, the "middle wall of partition" was beginning to be broken down, which was effectually and utterly overthrown at the death of Christ. All this is so plain to me that I cannot understand any one denying it for a moment. See John iv. 21: "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." This declaration of our blessed Saviour settles the question for all time. As Walsham How explains it:—"This *local* and *national* religion, which was to prepare mankind for a *spiritual* and *catholic* worship, is drawing to an end. Very soon it will be made clear that every place is equally acceptable to God." J. C. MCCLELLAN.

We have no wish to comment on the above, but prefer to leave it to our readers to consider. On L. P.'s part we are authorised to say that the omission of the word "ancient" in the quotation was purely accidental, and that "L. P. does mean that all Israel is to be known as God's peculiar and chosen people, and restored to their *ancient* favours." With this notice we must decline to re-open this discussion.

ELEMENTARY PAPERS ON THE GREAT PYRAMID.

No. VI.

BY THE REV. HENRY MORTON.

(*Continued from page* 266.)

FROM the earliest day man has been anxious to know with accuracy, from his own observations and measures, the distance of the sun, that mighty source of physical life and energy, from our earth. This is a problem sometimes alluded to in modern astronomical societies as the parallax of the sun, but only when that quantity is in reality standing for the distance of our earth from the sun. "In the age of the Greeks, the distance attributed to the sun from the earth began with the infantine quantity of about ten miles; it increased slowly to 10,000; still more slowly to 2,500,000; then, after a long delay, increased to 36,000,000, under German Kepler; to 78,000,000 in the days of Louis XIV., under French La Caille; and only at length reached the full quantity, and then (though French, English, Germans, Spaniards, and Russians were all helping) clumsily overpassed it, at the beginning of the present century" (p. 51, "Our Inheritance," 2nd ed.). All those successive astronomers, by their gradually advancing discoveries, have, at all events, proved, though involuntarily, that man, unaided by supernaturally-communicated knowledge, could not possibly have measured the sun-distance accurately in the primeval age of the Great Pyramid; and yet the quantity is *there* clearly and scientifically monumentalised.

It may be as well to call to mind that so long since as December, 1874, men of science from every leading nation were dispatched to chosen stations all the world over, to observe the transit of Venus as a sun-distance method. Preparations had been going on for several years previously on the most costly scale. From Europe to America, from the most Northern of the old nations to the distant and newest colonies in the Southern hemisphere, the busy hum had resounded. Steam navigation, iron ships, electric telegraphs, exquisite telescopes, photographic machines, refined regulator clocks, and still more refined chronographs, transit instruments, equatorials, spectroscopes, altitude azimuth circles, &c.—all these modern inventions and many others, with all the learning of the Universities, were pressed into the cause; preparatory computations, too, by large government establishments, with much printing, engraving, and publication, had been going on for years. But all this accumulation of power and wealth was stated to be absolutely necessary if we were to enrich ourselves in the present age with a better result for the sun-distance than mankind had yet obtained, always excepting that one result laid up of old in the Great Pyramid, but touching which the leaders of modern scientific society preserved a most remarkable silence during all the time that their expensive and even luxurious preparations were going on.

Now the real sun-distance, by modern astronomy, has been held during the last half century to be 95,233,055 miles—a number which the astronomical world has been forced to admit to be erroneous; and hence the determination to institute some observations for endeavouring to determine what it should be. Such observations have been made, but the result has not as yet been officially announced. The French, however, always forward in the van of nations, did generously put forth on the 15th April, 1875, an ad-interim report to gratify the justifiable desire after knowledge which their countrymen share with all their neighbours. *Les Mondes*, of the 15th April, 1875, published an article on the Parallax of the Sun, commencing thus:—"Monsieur Puiseux has communicated to the academy the first results of the discussion and of the reduction of the Venus transit observations, made partly at the Isle of St. Paul's, in the middle of the Southern Indian Ocean, under the direction of Monsieur Monchez, captain of the French navy, and partly at Pekin, under the direction of Monsieur Flourirais, Lieutenant of the French navy. The number or final sums given by the observations for the solar parallax is 8″·879. This," says *Les Mondes*, "is equivalent exactly to the set of figures indicated by the Great Pyramid (which gives its meaning, however, in a more grand, as well as more useful and generally intelligible form—viz., as the linear direct distance of the earth from the sun). Monsieur Puiseux," continues *Les Mondes*, "gives his parallax number as being very exact—the probable errors will not touch the second fractional figure 7."

Well, therefore, may the editor of the said *Les Mondes* exclaim: "*La Grande Pyramide a vaincue!*"

It were better, perhaps, to explain the thus-alleged identity between M. Puiseux's 8″·879 and the ancient Great Pyramid numbers alluded to above, for at first sight they *look* very different. Astronomers speak of the sun-distance in terms of 8″·879—*i.e.*, eight seconds, and eight hundred and seventy-nine parts of a second of space—because, being in reality the parallax on the angle under which a semi-diameter of the earth is seen from the sun, it forms the first simple but pregnant result of their intended and so-called *distance* observations. To turn, however, this angular result into veritable linear distance, reference must next be made to the linear size of the earth. The sun-distance problem is, therefore, a very comprehensive one, and demands as one

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amongst many other preliminaries that the earth-ball globe shall have been previously well measured. *That* had not been done by man in Job's day, but has been since then, and the latest result being assumed very close, if not absolutely true, and used in connection with the above angle (only just obtained, remember, by the most advanced and costly operations of modern science), then comes out for the distance a number equivalent to 91,840,000 British miles.

But how about the ancient Great Pyramid all this time? In 1867 Mr. William Petrie, C.E., remarked that the circle typified by the base of the Great Pyramid has already been proved to symbolise a year on the earth's annual revolution around the sun; and the radius of that typical circle has also been shown to be the ancient vertical height of the Great Pyramid, the most important and unique line which can be drawn within the whole edifice. Then, that line, said he, must represent also the radius of the earth's mean orbit round the sun, and in the proportion of 10^9 or 1 to 1,000,000,000 (10:9 being practically the shape of the Great Pyramid); and so to computation he instantly proceeded, reducing the 5,813 Pyramid inches of the Pyramid's height to British inches, multiplying them by 10^9, and reducing those inches to miles, when he worked out the quantity 91,840,000. And so for all these 4000 years, during which it has been a solemn, silent witness of the intellectual progress of man, there have been lines and angles, and measured proportions laid down therein of old, which, now that man has become sufficiently scientific to understand them, are found to symbolise, and to have preserved within the solemn unadorned walls and passages of the Great Pyramid a clear symbolic type, testifying that the actual distance of the earth from the sun is a length which can be shown to be equal to 91,840,000 British miles!

(*To be continued.*)

REVIEWS.

Modern Hieroglyphics of the Apocalypse and the Great Pyramid. By a Watcher. Cloth, gilt, 7s. 6d.; coloured, 12s. 6d. W. H. Guest, 29, Paternoster-row.

We have much pleasure in drawing our readers' attention to the nine lithographic plates published under the above title, by a "Watcher." They are accompanied by a short letterpress explanation, concluded by a fuller and more complete exposition of the whole matter at the end of the work. The subjects of the plates, which are of large size, are as follows:—

1. "The Vision in Patmos" (Rev. i. 3—20).
2. "Heavenly Visions" (Rev. iv. 1—8).
3. "The Seven Seals" (Rev. v. and vi.).
4. "The Christian Era" (Rev. iii. 1—17), introducing the grand gallery of the Great Pyramid and its symbolism to the reader.
5. "Anti-Christ" (Rev. xiii. 1—18, and xvii. 3—18).
6. "The Present Time" (Rev. vii. 1—5, 9, 10, 14, 15), with reference again to the grand gallery step and Southern impending wall; the sealing of the Tribes, and Israel's escape in 1881-82.
7. "The Anti-Christian Era" (Rev. viii. 13, ix. 1—16). The subject of this plate is the ascent by the earthly powers through the grand gallery passage—"of the earth, earthy."
8. "The Millennium" (Rev. xiv., xv., xvi., xx.), introducing the reader, by the plate, into the ante-chamber scenery of the Pyramid, but showing the "earthy" powers, with the beast, Satan, the frogs, &c., falling down headlong to the bottomless pit.
9. "Finis," being the "Alleluia" period depicted in Rev. xx. 11—13, xxi. 2—23, xxii. 1, 2, 7).

We cannot venture to enter into any details regarding this clever work. The drawings are executed in a masterly manner, and are well worthy of very careful study by Israelites and Pyramid students. If we cannot ourselves endorse every conception of our artist, we think there is much originality in the various plates we have enumerated to recommend them. The principal figure in plate 5 is depicted, however, we submit, in bad taste, and we should have been better pleased had our author seen fit to give the Pope of Rome, as the Apocalyptic beast, the head of any other animal than the one he has chosen.

On the whole this work is excellently got up, cleverly designed, thoughtfully and reverentially carried out, and calculated to help those requiring such assistance to grasp the wonderful and awful imagery of the Apocalypse, as explained and applied by the testimony of the Great Pyramid passages brought distinctly before us by a "Watcher" in these excellent drawings.

The "Ark"-Israelites' Hymn Book. 1s., boards. W. H. Guest, 29, Paternoster-row.

We have been requested to notice the above contribution to our literature, and, though the volume is small and unpretending, we have no hesitation in saying that the tone of the entire compilation is sound, evangelical, and thoroughly pure, for it has for its key-note "Jesus only." The selection consists of 161 hymns, 26 anthems, and a large number of passages from the Psalms, Proverbs, prophecies of Isaiah, and one portion from the New Testament arranged as anthems. We do not find many of the hymns selected distinctively "Israelitish" in their burden. Nos. 64, 101, 149, and 153 are exceptions, but even in these pieces we find no distinct teaching connecting "Ten-Tribed Israel" (hymn 153) with the British Nation. On the whole, the collection is a commendable effort to supply what will soon be a pressing want; and we wish this attempt all success, with the abundant blessing of "Jesus only."

Correspondence.

To the Editor of the "Banner of Israel."

THE BRITISH EMPIRE, "THE EMPIRE OF THE STONE."

Dear Sir,—In a most interesting work entitled "The Kings of the East," being an exposition of the prophecies, published 1842, by Seely (author not mentioned), chap. 18 contains the following subject—viz., The British Empire, the Empire of the Stone.

The author first quotes Daniel's interpretation of Nebuchadnezzar's dream (Dan. xxxi. 45), proceeding step by step in the clearest and most intelligible manner to prove that by "the stone cut out of the mountain" without hands, some Christian nation chosen of God was intended, supporting his argument by citing our blessed Lord's parable (Matt. xxi. 33) of "A certain householder," &c. The Jews, not perceiving the drift of the parable, answered "He will miserably destroy," &c. On receiving the Jews' answer to His parable, our Lord quotes to them a Jewish proverb from the Psalms, saying, "Did ye never read in the Scriptures? &c."

The author of the aforesaid work proceeds to state the historical fact that Britain was cut out of a mountain (the Roman Empire) without hands even against its will by an edict of the Emperor Honorius A.D. 409, and then observes, yet this rejected portion of the Empire, a mere stone in comparison of it, has now become the political head and corner-stone of Europe and of the world. "This is the Lord's doing, and it is marvellous in our eyes."

Feeling that any contribution which supports our cause will be perused with interest by our numerous readers, induces me to offer these lines for insertion, and subscribe myself,

Your sincere well-wisher,

A Constant Reader.

Huntley-street, Bedford-square,
London, 3rd Oct., 1877.

"The Lofty Gate."—"The title "*Sublime Porte*" is officially given the Ottoman Government from the circumstance that Orkhan (A.D. 1326-60) erected in his capital, Brusu, a palace with an imposing entrance, on which he bestowed the name of "Sublime Porte," which from that time to the present has been applied to the monarch and Government of the Ottomans. The use of the term, too, is partly owing to the Oriental custom of transacting public business at the gate, or the ante-chamber of the palace.—*Christian Herald*, Oct. 16, 1877, page 582.

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WEDNESDAY, OCTOBER 31, 1877.

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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.

No. 45. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 7, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE ULTIMATE RESULTS OF THE PRESENT WAR.

THERE are those who tell us that the Russo-Turkish war now raging will end like all other wars. One of the two parties will be vanquished, the other will enforce hard terms of peace. Russia will acquire a large slice of Turkish territories, and then all the parties will subside into peace till the next great European complications arise some years hence. The idea is that this is like the Franco-German or any other ordinary contest, which, fortunately being confined to the parties engaged, will be as they were, isolated and localised; that the public European concord will not be disturbed, the fight will be settled between the two or three nationalities now engaged, and finally, that when one of the principals is exhausted it will die out and leave a dead calm behind it. We wish we could entertain so hopeful and rose-coloured a view of the present complications. We have different ideas of the great Eastern Question and its ultimate results. We look on the present disturbances as the mere commencement of troubles which, like a "fire," will enwrap all Europe (that is, non-Israelite Europe) in its folds, thus introducing us into times when the great earthquake, "such as was not since men were on the earth, so mighty, so great," shall be ushered in with all its horrors. That we are not alone in our anticipations that the present is no ordinary war, but one of those which prepare the way for great and providential changes, let the annexed extract from the *Wiltshire Times*, of the 11th of October, teach us. We do not give the whole article, which is disfigured with many unjust assertions of a hostile character, injurious to Lord Beaconsfield as a statesman, implying that, but for Russia's late reverses, our Prime Minister would have hurried our country into a war in aid of Turkey, to serve his own "half-ethnic, half-sentimental schemes" connected with the "bug-bear" of the Russian invasion of India.

The extract for which we request attention is as follows:—

But another truth is slowly dawning on the minds of men, and that is that we are witnessing one of those wars which are the hinge on which turn the world's great changes. The petty schemes of conquest—as when Germany, with marvellous shortsightedness, and with something of the spirit of petty larceny, filched from France two slips of territory—are not to be found in such a war as this. Nothing is more clear to Russia, from the voice of unanimous Europe, than that she can derive no aggrandisement from fresh territory, and Turkey can have no thoughts of such ambition. It is not a war in which conquest holds out a motive for the war. Turkey is fighting for her very existence, as old Rome did when the Heruli came down upon her with the lust of plunder in their hearts. That passion was enough to send those wild warriors to the work—but neither the motive nor the men supplied any standard of the work they did. They broke up a state of things around which the currents of life in the old world were stagnating into terrible corruption. They did not see or understand one half they did. It was a work beyond the vision of the doers. But it was a true work, done at the right time and in the right way, though blindly done, but done because it was in the course of the great Order. And the modern world grew out of the wreck, fresh with new young life, to give us the the nations of the present, and the civilisation in which we write. It is the same in the great and terrible war in the East. Turkey is fighting for existence—Russia for she knows not what. The pretext of civilisation and humanity is on her lips, and makes the loud profession of her purpose. But she is impelled by a hidden force to do a bidding of which she knows no more than the Northern barbarians knew of their work in 476. Two nations are at strife then—each needing the discipline of that strife to bring out the truer purpose of their existence. At present they block the way of the higher civilisation Eastward from the White Sea to the Persian Gulf. They are impediments in the way of the larger growth of mankind, and the hour is come when, in the throes and ruin of war, the way is to be opened and the growth go on. It is too plain then that not one campaign, not one great battle, as we hear, is to settle this great struggle. Nations die out, or change, only in the slower process of ruin, and when, as on the banks of the Danube, two nations are pitched, one against the other, the work is terrible, and lingering, and thorough, but out of it comes the greater future for the race of man—as the modern Europe from the corrupt condition of old Rome. This is another side of opinion that is slowly forming from the course of this war.

We see here that the Wiltshire journalist perceives a great truth and announces that this is no ordinary war; but one of those which are a "hinge on which turn the world's great changes." The change now at hand, as all Israelites know, is the introduction of "the time of the end." It is about to begin by the sudden cessation of all that is involved in the arrest of mankind at the Southern impending wall of the Great Pyramid's Grand Gallery at the 1881-2 year of the Christian dispensation.

The change at hand involves the dread time when the Lord-Jehovah, as He hath said, "Cometh out of His place to punish the inhabitants of the earth for their iniquities," and when addressing "His

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people" (Israel), He tells them in those words of tender compassion and fatherly pity we love to quote, "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." This, then, is what is before us. Peace and safety for Israel, "the children of light;" but "indignation" from the Lord, "fiery" judgment, sore troubles, "punishment," and wars for those Gentile nations of "the earth," who for 1880 years have heard the messages of mercy, but refused them, known of the proffered grace through the outpoured blood of the Saviour of mankind, and yet turned to idols and hateful abominations nationally.

The journalist we quote above, we see, anticipates that this war is needed as a wholesome national discipline by the two Powers at strife, "to bring out the truer purpose of their existence." There is truth underlying this statement, of course; but the question is, what is the true purpose of their future existence?

The Turkish Power we anticipate is prophetically doomed to gradual "drying up," and therefore, as a State, to disappearance from the European system. The strife will prepare it "for its future state of existence" by causing, we suppose, its final downfall and disappearence as Turkey in Europe! Whether it be destined for revival as a Power in Asia or elsewhere, is not revealed, and with that subject it were vain to concern ourselves.

For Russia doubtless this war *is* a needful preparation. She has, as we all know, a mighty and a terrible course to run. As the enemy of Israel she has to invade the latter's mountains, and there a fate awaits her embattled hosts which the mind contemplates with horror. This war indeed is "preparing her for the future purposes of her existence!" and the Lord is working out His own plans in His own wise, but to us as yet, inscrutable, ways.

Of one thing we may be sure, that the ultimate result of the present war will be, 1st, God's glory; 2nd, Israel's restoration; 3rd, the introduction of the great earthquake Northern woe to Gentile Europe, and 4th, that "larger growth of mankind," that "greater future for the race of man," which our journalist anticipates correctly enough, we believe, but which, we know, apart from the Identity, and all that the Identity brings with it, he can no more correctly anticipate than he does that the result of the present conflict is not the mere discipline that the parties are destined to receive, but the fall, collapse, national death, and "drying up" which one of them, whose land is now a scene of "blood," is destined to experience.

May the Lord speedily send us of Israel, nationally, His promised "new covenant," that we may contemplate our own and our Gentile neighbours' true position in a becoming spirit, and that while we "hide" ourselves, "as it were," during this indignation, we may feel pity for those nations whose fate it is to pass through it, recollecting that if our own is "present peace," there is yet to come, JACOB'S TROUBLE.

A DIALOGUE

FOR INQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

BY THE REV. CANON J. H. TITCOMB, M.A.,
Vicar of Woking, Surrey.

DIALOGUE III.—PART III.

(*Continued from page* 359.)

B.—Are you aware that, speaking scientifically, the Kelts and Teutons formed cognate branches of the great Aryan race who swept over Europe in successive waves of migration? They all came originally from one great parent stock whose home was in the East, and whose languages are all derived in the main from Sanskrit.

A.—Then why do you mix them up with the Israelitish stock, which is Semitic?

B.—I am far from mixing them up with these in the mass. Doubtless there were large numbers, both of Kelts and Teutons, who were perfectly separate from the exiled House of Israel. You seem to have forgotten my real position—viz., that in the exile some of the Tribes became allied to, and identified with, these races, who, in the mysterious providence of God, found their way by separate detachments to this country, being only nationalised Kelts and Teutons by *affinity*, albeit they were distinct by *consanguinity*. Our belief is this—and there is nothing in the facts of history to disprove it—that even before the dissolution of the Israelitish kingdom under Shalmanezer, not a few of the maritime Tribes, such as Dan and Asher, became settlers in Spain, engaging themselves in the Phœnician tin trade at Tarshish; and that many more, in the interval between the attacks of Pul, Tiglath-Pileser, and Shalmanezer, afterwards escaped to the same country in order to avoid the calamities which they saw to be impending upon Israel. The history of Judah plainly shows how commonly voyages were made between Joppa and Tarshish. This would be eight or nine centuries before the Christian era. We further believe that these Israelities, carrying away with them their inherent love of idolatry, allied themselves in Spain with the Kelts of that country, soon lost both their Hebrew faith and speech, and practically became assimilated in every way with the Keltic people. Now we learn from trustworthy sources that the tin which was imported from Britain came both by sea to Tarshish in Spain, and also through Gaul over-land. We think it, therefore, in no way improbable that, urged on by an uncontrollable instinct for adventure, these people took both lines of migration, some entering Britain by the sea route, and some through Gaul proper, and Belgic* Gaul by the land route. That other Kelts of truly Aryan origin were in the land before them, as well as Phœnician colonists, seems more than likely. But, by this means, the first Israelitish branch of so-called Kelts would become settlers in Britain; and not only in Britain, but in Ireland also. Indeed, all ethnologists admit that the first immigrants into Ireland can be traced as having come from Spain. Will you grant the possibility of these suppositions?

A.—I cannot deny their *possibility*.

B.—That is all I ask. I may add, however, by way of passing illustration, that Cæsar, in his work, *De Bell. Gall*, vi., 18, speaks of meeting with Kelts who reckoned time *from sunset to sunset* (which was the method of Hebrew computation). I do not care to lay much stress on the fact, but it is interesting in connection with our views.

A.—I should like you to proceed. If this was the first migration, what was the second?

B.—The second was of a totally different kind. I must now transfer you to the time of the exile in Media and Armenia. This took place B.C. 721. At that time another great branch of the Keltic family, called the Cimmerii, were occupying the country North of the Black Sea. Our belief is, that a portion of the Israelitish exiles between B.C. 721 and B.C. 600, effected their escape towards the North, and allied themselves with these Cimmerii at that most critical period of their history when they were about to be attacked by the Scythians. We are told by Herodotus that the result of this Scythian invasion was the total dispersion of the Cimmerian people; and we know, by ethnological studies, that the greater part of them migrated gradually through North-west Europe to the Cimbric Chersonesus, or Denmark. Now these Cimmerii, or Cimbri (as the Romans call them), are the same people that entered Britain, and are traceable still under the name of Cymri in Wales, and Cumbri in Cumberland. This is acknowledged by Nieburh, Arnold, Professor Rawlinson, and the best students of ethnology. Our belief, therefore, is, that the Israelitish section of these Cimbric Kelts (being then thoroughly identified with them in name, and religion, and history) were among the most forward in all these migrations, and really represent the intruding portion of that people into our country. This would constitute the

* The ancient name of Winchester was *Venta Belgarum*.

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second detachment of Tribes from the main stock of Kelts to which they had become allied. Tell me if you think there is anything impossible in these suppositions.

A.—They are undoubtedly ingenious, even if they be not true. But again I ask for some evidence of their probability.

B.—I do not think you understand my method of reasoning. I began by showing you from Scripture that prophecy speaks of Israel's converted future as that of a great and multitudinous nation in the Isles of the sea, in the North and the West, and having Christian colonies spread throughout the earth. That nation we believe to be Britain. All I have, therefore, now to exhibit, is a *possible* historic development of such a state of things. I do not at present undertake any more. The whole probability lies in those two sets of facts being put together. Positive proof is out of the question. All my desire is to maintain that this Anglo-Israel theory is reasonable; and that, being reasonable, it is the best and only solution of that difficult problem, "Where are the Lost Tribes?"

(To be continued.)

THE GARDEN OF EDEN.

By JOHN T. GOTT.

PART III.

(Continued from page 360.)

I BELIEVE that Sir H. Rawlinson is credited with having advanced the most ingenious arguments in support of his views, and yet the arguments are not deemed conclusive. It seems evident, then, the mightiest human intellects *unaided* cannot find this out. Men's ideas on many things are very useful; but God's Word on all things are infinitely more valuable. If there is a book in the world that can help us to a true and definite idea of the site of Eden, that book is the Bible.

I shall attempt to prove to you from Scripture where Eden was, and what were probably the Northern and Southern boundaries of that garden which God planted Eastward in Eden. Professor Bush, of New York University, in his critical notes on Genesis, says, "Eden was a region of very considerable extent, while the garden was a smaller tract embraced within its limits."

The first question that presents itself is purely of a geographical nature. It is this, What portion of the earth's surface has the highest reputation in the world for climate and natural productions, has the greatest claim to be considered an Eden on earth? I answer, the Holy Land when it was inhabited by the Twelve Tribes of Israel. Not as it is now, or rather I ought to say, was a few years ago, for the former and latter rains were withdrawn in order that the land might enjoy its Sabbaths of rest. The former beauty and fertility of the land is likened in Scripture to the garden of the Lord. Thus, when Lot separated from Abraham he "lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as *the garden of the Lord*" (Gen. xiii. 10).

We read further of the "children of Eden," who dwelt in Telassar. Thus, Rabshakeh, in his address to Hezekiah, recorded in Isaiah xxxvii., says, "Have the gods of the nations delivered them which my fathers have destroyed as Gozan, and Haran, and Rezeph, and *the children of Eden* which were in Telassar?"

We read in Ezekiel xxvii. of a region of this name mentioned in connection with Haran, which used to trade with Tyre. In Amos i. 5 we read of a *land of Eden* in Syria, probably near Damascus. "I will break also the bar of Damascus and cut off the inhabitants from the plain of Aven, and him that holdeth the sceptre from the house of Beth-eden." We read of *Eden, the garden of God*, in Ezek. xxviii. 13, and four times of Eden and the trees of Eden in chapter xxxi.

Moses gave the children a description of the land they were about to take possession of: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee" (Deut. viii. 7—10).

Naturalists have said that the fecundity of the Holy Land was owing to several circumstances, such as the excellent temperature of the air, which was never subject to excessive heat or cold; the regularity of the seasons, especially the former and latter rain, and the natural fatness and fertility of the soil which required no manuring. It was famous for its large and delicious grapes, for its palm trees and dates, and for its balsam shrubs which produced the celebrated balm of Gilead, for the constant verdure of its fruit trees, its citrons, and oranges. Its vines yielded grapes twice and sometimes thrice in the year. Its honey was abundant. Its inhabitants cultivated sugar canes with great assiduity; their cotton, hemp, and flax were mostly of their own growth and manufacture. Its vicinity to Lebanon afforded them an ample supply of cedar, cypresses, and other stately and fragrant trees. They fed large herds of cattle and flocks of sheep, and their hilly country afforded them not only plenty of pasture, but also abundance of water, which descended thence into the valleys and lowlands which it fertilised. They had plenty of fish, and they had salt which Galen affirms to have been preferable to any other. The fecundity of Palestine has been extolled, even by Julian the apostate, who frequently in his epistles mentions the perpetuity, excellence, and abundance of its fruits and produce."—JOHN WILSON.

All this is but a paraphrase of what the Bible says respecting the beauty and fertility of the Holy Land which, as we shall endeavour to prove, forms a part, but not the whole, of Eden.

If you can imagine the Bible to be a beautiful full-blown rose, the bud of that rose is to be found in the history recorded from the time of Adam to the flood. You have there not only the history of the world before the flood, but a brief outline of its history since that time; for, inasmuch as history repeats itself, the whole Bible is but a further development of that rose-bud.*

A very learned Rabbi once said that the books of the Psalms (for originally they were divided into five books) formed a miniature Bible, and it is just as true that the Pentateuch, or five books of Moses, at one time formed and were a miniature Bible to the Twelve Tribes of Israel. It gives, as it were, a bird's-eye view of the whole of their history.

There is the raising up of a holy nation, a glowing description of the land they were about to possess, gracious promises of greater blessings for obedience to the law of God, and fearful punishments threatened for disobedience; and yet such is the long-suffering, love, and mercy of Jehovah, He promises that on their repentance He will pardon them, that He will remember His covenant with Abraham, Isaac, and Jacob—a covenant He can never break—*viz.*, that their seed should inherit the land *for ever*—that He will remember the land which He has cursed for their sins, that He will restore it to them, and them to it; that though they should be driven to the utmost part of heaven for their sins, yet on their repentance the Lord God promised "to gather them," to fetch them, to bring them into the land which their fathers possessed, to make them plenteous in every work of their hands, in the fruit of their body, in the fruit of their land for good; for the sacred record says, "The Lord will *again* rejoice over thee *for good*, as He rejoiced over thy fathers." You will find all this in the closing chapters of Deuteronomy.

The Pentateuch reveals the bursting of the rose-bud; and as we read through the Scriptures, we notice its gradual development, and the harmony and beauty of the wonderful Book.

(To be continued)

* In the one case, however, we read of individuals, in the other of nations.

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THE TURKISH CATASTROPHE IN 1878.

THE present war in the East has been appropriately termed, a "war of surprises," and such undoubtedly it is, for public opinion generally never thought, when hostilities were about to begin, that the Turks would be able to offer such prolonged and stubborn resistance. The Turkish empire is not, however, to be overthrown by a *rapid* conquest. The character of the sixth vial (Rev. xvi. 12) precludes its possibility; for the process of "drying up" is necessarily slow, and events must rigidly conform to Apocalyptic symbol. This circumstance, therefore, shows the war to be one of exhaustion to both combatants.

Grievous though the slaughter be, with breech-loaders and rifled cannon, yet that an end will come to the present dismal state of things is as certain as that previous vials have already finished their appointed missions.

Though no intimation thereof is given under the sixth vial, yet, if we turn to the prophet Daniel, we find an important indication as to the period when Turkey, as representative of Mahommedanism, is doomed to perish. Following Faber, who is undeniably a wise commentator on prophecy, we notice in his exposition of Daniel viii. 9—11, that he regards the little horn of the "he-goat" as symbolic of Mahomet, and congeneric with the king "of fierce countenance and understanding dark sentences"—to wit, the Koran, in verse 23. By him is the "daily sacrifice" taken away (Daniel viii. 11), and the abomination of desolation set up; and, therefore, Faber connects these facts with the chronologic verse in Daniel xii. 11, wherein we are told there shall be a period of 1260 + 30 days—year-day theory, 1290 years—as the duration of that Eastern blight. But when did the said years begin? Faber says, "About A.D. 606, when Mahomet retired to the cave at Mecca, there to fabricate the imposture which was destined to overshadow the Eastern world with a darkness that might be felt. But the Western little horn (Daniel vii. 20—25) set up an apostacy at this time, when Boniface III. was elected first Pope. So the two systems arose synchronously."

The Papal temporal power was to continue 1260 years, or, "time, times, and half-a-time," which, according to the solar-year computation, would expire in 1866-7. Such was the scheme held by Faber, Elliot, Dr. Cumming, and a host of others. Events, however, have proved it faulty. A very early writer, the Rev. R. Fleming, 1701, at once rejected this plan of computing the periods as ordinary years, and proposed to calculate them as *prophetic* years of no more than 360 days each, and when reducing them in terms of solar years obtained 1242 years, 270 days. To A.D. 606 he added 1242 years, neglecting the odd days, making the date 1848, which he regarded would terminate Papal prosperity.

Referring to the history of that revolutionary year, we find the present Pope was obliged to escape from Rome, and only by French interposition did he subsequently recover his weakened authority. Since that time he has been stripped of his territorial possessions, every description of religious property been confiscated, until he is now left with only "a palace, a church, and a garden."

The ten horns which once gave their power and strength unto the "scarlet woman," have, from 1848 onwards, hated "the whore," made "her desolate and naked, eaten her flesh, and burnt her with fire." Thus we have, in other words, the *consumption* alluded to in Daniel vii. 26, and so are the words of God fulfilled.

* Had Fleming incorporated leap years the calculation would have been still more striking, since the date would have reached November 22, 1848, just within two days when Pius IX. fled to Gaeta.

Assuming the other epoch 1290 years refers to continuance of Ottoman rule, we find, by adopting the aforesaid simple correction, that they expire about June 20, 1878. If, therefore, some great calamity should happen about the time indicated, such as the dismemberment of the Turkish empire, we shall then be furnished with the true key for unlocking the hitherto puzzling periods of prophetic chronology.

We are thus on the eve of testing, once for all, the validity of a scheme which has lately been revived by the Rev. Burlington B. Wale† with so much ability.

CHARLES HORNER.

Fern Villa, Mortlake.

FRENCH TESTIMONY TO ISRAEL'S UNIVERSAL KINGDOM.—*(From a French paper).*—"Are there any other seas, any other continents, seek an inhabited or uninhabited spot where she [England] has not planted her flag? All lands newly discovered she unhesitatingly annexes to herself. When will this insolent usurpation cease? What balance can exist in the world in face of this ambition, which increases with conquest, and becomes extravagant by dint of impunity? It is not one nation, but every nation which should open their eyes. It is essential not for one people, but for every people to know whether the ocean is free, and if the universe is to fall back in presence of the shop-keeping Cæsars, who avail themselves of the disunion of States to turn them all to account, and to aggrandise themselves on their common ruin." When will this insolent assumption cease?

* See "Life from the Dead" for October, "On Certain Prophetic Dates in Daniel and Revelation," by the writer of this communication.

† See "Charing Cross Magazine," April, "Prophecy and the Eastern Question."

MAY, 1879.

BY THE REV. C. W. HICKSON, M.A.,
Vicar of St. Bartholomew's, Bristol.

MR. CHARLES HORNER'S article in the October number of *Life from the Dead* is exceedingly interesting. He there shows that on Fleming's method of calculation a prophetic year is 360÷365¼ of a solar year. More accurately still, it might be stated as 360÷365·2422 or ·985 of a solar year. He shows that the period of Papal prosperity—viz., 1260 prophetic years, or nearly 1242 solar years—dated from A.D. 606, ended in 1848, and that Daniel's 1290 years (or 1272 solar years) will terminate in 1878. As Mr. Horner has allowed for no fraction over 606, I think these dates should be 1849 and 1879 respectively. This is another remarkable confirmation of the conclusion arrived at by Mr. H. A. Powers (*The Nation's Glory Leader*, vol. iv., No. 117, May 2, 1877, page 137, *et seq.*), and Mr. C. Stubbs (BANNER OF ISRAEL, pp. 186, 187). The whole Christian dispensation is called "the acceptable *year* of the Lord." Now a year consists accurately of 52·177 weeks, and this multiplied by 36 gives 1878·388. The number 36 is given by the number of the overlappings in the ceiling of the Pyramid's Grand Gallery. It is also a tenth part of a "time," or 360 years.

A further confirmation of Mr. Horner's remarks is to be found in the striking way in which they agree with what Dr. Keith says, quoted in the BANNER OF ISRAEL, page 130:—"The place of the sanctuary was cast down by the Saracens in A.D. 637; and from that time the holy city . . . had not then (viz., in 1839) been trodden down of the Gentiles forty-two months, though these will end before 1880." It is there added, "Dr. Keith does not say how he arrives at this date." Now did he arrive at it by applying Fleming's rule? for 1260 prophetic years, in that case, are 1260 × 0·985—*i.e.*, 1241·9 solar years; and 1241 + 637=1878·9, which brings us into 1879.

Let me conclude these somewhat disorderly observations by giving a *conspectus* of facts and figures which may be useful to some.

A prophetic day represents either 1 solar year, or ·98564 of a year.

A prophetic "time" represents 360 years, or 354·8304 years, or 365·2422 years.

A prophetic period of 42 months, or "a time, times, and the dividing of a time," represents 1260 years, or 1241·9 years, or 1278·3 years.

A prophetic period of 7 times, or 70 weeks of 36 years each, represents either 2520 years, or 2483·8 years, or 2556·6 years.

1260 days represent same as 42 months, or 3½ times.

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1290 days, being 30 more than 1260, represent 1290 years, or 1271·4 years, or 1308 years.

1335 days represent 1335 years, or 1315·8 years, or 1352 years.

The length of the Great Pyramid's Grand Gallery, midway between the floor and the ceiling, is 1878·4 Pyramid inches, which is supposed to indicate that the beginning of the end of "the acceptable *year* of the Lord"—*i.e.*, of the Christian dispensation—will be in 1879. 1878·4 years, divided by the number of weeks in a year—viz., 52·177457—gives 36 years *exactly* for one week, and 70 such weeks= 2520 years, or 7 times. The length of the floor-line of the Pyramid's Grand Gallery is 1881·6, marking the more decided end of this dispensation in 1882.

Now observe how some of the foregoing numbers come out below:—

1. Israel's captivity consummated by Esarhaddon, B.C. 678 + 1878=2556.

2. Judah's captivity, 70 years of, dated from B.C. 606 + 1878=2484.

3. Average of these two, one Pyramid week of years earlier, B.C. 642 + 1878= 2520.

4. Nebuchadnezzar began to reign with his father, B.C. 606, and if he were one Pyramid week old at the time, which is not unlikely, his birth would be in B.C. 642. The last two statements will, therefore, agree with the 7 times of that world-power rule of that great image. "*Thou* art that head of gold."

5. If Daniel's 1260 days end in 1879, then the 1335 days end in 1954. Nebuchadnezzar dreamed of the great image, B.C. 603: 1953 + 603=2556.

6. 6000 years of 360 days=5913·8 years of 365·2422 days. Now if 1879 terminate Daniel's 1260 years, 1909 will terminate his 1290 days: 1909 + 4004= 5913.

7. Pope, entitled Supreme Bishop, A.D. 607. 1878—607=1271.

8. Mahomet retired to his cave to forge his imposture, A.D. 606. 1848—606= 1242.

9. Place of the sanctuary cast down by the Saracens, A.D. 637. 1878—637=1241.

10. The Hegira, or flight of Mahomet, A.D. 622. 1882—622=1260. 36 years × 52·177457=1878·38 years, which brings us to May 22, 1879.

THE CLIFTON AND BRITISH ISRAEL'S IDENTIFICATION LEAFLETS.—Our friends are requested to take notice that the Leaflet No. 5 of this series is now published. Nos. 1 to 5 can be obtained at W. H. Guest's, 29, Paternoster-row, at 1s. per 100, or 1s. 2d. per post. 44,000 have been printed of Nos. 1 to 5, and of these 33,000 have been sold or circulated.

A VALUABLE paper, in four parts, has been received, with thanks, from the Rev. Jas. McIntosh, of Hebburn, on "Constantinople for England," and will be published in consecutive numbers of the BANNER, shortly.—ED.

THY KINGDOM COME.

WHEREVER England rules in any part of the world, the prayer that most frequently ascends on high, is that sacred one which, commencing with an invocation to the Lord of heaven and earth, addresses Him by the tender name of Father, which our Saviour purchased for His people, the right to use. One of the seven petitions contained in the sentences that follow, is that His kingdom may come. What do we ask for in that petition? That the Lord Jesus may suddenly appear, and in the eyes of all men take the reins of government into His own mighty hands? or that in one instant every heathen and idolatrous nation shall be converted, every idol destroyed, and a pure worship take the place of all that is spurious and false, so that God's will shall at once become the will of man?

In opposition to such views, we would point to Luke xiii. 18, and three following verses, where we find our Lord Himself saying, that "the kingdom of God" is like a grain of mustard seed, that shall grow and grow, and expand into a great tree, till the fowls of the air shall lodge in its branches; and also that this kingdom is as leaven which works in the meal till the whole lump is leavened; therefore, we may gather from this description, that the kingdom of God works out its ends gradually, spreading, widening, and lifting itself upward by degrees, instead of bursting into full life and vigour at the advent of any particular event.

That this kingdom of God refers to existence on earth and not in heaven, as we ordinarily understand that term, is clear; for, as Mr. Hine has shown, the promise of its possession is accompanied with one referring to the enjoyment at the same time of such food and raiment as we inseparably connect with the requirements of our present life. "Seek ye the kingdom of God; and all these things (see preceding verses) shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke xii. 31, 32).

We may believe that when our Lord came into the world, then was planted the seed which is to develop into the world-sheltering tree, and then was the leaven introduced into the meal which shall leaven the whole lump, and which has been working by the power of the Spirit ever since the Comforter and Sanctifier came, in and by God's people alone as a nation, and in and by all individuals among them, and among all other peoples of every clime who know and love the Name of Christ the Saviour.

We suppose this will startle and alarm some of our readers, and appear as a presumptuous assertion. But surely those who have studied the papers written on the subject of our Israelitish origin know that those who share in our belief think that Israel is to become the righteous nation (Isa. xxvi. 2, lx. 21, and lxi. 3), all knowing the Lord from the least to the greatest, that it is to be the channel for imparting light to the whole world, that, as the mountainous stone (Dan. ii. 44), it shall swallow up all the kingdoms that formed the image in Daniel's vision, and likewise inherit the heathen (Psa. ii. 8). If we are justified in these convictions, and we look around and see that no other nation can produce any evidence or proofs of a right to share our claims, but, on the contrary, are undeniably at this time proving that there is rottenness in their bones, and in their flesh corruption, we ask if we can suppose it to be otherwise than a fact, that in Israel, and in Israel alone, is to be found the roots of that tree which is destined to shelter the fowls of the air; and that there, too, we must look for that leaven of Christianity which is to leaven the whole lump?

We have been warned to state this opinion with extra care and caution, we suppose, lest it should be misunderstood and offend: but if our view is incorrect, and can be shown to be so, we shall welcome the teaching, which shall stay our feet from wandering along wrong paths, and open our eyes to discern our error; but to be convinced we shall require proofs and arguments, not mere assertions and angry criticisms. In the meantime let us state that our belief at present is, that the kingdom of God, mentioned by our Lord, is that which has been bestowed upon Israel, for the fulfilment of God's purposes, and in accordance with His covenant promises, for His own glory, and for the benefit of the whole world (Ezek. xxxvi. 23; Zech. viii. 22). Yet, while stating this, we would desire to assert that none can be more alive than ourselves to the fact, that many a foul weed and baneful parasite is growing round the stem, and clinging to the trunk of the tree, and that the pure leaven of God's grace in our nation is as yet frightfully hindered in its working by the grossness of the material by and in which it works; and so it was, we may presume, in the frail human hearts of His disciples, whom our blessed Lord addressed when He said, "It is the Father's good pleasure to give you the kingdom." What may we suppose that He meant as He thus addressed those whom we may call the representative men of Christianised Israel? What the kingdom was to which He alluded we see in Luke xii. 31. It was "the kingdom of God" to be given to His poor, persecuted disciples—when, and how? Not when He should return to reign, for then He will take possession of the kingdom Himself. Not when hunted, tortured, slain, His "little flock" became dispersed after His death; but surely when their brethren after the flesh,

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the children of Israel, shall have reached that point in their history when restored, converted, by the outpouring of the Spirit (Joel ii. 28), and called again "My people" by the Lord of all (Hosea i. 10), they shall once more rule in that land God promised to Abraham's seed for ever, and shall show forth by their works and by living for Christ's glory that they *are* His kingdom.

Too good to be true, do we hear said? as we have already heard from the lips of an earnest Christian student of his Bible, when we urged on him our claims to be known as Israel—"Too good to be true!" What a strange remark! How *can* one who believes in a full and free salvation, and the pardon of all sin through Christ's blood-shedding, consider anything else in heaven or earth too good to be true? Can anything surpass *that* in wonder and goodness? No, surely. Then let us believe God when He says, "Let them know that God ruleth in *Jacob* unto the ends of the earth" (Psalm lix. 13); and let us take Him at His word, when He told His disciples that it was the Father's good pleasure to give to them—the children of Israel—the kingdom.

Let no one imagine that we suppose the second petition in our Lord's Prayer to have for its primary aim Israel's glory and greatness; most emphatically we do not; but we believe the kingdom of God to have been promised to Israel through the disciples, that instrumentally it may gradually spread over the face of the world, as it has already begun to do, the knowledge of the Saviour thus preparing the way for His second coming; and that thus in pleading for God's kingdom to come, we indirectly ask for marvellous blessings, spiritual and temporal, for Israel, the destined possessors of this kingdom of God, according to the "good pleasure" of our "Father."

L. P.

NOTICE.—We are requested to give notice that Jno. T. Gott, Esq., of Stockton-on-Tees, is prepared to deliver a lecture, *gratis*, where such may be desired, between the 17th December, 1877, and the 17th January, 1878, on the following subject, "Israel in Britain Portrayed in the History of Joseph." Parties wishing for Mr. Gott's services should communicate with him at once, at the above address.

THE Israel's Identification Association begs to inform its members that another year having commenced, their subscriptions are now due and would be thankfully received. The Association also invites *all* believers in the Identity to become members, and thus help on the Lord's work. Annual subscription, 1s., and upwards. S. Bannell, Secretary, 91, Cockerell-street, Walton-road, Liverpool

"JOHN BUTTERWORTH'S" NOTES ON THE ROUTE, *VIA* EGYPT, TO INDIA, VIEWED IN THE LIGHT OF THE IDENTITY.

Paris.—I write this from Cairo, under date 5th October, 1877. I could not help noticing in Paris its *un-Sunday* likeness to our British Sunday. We arrived on Saturday evening, and woke up on Sunday morning to find all the Parisian shops and streets in a perfect turmoil. Everything wore its most holiday aspect, and looked as different from an English Sunday as you can well imagine. This has been noticed, of course, by every traveller on the Continent, and is one of the most striking characteristics of a foreign city. But I must say I was not prepared for anything so utterly sacrilegious, although I have spent many a Sunday in Malta and the East. I do not wonder now at foreigners noticing our "Sabbath sign" when they come to London. The *Champs Elysées*, of course, were crowded, and there was a splendid band playing dance and opera music in the Tuileries Gardens.

Rome.—We were inspecting St. Peter's, at Rome, with an old guide, when in the course we came upon the bronze statue of St. Peter, whose toes have been kissed nearly smooth—at least they say so—the toes are certainly much worn. Well you know the Roman Catholics call him the first Pope. Happening to look above him I saw a fine picture of the present one, Pius IX., put up by himself, and I could not help wondering whether this was done to bring the first and the last of the line of Popes into the closest proximity. This circumstance made such an impression on me that I was led to ask the guide "Who will be the next Pope?" He would not answer for a long time; but after some pressure he said, "No one can tell for certain; but people do say Cardinal Bonaparte." So you see perhaps the "Rome" and "Bonaparte" theories of the number 666, may both be right. It may be that the future election may be not for a sovereign Pontiff at all, but for a President in Council. In this way Pope Pius IX. may be the last Pope, but Cardinal Bonaparte may act the rôle of anti-Christ excellently well—or badly.

Cairo.—The dragoman or guide I have employed here quite corroborates what I wrote to you in a letter published in the BANNER (No. 21, May 23rd, 1877, p. 179), regarding the effect of the Suez Canal in reclaiming the desert of Suez. He says that the same thing is going on here, near and about Cairo. Miles and acres of desert, he declares, have been reclaimed within his own knowledge, notably on the railway line between Cairo and Suez—the climate having been rendered noticeably cooler, and more humid by the vegetation. It may not be so long, then, before the two margins of vegetation, West of the canal and East of the railway, meet. All that is wanted apparently is irrigation, and for this only money and machinery is required. Just what England can produce for Egypt. I must say, that until all the desert is reclaimed I would sooner live in India than in Egypt. This is too desert-like and sandy.

The Great Pyramid.—This morning, October 5th, we started at 5.30 for the Pyramids, and arrived there in a little under two hours. We had only six Arabs to help us, owing to the friendly exertions of our good dragoman. We started down the descending passage, crouching almost to the ground. Keeping a good "look-out," I saw, I am nearly sure, the 2,170 Pyramid inch carved lines (the "uninterpreted sign"), one on either side of the wall. Crawling on a little further, perhaps three or four yards, I am sure I saw other two lines almost at precisely the same angle with the 2,170 Pyramid inch lines. What were they? I had never heard of these. I regret I had not with me any measuring line, but not expecting to come on anything new I brought nothing of the kind. The joints of the stone have all been numbered by Mr. Dixon, but I foolishly neglected to commit them to memory. I will not, however, vouch for the accuracy of my observation, as I was at the time worried half wild by the Arabs; but I think the two sets of lines I observed were like the sketch I send you herewith.

We went on until we came to the black granite mass which stops the ascending gallery, and so went round by Al Mamoun's excavation into the Jewish dispensation ascending gallery. The continuation of the descending gallery into the "bottomless pit" is quite choked up. We went on, up the Mosaic gallery, crouching painfully, till we reached the mouth of the well, and stood upright in the Grand Gallery—a magnificent place, very high indeed. You know all about the construction of the walls, and ceilings, and ramps, so I will not repeat the description. I was surprised to find no trace of the stone forced from the mouth of the "well." It has been taken clean away. The "impending wall" is not very manifest to the naked eye, nor is the short level at the approach to it. We went under the "Portcullis," through the ante-chamber or vestibule into the King's chamber. Here I became puzzled, having forgotten where the "leaf" which gives the Pyramid measurements was. I could not find it in the ante-chamber, not knowing, I suppose, where to look. We had "the King's chamber" lighted up with a little magnesium wire, and admired it much. The "coffer" is much worn. We saw all that was to be seen, air holes, uneven floor, &c., &c., and then went down to the Queen's chamber. Mr. Dixon has been digging

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vehemently there. After an hour's examination of the passages and chambers, we emerged, hot and savage, into the fresh air.

By the way, I would ask, what is the meaning of the step down into the Queen's chamber?

After the exploration of the interior, I climbed to the top of the Great Pyramid. It was not worth the trouble; but I believe there are not many who can say they have been up to the top of the Pyramid and down into it without assistance. It is a fairly stiff climb, nothing more, and quite safe for a steady head. The Pyramid is, as it stands, remarkably ugly; and I should not care to go again unless for a regular research with a competent Pyramidologist to aid me.

JOHN BUTTERWORTH.

THE RIGHT HON. AND THE MOST REV. R. CHENEVIX TRENCH, D.D.,
Archbishop of Dublin,
AND JACOB LUDWIG GRIMM,
The German Philologist,
ON THE ENGLISH LANGUAGE.

THE most Rev. Dr. Trench, when Dean of Westminster, delivered five lectures at King's College School in February, 1855; and in the first of these he treated of the grand future in store for our mother tongue—the English, quoting, with approbation and pardonable pride, the deliberate opinion of the great German grammarian, historiographer, and philologist, Jacob Ludwig Grimm. As both the latter and the then Dean gave evidence which strongly corroborates our Identity with Israel, we now proceed to quote the sentences we refer to from the Doctor's "English Past and Present" (page 38, lecture first), following up the quotation with a few remarks of our own to elucidate the subject.

Dr. Trench says:—"The scholar who in our days is most profoundly acquainted with the great group of the Gothic languages of Europe and a devoted lover, if ever there was one, of his native German, I mean Jacob Grimm, has expressed himself very nearly to the same effect." (The Doctor had previously observed that the English Prayer Book had faithfully reflected the language used by the North and South of Europe, the Teutonic and the Romance). "Jacob Grimm," he adds, "gives the palm, over all languages, to our English, in words which you will not grudge to hear quoted, and with which I will bring this lecture to a close. After ascribing to our language, a 'veritable power of expression such as perhaps never stood at the command of any other language of men,' he goes on to say, 'It's highly spiritual genius and wonderfully happy development and condition have been the result of a surprisingly intimate union of the two noblest languages in modern Europe, the Teutonic and the Romance. It is well known in what relation these two stand to one another in the English tongue—the former supplying in far larger proportion the material groundwork, the latter the spiritual conceptions. In truth the English language, which by no mere accident has produced and upborne the greatest and most predominant poet of modern times as distinguished from ancient classical poetry (I can of course only mean Shakespeare), may with all right be called a *World language;* and, like the English people, appears destined hereafter to prevail with a sway, more extensive even than its present, over all the portions of the globe. For in wealth, good sense, and closeness of structure, no other of the languages, at this present day spoken, deserves to be compared with it; *not even our German*, which is torn, even as we are torn, and must first rid itself of many defects before it can boldly enter into the lists as a competitor with the English.'" (From *Ueber den Unsprung der Sprache.* Berlin, 1832, p. 50.)

We beg our readers to mark the opinion held in common by these two giants in the science of language—Trench and Grimm. Their testimony is thoroughly impartial, disinterested, and valuable. They concur in declaring—

1. That the British speak a language, which, *like the race who use it*, is destined to prevail over all the portions of the globe! This is God's testimony also as to Israel. Theirs is to be "the kingdom and greatness of the kingdom under the whole heaven" (Dan. vii. 27). "They are to blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6). The language must follow the race.

2. That no language spoken on the face of the earth—no, not even the German—deserves to be compared with the language of the British, a German expert being the judge! This we believe to be the tongue which the Lord had in mind when He said of *Israel*, "For then will I turn to the people a pure language that they may call upon the Name of the Lord, to serve Him with ONE consent" (Zeph. iii. 9). This splendid, incomparable tongue shall be, we believe, the universal one—that one honoured by being used by Jehovah Himself—when He turns "to the people" (*i.e.*, to Israel) "a pure language."

We conclude by some lines, the most Rev. Dr. Trench also quotes, by a poet (Daniel) who wrote more than two centuries ago. He sung of the English tongue of his own day:—

And who, in time, knows whither we may vent
The treasure of our tongue, to what strange shores
This gain of our best glory shall be sent,
To enrich unknowing nations of our stores.
What mischief it may powerfully withstand,
And what fair ends may thereby be attained?
What powers it shall bring in, what spirits command,
What thoughts let out, what humours keep restrained?

* * * *

In short, we may conclude, that as the destined rulers of this planet, as the saints and the meek who are to be the "inheritors of the earth," the British Israelites will speak and use a language which already is pronounced by competent judges to be incomparably the very best to be found on the face of it, and therefore the one most suited to be the common language of all mankind in the "regeneration." Our friends will note that the Teutons, not being Israel, their language is declared by one of that very race to be decidedly inferior as the medium for universal interchange of thought, to the tongue of the British, who we know *are* Israel!

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Your correspondent "Ormesby," in No. 40 BANNER, p. 331, refers to a book called "The Kings of the East," styling it "an anonymous work" (which is true). I possess it, and another book called "The Prophetical History of the Church and the World," &c., by Edwin Heycock, of Manchester, dated January, 1872, author of "The Kings of the East" and "The Exodus of Israel out of Egypt." Published by Simpkin, Marshall & Co.

I may add that both these works (*i.e.*, "Prophetical History" and "Kings of the East") were much appreciated by me long before I even heard of the Identity, and were very useful in enabling me to "see" the Identity doctrines, on my reading Mr. Hine's "Forty-seven Identifications." Volumes of "The History of the Church," &c., containing pp. 486, are plentiful on the second-hand bookstalls in Manchester, and can be had for 1s. 6d. each, in good condition.

E. K. R.

35, Molyneux-street, Longsight,
Manchester, Oct. 4, 1877.

FRENCH HATRED TOWARDS ISRAEL.—Heine said, "Never again will I visit that detestable land (England), where all the men are like machines, and all the machines like men. The din and the silence there are alike desolating. When I was introduced to the Governor of Heligoland, and this stick of an Englishman stood motionless before me, without speaking a word for several minutes, involuntarily the idea came into my head to look at him from behind to see if somebody had forgotten to wind him up. My heart sinks within me when I think that after all Shakespeare was an Englishman, and belongs to the most repulsive people that God, in His anger, ever created." (This is not quite in accordance with the saying, "*non Angli, sed Angeli.*")

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WEDNESDAY, NOVEMBER 7, 1877.

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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.

No. 46. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 14, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S WORLD-WIDE WORK FOR THE LORD JESUS.

IT has been on our mind for some time past to direct our readers' attention to a point of British Identity with Lost Israel which is of the utmost importance, but which, we are conscious, has not been often or particularly dwelt upon in these pages—we mean the work for Christ in the propagation of the Gospel, in the dissemination both of God's Holy Word and of pure Evangelical Gospel literature, which the British races—being Israel—carry out, according to the prophecies; but which no other nation—being Gentiles—so much as attempt as a world-wide duty and privilege. Let the reader reflect how immensely important this point is. God's Word says to the offspring of Jacob, "In thee and in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14). "In thee," the human agency to be employed in the blessed work of world-wide evangelization; "and in thy seed," which we have St. Paul's authority for saying is Christ—in the two combined—in Christ Jesus the blessing, and in the Hebrew seed of Abraham, whom God declared thus He would alone deign to use—"shall all the families of the earth be blessed." That these are the allotted functions of Israel in the latter days, as the appointed missionaries and spiritual benefactors of the whole human race, let the following passages of Scripture prove:—

"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

"I will be as the dew to Israel. His branches shall spread" (Hosea xiv. 5, 6).

"The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men" (Micah v. 7).

"This people (Israel) have I formed for Myself; they shall show forth My praise" (Isa. xliii. 21).

"Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; I have redeemed thee, I have called thee by thy name; thou art Mine" (Isa. xliii. 1. See also Matt. xxi. 43, xxviii. 19, 20; Acts. xiii. 47).

Now these being Israel's appointed functions, appertaining distinctly to the Lost Ten Tribes, and not to the Two who are, for obvious reasons, disqualified from performing the *rôle* of world-wide missionary work for the Lord Jesus, it becomes a question of the most vital moment to ascertain and decide whether the British, whom we identify as Israel of the Ten Tribes, answer to this particular description or no. It will matter but little that the Anglo-Saxons of these Islands of the West are the holders of the Gates, the possessors of the desolate heritages, of the heathen empire, of the dominion of the sea, of freedom from invasion for a thousand years, and of wealth unbounded which makes them the "lenders to many nations, the borrowers from none," if, after all, it turn out that, possessing these advantages, they lack that great and vastly more important sign, their function as the evangelists and seed sowers for the Lord Jesus among the whole family of man. This being absent must stamp the race as certainly not Israel—but Gentiles merely. Such being the case we have to ask what proofs have we that the British take the chief, if not the whole, burden of distributing, not only God's Word, but also pure Gospel literature among the nations? We put aside the question of the missionary operations of the British and American Churches for future consideration, and turn our attention now to what they do for the distribution "to all the families of the earth" of God's precious Word, and of those priceless messengers of mercy which the Religious Tract Society are privileged to spread broadcast through the earth in their almost countless millions. Let us see what "the British and Foreign Bible Society's" operations embrace, as a test of the work undertaken by this nation in sending the seed of the Word to all the families of the earth.

In the first place it circulates the Scriptures in English, Welsh, Gaelic, Manx, and Irish for the benefit of the residents of the United Kingdom, and in French for those of the Channel Islands. This is, moreover, the sole and really national organisation from which the Bible can be procured in *all* the languages spoken by the inhabitants of Great Britain and Ireland.

In regard to its foreign work let its last fly-leaf report (No 22) speak for itself:—

The Society's field of labour is the world, and every succeeding year it becomes, to an increasing extent, a *Foreign* Bible Society. In some countries it is the only Society of the kind; in others it is doing a work which no existing agency is capable of accomplishing: whilst everywhere it welcomes and assists such agencies as have the same object in view.

(1.) In the colonies and British possessions the circulation of the Scriptures is promoted by the formation of Auxiliaries in direct communication with the parent Society. These Auxiliaries receive whatever supplies

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of the sacred volume they require from the depository of the parent Society.

(2.) In most of the countries of Europe, and in other parts of the world, the Society has its own responsible agents, who are charged with the printing and circulation of the Holy Scriptures in the various languages spoken within their respective spheres of labour. They are also entrusted with the selection and superintendence of Bible colporteurs, who are employed for the purpose of offering the Word of God to multitudes who have no other way of becoming possessed of this inestimable treasure. This plan is adopted in France, Belgium, Holland, Germany, Switzerland, Austria, Poland, Italy, Spain, Portugal, Denmark, Norway, Russia, Turkey, Greece, Syria and Palestine, Egypt, Abyssinia, South Africa, Mauritius, India, Ceylon, China, Australia, South America, and British North America. In all these countries the Bible Society is represented by able and efficient men. The magnitude of the work may be inferred from the fact that, for the benefit of France, Germany, Austria, and Russia, the benevolent work of the Society, in its various departments, involves an annual expenditure of nearly *Forty thousand pounds* beyond the amount received in return for Scriptures sold.

Besides this world-wide dissemination of the precious volume undertaken from its metropolitan centre in London, this national Society supplies the wants of the Society for the Propagation of the Gospel in Foreign Parts in respect to the Bible in fourteen languages, and those of the Church Missionary Society in regard to forty different translations. The Nonconforming Missionary Societies accept the help of the British and Foreign Bible Society in distributing Bibles in 45 of the tongues vernacular in the world, having provided in all, already, 160,000,000 of copies of the Scriptures in a printed form for the "families of the earth." It has circulated the Word of God without note or comment in 211 languages and dialects, and the Society which is bearing this gracious seed to the glory of God is a British Bible Society, supported by British gold, influence, and prayers, and worked, at home and abroad, by British agents, or such as are under strict British supervision and British inspection. These are great and glorious proofs of our fulfilment of God's promises to Jacob, and therefore of our Identity, and we call on our readers to note these facts, and, in thanking God, to take courage.

In regard to what another British organisation, the Religious Tract Society, is doing for "all the families of the earth," let an avowed opponent of our views, the Rev. Dr. Horatius Bonar, instruct us. In his sermon on "God's Glory Declared," preached on the 25th June last before the Association, he said regarding the operations of the Religious Tract Society throughout the whole earth:—

The extent of its operation is truly marvellous. In London alone it has distributed upwards of five millions of tracts during the past year directly, and how many more indirectly, through unknown hands can never be known. It has sent out its messengers to every region of the earth, and in almost every tongue. These silent evangelists seem to be going forth in perpetual currents from the great London centre, and to be filling the very air with their influence. France, Switzerland, Spain, Italy, Germany, Austria, Russia—all the kingdoms of Europe are more or less leavened with the truth which they are preaching every day. All over India their words have gone; into Persia, into China, into Japan they have penetrated. Crossing sea and land, they have come down like rain on many a wilderness of the South, and found their way to many an island of the sea. Polynesia and Australia can bear witness to their usefulness. The results as yet may be thought small, but the work is vast, and the harvest will be glorious. These dumb ambassadors of peace, going out everywhere on their errands of love, are doing a work whose dimensions cannot now be estimated, but which is not the less true and blessed because known only to God and to the blessed angels who are called on to rejoice from day to day in some wanderer from God reached by these far-scattered messengers, these far-roaming evangelists, in some unknown village, or city, or island of this many-peopled globe. "For there is no speech nor language where their voice is not heard; their line is gone out throughout all the earth, and their words to the end of the world."

Never did we more need an all-pervading literature like this—a literature not only diffusing itself universally, but accommodating itself in the true sense to all classes, all conditions, all ages, and all languages. For the leaven of error is everywhere working its way throughout the nations, and seeking to supplant or to stifle truth.

Our space forbids us to pursue the subject. But we submit that our case is proved. These are the world-wide operations of two distinctly British Societies working for Christ. They are just such as carry the blessing promised to Jacob and his seed "to all the families of the the earth." The Identity of our nation with Israel is finally confirmed and assured by the undeniable fact that while our own nation alone of all the nations of the earth thus does Israel's work now, to no other race extant on this globe does it occur, that on them devolves the duty of making Christ's blessed salvation known "to all the families of the earth." And the reason is this. That we—being Israel—have the function to perform by God's Word assigned, and do it; but the other nations of the earth (not Anglo-Saxons) fail to undertake it at all; for the simple reason that, not being Israel, God has not put on them the duty of being the universal evangelists to all the nations, and to all the families occupying the globe; they therefore do it not.

NOTICE.—We regret to state that the Rev. B. Wrey Savile is prevented, by pressing engagements, supplying us with the letters to Mr. Gladstone as early as he intended.—ED.

A DIALOGUE

FOR INQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

BY THE REV. CANON J. H. TITCOMB, M.A.,
Vicar of Woking, Surrey.

DIALOGUE III.—PART IV.

(*Continued from page* 367.)

A.—Pray go on with your discourse; I am sorry to interrupt you.

B.—The next invaders of our land were the Saxons, comprising the Jutes and Angles who, as I have already shewn you, were all of the same family. Now from whence did this people originally come? It is admitted by all historians that their first appearance was in Armenia, along the banks of the Araxes, in the very place and at the very time which exactly agree with the conditions of exiled Israel. That fact, to say the least, is remarkable. The Sacæ and the Getæ of Herodotus and other ancient writers are thus localised coincidently and contemporaneously with Israel. Now I do not say, as some do, that these Sacæ and Getæ were *wholly* Israelitish; for I think their language, which was Aryan, not Semitic, is a proof to the contrary. But I ask you whether it is not consistent, as in the former cases, that large bodies of exiled Israel should have allied themselves with these people, adopted their language, and migrated along with them in their Northern and North-western journeys through Europe? For a time, very probably, they retained much of their Hebrew language and customs (as, indeed, the sepulchral remains of the Crimea and other adjacent parts seem to shew); but gradually, as centuries rolled on, their Hebrew reminiscences would disappear, and their idolatrous tendencies would make them more and more purely Saxonised and Teutonic. Thus by *consanguinity* they would still be Israelitish; but by affinity (as I have before remarked) they would be altogether a different people. Well, it is in this way, we believe, that they went forward in separate detachments, till they reached Germany and the Baltic, from whence, under the name of Jutes, Angles, and Saxons, they appeared in their several orders of migration in Britain. Is there anything unreasonable in this? I am quite aware that it is only a series of suppositions; but these suppositions are confirmed by many facts on which it is not my present purpose to enlarge, and they are formed on a basis which has real historical value. And if they are not historically impossible, they are of double value, as shewing how the prophecies of the Old Testament may be illustrated, by linking Israel with a nation like ours, which satisfies all the conditions of Scripture respecting their predicted destiny.

A.—As I now completely see the drift of your reasoning, and acknowledge that

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it is not beyond the bounds of possibility, I need scarcely trouble you to go on with your statements about the Danes and Normans. You will tell me that these people were of the same Teutonic race, and followed after the Saxons by further detachments into Britain—such detachments from the Gothic or Teutonic mass being Israelites by original descent, but by apparant ethnic relationship (as our ordinary historians suppose) purely of Aryan origin.

B.—Exactly so. You have admirably hit the distinction between our *secular historians*, who simply view these people as one with the mass to which they ethnographically belonged, and *ourselves* who view them in their more remotely ethnological origin.

A.—Not that you can *prove* that origin. You simply *assume* it, in order to make Scripture prophecy (as you suppose) consistent with modern facts.

B.—If you like to put it in that way you may. But in reality there are many collected evidences of which I do not now speak, which go far to shew the *probability* of our assumption, as well as the *possibility*.

A.—I should like to hear them.

B.—You shall some day, if you wish. But, for the present, I merely want to keep you to the line of *possibilities*. For, in this way, you will, at all events, see that it is not *unreasonable* if we regard Britain as being occupied by an ancient Israelitish race.

A.—I admit the possibility, on the ground which you have assumed, however much I may deny the probability.

B.—That is all I ask.

A.—But do you mean to assume that the *whole* of the Ten Tribes thus came into Britain by successive detachments?

B.—I believe that representatives of the whole House of Israel travelled Westward. For though the covenant promises with which we commenced our conversations were given to Ephraim alone, yet those promises concerned all the rest of the Tribes, in so far as Ephraim was their head and leader.

A.—Will you not allow, then, the Nestorian Christians, the Affghans, and the Syrian Church in Malabar, not to speak of others, all give indubitable evidence of an origin from the Ten Tribes?

B.—Undoubtedly. There seems to have been a partial migration Eastward, probably consisting of those who at that time were not Paganised. For which reason we cannot yet say that the full resurrection of the "dry bones of the House of Israel," spoken of by Ezekiel in chapter xxxvii., has been accomplished. It has, according to our belief, been largely fulfilled, though it is not yet altogether completed.

A.—What do you mean by this last remark? I do not quite understand you.

(To be continued.)

MR. GLADSTONE ON THE ANGLO-ISRAEL THEORY.

[The following admirable letter has appeared in the *Durham County Advertiser*, and, by permission of the author, we have much pleasure in reproducing it in the pages of the BANNER. It deals with Mr. W. E. Gladstone's lately published most encouraging approbation of Mr. J. C. McClellan's pamphlet, and does so in a temperate yet masterly manner. Our friends have reason to thank Mr. Robert Lamb for replying to an opponent whose high position, brilliant parts, and magnificent talents point him out as Israel's greatest opponent—at present his "chief" enemy. We look, however, for the time to come, and that ere long, when the logic of facts will be too strong even for Mr. Gladstone's powerful opposition, and then he will allow that the "truths" Mr. McClellan endeavours to set aside involve no "strange consequences" at all, but only the fulfilment of God Almighty's long-promised blessings to His people—that people who he will find will then be in possession of their Gate, of their inheritance (with Judah) in the Holy Land, of Egypt as the earnest of the whole land of Ham, and of the "kingdom and dominion under the whole heaven" as "the people of the saints of the Most High." With this introduction we now ask our readers to attend to Mr. Robert Lamb.]

SIR, — The following paragraph has been going the round of the papers—Mr. J. C. McClellan, of York, author of "Anglo-Israelism: Its Pernicious Nature Fully Exposed," has recently received the following communication from the ex-Premier:—

"Sir, I thank you sincerely for your pamphlet. Your interpretation seems to be rational, historical, and orthodox. I hope and think the disciples of the theory you confute are hardly aware of the strange consequences it involves.—Your faithful and obedient servant, W. E. Gladstone."

It will be seen from the above that Mr. Gladstone considers the theory of our Israelitish origin irrational and opposed to history and orthodoxy. Mr. Gladstone himself will scarcely claim infallibility for orthodoxy, and it may be admitted that if there is no historical evidence in favour of the Anglo-Israel theory that its claims are irrational. There does, however, exist historical evidence to connect Israel with the Anglo-Saxons, as may be seen by reference to "Turner's Anglo-Saxons," the greatest authority on the subject of the ancestry of the English people. He says, speaking of the Anglo-Saxons, "Providence had destined them to be the stock of a nation whose colonies, commerce, arts, knowledge, and fame were to become far superior to those of Rome, and to pervade every part of the world; *it cherished them* by a succession of those propitious circumstances which gradually formed and led them to that great enterprise for which they were principally destined, the conquest and colonization of Romanised Britain, and to be the founders of the great body of the English population; for although Britons, Danes, Scoti, and Normans, have contributed to enlarge its numbers, the far largest proportion of the inhabitants of England has arisen from Anglo-Saxon progenitors." Again, "The Saxons were a German or Teutonic—that is, a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded the Sakai or Sacæ are the people from whom the descent of the Saxons may be inferred with the least violation of probability. Sakai-Suna, or the sons of the Sakai abbreviated into Sacksun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon." "The important fact of a part of Armenia having been named Sakasina is mentioned by Strabo, and seems to give a *geographical locality* to our primeval ancestors, and to account for the Persian words that occur in the Saxon language, as they must have come into Armenia from the *Northern regions of Persia*." "The emigrating Scythians crossed the Araxes, passed out of Asia, and suddenly appeared in Europe in the seventh century before the Christian era."

From the above extracts it will be seen that history teaches us that the ancestors of the Anglo-Saxons, under the name of Saka-Suna, or the sons of the Sakai (Sakai itself being but Isaak transposed), inhabited (previous to the seventh century B.C.) the Northern regions of Persia—that is, *the ancient Media*. History also teaches us that the Israelitish nation was transported to *the ancient Media and the Northern regions of Persia* 721 years B.C., so that history teaches us that our forefathers, the Anglo-Saxons, were living in exactly the same place with the exiled Israelites *at exactly the same time*. To say, therefore, that the Anglo-Israel theory is opposed to history is, to say the least, misleading. I had in my possession a pamphlet published in 1870, entitled "Seventeen Identifications of the British Nation with the Lost House of Israel," dedicated by permission to the Right Hon. W. E. Gladstone. How is it that a theory which in 1870 found so warm a friend—in 1877 has found so bitter an enemy? The reason may be found perhaps among the "strange consequences" which the right hon. gentleman deplores—the disciples in question soon turning from Radicalism and Dissent to Conservatism, and the teaching of our grand old Israelitish Church of England.

I remain, yours, &c., ROBERT LAMB.

Durham.

THE following occurs as a footnote in Betoe's Herodotus (page 326): "Let the king dwell at home." See 2 Sam. xxi. 17, where Israel passed a law to that effect in David's case. In our own land, after the Revolution, when William III. narrowly escaped destruction by the falling of his horse, it was determined by Parliament that the sovereign should never again expose his person in battle.

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THE EXPLORATION OF PALESTINE COMPLETED.

HAS it ever struck our readers how singular is the fact that the survey and triangulation of the sacred soil of Palestine just completed, have hitherto been carried on by just those two sections of the great Anglo-Saxon race whom we Israelites are taught to regard as the "Lost Ten Tribes" and as the separated Tribe of Manasseh, the latter belonging to, and being "of," Israel, but destined to be "a people and a great people" distinct from the Tribes who constitute "the kingdom?" One of our popular periodicals writing on the subject, as a "blind promoter," observes that—

The progress of exploration in the East is very remarkable. There are two great centres of interest, Palestine and Assyria. The Palestine Exploration Committee have two kinds of work in hand—the one above ground, the other below. By an arrangement with the Americans, the work on the West side of Jordan is left in the hands of Great Britain; that on the East is committed to America.

We cannot help feeling that God's providence has wonderfully arranged it, that the future residents in the glorious inheritance have had placed in their own hands the task of preparing its scientific "survey," by reference to which alone that partition and demarcation of the soil among the Thirteen Tribes, arranged with such exactitude in Ezekiel xlviii., will eventually be possible.

The "blind" people in their darkness are, in their avowed zeal for "Bibical knowledge," preparing for the "return" and settlement of the Tribes of God's inheritance; and what step is so needful (by way of preliminary) as the "exploration," the topographical survey, and mapping out of the land itself, whose Sabbaths are, we know, now drawing so rapidly to an end?

We have now lying before us an appeal for pecuniary help to this work, issued on the 1st May last, in our own locality, and we ask our readers' attention to it, not only as an interesting statement of work now partly accomplished, but as the report of the progress of an undertaking which is intensely and nationally interesting to us as Israel. We claim for it our readers' help each in his own neighbourhood; and trust the result will be that the committee of the Palestine Exploration Fund will, ere long, obtain the £3,000 which it is understood will be needed to enable the exploring and surveying parties to carry out their full programme for 1877.

The paper we allude to states as follows:—

The survey of Galilee, including the levelling for the depth of the lake below the surface of the Mediterranean (for which a grant of £100 was made by the British Association two years ago), is calculated to take until the middle of August, 1877. Lieutenant Kitchener, who now commands the expedition, proposes then to finish off the 250 square miles at the South-west of Palestine yet remaining to be surveyed; and this done, he will then ride through the country to clear up various points of difficulty which have arisen during the execution of the map from the notes. He will, however, use his own judgment in the order of the work.

Such is the programme for the year 1877. If it is carried out successfully, the committee will be at its close in possession of a complete map of Palestine, on the scale of one inch to a mile, with every town, village, ruin, tell, wady, hill, and olive grove marked upon it, and every name which the officers have been able to collect.

Two donors have given £50 and £100 respectively, for the restoration of Jacob's well, now nearly filled up with stones, and perhaps the most interesting, because one of the few undoubted sites in Palestine.

The cost of the work, including the office expenses, printing, postage, &c., will amount to between £300 and £400 a month. We earnestly appeal, therefore, to the public for their kind and generous help in finishing a most interesting and important work—an accurate and trustworthy map of the land of the Bible.

Such is the ostensible purpose the committee in their "blindness" have in view! But *we* Israelites know that the real object of it all is Jehovah's resolve that "Israel and Judah" being about to "return to their inheritance" "together," the land must be surveyed, and got ready for their occupation betimes! Israel! help this work!

We have now to introduce some extracts from Mr. Hepworth Dixon's report as chairman of the Executive Committee of the Exploration project, telling us the good news that the work happily begun twelve years ago is now complete. Surely this is a good omen that the time of "the return" is near, and that the survey being completed, the land is (so far) ready for its Anglo-Saxon and Jewish inhabitants as the Thirteen Tribes of God's ancient people Israel! Mr. H. Dixon's letter, dated Oct. 3, 1877, is as follows (our space forbids our quoting it in full):—

TO THE EDITOR OF THE "DAILY NEWS."

SIR,—I have great pleasure, in the name of the Committee of this Fund, to inform you that a telegram has this day been received from Lieutenant Kitchener, R.E., the officer in command, announcing the completion of the scientific survey of Western Palestine. When that officer took out the party in January last, there remained to be done about 1,000 square miles of Northern Palestine, including the greater portion of the province of Galilee, and 200 miles in the South, between Gaza and Beersheba. The Northern piece of country, begun on the 27th of February last, was finished on July the 10th. The whole of this portion of the work, including the map in sheets, the hill shading, and the special plans, was put together in the Lebanon, and sent home by one of the noncommissioned officers. It is now under the charge of Lieutenant Conder at the Society's working office in the Royal Albert Hall. After a short rest, the expedition proceeded to the South and completed the small portion there waiting to be surveyed. Lieutenant Kitchener is now riding over the district already surveyed in order to clear up on the spot certain small difficulties which have arisen in laying down the work at home. We expect the party back in England before the end of the year. With the exception of fifteen months in 1875-6 spent in office work, the survey has been in active progress since its commencement in January, 1872. Its history, which remains to be written, and which we hope to present to the world before long, abounds in records of events, adventures, and escapes, as well as of solid and uninterrupted labour.

We now hold in our hands the materials of a map which will give the world such a geography of Palestine as will make the topography of the Bible for the first time completely intelligible. The map will consist of twenty-six sheets, each to be accompanied by its own memoir. These memoirs contain some thousands of names, very many of them of Biblical places heretofore not identified, together with many of those found in Talmudic, early Christian, and Crusading histories. There are special detailed plans of the most important ruins, and there is a vast mass of information on Biblical subjects which Lieutenant Conder is now reducing to shape. As regards the future of the Society we have, as our first duty, to get our observations worked out, the map drawing and hill shading completed, and the memoirs finished. We are confident that the support which has enabled us to complete our survey will be continued until the map and the results of the exploration are placed in the hands of the public in an available form.

I remain, Sir,
Your obedient servant,
W. HEPWORTH DIXON,
Chairman of the Executive Committee.

Palestine Exploration Fund,
9, Pall-mall East, Oct. 3.

THE GARDEN OF EDEN.

BY JOHN T. GOTT.

PART IV.

(Continued from page 367.)

LET us examine this rose-bud. First, you have Adam, a holy man, living in a beauteous garden of the Lord's planting, enjoying every blessing the heart and soul could desire, with every prospect of its continuance on his strict obedience to the *one* command of the Almighty; and you have, later on, a nation raised up by the Almighty to be a *chosen people*, a *holy nation*—viz., the Twelve Tribes of Israel. They enter this land under certain conditions; they are well aware of the blessings that will attend their conformity to the commands of Jehovah, and of the calamity that will befall them if they disobey them. You see Adam driven out of Eden, to earn his bread by the sweat of his brow, on account of his disobedience. You see the Twelve Tribes of Israel driven out of the Holy Land, and

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scattered to the four winds of heaven, on account of their outrageous wickedness and persistent disobedience. You see from the emblematical representation of the cherubims that Adam's soul was filled with the hope of restoration to the Eden he had lost; and the promises of Jehovah to the Twelve Tribes of Israel are sure to be fulfilled—viz., that a remnant shall return—shall be restored to the Holy Land, to inherit the possessions their forefathers lost, and to retain them *for ever*. You see the conflict that sets in between Cain and righteous Abel. "Cain brought the fruit of the ground an offering unto the Lord;" but "Abel brought the firstlings of his flock and of the fat thereof." The Lord had respect, or, as the Hebrew word denotes, "looked with a rapid and keen glance of the eye on Abel's offering, but not so on Cain's offering." Theodotion renders the word just referred to, "kindled, or set on fire;" upon which Jerome remarks, "How could Cain know that God accepted his brother's offering and rejected his own, unless the translation which Theodotion has given be the true one?" The two brothers may be considered as the representatives of two classes of men found in all ages, one of whom serves God merely according to the light of natural reason, while the other has a single eye to the Divine precept as to the true mode of seeking God. Cain murdered Abel, and his sentence for that crime was, "When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a vagabond shalt thou be in the earth." The Lord also set a mark upon Cain, lest any finding him should kill him. All this took place *at the beginning* of a new dispensation. We find a similar parallel in the history of the Jews.* At the beginning of a new epoch in their history—viz., the inauguration of the Christian dispensation—Jesus Christ, the long-promised Messiah, came to them with the glad tidings of the Gospel. It must be remembered that there were then two divisions among the Tribes of Israel. Of the remaining Tribes there was only one in the land at that time, the Tribe of Benjamin. From that Tribe our Lord chose His twelve apostles, and they also, even when He was near the close of His ministry, expected a temporal Messiah; for they asked Him—"Wilt Thou not at this time restore again the kingdom to Israel?" To them it was commissioned to carry these glad tidings to all nations.

Dr. Bush's comment on the resentment Cain manifested towards his brother Abel may very aptly be applied to the Jews in their treatment of our Saviour. Mark the words, and apply them. "Cain's (the Jews) eye was evil because God was good. The excellence of Abel's character served only to add fuel to the flame. His virtues were his faults. So true is it that the wicked dislike the good for no other cause than their goodness—an awful argument of the depravity of our nature. Cain hated in his brother the Divine image, as much as he envied him the Divine favour. The light of his brother's example was offensive to his eyes, and on this account he sought to extinguish it. His countenance fell, and the workings of his envious and malicious spirit showed themselves in his looks, and, like the gathering cloud before the tempest, were a presage of the terrible result that followed."

Like Cain, the Jews have experienced the wrath of the Almighty; have been driven from their land; have had a mark set upon them whereby they are known to all people.

It is written that Cain went out, and dwelt in the land of Nod. Nod is the original word for a wanderer, and the land of Nod is properly the land of the vagrancy—of the wretched outcast, who was condemned to wander up and down in it. Equally applicable is this to our brethren the Jews. Although there are not more than ten or eleven millions alive, they are to be found in every nation under the sun, wandering up and down in the earth without any national resting-place of their own; and so must they continue until the Almighty shall restore the remnant of the Twelves Tribes of Israel to their own land. We read of the sons of God and the daughters of men, and of their intermarriage. Here we have virtue opposed to vice; but it is very well known that the bad will sooner corrupt the good than the good reform the bad. The result of this intermarrying was, that in the course of time men became fearfully wicked, so much so that the Lord declared, "My Spirit shall not always strive with man." The counterpart to this is to be seen in the opposition Christianity receives from Papal, Mohammedan, heathen, and civilised intellectual superstitions. It is to be seen whenever Christian people marry those holding anti-Christian religious opinions, or, worse still, no religious opinions at all. The world is drenched with drunkenness—filled with vice—foul with immorality—terrible with violence—and the very heavens are black with the blasphemy proceeding from mortal lips. Christian men and women, do you not think that the awful threat—"My Spirit shall not always strive with man"—is ringing out the second time?

We read that there were "giants in the earth in those days." The term giants is probably descriptive, not so much of great strength and stature as of cruelty and violence. The Hebrew word denotes "fallen"—*i.e.*, apostates *fallen* from God and the true religion. Hence, these giants may be considered violent giants, cruel giants, usurping giants, oppressing giants, tyrannical giants, lusting giants, intellectual giants. "The same," we read, became "mighty men—men of renown"—*i.e.*, they were men that became renowned in popular estimation for their deeds of prowess, oppression, and blood; and it is but little to the credit of humanity that such characters have been the principal themes of historic record and worldly admiration in all ages. He is a very blind and inexperienced man who has not seen and met with the counterpart of these giants in our day. They may be very pigmies in physical growth, but they are giants in oppression, in cruelty, in wrongdoing, in immorality, and in vice. He knows little of humanity who has never read of intellectual giants, or who has never met with them—men, who can scan the heavens and fathom the depths of the ocean, and with all their searching "cannot find out God," but deny His revelation, and reject Him who came to save a world of sinners.

(To be continued.)

* The Jews—*i.e.*, Judah and Levi—were expecting the reign of a temporal king, and consequently rejected the Messiah, and finally put Him to death, saying, "His blood be on our heads."

THE GEOGRAPHY OF THE GATES.

No. XVI.—CAPE COAST CASTLE.

LEAVING the Cape to the South we pass Northward along the West coast of Africa, and reach what is termed the Gold or Guinea Coast, extending from the mouth of the Assinnee, on the West, to the mouth of the Lagos, on the East. In this locality we have 8,000 square miles of territory, British property, with a population, it is said, of 300,000 Fans, Ashantees, and other African races. The chief of several stations in these parts is one which, being a veritable Gate, claims our attention, and "Cape Coast Castle" must have a few words of geographical, historical, and climatic description.

In latitude 5° 6′ North, and longitude 1° 13′ West, is a "place of arms," situated conveniently on the sea-shore of the West African coast, jutting on the Northern part of the Gulf of Guinea. This spot has been in Israel's keeping for more than 200 years, and though there is nothing inviting in the place, but much of a very opposite character, the four-sided fortress standing on a promontory of gneiss, which bears the name of Cape Coast Castle, was the centre of an influence in days long gone by, as again in quite recent times, which renders its possession by our nation of great importance for present as well as future purposes. We shall be greatly surprised if Cape Coast Castle does not yet, in the period of Israel's future great development in the land of Ham, play a very imposing part in our acquisition of power in Central and Western Africa. We believe

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it a Gate which God has given us whereby we shall throw out those powerful levers and influences which will subdue the country to British dominion, and by the force of the Gospel message, or by the more direct influence of arms, perhaps by both, extend the power of Israel's Queen in Western and Central Africa, till the whole land, North, South, East, and West, acknowledges the sway of the race (God's people Israel) to whom "the kingdom, and dominion, and greatness of the kingdom under the whole heaven shall be given as the saints or chosen ones of the Most High" (Dan. vii. 27).

The way in which this "possession" fell to our national keeping was curious, and yet very much the same as the mode our other "Gates" were given us by our God. Just as the Cape of Good Hope was first entrusted by Jehovah to a Roman Catholic Power, Portugal, then to a Gentile (*i.e.*, non-Israelitish), but Protestant race, the Dutch, so Cape Coast Castle, having been in possession of these two races, was finally transferred by the Lord to Israel, the proper heir. It seems to us that there was a purpose in all this. We notice it in the history of India. First the Spaniards—a Gentile Catholic nation—tried to prevent British access to the East; but God destroyed their maritime power by Nelson's victories, culminating in the conquest of Trafalgar. The Portuguese, a similar race, then rose and held portions of India, the Cape, and other spots. They were supplanted as unworthy (at any rate as not the destined heritors) by a Protestant, but Gentile people, the Dutch. But the Dutch were never made for empire. They have ever failed in colonising. Theirs is not the dominion of the world, and the territorial supremacy of the globe, as well as universal maritime power, is reserved by God, as His Word tells us, "for the children of Israel—His saints—a people near to Jehovah. Praise ye the Lord" (Psalm cxlviii. 14, cxlix. 7—9). Consequently when the British, who are the Lost Ten Tribes, the people of God's choice, His inheritance, His heritage, His possession, His people, appeared upon the scene, and were sent forward by God Himself to claim their promised dominions, all fell before them—the Dutch disappeared, their successors, the French were vanquished; finally, native kings and potentates, Maharajas and ranis become as chaff before their power; "they broke, and still break, them with a rod of iron, dash them in pieces like a potter's vessel," and introduce the true worship of the Son of God, acting always as His instruments in the regeneration of mankind (Psalm ii. 9—12).

The Portuguese, as we have said, first occupied the West coast of Africa by building forts on the sea-shore so early as A.D. 1610. Their hold on the country, however, was weak, and the Dutch soon supplanted them.

In 1661, after the Dutch, then a strong maritime Power, presenting a bold front at sea to British influence in Charles II.'s days, had been in occupation some time, the Lion of the House of Israel appeared upon the scene, and claimed the Dutch African settlements as theirs. The Netherlanders yielded; for four frigates, under Sir Robert Holmes, made the demand in Israel's name, and brooked no denial. The place, called then, we believe, Cape Coast Castle, was captured from the Dutch in 1661, and handed to "the English African Company," whose Governor was the Duke of York.

The Dutch in 1664, under their great admiral De Ruyter, tried hard to wrest back the prize, but the Lion's grip upon the Gate was too firm, and of course he failed. Ever since, Cape Coast Castle has been in "possession" of the British. Lately the Dutch settlement at Elmina, West of the Castle, having been exchanged for the fatal territory in Achin, for which the Dutch are fighting still, was added to the British dominion, and is under the command of the Governor of Cape Coast Castle.

The recent history of this Gate has been remarkable. It was made over by the Treaty of Breda in A.D. 1672 to the final possession of the British, *in peace*; but the Ashantees, a powerful native race in the neighbourhood, have made many a fierce attempt to capture it from us. In 1807 they reduced the British Governor of Annamaboe, a neighbouring settlement, to terrible straits. After 1822 Sir Charles MacCarthy, the Governor, and a small force with him were destroyed by these fierce negro soldiers—a disgrace which Sir Neil Campbell only wiped out in 1826 in a victorious battle on the Prah.

In quite recent days we all know and recollect how Sir Garnet Wolseley and his small band of British heroes, in the late Ashantee war, fought and conquered these same savage warriors, and held and burned down their chief town Coomassie. But he never would have had the power to carry out these military operations successfully, if the British Government had lacked on the coast such a "place of arms"—then discovered to be, indeed, the real "Gate" of the Ashantee dominions—as Cape Coast Castle.

The British find their advantage in holding this Gate in a savage, unhealthy, feverish, miserable land, in consequence of the rich trade the country yields them in ivory, palm-oil, gold-dust, maize, and tortoise-shell. The climate of the place is very bad, if not deadly. The mean temperature is 78°, the highest 87°, the lowest by night 68°, the surrounding country a jungle. On the whole we suppose there are few "Gates" belonging to our nation which demand from the sons of Israel greater sacrifices in life, health, and comfort, to enable them to hold them, than do Cape Coast Castle and the stations subordinate to it—namely, Elmina, Dixcove, Appolonia, Annamaboe, Accra, Adda, and Quitta. The "Gates," as a whole, add enormously to our nation's power and influence; but there are some of them, as our readers by this time see (pre-eminently those on the Guinea Coast in West Africa), which can only be worth while to retain because of the national gain they bring through commerce with Central Africa; because of the power they give us to spread the Gospel of the Lord Jesus among the unhappy African races; because of the means they afford us to crush out the accursed slave trade; and, finally, because they are points by means of which, we doubt not, God intends this nation in due time, yet future, to extend the territorial dominion of the race till the whole of Africa is Israel's; to subdue it for Christ; to have and to hold it for the Lord Jehovah, the God of the Gentile African, as He is also, by redemption, of the British Israelite.

(To be followed by a paper on Sierra Leone.)

OUR FATHER.

We read, with admiring appreciation, the lines in the *Glory Leader*, No. 139, and signed T. D. G., and possibly with all the deeper interest because, of late, our own line of thought has run in the same direction; ever since one Sunday, as an earnest congregation lifted up its united voice in the Lord's prayer, it came to us, almost in the light of a new fact, that we are continually, as a nation, in families as in public, and also in individual worship, calling God our Father, and thereby distinctly asserting our claim to be considered His sons, in right of the teaching of our Saviour, and of the privilege which His blood purchased for us.

Now, this privilege may be shared by all who, taught by the Spirit of God (1 Cor. xii. 3), can say that Jesus is the Lord, thereby becoming incorporated with the sons of God (1 John iii. 1). But how have Gentile, so-called, Christian nations availed themselves of the right?

Leaving the prayers, when they gather into their places of worship, to be offered by the priest, they witness in silence the sacrifice or offering of the mass, or they mumble to themselves invocations to the virgin and to the saints, interspersed occasionally, no doubt, with a paternoster, muttered in a tongue unknown but to the most educated amongst the men, and as a rule, we imagine, scarcely ever understood by the women. Can that be called addressing God as a Father, when the worshippers, for ought they know, may be uttering sheer nonsense, or even blasphe-

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mies, but are satisfied with the belief that though they cannot understand their own words, God can? *

Is that going to God the Father, and pleading as sons for the blessings Christ taught us to ask for? Is it not rather an indirect acknowledgment that they are not the sons of God, but only the sons of men?

Misguided men! invited to partake of the privileges of God's chosen people, after Israel had been gathered into the fold of Christianity, but instead of accepting the offer, ignoring these privileges, despising them, and preferring the teaching of their idolatrous false guides, who, pointing to a sin-laden Pope, say, In him you see the Holy Father! or to a poor misguided Emperor, exclaim, Behold the God-like father of his people! while every Roman Catholic priest is styled father by the lay members of his Church, in direct opposition to our Saviour's express command to His people—"Call no man your father upon the earth: for one is your Father, which is in heaven" (Matt. xxiii. 9).

If we turn to Protestant continental churches what do we see? Children going to their father Sabbath after Sabbath, with their burden of cares to be lifted from them, and their wants to be provided for? or a few women occasionally joining in cold, dead services, when the minister preaches to half-filled, or nearly empty, benches, and the voice of the congregation is hushed? While in the world outside, the learned and their followers scoff at prayer, mock at miracles, ignore the Bible, and prate of the universal Fatherhood of God! Where do we find such a Fatherhood warranted by the teaching of the Scriptures? What is the idea but a mere appeal to a sentimental half-religious feeling which lingers in the heart of men who put aside revelation, and which is calculated to draw a dark veil over the awful fact of God being a righteous Judge, while it gives a false, shallow, miserable comfort to those who can believe in it.

Though godlessness and gracelessness abound in Israel, yet, Sunday by Sunday, and day by day, an oft-repeated cry is sent up from its midst to our Father in heaven, "from congregations, assemblies for prayer, and family gatherings," thus proclaiming our belief, that we are His sons, even while, like prodigals, we waste our substance and our time, misuse His gifts, and often feed on husks, while a feast has been prepared for us, of which all may partake who will so to do—aye all of us who believe we are God's peculiar people—and of every nation under heaven who will come to it in the Lord's appointed way, clothed in the righteousness of Christ. L. P.

* This answer was made by an Italian boy to an English clergyman.

NOTICE OF A LECTURE.

WE are glad to state that a successful lecture on "The Identity of the British Race with the House of Israel of the Ten Tribes" was delivered at 8.30 p.m., on Thursday, the 25th October, 1877, at St. Thomas Mission Church, Albany-road, Old Kent-road, S.E., London, by the Rev. F. B. Goodacre, M.D., F.Z.S., Rector of Wilby and Hargham, Norfolk.

The lecturer's brother, the Rev. A. R. Goodacre, introduced him; and the lecture, which was well attended, occupied about an hour in delivery. The Rev. H. Newton, of St. Michael's, Southwark, the Rev. A. B. Grimaldi, of Greenwich, and others were in attendance. The former addressed the meeting at some length after the lecture was concluded.

The lecturer's brother said he could not yet consider himself a believer in the doctrines of the Identity, though he was not against them; but rather he looked on the subject with pleasure as forming a bond of union between two parties of Christians who are too apt to regard each other's words and actions with suspicion.

The lecturer in the course of his address, which was illustrated by diagrams, touched on the subject of the Great Pyramid, Jacob's Stone, the Unicorn in the British Standard, the Gates, &c. The argument was, that "one invention and discovery follows another; man goes his own way; but the unchangeable GOD overrules his steps, and brings His own grand plans concerning man in GOD'S image to pass, step by step, when the fulness of the time comes."

We are glad to introduce Dr. Goodacre, whose writings in the BANNER OF ISRAEL (under "another name") are always attractive, to our readers' favourable notice as a public lecturer on our grand and glorious subject. The more the number of such lecturers, both in the ranks of the clergy and of the laity, increases, the better. We are glad, therefore, to hear of lectures announced for the North of London, and ere long we hope to state that arrangements have been made for the delivery of a lecture on our subject in Clifton, by the Rev. C. M. Hickson, M.A., who is willing to undertake the task.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Perhaps the following paragraph from the *Times*, 3rd inst., may interest some readers of the *Banner*. Let each of us earnestly realise, through Jesus Christ our Redeemer, that we may be individually, as well as nationally, "among the elect people of God." W. P.

6th Oct., 1877.

"NOT PEACE, BUT A SWORD."—"T. A. F. M." writes to us:—"Professor Tyndall has fallen into a not uncommon error. Quoting the song of the herald angels, 'Glory to God in the Highest,' &c., he says—'Look to the East at the present moment as a comment on the promise of peace on earth, good will toward men. That promise is a dream dissolved by the experience of eighteen centuries.' There is a mistranslation of Luke ii. 14, in our version. It should be—'Peace on earth to men of good will,' or 'among men of God's good pleasure.' Dean Alford says (Alford's Greek Testament, 4th edition, vol. i., p. 430, note)—'The only admissible rendering is, "Among men of God's good pleasure—*i.e.*, among the elect people of God."' Those who have read their Bibles should know that the promise of the Gospel is not "peace, but a sword.'"

NOTE BY THE EDITOR.—We proceed to give the translation of Luke ii. 10, 14, from Dean Alford's version, and beg our readers to mark the difference between the words as rendered in "the Authorised Version," and by the Dean. Verse 10: "And the angel said unto them (the shepherds), Fear not, for behold, I bring you good tidings of great joy, which shall be to ALL THE PEOPLE," (παντὶ τῷ λαῷ) — evidently then to a special people, "to *the* people." And why so specially to "*the* people?" The next verse explains! "For unto YOU is born this day, in the city of David, a Saviour which is Christ the Lord." Compare Isa. ix. 6.

When the multitude of the heavenly host appeared suddenly, they praised God and said (verse 14), "Glory to God in the highest (heavens), and on earth peace, among men of good pleasure" (this rendering and the word "heavens," the Dean states, occurs in all the earliest MSS.). "The men of God's good pleasure," adds the Dean, as W. P. tells us, "means the elect people of God," and who are they but "Israel of the Twelve Tribes?" (Isa. xlv. 4, xli. 9, &c). We venture on no comment, leaving our readers to make their own; but asking them to read Matt. x. 34—36 carefully.

CLEOPATRA'S NEEDLE.—The whole history of this obelisk is wonderful and striking. Its gift long ago to our nation; its utter neglect for so long by Great Britain; its removal at last by the help of one Englishman's generosity, and of another's mechanical skill; its voyage in safety as far as to Cape Finisterre; its reported loss there; its sudden discovery and rescue by the captain of a *British* steamer; and its present position in safety in a foreign port, are all remarkable circumstances on which Israelites do well to ponder. For ourselves we see cause to grieve that the Needle should have been started on its voyage in the very worst season of the year, and that it should in consequence already have cost six British lives. It is a satisfaction that Her Majesty, with her accustomed kindness, has sent Mr. Dixon the following message from Balmoral through Sir Thomas Biddulph:—"The Queen has heard with pleasure of the recovery of the Needle, and earnestly hopes the poor men may still be saved." Mr. Dixon has headed a subscription with £250 in aid of those dependent on the men supposed to be lost.

FEW of our readers, we dare say, have any idea of the wealth of the railway property in the United Kingdom. Perhaps they may faintly realise the amount on being told that, according to a recently published statement, the nominal capital of all the railways of the United Kingdom at the end of last year was no less than 658,000,000 sterling, being at the rate of £39,000 per mile of railway opened. Altogether, at the present time, there are 17,000 miles of railway, although it is only fair to add that upwards of 38,000,000 of capital returns no dividend, while 54,000,000 give less than five per cent., and only 5,000,0000 more than ten.

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ON THE REFORMATION.

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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.

No. 47. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 21, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE REV. DR. MARGOLIOUTH

(Vicar of Little Linford, Bucks)

ON THE APPELLATION "KYMRY."

WE are glad to introduce our readers to the learned Dr. Margoliouth's writings on a subject closely bearing upon the one to which we are ourselves devoted. We have long felt the Doctor was inclined to the belief in "Our Identity;" and our readers will concur with us, that the following important paper, which we take by his permission from the pages of the October number of the *Hebrew Christian Witness*,* leaves little or no doubt that Dr. Margoliouth (the Editor) has at last thrown reserve aside, and has openly acknowledged his belief. Should we not be deceived, we have reason to thank God and take courage; for the learned Doctor is no mean, no mere puny authority; and being a Judah-Christian Israelite himself, a pastor honoured in the Church of England besides, his adhesion to "Our Identity" is calculated to countenance our views in many welcome quarters. We give the paper *verbatim*.

* Dr. Margoliouth desires us to state that copies of the former volumes of the *Hebrew Christian Witness* can be obtained of him at his address. The proceeds he devotes to charitable purposes.

WHENCE THE APPELLATION KYMRY?

(A Paper read at the last Congress of the British Archæological Association, at Llangollen, on Wednesday evening, September 29th, by the Rev. Dr. Margoliouth, Vicar of Little Linford, Bucks, when the Right Rev. Dr. N. J. Merriman, Bishop of Graham's Town, occupied the chair).

"Thus from a mixture of all kinds began
That het'rogeneous thing, an Englishman.
* * * *
Fate jumbled them together, God knows how;
Whate'er they were, they're true-born English now."

Many a serious truth is now and then enunciated in a stinging satire. Daniel Defoe has, unwittingly may be, indited the two distiches which I have just quoted. They, however, have an important bearing on the problem which I am about to submit to the present Congress. This bearing will appear patent in the course of my propounding my proposition.

When I had the honour last year to address the Congress in connection with this learned association, which was held at Bodmin, in Cornwall, I chose as my theme a branch of philological archæology which Cornwall suggested. I then dealt with the "pros and cons on the etymology of certain words in the now obsolete Cornish language." As the Congress this year is held in Wales, the subject which naturally suggests itself to one interested in the archæology of nomenclature is the problem—

WHENCE THE APPELLATION KYMRY?

With all due deference and diffidence I propose to advance a few suggestions which may aid forward its solution. I would premise by stating a fact which may serve as a postulate, that we are now-a-days in a far better position to answer such a question—especially in this country—than were our predecessors of former centuries. The archæological treasures from almost every country under heaven which have been accumulated since the beginning of this century in the British Museum—the eighth and greatest wonder in the world—furnish the students of such questions as those which I venture to bring before you with tenable arguments in discussing or propounding those questions.

To a sober-minded thinker and student of historical developments there seems something startling in a certain coincidence which appears to me at least to deserve more consideration than being dismissed with a pretentious shrug or flippant and supercilious remark just at the time when searching inquiries are being made and discussed as to whence came the ancestors of the "true-born English now;" just at the time that the minds of many in this country are being aroused to analyse that "mixture of all kinds" which produce "that heterogeneous thing, an Englishman;" just at the same time should the researches of the learned be directed to the archæology of the East and to ancient Oriental lore. The results of those researches do much towards the analysis alluded to. Let the problem I propose serve as an illustration.

Taliesin, known as the prince of the Druid bards, who flourished in the sixth century of our era, left on record in one of his poems, ANGAR CYRYNDAWD, the following asseveration:—"My lore has been declared in Hebrew, in the Hebraic tongue." At last year's Congress I adduced examples of positive archaic Hebraisms in the now obsolete Cornish religious language. I traced the incorporation of whole Hebrew sentences from some portions of Sacred Writ, as well as from the early Jewish liturgies, into the religious exercises of Cornishmen through several ages. This time I propose as a question the origin of the most archaic word in the *so-called* Gælic, or Welsh

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language, in which the word Kymry has retained its prominency to the present time. Whence its origin or appellation? It is a striking feature, both in the history of the sacred race and in that of the sacred tongue, that neither the one nor the other is destructible. The destiny of the Hebrew language, as that of the Hebrew people, has been to be "sifted"—using an inspired figure of speech—"among all nations, as corn is sifted in a sieve, yet was not the least grain to fall to the earth." I should not be permitted to indulge in analytical processes in the various provinces and domains of ethnology and philology, or to invite you to my ethnological and philological laboratories, and bid you behold the "mixture of all kinds" which Fate jumbled together, which I put in my various crucibles, and then bring you face to face with scions of that race of whom it was Divinely foretold that it should become "thousands of myriads" or "a fulness of nations;" and with words coined in that mint whence came the richest gifts to the patriarchs and prophets in primeval days. I eschew all these disquisitions at present. I simply confine myself now to the time-honoured appellation, Kymry. The appellation Kymry is no more "true-born English" than is the term Gæl, or Welsh. The nomenclature of both owe their true birth to a parentage and a country far more ancient than those which are called British, or English, whatever those terms may mean. Whether what we call Gælic, Keltic, Kymry, or English, all those languages, known by the nomenclature which I have just enumerated as we have them now, consist of a "jumble" and "mixture of all kinds." But those two terms, Gæl (which became Wæl, and then Welsh) and Kymry (which by the Greeks became Kimmerioi, amongst the Teutons Kimbri, and Latinised into Cambria), are of purely Hebrew birth. It is interesting to note that both those terms are now convertible with reference to the cluster of provinces, in one of which we are now met together, which faces St. George's Channel. Gæl, the same as Gær in the Hebrew language, in which the L and the R frequently interchange, means "stranger," or "foreigner," a term by which the overbearing Saxon invaders nicknamed the early settlers on the island now familiar to us as "Great Britain." Kymro, in the same language, means a priest of an idolatrous system. Analyses of Oriental archæological fragments now in the British Museum led me to conclude that the term Kymro, priest of an idolatrous system, was closely allied to the name Omri, the notorious king of Israel, who consummated the idolatrous system amongst the *Ten Tribes* who seceded from the House of Jacob.

One of the curiosities of the great national museum consists of an interesting obelisk of black basalt, of about five feet in height. It was discovered by Mr. Layard in one of the mounds amongst the ruins of ancient Nineveh. The obelisk is covered on all sides with inscriptions, which, when deciphered, bring to light some memoranda in the history of Shalmaneser II., son of *Assur-natsir-pul*, who reigned over Assyria B.C. 858 to 823. Amongst the various memoranda is found the following:—"The tribute of Yahua ab-il Khumry" (that is, Jehu the son of Omri: note incidentally the origin of the Kymric term AP for son). "Silver, gold, vessels, goblets, and pitchers, and other things, all of gold, have I received."

The late Dr. Hinks—one of the most accomplished *palæographists* of this century—aptly remarked, "The title, 'son of Omri,' is equivalent to the 'King of Samaria,' Samaria being the metropolis of the kingdom of Israel, which Omri built, and which was known to the Assyrians as BETH OMRI, the House of Omri." The latter appellation, "Beth Omri," may be seen in the British Museum, in the third volume, page 10, of "Western Asiatic Inscriptions," which records the conquest of Samaria by Tiglath-Pileser, and of the deportation of the Ten Tribes by him.

In the first volume of those "Western Asiatic Inscriptions," page 47, there is one of the time of Esarhaddon, son of Sennacherib (B.C. 680 to 667), which speaks of a certain TUISPA, a leader of the Khymry, a roving warrior, whose native land was far away in the province KHUBUSINA. Anent this, I would quote one more inscription at present in reference to my proposed problem, also from the archives of the British Museum. The inscription is on a hexagonal prism of baked clay, one of Mr. Layard's finds in the vicinity of ancient Nineveh. Its purport is, that in the reign of Esarhaddon, the Kimmerians (evidently an adaptation of KHUMRYM, which the Greeks converted into *Kimmerioi*) were under the rulership of one TUISPA, a Nomadic warrior.

I think that I have demonstrated at our last year's Congress that there were traces in the archaic Cornish language, now obsolete, which proved an early intercourse between the primeval inhabitants of this island and the scions of the Hebrew Tribes prior to the disruption of the kingdom, which was consolidated by Solomon.

Might it not be proposed as probable, if not more so, that the strong Israelitish sound Kymry argued that the earliest priests—the Druid bards, as they are styled—who conducted the religious worship of this country, were supplied by idolatrous Israel, the followers of Khymry Omri? Rabbi David Kimchi, who flourished in the twelfth and thirteenth centuries, one of the most learned Hebrew grammarians and commentators of his time, gives as a reason for the term Khymry "because those priests were robed in black vestments instead of being arrayed in white linen," as were the priests of the orthodox Church at Jerusalem. Those interested in the etymology of the term may consult that Rabbi's comments on 2 Kings xxiii. 5; Hosea x. 5; and Zephaniah i. 4. Such as make the archæology of ecclesiastical vestments an absorbing question may set their wits to work out the following problem:—Whence the origin of the garb of the so-called "Black Friars" of the middle ages? or what suggested the modern black preaching gown? I have proved last year at Bodmin that some of the dispersed of Judah had found their way to this island not long after the conquest of Palestine by Nebuchadnezzar. I hold it probable that about the same time some of the captive Israelites, with some of the teachers of their religious system, had also found their way hither from the regions of Halah and Habor. If so, I should think it a problem well worth considering whether the dispersed of Judah, who were previously domiciled in this island, did not, by way of disparagement, describe the new comers and their teachers by the soubriquet Khymary Omri—that is, the idolatrous priests and followers of Omri. Hence the term Kymry. Some Hebrew learner might propose as a difficulty that the masculine plural form of the sacred tongue required the word under disquisition to read Kymrim, or Kymarim. So it would if it stood by itself. But I hold that the appellation was originally employed in *regimen* with Omri, when, according to the genius of the Hebrew language, it would become apocopate, and stand Kymry, or Kymaray. I am aware that a Y at the end of a noun in the Welsh language is the characteristic of the plural in that language; but I would submit diffidently and deferentially might not the very theme of my proposed problem have been the basis of that plural form in the Kymric language? Anyhow, what did *Taliesin*, the king or prince of Druid bards, as he is called, mean by his grand assertion, "My lore has been declared in Hebrew, in the Hebraic tongue?" I would conclude the propounding of my problem with a suggestive sentence from Sharon Turner's "History of the Anglo-Saxons" (vol. i., p. 94). Thus writes this trustworthy historian and learned ethnologist:—"It is peculiarly interesting for us to consider the immigration of the Cymry, the Goths, and the Saxons, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended." This sentence does indeed suggest a momentous consideration, the discussion of which I must reserve for

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a future occasion. I cannot, however, resist the impulsive desire to quote the concluding sentence from a letter which I have recently received from a cherished friend, who is both witty and wise. It is the following :—"When the high priest, with the Urim and Thummim, stands up, perhaps we may all be pronounced Israelites." I consider this clever satire (for I suppose the epigram was intended as satire) contains an important truth of no mean significance.

A DIALOGUE

FOR INQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

By the Rev. Canon J. H. Titcomb, M.A.,
Vicar of Woking, Surrey.

DIALOGUE III.—PART V.

(*Continued from page* 375.)

B.—Do you not remember that Ezekiel was summoned in chapter xxxvii. of his prophecy to stand in "the valley of vision," where he beheld a large number of "dry bones;" and that these bones are distinctly said to represent the "whole House of Israel," which was to be reunited in their own land under the government of David? I think we may fairly regard this as a symbolical panorama of the continuous history of the Hebrew people from the days in which Ezekiel was living until the time (still future) when the whole nation, in its *then* divided portions of Joseph and Judah, should be reconstituted as one restored kingdom in Palestine under the government of Messiah.

A.—Possibly.

B.—That being so, we have first to decide what was meant by the "valley of vision." Do you not consider that it must have necessarily been the area of country which was occupied by the Two Tribes and the Ten at the time in which Ezekiel lived?

A.—No decision can be more reasonable?

B.—In other words, Ezekiel, in the Spirit, looked over Babylonia and Assyria, where the two exiled Houses of Judah and Joseph were then scattered like "dry bones," buried and lost from all view of their mother country.

A.—Agreed.

B.—That being so, we have to decide, in the first place, what was intended in this symbolical panorama by the "bones" coming together, and being clothed with sinews and flesh before life and breath entered into them. Is it not most consistent to regard this as a pictorial representation of the gradual separation of the various Tribes from among the heathen, and of their progressive consolidation into corporate bodies previously to their conversion to Christianity?

A.—Let me see. You mean to say that the "bones" thus coming together indicated *separation* from the places where they were then lying. That is reasonable. Moreover, that it indicated separate *movements* and *junctions* of the several parts of the people into new corporate existences, especially when afterwards clothed with "sinews" and "flesh." I do not see the slightest objection to that interpretation. And then you think also that this must mean a rehabitation of such parts of the people *before* their conversion to Christ. Yes; I agree.

B.—That being so, we must now decide whether the *whole* recorporation of the Tribes was to be accomplished before *any* part of their revivification takes place. At first sight it would seem so; for Ezekiel represents the recorporation as effected by his *first* prophecy; and then goes on with the revivifying as an express result of his *second* prophecy.

A.—I do not see how you can make anything else of it.

B.—Only that it is accompanied with this insuperable difficulty—viz., that it leaves the ancient people of God unrepresented by any national life throughout many centuries, although it had been promised that they "*should never cease from being a nation*," which, as I showed you before, would make Balak's curse to have triumphed over Balaam's blessing.

A.—How, then, can you explain it? Mind, I expect you to be fair and candid, and not to reason for the sake of making out a mere theory.

B.—May it not be fairly interpreted as teaching generally that none of the revivification of any separate parts should take place till their recorporation was first effected?

A.—But, you see, there is no allusion in this passage to *parts*. It speaks of the *whole* in each case, without any regard to divisions.

B.—That is perfectly true. Yet the same may be said of passages in Scripture which predict the final resurrection from the dead. Is not the general resurrection often represented as taking place in its entirety, without any reference to parts?

A.—Undoubtedly, in many places.

B.—And yet in other passages it is not so. For it is written, "The dead in Christ shall rise first" (1 Thess. iv. 16); and "The rest of the dead lived not again until the thousand years were finished" (Rev. xx. 5). Thus, you will observe, that while the general resurrection is represented in most places of Scripture as *one unbroken and continuous whole*, we are nevertheless to interpret its fulfilment as not only taking place *in parts*, but in parts that are *separable by an interval of many centuries*. Why, then, should it be regarded as either unreasonable or inconsistent to interpret this national resurrection of God's ancient people in a similar manner? Considering, indeed, that the one is a type of the other, true criticism would rather favour the probability of some such interpretation. Do not tell me I reason thus to support a theory; I do so only because this parallel is suggested by the Spirit of God in the doctrine of the literal resurrection from the dead. And, guided by that line of thought, there is surely nothing in Ezekiel's language which is at all inconsistent with a belief that some of the Tribes of Israel were to be nationally upraised and converted even centuries before the rest. I take it that the object of Ezekiel's prophecy was to set forth the fact of a final re-incorporation of the Twelve Tribes in Palestine as a converted and re-united nation; but not at all implying that it was, of necessity, to be effected at one stroke, or by one contemporaneous set of Providences. In this respect there is a striking analogy between the *metaphorical* resurrection of Israel and the literal resurrection of the whole human race.

A.—I see the point of your argument, and allow its force.

B.—In that case you must allow the possible fulfilment of Ezekiel xxxvii. to consist in partial and successive uprisings and revivals of Israelitish Tribes in the course of history, while others may not have yet taken place.

A.—To be consistent I must.

B.—That being so, let me now endeavour to show you how consistent this fulfilment is with the historical view which I have already given of the successive migrations of the Kelts and Saxons into England, where I believe we have a large portion of Ezekiel's panoramic vision now accomplished, notwithstanding there is more remaining to be fulfilled.

A.—What do you mean?

B.—I mean this: that, as the Gaels, the Cymri, the Jutes, Angles, Saxons, Danes, and Normans came into Britain, one after another, by successive waves of migration, there were many of the dead bones of the Ten Tribes of Israel rising up into corporate existence, although not recognised by the world under that name; and that, as they became eventually all Christianised, they were thus endued with life by the breath of God's Spirit, and restored to their covenant under the headship of David, their Messiah. Consolidated in this manner into one kingdom, they now inherit the ancient promises of Joseph, as I have several times explained to you; and they only wait for the further fulfilment of this passage in their other broken portions before the time comes when, with them, they shall inherit the Promised Land.

A.—A very pretty piece of historical Mosaic work! But what of the rest of the Tribes?

B.—God will, doubtless, make their

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resurrection plain in His own good time, and bring them, with ourselves, into one inheritance in Palestine. If these remaining fragments of the Ten Tribes are in the East (as they are generally admitted to be), the British Empire in India will very probably reveal them; and as for the Tribe of Judah (or the Jews, as they are popularly called), when the English, from the West and the East, gave gained possession of the land, these will join them in the work of colonisation, and become converted also to the faith of Christ; so that at last the graves of the whole House of Israel will be opened, and the two sticks of Ephraim and Judah be re-united under one kingdom.

A.—I perceive by this time the whole outline of your thoughts; and I admit there is a certain kind of consistent possibility in it, notwithstanding its hypothetical character.

B.—I cannot expect you to say more, and I am perfectly satisfied.

A.—But do not think that I am satisfied. All I say is, that you have now made out a consistent theory. I do not at all admit, however, that it is correct.

B.—What other objections have you?

A.—Many. Here is one. I wish to know, for example, how it is you reconcile the fact that the Jews (or the Two Tribes) should still retain their old physiognomy after all their eighteen centuries of wandering, whereas the Anglo-Saxon Israelites, as you are pleased to call them, have lost that peculiar physiognomy?

(*To be continued.*)

THE GARDEN OF EDEN.

By John T. Gott.

PART V.

(*Continued from page* 377.)

We read again that the Lord said, "I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air;" yet his days shall be 120 years. "But Noah found grace—*i.e.*, favour or mercy—in the eyes of the Lord." Noah was a just man, and perfect in his generations. The character of Noah ranks amongst the highest of mankind. He is the *first* whom the Scriptures call just, though, doubtless, not the first who was so; he was perfect in his generations. It does not mean that he was sinless, but that he was sincere, simple, upright; that he respected all God's commandments. Christian perfection is not absolute freedom from sin, but evangelical integrity. Noah walked with God. It has been well said that "To walk with God is, in the first place, to be agreed with Him, to become reconciled to Him in the way of His appointment; 'for how can two walk together except they be agreed?' and then to set God always before us, to act as being under the continual inspection of His all-seeing eye. It is to live a life of communion with Him, and of obedience to Him, making His Word our rule, and His glory our end in all actions. It is to make it our constant endeavour in everything to please Him, and in nothing to offend Him. It is in short to set our face as a flint against abounding ungodliness" (Dr. Bush, 78).

Noah stands amongst the foremost of God's witnesses. He was a bright light shining in a dark age—one solitary witness for the truth in the midst of a wicked generation. He was a preacher of righteousness for 120 years to a reprobate race. "Being warned of God, by faith he prepared an ark to the saving of his house." Did you ever try to imagine the scorn and the ridicule that must have been heaped upon his head by that vile race? To the human mind there was, doubtless, something very absurd both in his work and in his story. He was engaged, during the time of his witnessing, in building a box of enormous dimensions, the cubical content of which has never yet been reached, much more surpassed, by any vessel afloat, even in this scientific age. The people might thus have argued with him, How can such a deluge be produced? Where are the signs of its coming? How can that box, which can only float and not sail, save you and all you mean to put in it? How can it be supposed that a merciful God should exercise such extreme severity? But if the people argued thus with him, he never argued thus with himself. He felt that a mighty truth had been revealed to him, and the very fact of his building the ark is one of the sublimest acts of obedience ever rendered by fallen man to his Creator. If the building of the ark had only taken a few months we might not have been so much astonished; but when we remember that, with patience and long-suffering, he bore faithful testimony for 120 years, we are constrained to regard it as one of the most illustrious triumphs of faith ever witnessed or recorded.

Before considering the counterpart to all this, let me just remind you that Noah is an example to us of the state to which man may attain on earth; for by faith he regained the elevated and blessed position which Adam lost; he was perfect, just, and walked with God; he and his family alone were saved when the flood destroyed the wicked. Hence King Solomon, in one of his Proverbs, says, "The upright *shall* dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (ii. 21, 22). There is a day coming when, a second time, God will root out the wicked from the earth, when the just, the upright, shall be saved, and enjoy a millennium of rest, peace, and glorious blessedness.

I have already spoken of that chosen people—the Twelve Tribes of Israel—whom the Almighty raised up from Abraham, the father of the faithful. You will remember that these Twelve Tribes, after the death of King Solomon, were split into factions, Ten Tribes called Israel, Two Tribes called Judah; that the Ten Tribes were carried captive into Assyria; and if the parallel be true which we have drawn, this chosen people is destined yet to be the witnessing people before the whole earth, prior to the time when God has said He will root out the wicked. We find it written in Jer. xxxi.: "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

Many of those who do not believe in our Identity with the Lost Tribes of Israel say, that Israel was gathered after the seventy years' captivity. If that be true God has broken His Word, for *He has not* "kept him as a shepherd does his sheep." Who shall charge the Almighty with this? God forbid! The plain inference then is, that the remnant of the Twelve Tribes of Israel have not yet been gathered. Again, it is written in verse 12: "They shall come and sing in the height of Zion." The Jews did not sing after the seventy years' captivity. It was a very mixed sound indeed they uttered. We read in Ezra iii.: "Many of the priests and Levites who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, *wept with a loud voice*, and many *shouted aloud for joy*." And notice again, that those Jews never enjoyed those good things which were promised in this same verse in Jer.: "They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for 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." This prophecy has not yet been fulfilled in the history of the Twelve Tribes of Israel. The prophet Hosea says in chap. i.: "The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah (Two Tribes) and the children of Israel (Ten Tribes) 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." The day of Jezreel has not yet been. The return of the House of Israel and the House of Judah has not yet taken place. This St. Paul believed; for in Rom. xi. he writes: "Hath God cast away His people? God forbid!" "God hath not cast away His people which

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He foreknew." "For there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." "*All Israel shall be saved.*" We may know how far this prophecy has been fulfilled. "The number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass that in the place where it was said unto them, Ye are *not* My people." That is the point at which we have arrived. There are now before the British public many books, valuable pamphlets, proving the Identity of the British race with the Lost Ten Tribes of Israel. Those who have never investigated this matter say that it is a very mad idea; that we are *not* identified with the Ten Tribes of Israel. Yes, it seems to be a very mad notion, just about as mad as Noah's was about the flood, and it is just as true.

After our Identity becomes fully established the gathering will take place, then the return to the Holy Land, and then the witnessing of the sons of God. If the parallel we have drawn be true, the character of this witnessing people must be the counterpart of Noah's. He, through God's grace, attained the position which Adam lost, and received a signal mark of God's favour. If it can be shown from Scripture that the remnant of the House of Israel and the remnant of the House of Judah will be a people holy and just, manifesting the three great principles found in the character of Adam before his fall, and in Noah when the flood came—viz., holiness, righteousness, and knowledge—then the promise of restoration held out by the cherubims will be fulfilled, and the land occupied by that holy nation must be Eden.

(To be continued.)

THE RECENT DISCOVERY OF THE LOST TRIBES BY A SHEPHERD OF THE CHURCH OF ENGLAND.

THE riddle is solved. The problem which has led to such searchings of heart for the last few years has now been determined by a shepherd of the British nation, and his discovery is the Lost Ten Tribes of Israel. The whole thing is clear now, and placed on a satisfactory and reasonable basis. The Tribes were lost. No doubt about that.

The Rev. E. A. Verity, D.D., Vicar of Habergham, near Burnley, has no suspicion that this fact, which men were beginning to deny, is otherwise than true. He also believes the prophetic Word to imply that "Lost Israel" was to be restored to her own land after a certain period of "hiding" and concealment under an *alias;* and the long and the short of it is, that the Rev. Vicar has had his "blindness" removed, and sees clearly that "Lost Israel" are the Turks, that the restoration to their land was begun 500 years ago, when the Ottoman Power obtained possession of the Holy Land by means of the sword; that Armageddon and the destruction of the Russians, as predicted in Ezekiel xxxviii., xxxix., may be looked for now any day, since the late Russian defeats in Bulgaria are but the prelude to the dreadful battle and overthrow described as the "great earthquake" in Rev. xvi. 18, to be accompanied, of course, "by the deaths of the Czar and his princes, the dissolution of the Russian Empire, and the convulsion of Europe." Such is the scheme of a Doctor of Divinity gravely announced in the *Manchester Courier* of the 4th September, 1877. To enable our readers to judge of the character of the Rev. Doctor's views we give his letter *verbatim.* He says, speaking of "Russia and Turkey:"—

SIR,—My attention has been largely attracted, since the publication of my last letter in your columns, to the assertion contained therein—viz., that I had many reasons for concluding that the Ottomans are descendants of the Ten Tribes so long lost to historical notice, yet actually brought back by Jehovah 500 years ago, and put into possession of the Holy Land. Their mysterious disappearance, and yet more mysterious re-appearance, upon the mountains of Israel under the name of Turks, lends a solemnity unequalled by any incident in the world's history; and this mysterious veil, which has assisted much in blinding the eyes of Biblical scholars, has derived no little aid from the state of ignorance largely prevailing respecting this people in the minds of Europeans in general. The monstrous invasion of Russia, the marvellous defeat of her armies in Asia and Europe, the sympathy known to exist between the modern Jews and modern Turks, the strange title of the Sultans of Constantinople, all circumcised men, to be "keepers of the grave of the crucified God;" their mysterious possession, so lengthened in duration, so undisturbed among the Christian nations of the holy places and the Holy Land, has at last roused the attention of Christian scholars to a re-perusal of the xxxvii. and two following chapters of the prophet Ezekiel. And what do we find there? A minute description of Israel's return to the Promised Land; the invasion of Russia with a mighty army under the name of "Gog, Prince of Rosh, Meshech, and Tubal, and his entire defeat and overthrow."

Even this country is therein designated under the title of "the merchants of Tarshish," and the very "protest" is mentioned which Lord Derby forcibly made in the name of the British nation against the evil design of the Muscovite ruler (Ezek. xxxviii. 13). If the Jews scattered throughout the world be recognised as the descendants of Judah and Benjamin, and the Ottoman Turks as the descendants of the Ten Tribes, then the persistent efforts of Russia unsuccessfully to persecute both Jew and Turk for the last century indicate "the Czar" as fulfilling the part of "Gog;" and Jehovah's promises to protect His people Israel against the incursions of these barbarians are now being fulfilled on the banks of the Danube and on the mountains of Armenia. The fact that these Jews have located themselves at Constantinople and not at Jerusalem; that they believe in a conquering Mahomet instead of Messiah; that they call themselves Ottomans and not Israelites; that they worship God as "Allah" and not as "Jehovah," may contribute to the deception, but cannot alter the fact. They may not be aware of God's Divine purposes, although instruments in his hands to carry them out. Theirs is the race, physiognomy, character, and religion of the Jew of the Old Testament. They are in the covenant of promise sealed to Abraham by circumcision, and they stand to this day before the whole world a distinct people in language, dress, customs, habits, features, and intellect, akin to no other race than that mysterious family exiled from the land of Israel, and dispersed over the whole world. Talk of the Jews returning to their own land, they are in it already, and I maintain have been silently and mysteriously brought home nearly 500 years ago. If this be true, then the defeat of Russia in Bulgaria will not only end in a dreadful battle and overthrow, but in the deaths of the Czar and his princes, the dissolution of the Russian empire, and the convulsion of Europe. The predictions of Ezekiel (xxxviii. 19, 20) and St. John (Apoc. xvi. 18) both allude to this fearful European struggle under the symbol of a great earthquake. The time is at hand. We shall be witnesses of these stupendous events, let us be watchful and prepared for them.—Yours, &c.,

E. A. VERITY, D.D.
(Vicar of Habergham.)

Burnley, Aug. 25, 1877.

The reader will observe here the curious bent of the clerical mind. Present them with the true descendants of the Lost Tribes, the British, with all the grand links of proof evidencing their Identity in full detail, and the shepherds at once deny the likeness, cavil at the proofs, and aver—1. That Israel was never lost. 2. That Israel and the Jews are one and the same people united. 3. That the alleged Identifications are mere coincidences, not proofs. 4. That the promises to Israel are now fulfilled to the spiritual seed, "the Israel of God," the true believer, but not otherwise; and so through a weary round! But present any other race, except the British, and ask the clergy to accept them as the true descendants of "Israel Lost," and there is no objection made, however, *bizarre* and grotesque the suggestion, however unscriptural and absurd the statement! The Rev. Doctor in the present instance has probably never heard of "our Identity," but having his mind exercised in regard to the whereabouts of the Lost Ten Tribes, as vast numbers of British minds are at the present day (itself an Identity), he has fixed upon the most unlikely race in the world to represent the "wanted" people, and proclaims his discovery as the most glorious truth which satisfies all the conditions, prophetic,

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ethnic, physiological, and what not, together!

What are the Doctor's grounds for his conclusions? They are apparently these:

1. That the Turks are in possession of the mountains of Israel, and have been so for 500 years.

2. That the Turks practise circumcision.

3. That the Russians are invading the Ottoman territories in Europe and in Asia in fulfilment of Ezek. xxxviii. and xxxix.

4. That Jehovah's promises are being so wonderfully fulfilled in the "protection" of these His Ten-Tribed people from the Russians both on the banks of the Danube and in Armenia! (Alack, poor Turks! no doubt they wish they had this immunity.)

The Doctor thinks it a trifle that these Ten-Tribed Jews (!)—*i.e.*, the Turks—have settled at Constantinople and not at Jerusalem; that they believe in Mahomet and not in the Messiah; that they call themselves Turks and not Israelites, because these things keep up the "deception" (!). He considers they are in religion, as well as in race, character, and physiognomy, one with the "Jews" of the Old Testament; and having the covenant of circumcision, they are a distinct and "separated" people, being, in fact, the "Jews" already "returned," actually and bodily, to their own land, as God promised they should!

Here we have things "turned upside down" with a vengeance! God promised and indicated in His Word that Israel should be a "strong" nation in the latter day. The Turks are a weak nation, and exist by the sufferance of Europe in their present possessions.

God's Word says, Israel shall occupy the North country, where Judah shall "walk" to them, also "Islands" situated in "the West." The Turks do nothing of this sort.

God's Word gives Israel the promise that no Gentile race shall triumph over them on their own soil; that their "place" where He "appoints and ordains" them to dwell shall be inviolate. The Turkish Empire is at this moment overrun by her ruthless foe, who has her in the death grip.

God's Word grants Israel the foreign and the home Gates "for ever." The Turks have nothing of the kind, though at present they are masters of the great "Gate of Gates," as custodians thereof, till the rightful heritors shall appear and claim it.

So we might pass each promise in review given of the Lord, and find that the Turks possess not one. They borrow money, as we know to our cost, but cannot lend; are *not* a "nation and a company of nations;" are *not* multitudinous, but "dying out;" are *not* "the sons of the living God"—*i.e.*, Christian believers in the Lord—but His overt, open enemies; are *not* filling the earth with "fruit;" do *not* carry the blessed Gospel of the grace of Jesus "to all the families of the earth;" are *not* keepers of the Sabbath day; have no hope nor desire to possess the Lord's promised "new covenant;" are *not* called by Isaac's name; have *not* Israel's metrology; have *not* the desolate heritages of the earth for their possessions, nor the heathen empire in dominion; are *not* "mistress of the seas;" are *not* God's witnesses, or Protestants, and fail to answer even in one single particular of the various descriptions the infallible Word gives us of the *status* and employment of His chosen ones, when discovered as His "Loammi," hidden people.

The allegation that the Turks are the lost sheep of the House of Israel is about as grotesque and wondrous a theory as we have yet heard hazarded by our opponents; and we don't think that the Rev. E. A. Verity, D.D., Vicar of Habergham, Burnley, will find many so devoid of judgment as to follow him in his prophetic views.

STUDIES IN THE PROPHETS.

By Rev. C. W. Hickson, M.A.,
Vicar of St. Bartholomew's, Bristol.

I.—OBADIAH.

Our desire is, if we be spared, and if we be enabled to carry out in writing our mental design, to take our readers through a course of prophetical studies, with the view of ascertaining definitely in every instance, if possible, to whom reference is made by such terms as "Jacob," "Israel," "Judah," "House of Israel," "House of Judah," "Children of Israel," "Joseph," "Ephraim," "My people," &c., &c.

This is a point which, strangely enough, seems to have been regarded as hardly worth consideration by many commentators. Yet, surely, it should be looked upon as a question of first importance in studying any portion of God's Word, "To *whom* primarily and literally is this passage addressed?" All typical and so-called "spiritual" senses of Scripture must surely rest upon their primary, literal, and historical meaning.

With these preliminary remarks let us at once address ourselves to the prophet whose name stands at the head of this paper.

Professor Paul Kleinert, in the Introductron to his Commentary on Obadiah, in Lange's volume on the Minor Prophets, argues, to our mind conclusively, that Obadiah prophesied B.C. 890-880, for the most part under the reign of Joram. Those who are inclined to dispute this are referred to Kleinert's remarks on the subject. This date places Obadiah's writing about 165 years before the deportation of the Ten-Tribed kingdom of Ephraim to Assyria, and about 280 years before the removal of the Two-Tribed (or rather Three-Tribed) kingdom of Judah to Babylon. The two kingdoms were, therefore, in existence, side by side, under the sovereignty respectively of Joram and Jehu of Israel, and Jehoram, Ahaziah, and Athaliah of Judah.

His subject is one, and is plainly stated, Edom. We cannot, therefore, expect much in his one chapter that will be apposite to our purpose. What there is, however, affords a very good introduction to such investigations as we are now entering upon.

The following are the only expressions occurring which are applicable to Hebrews:—

Verse 10, "thy brother Jacob;" verse 12, "thy brother," "the children of Judah;" verse 13, "My people;" verse 18, "the House of Jacob," "the House of Joseph;" verse 19, "they of the South," "they of the plain," "Ephraim," "Benjamin;" verse 20, "the captivity of this host of the children of Israel," "the captivity of Jerusalem."

Now, living at the time that he did, when the two kingdoms were in contiguous existence, we surely cannot err in saying that the two expressions in verse 18 describe respectively the future representatives of the kingdoms of Israel and Judah respectively.

No one can well doubt, after consideration of Amos v. 6, 15 (compare i. 1, "concerning *Israel*"), vi. 6; Ezekiel xxxvii. 16, 19; and Zechariah x. 6, to which may be added Psalm lxxvii. 15 ("Jacob *and* Joseph"), and lxxx. 1, 2, that by "the House of Joseph" Obadiah means definitely and distinctly the descendants of what in his time was so called—viz., the Ten-Tribed kingdom of Israel or Ephraim. It was very naturally so called because its chief and leading Tribe was that of Ephraim, the elder son of Joseph, to whom Jacob, by his blessing, gave so remarkable a pre-eminence in Israel (Gen. xlviii. 19, 20, and xlix. 22—26). Hence we infer that the *other* expression, "the House of Jacob," with which we must identify "thy brother Jacob" (verse 10), and the above-quoted expressions in verses 12 and 13, means the descendants of the people then constituting the kingdom of Judah. This being settled, it seems almost self-evident that the two above-quoted expressions in verse 20 refer to the remnants in what was to Obadiah a far-distant future of the captivities of these two kingdoms.

"The captivity of Jerusalem" points to those well enough known in the world now-a-days as Jews. "The captivity of this host (or army) of the children of Israel" not less clearly seems to point to those same "children of Israel" (Hosea i. 10) who are identified

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with "the kingdom of the House of Israel" (Hosea i. 4), and distinguished from the "children of Judah" (Hosea i. 11), who, after their rejection is over, are to "be as the sand of the sea, which cannot be measured nor numbered," and to whom it shall be said "the sons of the living God" (Hosea i. 10). Now it is obvious that the last five verses of Obadiah await their fulfilment. They, therefore, distinctly foretell, if no other passage of God's Word did, a Hebrew restoration—a restoration of Hebrews to the land of their fathers. "the plain of the Philistines," "the fields of Ephraim," "the fields of Samaria," "Gilead," "that of the Canaanites unto Zarephath," "the cities of the South," and "Mount Zion," to which is added "the Mount of Esau."

A restoration of Hebrews. Yes. But of what Hebrews? Of the Jews *only*? Certainly not. Of "the House of *Joseph*" as well as of "the House of *Jacob*;" of "the captivity of the host of the children of *Israel*" as well as of "the captivity of Judah." When the restoration takes place, therefore (and many godly students of the Word believe that it cannot be far distant), "this host," this "House of Joseph," must be somewhere in existence. Nay, more, without them it is clearly impossible for the *Jews* to be restored; for the Lord says, "In those days the House of Judah shall walk *to* the House of Israel (*ʏal bêth Yisrāēl*), and they shall come *together* (*ɥakhdār*, unitedly) *out* of the land of the North *to* (*ʏal*) the land that I have given for an inheritance unto their fathers" (Jeremiah iii. 18).

It remains only to notice the topographical statements in verses 19 and 20. The subjects of the repeated or implied verb "shall possess" in verse 19 are left indeterminate. The meaning evidently is that whoever shall in the future possess the South shall have Esau's land included in their possessions; and whoever shall possess the plain, the *sh'phēlah*, or low country between Joppa and Egypt, shall have included the Philistines' land. The fields of Ephraim and of Samaria shall also be possessed by Hebrews, but by what Hebrews is not said. But more definitely it is said that "the captivity of this host of the children of Israel," in other words, descendants of the Ten-Tribed kingdom of *Israel* (not Judah), "shall possess that of the Canaanites even unto Zarephath," whilst "the captivity of Jerusalem which is in Sepharad," the Jerusalem captives of the dispersion in Lydia and elsewhere (see Fausset *in loc.*) shall possess the cities of the South. Lastly, and more definitely still, "Benjamin shall possess Gilead."

It is striking that Benjamin is thus *separately* noticed and not included under the general designation "House of Jacob," or "captivity of Jerusalem." Does it not intimate that Benjamin will not be found amongst the Jews at the restoration? Benjamin does not properly belong to Judah, but to the kingdom of "all Israel" over which Saul and Ishbosheth reigned before the union under David (2 Sam. ii. 8—11). "The House of Judah"—*i.e.*, the *one Tribe* of Judah—followed David. So at the disunion after Solomon's death, Benjamin *would have* reverted with the all Israel kingdom to Jeroboam, but for the Lord's promise to Solomon that (1 Kings xi. 13) He would not "rend away *all* the kingdom, but would give *one* Tribe to his son" Rehoboam, who thus had the "House—*i.e.*, Tribe—of Judah," which would come to him as of hereditary right, *plus* the one Tribe of Benjamin *out of the kingdom* of all Israel, which seems to be always spoken of as a separate thing from "the House of Judah." We thus see that the expression "House of Judah" does not *properly* include Benjamin, and Obadiah's separate mention of Benjamin rather agrees with this view, and suggests, what I think, as we go on, we shall find to be the case that in prophecies referring to the time of the restoration, "House of Judah" means what it originally meant in Saul's and Ishbosheth's time, the *Tribe* of Judah only. But how about Benjamin possessing *Gilead*? Now we are not left in the dark as to the future apportioning of the Promised Land amongst the *Tribes*. As far as I can understand Ezekiel xlvii. 15, 16, a parallel of latitude a little above Beyrout will very nearly mark the North boundary of the future land, as allotted in Ezekiel xlvii. Ezekiel xlvii. 19, and xlviii. 28, seem to point to a parallel about through Petra as the South boundary. Between these two there are exactly 250 miles, *Pyramid* miles. Let readers of Pyramid literature mark this. Now in Ezekiel xlviii. 8, for "*reeds*" (not in the original) read cubits, such cubits as are defined in Ezekiel xl. 5—a common or Egyptian cubit plus a hand-breadth, which is precisely a *Pyramid* cubit of twenty-five Pyramid inches. The offering described in Ezekiel xlv. 1—7, and in Ezekiel xlviii. 8—22, will thus be a strip across the land just ten Pyramid miles in breadth. Suppose all the Tribal portions to be each double this breadth—*viz.*, twenty Pyramid miles—and we have the land thus divided:—Seven parallel strips, each twenty miles broad, belonging respectively—beginning with the most Northern—to Dan, Asher, Naphtah, Manasseh, Ephraim, Reuben, and Judah; then "the offering," ten miles wide, just including "the city," Jerusalem, within its Southern boundary; and then five more parallel strips, twenty miles broad, for Benjamin, Simeon, Issachar, Zebulon, and Gad.

Now if the reader will take his own map of Palestine, trace its outline, divide and mark his tracing as we have here indicated, and then place it over his map, he will be able to verify the following facts:—1st. That "they of the South" who will "possess the Mount of Esau" will be Zebulon and Gad. 2nd. That "they of the plain" who will possess "the Philistines" will be Issachar, Simeon, and Benjamin. 3rd. That the fields of Ephraim shall be possessed by *Judah*. 4th. That the fields of Samaria will be possessed by Reuben. 5th. *That Benjamin will possess that portion of Gilead* (*the whole land* once occupied by Reuben, Gad, and Manasseh on the East of Jordan, is often called Gilead) extending Southwards from the parallel of Jerusalem to the river Arnon. 6th. That the North-west part of the country, "that of the Canaanites even unto Zarephath," will come into the portions of Ephraim and Manasseh, "the *host* of the children of Israel" (Gen. xlviii. 16; Deut. xxxiii. 17). 7th. That the "cities of the South," between the parallels of Shechem and Jerusalem, "will fall in the portions of Judah, and of the prince and the priests and Levites." Thus does Obadiah *implicitly* refer to the future localities of all the Tribes from Gad upwards, omitting the three Northernmost, Naphtali, Asher, and Dan. And thus remarkably does Obadiah's apparently general and indefinite description agree in every respect with the detailed localisation of the Tribes as recorded by Ezekiel some three centuries or more later.

ARE WE BRITISH GENTILES?—We British are doing the work God allotted to Israel in His Word to do. How dare any one then assert we are Gentiles? Is this God's mode of dealing with men? Whom did He employ to write His Word? Not one Gentile—all men of Israel of the Twelve Tribes. When our Lord's ministry began did He call to be His apostles one single Gentile? Not one; all twelve were men of Israel of the Twelve Tribes, Seeing this can any one assert that we British, who are the universal missionaries, performing Israel's spiritual functions as God described them in the Bible, are Gentiles, but not Israelites? Where do our clergy find that Israel's privileges and duties as spiritual agents were, in God's Word, to be transferred *even for a moment of time* to a Gentile race? We, by our missionary successes "prevail" with God. No Gentiles can "prevail" with God. Israel alone "prevails with God and man." We hear much of "spiritual Israel," but why not of spiritual Jews? That seems a really Scriptural phrase (Rom. ii. 28, 29); but "spiritual Israel" is *not*. Why don't our opponents talk of "spiritual Gentiles?" The Jews are literal, the Gentiles are literal, why *must* Israel alone be *spiritualised*?

THE other day we were walking up Glen Rosa, and came to a curious stone circle, about four or five feet in diameter, made up of stones about as large as could conveniently be rolled together. It looked very old and moss-worn. I don't know who made it, or when, but the circle was exact, and the number of stones twelve. I thought at once of Elijah's altar on Carmel.—H. G. M.

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

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ISRAEL'S AGRICULTURE.

THE British being "Israel repentant," "Israel obedient," and "Israel" since the Reformation, "diligently hearkening unto the voice of the Lord" nationally, by the profession of a Protestant faith, they must be in possession of every one of the blessings promised by God Almighty to the nation in Deut. xxviii. 1—14. It would be an interesting exercise to write an article on each clause of these verses, and to prove, by appeal to actual facts, that every good thing the Lord promised to "Israel obedient," save that one blessing in reference to the name of the Lord, not yet granted (specified in verse 10), has already been given to the British, if not in full fruition, at least in embryo, as the foretaste of what is yet in store. On one point, however, our opponents may think they can hit a blot in our harness, and find a flaw. The British are a manufacturing, mercantile, commercial race; excelling in iron and other handicraft industries; but are not, our opponents will assert, improving, but rather going back, in agricultural pursuits.

Less land is taken up annually now for growth of cereals (they will allege) than heretofore; our farming skill is no longer called for or possible, for the nations of the continent and the Americans can and do grow a large proportion of what we consume, and it is becoming a less and less "paying" pursuit to sow and reap British corn, cultivate our own wheat, or rear our own cattle. This sounds plausible enough, and if true would go far to nullify the good promise of our God to Israel, that, as stated in Deut. xxviii. 4, they should be "Blessed in the fruit of the ground, in the fruit of their cattle, in the increase of their kine, and in the flocks of their sheep, in the basket and in the store." The question, however, is, whether the statements of our opponents, of those self-depreciators, who are for ever crying down and throwing contempt on British progress, prosperity, and blessings, are true? We maintain that they are not true. We say God's Word is true, and these maligners of God's truth are found to be in gross error in this as in all their other violent and vain opposition to the glorious Identity of the British with Israel. For we can prove from the highest authority that, in the particular respect in which we British are alleged to be deficient, there God's blessing manifestly rests upon us, and rests just as He said it would in Deut. xxviii. 4. Let us see to this a little.

In the *Times* newspaper of the 14th of September, 1877, there appeared a leader discussing this very subject, and the great authority of Mr. Dodson is presented to to us by the writer of the article to prove the wonderful superiority the British maintain in agriculture, as in every other pursuit, over every nation in the world. The statements are so striking and so new to us, that we shall ask for them the marked attention of our readers as a singular and unexpected confirmation of Scripture, and of our national fulfilment of the same as God's chosen nation in a particular where most men have a misgiving that we make no very extraordinary show. The editor says:—

Apart from its indirect effects, the agricultural industry of this country is, as Mr. Dodson points out, of immense positive importance. When Napoleon called us a nation of shopkeepers, he caught at a superficial fact only. We are shopkeepers, no doubt, for there is nothing that we do not buy and sell; but we are much more. "John Bull," says Mr. Dodson, "is a jack-of-all-trades; he is a manufacturer, a miner, a trader, and a carrier by land and sea;" and in every one of these callings he holds his own, as we have said, against his competitors all over the world. But let us not forget that he is also a farmer, and that though this business of his makes, perhaps, the least stir, "it is, in reality, his largest industry." The assertion is not the less true that it may sound paradoxical. What, the cotton-spinners will say, is farming in comparison with the vast produce of our factories? The ironmaster and the mining proprietor will express the same incredulous surprise. But let them listen to what Mr. Dodson has to say. Upon the best statistical information which can be procured—it is not so complete and accurate as might be desired—it is calculated that "the annual value of the agricultural produce of the United Kingdom in a fair average year" amounts to something like £300,000,000. This is about equal to double the value of the textile fabrics turned out annually by our looms, to three times the value of the yearly produce of our forges and foundries, to four or five times the yearly value of our mining production. Of course it is the mining and manufacturing profits which furnish the wealth that makes high farming and the consequent returns possible; but the money would be thrown away without shrewd wits to turn it to account.

The superiority of English agriculture to that of all other nations in point of quality has long been recognised. Nowhere else is "high farming" practicable on a great scale. In most of the countries of the Old World the agricultural population are too poor or too unintelligent to farm scientifically, to apply capital and skill to the soil, to utilise new and expensive inventions in machinery or improved methods of culture. In new countries, on the other hand, like the United States and our own Colonies, where unexhausted land is cheap and labour is dear, "high farming, as a rule, does not pay." "The average produce, whether in grain or

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meat, of an acre of land in the United Kingdom is considerably larger," as Mr. Dodson reminded the Barcombe farmers, "than that of any other civilized country." But it is less generally known that in quantity as well as in quality our agricultural industry is pre-eminent. "Looking at the total of agricultural produce throughout the kingdom, England," Mr. Dodson affirms, "is the greatest agricultural power in the world." If we take the production of wheat first, as the most important of all, we find that this kingdom is surpassed only by three other countries—the United States, Russia, and France. In the production of oats also we stand fourth; in that of barley third on the list of agricultural nations. Passing from the statistics of grain crops to those of stock-breeding, we find that, though we cannot compete, in the numbers of our horned cattle with the United States or the Russian Empire—for in these closely-packed islands we have nothing to correspond with the prairies of the great West or the vast steppes of Eastern Europe—we have a larger number of cattle than any other European nation, except the French, whom, indeed, we run very close in this particular. In the numbers of our sheep we are ahead of all other countries, except Russia, unless, it is true, we lump all the Australian Colonies together as a single country, which Mr. Dodson declines to do. Russia and the United States, again, are the only countries which own more horses than we do. In this enumeration the quality of the animals produced has not been considered, but in estimating the aggregate value of our production of stock, this point, of course, cannot be left out of sight. Careful br eding and liberal expenditure of capital have made our horses, our cattle, and our sheep, the finest in the world. We are under an obligation not to let our pre-eminence in high farming and stock-breeding, which was obtained by the patient labour and generous outlay of former generations, pass away. It is to be hoped that for a long time to come English agriculture may be a model to the farmers of other countries, but it is no less to be desired that the honest pride of our farmers may not prevent them from profiting by foreign examples whenever they seem to point in the direction of improvement, whether by an increase of efficiency or, what is perhaps still more important, of economy in the methods employed.

Here we have indeed a wonderful statement of facts put before us by competent authority. It appears that the British are—

1st. Pre-eminent in all callings, but especially in agriculture.

2nd. That the annual value of our agricultural produce is double, three, and four times that of our textile, iron, and mining industries respectively.

3rd. That the British superiority over foreign nations in quality of agricultural produce is admitted.

4th. That its quantity also is far in excess of all competitors, making

5th. The British, "the greatest agricultural power in the world."

We feel we have proved our point. God blessed "Israel obedient" very especially in reference to the increase of her cattle, sheep, fields, basket and store; and lo! the British fully answer to these predictions by proving to be (our blind promoters witnessing it) "the greatest of all nations in agricultural produce!" Our horses, cattle, and sheep, the quality and quantity of the fruits of our soil being added, are far in excess, taken together, "of those of any other civilised country" in the world. Such facts as these fill us with grateful wonder and surprise. They prove to us, reader (do they not?), that our God, the God of Israel, is a faithful, oath-keeping Jehovah—one who in the very jots and in the very tittles will have us rely upon His Holy Word; who having caused us nationally to turn to Him in obedience and repentance—imperfect and sinful though they yet surely are—nevertheless gives us abundantly of those blessings, bought by the precious blood of Jesus, which He promised to His people Israel, and which we see that we British, and we alone of all the nations of the earth, especially possess, and that in virtue of our Identity with His chosen ones. Again we call on our readers to rejoice and to praise God with us that nationally we are Israel.

A DIALOGUE

FOR INQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

By the Rev. Canon J. H. Titcomb, M.A.,
Vicar of Woking, Surrey.

DIALOGUE III.—PART VI.

(*Continued from page* 384.)

B.—The reason of this difference of physiological type is that the Jews, by constant persecution and separation from the heathen, were always intermarrying among themselves; whereas the Israelites, in their dispersion, were allied to the heathen, and, therefore, frequently mingled with them by marriage.

A.—Well, but by that means they must have gradually lost their Israelitish descent.

B.—Not unless the children of each couple, so consorted, repeated the same process. In that case I allow that by the fourth generation all Israelitish descent would have been lost in the family. It would be very different, however, if such marriages were only occasional, or even frequent, if you like, in different families, provided they were not *continuous in the same families.*

A.—In that case I do not see how the physiological change could have been so universally effected.

B.—You might say so, perhaps, if this were the *only* cause. But you must also remember those general results in the way of physiological change from climate and food, to which I alluded in my first conversation with you. It is well known even in our present times that the English of the United States are becoming altered in physical type from the English of their forefathers. It is reported also from the Indian Office, that "the Europeans who live in Panama for any length of time gradually assume an olive or green colour, and becomes dried up in skin and muscle."

A.—Why should not the same relative results of change then be seen among the Jews, for they have equally been Europeanised by long settlement in different countries? Why should there be a law of physical change for the Tribes of Israel among the Kelts and Teutons, and none for the Tribe of Judah?

B.—I have often put that question to myself, and I find three satisfactory replies to it. In the *first* place there is the question of food, which is a very important element in the question. These changes are wrought, not only by climate, but by food. Now, the Israelitish Tribes which allied themselves with the Kelts and Teutons, throwing off as they did their Mosaic law, abandoned all their observance of meats as thereby prescribed. Whereas the Jews (properly so-called) have inexorably adhered to the old Mosaic law, and its precepts concerning food. To this day they have their own butchers, who kill and prepare meat in the old Jewish fashion. They still renounce all things which, by the Mosaic law, were called unclean. In the *second* place they have been exclusive in their family relationship, seldom intermarrying with the races among whom they have dwelt. In the *third* place, they were doomed, prophetically, as the crucifiers of Christ, to be a separated and proscribed people—a prediction which could not have been fulfilled unless they had been visibly marked by some outward and manifest distinction.

A.—As usual, you have made out your case with extreme plausibility. But there is this difficulty about it, that, whereas you now assign these reasons for the permanent physiognomy of the Jews, you have before allowed that a remnant of the Israelitish race was mingled with the Jews; so that, on your own showing, *some* of the Tribes of Israel were at all events subject to the same conditions. Does not this confuse your argument?

B.—I do not see that it does in the slightest degree. For, in the *first* place, this Israelitish remnant among Judah was but as a grain or two compared to the mass of the Israelitish exile otherwise scattered; and in the *next* place it does not at all affect the argument that, in the latter days, this remnant will not be brought to light and be re-united to their brethren, when Israel and Judah shall be restored as one kingdom in Palestine under the Messiah.

A.—Yes, I allow it to be possible.

B.—Then, where are your difficulties?

A.—I must frankly own that you have

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greatly removed them. But I have others still remaining.

B.—Pray proceed.

A.—I will now go back to Scripture, and wish to know how you make out if the House of Joseph (or Israel) be chiefly identified with Great Britain, that Israel is still "dwelling alone," as Balaam declared, and is "not reckoned among the nations?"

(To be continued.)

THE GARDEN OF EDEN.

By John T. Gott.

(Continued from page 385.)

PART VI.

The object the Almighty had in view in raising up the nation of the Twelve Tribes of Israel may be learned from His message to them by His servant Moses, recorded in Ex. xix.: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the House of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation" (ver. 3—6.) The Tribes of Israel, as a whole nation, had the opportunity vouchsafed to them of enjoying these blessings — the sole condition being *obedience*. We know from their history that they forfeited all the promises made to them by their disobedience, and that for their sins they were driven out of the Holy Land, and scattered to the four winds of heaven—*i.e.*, you have exactly the same thing occurring with the nation of Israel as occurred with Adam, and the cause of their banishment from the land, and of the curse being laid upon it, was the same in both instances—viz., disobedience. You remember that God did curse the land for the sins of Israel. In one of Isaiah's songs we read (v. 5, 6): "I will tell you what I will do to My vineyard (the House of Israel—Isaiah v. 7): I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be *for a treading:* and I will lay it waste: it shall not be pruned or digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it." How awfully literal has been the fulfilment of this prophecy! Israel being cast out, how is God to carry out the design of man's restoration to his primeval condition? His covenant with the patriarchs cannot be broken, hence we continually read that a remnant *shall return*. In Isaiah x. we read: "The remnant shall return, even the remnant of Jacob, unto the mighty God. For though Thy people Israel be as the sand of the sea, yet a remnant *among them* shall return, the consumption decreed shall overflow *in righteousness*." Here we have the same promise of restoration made to Israel as was indicated to Adam by the cherubims. What the character of the remnant of the Twelve Tribes of Israel will be, is plainly declared in the words of God; and a very slight examination will show that the requisite principles of holiness, righteousness, and knowledge, will be found in them fully developed. In Jer. xxxi. we read: "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. And this shall be the covenant that I will make with the House of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people."

Again, in Ezek. xi.: "Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God" (ver. 17—20).

Again, in Ezek. xxxvi. we read: "But I had pity for Mine holy name, which the House of Israel had profaned among the heathen, whither they went. Therefore, say unto the House of Israel, Thus saith the Lord God, I do not this for your sakes, O House of Israel, but for Mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them: and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then I will sprinkle clean water upon you, and ye shall be clean, from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put My spirit within you, and cause you to walk in My statutes, and ye shall *keep* My judgments and *do* them. And ye shall dwell in the land that I *gave* to your fathers, and ye shall be My people, and I will be your God. I will also save you from all your uncleanness; and I will call for the corn and will increase it, and lay no famine upon you; and I will multiply the fruit of the tree and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your *own* ways, O House of Israel! Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded; and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate. I, the Lord, have spoken it, and I will do it." Hence the remnant of the Twelve Tribes of Israel will eventually be holy and righteous, and that they will possess knowledge of holy things superior to any other nation is evident from Isaiah ii.: "It shall come to pass in the last days that the mountain of the Lord's house shall be *prepared* on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares and their spears into *scythes*. Nation shall not lift up sword against nation, neither shall they learn war any more."

That these are to be the witnessing people there can be no doubt whatever, for in Isa. xlii. we read, "Bring forth the blind people"—*i.e.*, the people who are identified with the Lost Tribes of Israel, and who know it not. "Bring forth the blind people that have eyes, and the deaf that have ears." And again, in verse 12, "Ye are My witnesses, saith the Lord, that I am God." And again, in verse 21, "This people have I formed for Myself; they shall show forth My praise." In the prophecy of Joel ii. it is written, "It shall come to pass afterward that I will pour out My Spirit upon all flesh; and

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your sons and your daughters shall prophesy ; your old men shall dream dreams; your young men shall see visions" (verse 28). It is therefore manifest that the two witnesses we re d of in Rev. xi. are the remnant of the House of Israel and the remnant of the House of Judah. As a nation, they will be a witness for God among the nations. From their midst God will raise up witnesses who shall prophesy. This subject is one which ought to receive the devout attention of every Christian. Forasmuch as God is now bringing forth the blind people that are identified with the Lost Ten Tribes, we may know that we are living in very serious times, that we are approaching the dawn of a new dispensation.

The witnessing of Noah extended over a period of 120 years. Hence God's two witnesses must bear testimony for a similar period. Should the return of the remnant take place in 1880-1, there will be a margin of nearly 120 years to complete the 6,000 years of the world's history. Does the Great Pyramid teach anything on this point ?

(To be continued).

CONSTANTINOPLE FOR ENGLAND.

By James McIntosh,
Curate of Hebburn-on-Tyne.

"Who will bring me into the strong city (Constantinople) ? who will lead me into Edom ?"—Psa. lx. 9.

PART I.

Lord Derby, when speaking on the Eastern Question, prior to the declaration of war by Russia against Turkey, said, that the whole case of Turkey rested on "who shall have Constantinople." This has guided the policy of Great Britain in reference to the difficult question whether Turkey was worth maintaining *in statu quo*, or whether we should allow her to be utterly destroyed. The British nation has arrived at *this* position, that while she will not move a single step to assist Turkey, she will deem that act a *casus belli* which seeks to take possession of this long-coveted prize—the metropolis of the Turkish empire. Britain has, therefore, distinctly—without any equivocation—without any attempt at concealment, declared, that it shall be deemed equivalent to a declaration of war against her whoever shall dare to seize upon this illustrious city.

As the prophecies of Scripture are not always exhausted by the fulfilment of but *one* event, for they sometimes have reference to a partial accomplishment, at the same time they are intended to mark out for fulfilment another and more complete accomplishment, which will in all respects satisfy the terms of the prophecy. Having premised this, we believe then that while the words of this Psalm are to be read in the light of a partial fulfilment, they are designed at the same time to point to a far more glorious and exact fulfilment, when it might be truly said without any extravagance of language, "O God, Thou hast cast us off, Thou hast scattered us, Thou hast been displeased ; O turn Thyself to us again. Thou hast made the earth to tremble, Thou hast broken it ; heal the breaches thereof, for it shaketh. Thou hast showed Thy people hard things; Thou hast made us to drink the wine of astonishment." When could these words be a true, a complete, and perfect description of any condition of Israel, prior to the time of David ? or did the condition of Israel in the *time* of David ever warrant such strong language ? We think not.

The description here given of the awful position of the people of God is only suited to their subsequent history, and is in perfect harmony with Isa. li. 17—22, where we learn that the cup of trembling shall be taken from God's people and given to their enemies, the Edomites, Moabites, Ammonites, and Amalekites. The language here used is evidently too strong for any event which took place in the time of David. The Israelites, we know, never suffered such crushing defeats as to lead them to speak thus by the prophet; and that he was a prophet we learn from the New Testament on the testimony of our Lord, and the predictions given respecting the Messiah were appealed to by Christ Himself as bearing witness of His sufferings, His death, resurrection, and triumphant ascension into heaven.

We will, therefore, consider this Psalm as a prophecy. And in doing so we are not taking an undue liberty with the Word of God, but are following the example of our Lord and His apostles.

Now it cannot be denied that the Ottoman Turks possess at the present day the whole of the countries belonging formerly to the children of Lot, Esau, Philistia, Amalek, and Israel; consequently, if we find the Scriptures alluding to the lands of these people, they must be alluding to the inhabitants of these lands. It is also a notorious fact, that the Turks and the Arabs are in some inscrutable way mixed up with each other, and that the religion of both was originated by an *Arab*. As the Scriptures distinctly speak of Edom, Moab, Ammon, and Amalek being entirely overcome, Edom and Amalek to be utterly destroyed, while Moab and Ammon are to be incorporated with the people of God, and become their servants and handmaids (Isa. xiv. 1, 2), is it difficult to conceive that the Turkish empire includes all these races, seeing it includes all their lands ? As the prophecies relating to these nations are confessedly not yet fulfilled in all their completeness, it is evident that the Turkish empire is intended by the prophecies relating to these nations, for it holds all the places mentioned by the prophets, and, moreover, its history well agrees with the description given of the character of the Edomites, Moabites, and Ammonites, as being a cruel and blood-thirsty people.

The Turks and Mohammedans generally acknowledge Abraham as their father, and surely they do not do so without some reason. Biblical commentators have always affirmed that Edom was put for the anti-Christian Power, and, surely, no one will deny that it is *anti*-Christian, and has ever been held as such. That we are to find the Edomites, Moabites, and Ammonites in existence no one can doubt who reads the prophecies; for, whilst they are all to be lost, the Moabites and Ammonites are to be brought back from their captivity, or redeemed, in the latter days (Jer. xlviii. 47, xlix. 6). But Edom is to be destroyed (Obad. 9, 18). This destruction is to take place about the same time as the restoration of Israel. For it is not till the day of the Lord be near upon all the heathen that we read—"As thou hast done, it shall be done unto thee : thy reward shall return upon thine own head" (Obad. 15; Ezek. xxxv. 14, 15). That we are not merely assuming that these events are to synchronize, we find in Isa. lxiii. 4—"For the day of vengeance is in Mine heart, and the year of My redeemed is come." When this fearful destruction of the Edomites shall take place it will mark out the end of the dispensation, clearly showing that this dreadful slaughter of the children of Esau has not taken place (Isa. xxxiv. 1—10). This chapter is well worthy of careful perusal. There it will be seen that the description of the state of the world is similar to that in the second verse of Psalm lx.

(To be continued.)

[Note.—The above and three following Parts were received by the Editor on the 25th October, 1877.]

Cleopatra's Needle.—Erasmus Wilson in his pamphlet on the above tells us that the inscription on our Obelisk was the work partly of Thothmes III., and partly of Rameses II. "Joseph," he says, "died in reign of Thothmes III., and the hardships which led to the Exodus of the children of Israel from the land of Egypt, were perpetrated under Rameses II." We ask our readers to ponder on the wondrous fact that a stone pillar which witnessed the death of our forefather Joseph, and also the sufferings of the children of Israel in Egypt, is in these latter days sent to the land which is the appointed home of Israel of the Ten Tribes, there to await with Jacob's Stone, or *Lia Fail*, the ark, the tables of the covenant, and the writings of Anathoth, the discovery and glorious "showing forth" of now hidden Jezreel, till in fact our Identity is proclaimed to the nations, as the son that was lost, now found !

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REVIEW.

Our Inheritance in the Great Pyramid. By Professor Piazzi Smyth, Astronomer-Royal for Scotland. Third Edition. Revised and enlarged. Daldy, Isbister & Co., 56, Ludgate Hill, London, E.C.

First Notice.

We welcome with much satisfaction an old friend, "Our Inheritance in the Great Pyramid," in a third edition. It is proof positive to us all that the public are taking up the investigation of the wonders of the Great Pyramid in wider and wider circles; and we are sure that, as the knowledge of the Pyramid extends, that of our Israelitish origin, as it bears on our Identity, will grow too. The learned and scientific author of "Our Inheritance" has greatly enlarged and improved his work. The letterpress has grown from 518 to 616 pages, and a large and valuable addition has been made to the plates which illustrate the volume. The cover of the new edition is embellished with a ring out of which project "three keys."

The meaning of this emblem is explained at page 17 of the preface, as "the three keys required for the opening of the Great Pyramid.

"The first key is that of *pure mathematics*, as exemplified in π or the value of the circumference of a circle in terms of its diameter, much used in the Great Pyramid, $=3{\cdot}14159, 26535+$, &c., &c.

"The second key, that of *applied mathematics*, as seen in the solution of such a problem as the measurement of the polar semi-diameter of the earth=between 500,378,000 and 500,560,000.

"The third is the key of positive human knowledge: past, present, and future, as collected in the Old and New Testaments."

The professor warns his readers that these three keys need and will bear no "twisting or forcing." "No one who insists on a sensibly different value of π, or demands new principles of astronomy, or requires 'private interpretations' of the open and published Word of Scripture, need hope to arrive at a true explanation of the Great Pyramid."

We notice that the illustrations and plates, increased from eighteen to twenty-four, are many more, and of greater value and interest than those which enriched the second edition.

The frontispiece is a double plate, illustrating the casing stones of a pyramid, superposed, showing how that of the Great Pyramid must have appeared orginally.

The second compartment of the plate represents a remnant of the original casing-stone surface of the Great Pyramid as discovered in 1837, exhibiting the angle of the slope. Of the rest we note as entirely new plates, introduced into the third edition, and thus greatly improving it, plates Nos. 2, 3, 5, 8, 12, 14, 15, 16, and 24. The last is a very valuable addition, being "The Stone Architecture of All Ages in Time and in Height," of which we shall have something more to say by-and-bye. In both respects "the Great Pyramid of Jeezeh" carries off the palm, being 500 feet in height nearly, and built B.C. 2170.

Our space, of course, will not allow us to traverse very carefully the vast mass of facts and scientific figures which the professor has brought together in this his new edition. But we have been much struck with a conclusion which emanated from our fellow-labourer in Bristol, the Rev. C. W. Hickson, in reference to π in the granite leaf. The idea (page 190), communicated to the professor by the Rev. gentleman, was "that the whole granite leaf contained of cubic inches a number equal to π (or 3·14159, &c.) multiplied by 10,000."

Our author was about rashly to condemn the notion, utterly upon his own measures, "when looking at the latest and most particular letter he had had from Egypt, touching the granite leaf, there was a view expressed there which seemed, involuntarily to the writer of it, to meet this case completely." It seems that the granite leaf is a straight-sided, rectangular, solid in everything except the top, which top is irregular, curvilinear, and, as the professor always supposed, broken.

To measure this, assuming the height to include the largest fragment remaining, gave a result so much greater than π, that it appeared "the theorem could not be maintained for a moment."

The engineer, Mr. Waynman Dixon, however, writing from Egypt, expressed a decided opinion that "the more he saw of this remarkable stone or leaf, the more he was convinced that the upper irregular part is *in its original condition*, not broken away by specimen-mongers or Arabs." This being so, Mr. Hickson's surmise and calculations came in with surprising and telling accuracy. For "taking the smallest height of the leaf, which is near 45·8, the mean of that and the other gives 48·55, possibly inclining to 48·57, and then, between those two quantities, the expected 10,000 π comes out most plainly as $31415{\cdot}9+$, &c.

A very remarkable section has been introduced by the professor at page 192 of his work on the 35th Pyramid masonry course. The horizontal courses of masonry of squared stone of which the Pyramid is built, dwindles down in thickness from the base, where it is 50 inches thick to about 27 at the 25th. At the 36th they suddenly increase to 50 inches in thickness again, being an extra amount of weight of stone used and raised for that course—equal to about 40,000 tons.

What was the cause of this? It appears Professor H. L. Smith, of Hobart College, Geneva, New York, discovered the reasons. They were these:—1. "35 is 7×5 an important Pyramid number, while the 35 courses attain a vertical height above the base of the Great Pyramid of 1162·6 Pyramid inches, or ten times the length of the ante-chamber.

"Besides that, at that point of height in the middle of any side, the horizontal distance to the vertical axis of the Pyramid is 3652·42, &c., Pyramid inches, or divided by 10, the number of days in a year—a grand physical fact of which the Egyptians were ignorant." And further, "without any division at all, two straight lines are given to show the proportion of the circumference of a circle to its diameter, for $3652{\cdot}42 \div 1162{\cdot}60 = 3{\cdot}14159+$, &c.$=\pi$!"

In regard to the arrangement of the third edition, we are glad to notice a great improvement in the headings of the right hand pages throughout the work. The reader is greatly assisted in turning to any given subject or point by the guidance of the "head lines" which tell him the chapter or section treats of "The Sacred Cubit," "Time Measures," or "Mechanical Data," &c., &c., &c.

In his chapter on Moses and Egyptian wisdom, we are glad to see our author has enriched his illustrations of the Identity of the sacred cubit of the Bible with the sacred cubit of 25 Pyramid inches long, by a full notice of that remarkable discovery first opened up by Mr. F. Petrie, and afterwards independently discovered by the Rev. C. W. Hickson—namely, that while the Pyramid coffer, box, or ark, contained 71,250 Pyramid cubic inches, Noah's ark contained exactly 100,000 times as much, or 7,125,000,000 Pyramid cubic inches.

Before concluding our present notice of Piazzi Smyth's grand work, we would revert to the 24th or last plate in the volume under review, which, we understand, was elaborated entirely by the professor himself. It represents the stone architecture of all ages "as to time" and "as to height" also. It will be seen that while the Great Pyramid towers up to 500 feet in height, there was no stone building of the Pyramid age (2170 to 2000 B.C.) which comes near it. Nothing rises higher than 200 feet between 2000 B.C. and 1000 B.C., while the stone buildings of Assyria, Athens, Israel, Ethiopia, and Etruria, scarcely rise higher than 100 to 150 feet!

Rome and Constantinople between B.C. 1000 and A.D. 0 had nothing to boast of higher than 200 feet as a stone erection raised by man; and it is only when we come to dates ranging from A.D. 1000 to 1877 that we arrive at the time when man was found capable of building, so as to emulate the Great Pyramid in height. Even then, we find that only Strasbourg cathedral, St. Peter's at Rome, and a modern factory chimney at Glasgow, at the prophesied end of human history, approach the 500 feet-height of the

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oldest monument of the world, thus proving "the poverty of profane Egypt, as well as of Babylon, Nineveh, Rome, and Greece, as to the ability of mankind to vie with God's own work at the beginning of the history of man."

Imagining a sort of catenary curve to be drawn of the chain of time, we have a descending scale *according to time*, from the grand example of stone architecture which God placed upon the earth B.C. 2170, and the result for *height* is that we of the present day are just now only "on the point of rising up to what we descended from, 4000 years ago." Studying the 24th plate, the reader may judge for himself how unique the Great Pyramid is both throughout the world and throughout time, being more than ever an insuperable obstacle for those learned ones to get over, who maintain that "man, by his own unaided powers, is capable of progression, development, civilization, and moral advance."

(*To be continued.*)

EXTRACT FROM THE HISTORY OF THE BIBLE.

By Rev. Thomas Stackhouse, M.A.

In the benediction which Jacob gives his favourite Joseph, there are two remarkable titles which he confers upon him:—1st. That he was the shepherd and the stone of Israel, which seems to be a thankful recognition of Joseph's kindness to his father and family in keeping and feeding them even as a shepherd does his sheep, by which means he became the foundation or basis, as it were, of the House of Jacob, by preserving them from perishing by famine, and continuing them settled in the best part of the Egyptian kingdom for a considerable time, though some refer it rather to his virtuous resisting the temptations of his mistress, and patiently enduring the master's severity, to both of which he remained as immoveable as a stone.

2nd. The other title is that he was "separate from his brethren;" where, though the word *nazir* signifies to separate, as Joseph was certainly separated from his brethren when he was sold into Egypt, yet as it is hardly supposable that Jacob would couch so cruel an action in so soft a term, it is rather to be thought that he used the word *nazir*, which signifies crowned, in allusion to the superintendents of the king's household in all the Eastern countries, who were called *nazirs*, and wore probably some kind of diadem about their heads by way of distinction and grandeur. And as for the fruitfulness promised to Joseph, this was exemplified in the large extent of his two-old Tribe—85,200 men all able to go to war (Numb. xxvi.).

THE REV. CANON LIGHTFOOT ON THE GREAT EARTHQUAKE NOW IMPENDING.

The sermon preached before the Church Congress, held at Croydon this year, was by the Rev. Canon Lightfoot, and some of his utterances, as reported in the *Pall Mall Gazette* of the same day (October 9, 1877), are so remarkable and so fully corroborate our own anticipations of what is before us as a nation and as a Church, that we ask for them the attention of our now instructed readers. The Canon's text was taken from Ezek. i. 4: "I looked, and behold a whirlwind came out of the North, a great cloud and a FIRE." After an exposition of Ezekiel's vision, the preacher said:—

So it always has been. God's chief revelations have ever flashed out in seasons of trial and perplexity. . . . It was so at the epoch of the Babylonian captivity; it was so at the downfall of the Roman empire; it was so at the outbreak of the Reformation. And shall it not be so once again? We are warned by the experience of the past not to overrate either the perplexites or the hopes of the present. Nearness of view unduly magnifies the proportions of events. Yet it is surely no exaggeration to say that the Church of our day is passing through one of those momentous crises which only occur at intervals of two or three centuries. One fact alone would mark this century—even this decade which has still some years to run—as a signal epoch in the history of Christendom. The solemn ratification of the claims of the Roman pontiffs to an absolute tyranny over the minds and consciences of men, followed almost without a breathing-space by the annihilation of the last remnant of their temporal sovereignty—this twofold incident in itself would stamp our age with a significance which no time can efface. But, indeed, these striking outward events, portentous as they seem, are in reality of less moment than the working of those silent underground forces, political, social, and intellectual, which betray themselves for a time only by a confused rumbling, but burst out at length in devastation and ruin. It is the simultaneous occurrence of so many and various disturbing elements which forms the characteristic feature of our age. Here is the vast accumulation of scientific facts, the rapid progress of scientific ideas; there is enlarged knowledge of ancient and widespread religions arising from the increased facilities of travel. There is the sharpening of the critical faculty to a keenness of edge unattained in any previous age; there is the accumulation of new materials for its exercise from divers sources, the recovery of many a lost chapter in the history of the human race, whether from ancient manuscripts or from the deciphered hieroglyphs of Egypt and the disentombed palaces of Assyria, or even from the relics of a more remote past—the flint implements and the bone caverns of prehistoric man. These are some of the intellectual factors with which the Church in our age has to reckon. And the social and political forces are not less disturbing. The question of the relations between Church and State in England has awakened many animosities and started many alarms of late. It is only one phenomenon in the general disturbance, one gust in the hurricane, one eddy in the whirlwind which is sweeping over the length and breadth of Christendom. In Italy, in France, in Germany, the atmosphere is still more agitated. Even in conservative Russia the political barometer shows symptoms of a rising storm. What, then, must be our attitude, as members of Christ's Church at such a season? The experience of the past will inspire hope for the future. "In quietness and in confidence shall be your strength." We shall not rush hastily to cut the political knot because it will take us some time and much patience to untie it. We shall keep our eyes and our minds open to each fresh accession of knowledge, stubbornly rejecting no truth when it is attested, rashly accepting no inference because it is novel and attractive. As disciples of the Word incarnate—the same Eternal Word who is and has been from the beginning in science as in history, in nature as in revelation—we shall rest assured that He has much yet to teach us; that a larger display of His manifold operations, however confusing now, must in the end carry with it a clearer knowledge of Himself; and that for the Church of the future a far more glorious destiny is in store than ever attended the Church of the past.

The reader will note that the Canon looking round at the present time finds—

1. That there are "underground" forces at work, political, social, and intellectual, which (like an earthquake) are known first by a confused rumbling, but burst out at last in devastation and ruin.

2. That a "hurricane" and a whirlwind is already sweeping over Christendom.

3. That Italy, France, and Germany, are violently agitated.

4. That even in conservative Russia the political barometer shows a storm is rising.

5. That the attitude of the British Christian and Church should be quietness and confidence.

We hope our friends see here remarkable confirmations of our own views as to what is before us at the present crisis. The Canon sees with us that we are on the verge of the mighty cataclysm—that great earthquake such as there was not since men were upon earth—so mighty an earthquake, so great (Rev. xvi. 19). Germany, Italy, France, Russia, the preacher notes as the scene of the awful disturbance; and we may add that the Turkish empire, as connected with the Eastern Question, is the moving cause of the whole terrible upheaval and fiery deluge.

Lastly, the Canon concurs with our views, so often set forth in these pages, that with this great upheaval of nations our own will have no concern. "In quietness and confidence shall be our strength," he says, quoting Isaiah xxx. 15—itself a paraphrase of the instruction given by Jehovah to His people Israel (the British) at the present time:—"Come, My people, enter thou into thy chambers,

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and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. xxvi. 20, 21). *The Times* leader of October 11, 1877, on this subject of the Croydon Congress, is a remarkable article, and worthy of careful study. It enunciates the principle which singularly supports our own view, that though the Church of England seems at present hopelessly divided into three parts, each separate and violently antagonistic, these Congresses force men of opposite principles "to fraternize upon a common platform." "It is a practical proof of their substantial union, and it cannot fail, to say the least, to strengthen the forces that unite them." In other words, though there is the tripartite division in our Israel's Church-City as God said there should be (Rev. xvi. 19), the House divided against itself some how does not "fall"—that fate being reserved for, and actually experienced, as we have means of proving, by, the Gentile Continental Protestant Churches which have already fallen, or are now *in articulo mortis*.

THOUGHTS.

It seems strange the millennium, or personal reign of our Lord on earth, should be expected in the last thousand years of the world's week, represented by the Jewish Sabbath. Surely the Jewish Sabbath cannot foreshadow the glorious rest which our "Lord's-day" foreshadows. The day when Christ and His risen saints shall appear will surely be on the *first* day of a *new* week in the world's history, and not on the last day, or seventh, which is the end of that which is passing away. When He comes and brings the risen saints with Him, a totally new order of government over God's world will begin; but it is foreshadowed by our "Lord's-day," and not by the Jewish seventh day. Everything will be *new*; the *new* week will begin, the "*new* covenant" be established, the *new* law (love) fully learnt, the "*new* song" sung all over the world—viz., "peace and good will" through the Lamb, who is "worthy" of *all* that God and man can give Him.

We who, for nearly 2,000 years, have kept the memory of the *most glorious* day this ruined world ever saw, must not turn to the Jewish Sabbath as a type of Christ's return. He lay (that is, His body) in the tomb all that day. And His followers passed it in *sad rest*, and some (the women) in preparing spices to anoint His sacred and much-beloved body with; and they came *early* on the *first* day of the week to fulfil their holy duty, self-imposed through love, but were told by angels, "The Lord is risen; why seek ye the living among the dead?"

We are living in the "day of preparation," as is well seen by the hurry and toil around us—the 6,000 of the world's week. The seventh, or Jewish Sabbath, will bring *some* rest, we may be sure, to refresh and strengthen weary man for the *new* week's work under the blessed rule of the King of Israel, when those who work will receive the fruit of their labour, which Satan now so often robs them of, but then will not be able, for he will be bound for 1,000 years.

A crisis is at hand, no doubt, but not the millennium of Christ's reign on earth.

E. S. R.

With reference to an article in the Banner by the Rev. James McIntosh on the year 1881-2 of Banner, October 24th, page 353, end of second column and beginning of third.

[We need not say again that for all opinions which appear in the Banner we cannot hold ourselves responsible.—Ed.]

Israel's Colonial and Heathen Empires.—When Lord Derby half suggests that it is not only a sad responsibility, but a burden that we should be much better without, to have to deal with Indian famines and other Indian difficulties, he has no worse intention than to frighten his countrymen off the idea of obtaining a hold upon Egypt. But his words are likely to encourage that tame and impotent spirit of stay-at-home sordidness or fatigue which is creeping over some of our statesmen and writers, and inclining them to limit, and even to curtail, the foreign sway of England. Now, the foreign sway of England means much that is essentially characteristic in the past, much that makes for greatness in the present, much high and true usefulness in the future. In the past our people have won our possessions, not by military, but by commercial enterprise—in other words, by qualities that are inalienable from and inextinguishable in us. In the present we are great because of our empire, which not only covers an immense extent of the earth's surface, but exhibits a fair degree of adequacy for rule on a noble scale. In the future, unless we intend meanly to shirk the duty, the possession of so vast a dominion must open up to us great opportunities of labour for mankind, and of advancing the interests and mitigating the ills of millions of our fellow-beings. Let who will shrink from this prospect. Let who will encase and enfold themselves in insular ease. The function of England is to rule and improve such countries as its commerce attaches to it; and the youth of England is more and more disposed to find a career in the fulfilment of this duty as population thickens and competition increases at home. The tendency of English enterprise thus to extend itself, instead of being exhausted, is increasing, and likely to increase. What we have to do is not to check it, not to ignore it, but to develop every possible means of making it a blessing to the world.—*Liverpool Morning Post*, Sept. 13th, 1877.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—Last week, our ancient town was the scene of a most interesting ceremony, which I cannot help thinking corroborates your views of our Identity with Israel. The ceremony I speak of, was the laying up of the old colours of the 53rd Shropshire regiment at St. Chad's Church, Shrewsbury, on October 3, the Duke of Connaught having in April last presented the regiment with new colours. The old colours, of which only tattered fragments remain, were presented with much ceremony to the vicar of St. Chad's, to be laid up in the vestibule of that Church over a monument erected to the heroes of the 53rd, who fell in the Indian Mutiny. In thus presenting to God the banners which have floated over our victorious armies in many a siege and battle, do we not acknowledge that we are indeed His people Israel; for what other Nation has He undertaken to fight for, and give the victory to, as He has to Israel? To us, Anglo-Israel, He has indeed given the victory over all our enemies (Exod. xiv. 14; Deut. i. 30; Josh. xxiii. 10).

I would also mention an incident which appears to me another unconscious evidence of Identity. At our annual horticultural show, held in the Quarry, Shrewsbury, in the month of August, there were, over the stands of flowers and fruit, texts printed on calico. In the largest tent, one of the most prominent texts was the following, "Israel shall blossom and bud, and fill the face of the world with fruit." Was not this a plain acknowledgment that the buds and blossoms which lay beneath this inscription were Israel's productions? although, of course, the primary meaning of the verse is the overflowing population of this wonderful land of Israel's exile. Oh, that the blind eyes were opened to see our wonderful origin, we might then solve the mystery of our victorious armies and our fertile land, remembering His promise who has said, "I will cast out the nations before thee and enlarge thy borders" (Exod. xxxiv. 24; Hosea xiv. 5).

"I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon."

A. O.

Shrewsbury, Oct. 19.

Australasia.—"An Old Israelitish Sailor" comments on Mr. Samuel Sampson's "Bible Lesson," published at page 191 of our 6th of June number, and in reference to the remark and query whether "Australia may be termed a second Asia," says, quoting "Black's General Atlas," page 31, "The Great Australasian division of the globe consists of Australia, Tasmania, Papua, New Zealand, and numerous smaller Islands lying between the Equator and 55deg. 8min.; and between 112deg. and 175deg. East longitude." Our Israelitish Sailor therefore considers that as we have already three-quarters of the grand division called Australasia, and there is no doubt, in time, the whole will fall to the power of Britain, Israel may be said to have in the Australasian possessions a "second" and a very valuable Asia too!

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DR. McCAVE,

A ROMISH PRIEST IN KIDDERMINSTER,

ON THE REFORMATION.

A REPLY.

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WEDNESDAY, NOVEMBER 28, 1877.

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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.

No. 49. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 5, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE JEALOUSY.

THE House of Israel, we gather from Isa. xlii. 12, "will give glory unto Jehovah, and declare His praise in the islands," just at the time that "the LORD shall go forth as a mighty man, and shall stir up jealousy as a man of war; He shall cry, yea, roar; He shall prevail against His enemies." We need to inquire and decide what jealousy this is here under reference, and the epoch to which the whole passage relates. In regard to the latter point we need have no doubt. Verses 13, 14, and 15, describe a period of terrible convulsion, of awful European disturbance and upheaval, succeeded by or synchronous with an event affecting the "blind people" who are to be "brought" and "led" by Jehovah, by "a way" and paths they know not, and who in all vicissitudes will never be forsaken by Him.

This, we submit, is the description of Israel's "return," and of their glorious restoration to their lands as "the redeemed of the Lord;" and the disruption of nations that precedes it in verses 13 to 15 is merely the Old Testament record of the "great earthquake" and "fiery deluge" of Rev. xvi. 19, and 2 Pet. iii.

Having chronologically fixed the period of this stupendous disturbance of the nations of Europe as immediately antecedent to, or synchronous with Israel and Judah's return, we have to notice a circumstance that must precede and be the motive cause of the terrific outbreak.

The earthquake is caused, it is manifest, by "jealousy" existing amidst the Powers, and by the stirring up of that jealousy by the Lord Himself, preparatory to His own personal interference to exact vengeance "like a man of war"—*i.e.*, by WAR upon His enemies. The great and mighty earthquake being, as we believe, near at hand, have we any indications now visible to all men of the working of the "jealousy" among the nations of Europe likely to prevent peace, and provocative of a terrible and awful outbreak of war? We think we have!

In such a matter as this *our* words would be but little worth. Let us hear what the leaders of public opinion say. Let the *Times* speak. It is generally well-instructed, and in this case its utterance is clear and unmistakable. The editor says, speaking of the complications and jealousies now rife among the nations in reference to the questions on which any pending terms of peace must hinge:—

> When we proceed to define more precisely the conditions of the independence of Bulgaria we see how easily national jealousies may be aroused. Is the new Province to be in reality, if not in name, an appanage of Russia? Europe cries out against a step which recalls its worst fears. Is it to be governed by a German Prince? Vienna sees a dangerous neighbour; France is jealous of an extension of the power of Berlin; and Berlin is not eager for the aggrandisement of a Hohenzollern Prince, which, without in the least increasing the power of Germany, would add to the interests she has to defend. Is Bulgaria to be neutralised under a guarantee of the Great Powers? Every Great Power distrusts the security and shrinks from the responsibility of such a guarantee. No less complex are the questions raised by the notorious and natural desire of Russia to gain an egress for her Southern fleet. The very idea of opening the Dardanelles and Bosphorus seems to contain indefinite possibilities of mischief. Turkey, of course, imagines her capital already bombarded; and every State interested in the commerce of the Mediterranean foresees a necessary addition to her fleet. Italy is reminded of her unprotected coast; France fears for Marseilles; English alarmists regard India as already wrested from us. One might suppose that the nations which already have access to the Mediterranean were an inoffensive and harmonious family, incapable of quarrel and innocent of ironclads. The very insignificance of Montenegro does not strip its future of terrors. We hear rumours even that Italian commerce fears the rivalry of the mountaineers if they are allowed access to the sea, and hints are thrown out of claims to territorial extension to compensate for the injury.

Such are the jealousies existing already between the Powers, and ready to spring up of themselves. What are they likely to be in number and virulent potency when the Lord Himself shall "go forth" and "stir them up?" The effect of such an agency and operation, we conceive, will be to make the nations mad, and to drive them to all extremes of fierce hatred, senseless animosity, deadly and fatal wars. Then will take place the terrific fiery deluge and earthquake upheaval which Cæsarism has carefully prepared for Europe; and unreasoning hate will possess all the Gentile nations, impelling them to universal horrid carnage in wars of atrocity, to which that now in progress is as nothing.

With regard to one of the possible conditions of the future peace we have lived to see the *Times* meekly acquiescing in the proposal that the Russians should, as one of the fruits of victory, enjoy the freedom of the Straits for their own war vessels, supposing that the like right would be conceded equally to all other nations, the mighty Gate itself being under the protection of all the Powers. Vain idea! Russia's ambition is the sole right to navigate the Straits with her own fleets and the exclusion of the ships of war

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of all other Powers. This brings the Lion on the scene, for here we shall find, or we much mistake, that the jealousy of Israel will be stirred by Jehovah to its very depths. She will never consent to Russia's exclusive right to the Gate and its approaches, that being God's good gift to her. And the end, we anticipate, will be, as a consequence of that jealousy being stirred, that the great Lion will order up its fleet now ready, hard by, to take up its allotted position, where Russia's designs will certainly be frustrated; for the Lord has promised—has He not?—that Abraham's seed, and no other, shall finally, and in the grand restitution and regeneration, "possess the Gate of his (Russian) enemies," even Constantinople!

A DIALOGUE

FOR INQUIRERS INTO THE ANGLO-ISRAEL CONTROVERSY.

By the Rev. Canon J. H. Titcomb, M.A.,
Vicar of Woking, Surrey.

DIALOGUE III.—PART VII.

(Concluded from page 391.)

B.—I have often thought over those words. Yet why should they stagger you? For it is evident in the first place that the people of this country "*dwell alone.*" Is not our island home an insulated, separated place, distinct from the continental nations? Answer me that question.

A.—So far, there is no denying it.

B.—In the next place, taking the word "nations" to mean "Gentiles" (as it really means in that passage), is it not equally true that Britain is "*not reckoned*" among these? Are we not separated from the idolatrous heathen by our Christianity? and are we not also separated from the idolatrous lands of the Papacy by our Protestantism?

A.—Yes; if you take it in that limited sense, I own the portrait is true. But I confess I never read it in that light.

B.—Yet, that is the light in which it was meant to be viewed. The Hebrew people were distinguished as "not reckoned among the nations," in no other way but as a people separated from idolatry. From a merely *secular* point of view, without regard to religion, they formed actually a part of the *ancient nationalities* as much as we do now of *modern nationalities.* Were they not mixed up historically with Assyrians, Babylonians, Greeks, and Romans, just as we have been with French, Spanish, Austrians, and Russians? I can see no difference. If then *they* were separated from the nations only by their non-idolatry, why should not *we* be viewed as still separated on the same grounds?

A.—I am forced to acknowledge that, regarded from that point of view, you have established your case. But I doubt very much whether that is all which the passage meant. For the Hebrews of old were "not reckoned among the nations" by reason of their manners and customs, and by their refusal to mingle among them.

B.—Mind, I do not allow that to be the true meaning of the passage. But, even if it were, the same phenomena occur among the British people.

A.—How can you say so? Are not the British found everywhere? Do they not mingle with all nations?

B.—And did not the Hebrews the same? There were settlements of that people in Spain, and Greece, and Italy, and Asia Minor, and many other places.

A.—True; but they were always exclusive to the last degree, and were never "reckoned among them."

B.—They were so far reckoned among them as to become subject to their government and taxation.

A.—But not to their manners and customs.

B.—Neither do the British in foreign countries. It is one of the complaints of continental countries that we British everywhere retain our insular habits, and live in a spirit of exclusiveness. It was only the other day that the Special Correspondent of the *Standard* newspaper wrote from Armenia, saying, "We English are attracted by no nation, and attract none. We always remain strangers among foreigners. In the East, and at the Pole, and in the interior of Africa, we retain our individuality." We are separated from the heathen on that ground, and no less from the idolaters of the Latin and Greek Churches of Christendom. That is quite sufficient.

A.—But if that be all, so are the Germans, and Swiss, and Dutch, and Swedes, and Norwegians.

B.—Ah! but you forget another point in which Britain stands alone even among those nations.

A.—What is that?

B.—In our due observance of the Lord's-day. Even the Protestant nations of the continent regard us as peculiarly insular and separated from them in our strict observance of the Sabbath-day. Among them concerts, plays, and all sorts of pastimes are allowed after morning and afternoon worship. Hence, when foreigners come to this country, and find our museums, picture galleries, concert-rooms, and theatres closed, they look upon us as singular and unique. Surely in this respect we stand alone, and are "not reckoned among the nations." What else have you got to say?

A.—I will only urge one more objection. It is this. In Hosea iii. 4, it is written, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." That is to say, they were to continue exiles till the latter days without any emblems of idolatry. Yet you persist in saying they remained idolaters for many centuries. How is this?

B.—If you look to the two preceding chapters you will find Israel proper—*i.e.*, the Ten Tribes—uncovenanted, and cast away as no more to be called the people of God. They were, therefore, "children of Israel" no longer. Henceforth that name was appropriated to the Two remaining Tribes, who alone preserved its true continuity as covenant descendants of Jacob. Until restored to the covenant by their conversion to Christ, the House of Joseph was not to be reckoned as "Israel;" Judah inherited the title. Consequently, in chapter iii., when the House of Joseph had been set aside, and the prophecy spoke of what was to come after, we must take "the children of Israel" to mean Judah and not Joseph. Thus your criticism falls to pieces.

A.—Surely, this interpretation is your own fancy.

B.—By no means. The Rabbi Kimchi interprets it of the House of Judah. He says, "These are the days of the exile in which we now are." Hengstenberg also, writing on Hosea iii. 4, says, "The greatest number of interpreters refer this passage to the *Roman exile*" (vol. ii., p. 279).

A.—You astonish me.

B.—You need not be astonished; for the Word of God confirms this interpretation.

A.—How so?

B.—Read Ezekiel. Was he not carried into captivity to Babylon? He was sent to the exiled House of Judah alone; not to the House of Joseph. He *could* not have had a mission to the Ten Tribes, for they were utterly rejected and uncovenanted. Yet, when these captives of Judah came to him in Babylon, he almost invariably spoke to them as "*children of Israel.*" In chapter xi. 5, he addresses them, saying, "O House of Israel!" So in xiii. 4. Again in xiv. 1: The "elders of Israel" came to him. Time would fail me to cite all the proofs. Besides which, the very terms of his commission as a prophet to these Judaic exiles were these: "Son of man, put forth a parable unto the House of Israel" (xvii. 2); and still more fundamentally in the opening of his prophecy—"Son of man, go speak to the House of Israel" (iii. 1); and more expressly still in ii. 3—"Son of man, I send Thee to the *children of Israel.*" What do you make of that?

A.—I have nothing to say, but that you have proved your point.

B.—Then are you convinced?

A.—Not entirely. Yet I acknowledge

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the force of your arguments, and exclaim with Agrippa, in words slightly modified—"*Almost* thou persuadest me" to be an Anglo-Israelite believer.

THE GARDEN OF EDEN.

By John T. Gott.

(*Continued from page* 392.)

PART VII.

The witnessing of Noah extended over a period of 120 years; but in Rev. xi. it is written, "I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth"—*i.e.*, three-and-a-half years. The number of days indicated here must be understood literally. If part be understood literally, so must the whole be. Hence, if we understand two witnesses and no more, one must represent the House of Israel, and the other the House of Judah. In the history of the Twelve Tribes of Israel there have ever been representative men; one for Israel and one for Judah. In the case of the twelve spies, the only two whose lives were spared were Caleb of the Tribe of Judah, and Joshua of the Tribe of Ephraim—*i.e.*, Israel. We have tried to prove that the witnessing people must be the remnant of those two Houses, and therefore the two prophets must be considered as representative men. After having prophesied three-and-a-half years the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and eventually shall kill them, and their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days-and-a-half, and shall not suffer their dead bodies to be put in graves. And after three days-and-a-half the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. This immediately precedes the second advent. There is much here to remind us of our Saviour's crucifixion. After finishing His ministry of three-and-a-half years—His witnessing—about the midst of the feast of tabernacles—the Jews went about to kill Him. They accomplished their object, and that at a time when people from all nations were gathered together at Jerusalem, and His resurrection, His appearance again, was a source of great consternation. Where He suffered there the witnesses shall suffer.

We must refer to the prophets to understand how so many people, kindreds, tongues, and nations will happen to be in Jerusalem at this particular time. Respecting the army of Gog—*i.e.*, Russia—and his evil designs in the Holy Land after the return of the remnant, the prophet Ezekiel (xxxviii.) thus writes: "Thou shalt ascend and come like a storm: thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus saith the Lord God: It shall also come to pass that at the same time shall things come into thy mind and thou shalt think an evil thought" (margin), *conceive a mischievous purpose.* "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell confidently, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are *now* inhabited, and upon the people that *are gathered* out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" "Thus saith the Lord God; In that day when My people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the North parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the *latter* days, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes."

"It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face. For in My jealousy and in the fire of My wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the fields, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all My mountains, saith the Lord God: *every man's sword shall be against his brother.* And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

Chapter xxxix.:—"Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and *strike thee with six plagues,* or *draw thee back with an hook of six teeth* after *I have caused and have brought the sides of the North,* and I will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every *wing,* and to the beasts of the field *to devour.* Thou shalt fall upon the face of the field, for I have spoken it, saith the Lord God."

This is undoubtedly the time when the persecution of the remnant will take place. You may remember that on the first return of the Israelites—the return out of Egypt—it was the third day when Pharaoh repented of having allowed Israel to depart—thought a mischievous purpose, as it were, and started in pursuit. The Israelites, in their great fear, cried unto the Lord, and as surely as He made a way of escape for them, as surely as He gathered the hosts of the Egyptians into the midst of the sea, and destroyed them there, so surely will He utterly confound and destroy the enemies of the remnant of Israel. It will be entirely God's mighty work. The Israelites were a nation of slaves, and unless the Lord had fought for them how could they have defended themselves against the trained hosts of Egypt? The remnant of the Twelve Tribes of Israel will be a peaceable people—a holy nation—a people trusting in the Lord God of Israel, and unless He fight for them how can they hope to deliver themselves out of the hands of Gog and the mighty people that are with him? The prophet Zechariah says, "This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And thou also, O Judah! shall fight *against* Jerusalem, and the wealth of all the heathen round about shall be gathered together—gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse—of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague" (xiv. 12—15). Terribly true is it that the power to create and the power to destroy are the prerogatives of the Almighty. You will have noticed that these terrible events are to

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take place *in that day*. The prophetical day indicates a year, and for the conclusion of this proof of the miniature history of the world, the rose-bud of the Bible, and to show that there is a parallel between the destruction of the wicked by the flood, and the rooting out of the wicked at the end of this dispensation, we refer again to the history of Noah. In Gen. vii. 1 it is written, "Come thou and all thine house into the ark"—*i.e.*, according to the Hebrew, prepare, make thyself ready to enter. By placing before us the great light of our Identity with the Lost House of Israel, God is speaking very plainly in these latter days, and is giving us a solemn warning to prepare for those stupendous events which are to come upon the earth.

Bishop Hall says, "What a wonder of mercy is this that I see! One poor family called out of the world, and, as it were, eight grains of corn fanned from a whole barnful of chaff;" and we may also truly exclaim, What a wonder of mercy is this—that the people of these little isles, amidst the vast continents and mighty empires of the world, should be called to occupy such a majestic position of supremacy, influence, and dominion, that from the descendants of the British people shall arise the remnant of Israel. But the wonder ceases when we know that we are unmistakably identified with the Ten Lost Tribes, and that the covenant-keeping God of Israel has said, "I *will* have mercy upon them." The time taken to destroy the wicked, and to bring about a universal calm, equals the time from Noah entering the ark and leaving it. According to Ainsworth it was "365 days, or a full solar year;" hence we may fairly infer that *that* day indicates the prophetic year, during which time the gathering together of the army of Gog will take place, and in which time its utter destruction will be accomplished. Hence Ezekiel prophesies, in chap. xxxix., "Behold it is come; it is done, saith the Lord; this is *the day* whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons—both the shields and the bucklers, the bows and the arrows, and the javelins and the spears, and they shall use them for fuel seven years. So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them." And thus shall we arrive at a final settlement of the Eastern Question.

(*To be continued.*)

A RELIGIOUS SERVICE, WITH LECTURE, is held every Tuesday evening, in the Identitarian's Hall, back of "the Ark," Rotherhithe, commencing at half-past seven o'clock, to which all persons are invited to attend.—F. Joseph Spencer, Hon. Sec.

CONSTANTINOPLE FOR ENGLAND.

BY JAMES MCINTOSH,
Curate of Hebburn-on-Tyne.

"Who will bring me into the strong city (Constantinople)? who will lead me into Edom?"—Psa. lx. 9.

(*Continued from page* 392.)

PART II.

LOWTH, in writing on this chapter, notices that Woodhouse had remarked the similarity between several expressions here used and some in the Apocalypse, and he proceeds, "The event foretold is represented as of the highest importance, and of universal concern. All nations are called upon to attend to the declaration of it, and the wrath of God is denounced against all the nations; that of those who had provoked to anger the Defender of the cause of Zion, among these Edom is particularly mentioned, and we find it was laid waste by Nebuchadnezzar, with the other neighbouring nations (Jer. xxv. 15—26), and was subsequently reduced to utter destruction in the time of the Romans. The general devastation spread through all these countries by Nebuchadnezzar may have been primarily in view, but such an event seems by no means to come up to the terrible description of the prophecy. And it is not easy to discover what connection the extremely flourishing state of the Church, or people of God (Israel), described in the next chapter, could have with these events. By a figure very common in the prophetical writings, any city or people remarkable as enemies of the people and kingdom of God is put for those enemies in general. This seems to be the case here with Edom, or Idumea; and we may suppose this prophecy has a further view to events still future—to some great revolutions to be effected in the latter times, antecedent to the more perfect state of the kingdom of God upon earth, and serving to introduce it, which the Holy Scriptures warrant us to expect."

In Cassell's Family Bible, with notes, there is found the following explanation of the fifth verse of this same chapter:—"Idumea is the same with Edom, which lay between the Dead Sea and the Red Sea, whose inhabitants had been guilty of insulting the Jews in their distress, and who joined arms against them with the Chaldeans. Accordingly, the Edomites, together with the neighbouring nations, were ravaged and laid waste by Nebuchadnezzar. Still this does not come up to the terms of the prophecy; and hence Edom and Bozrah must be taken figuratively (a poor way of escape out of the dilemma, and only conceivable by taking them for the Turks of the present day) for the enemies of God in general, and the prophecy referred to events still future—to those great revolutions, perhaps, which in *these latter days* are to precede the universal establishment of Christ's kingdom in the earth, with the consequent renovation and happiness of the human race."

Surely this is testimony by a "blind witness" in our favour, and yet quite in harmony with that given by Lowth. But we have still more evidence to offer from other "blind witnesses," all corroborating the conclusions we have drawn that Turkey is identical with Edom, Moab, and Ammon. Jemour observes "that the strongest argument in favour of a literal translation, at least primarily of this prophecy, is that it has been literally accomplished. But he is unwilling to come to the conclusion that the desolation of one small kingdom should be expressed in such sublime, terrific language." He does not attempt any application of it to future events; and considers that if by Edom is intended Rome, as the Jewish writers say, it is applicable to Pagan Rome, and the dreadful wars which preceded the extirpation of idolatry in that empire.

Scott, and the generality of commentators, refer this prophecy to Papal Rome. Fraser says, "The circumstances of the description did not suit ancient Idumea, but fully agree to the predictions of the prophets in other passages concerning the destruction of Rome, particularly Rev. xviii. MacCullock considers it applicable to the Papal Power; and observes, "Every age hath its Edomites; the actors are changed, and the scenes shifted, but the stage and the drama are the same." He also states that as Israel was a figure of the Christian Church, so the Edomites, their bitter enemies, represent the enemies of the kingdom of Christ.

Thus we find there is a general agreement among commentators that the destruction of the Edomites has not taken place in the sense in which prophecy regards them. And as they have put Israel for the Christian Church, and the Edomites for the anti-Christian Power, taking away the spiritual, and receiving the passage in its literal signification, we have this simple declaration, The Edomites, the inveterate opposers of Israel, are to be destroyed at the time of Israel's glorification!

It seems very strange that these Biblical scholars should be so unanimous in holding Edom to be identical with Rome, when there is another Power besides the Papal which also possesses the other part of the Roman Empire—viz., the Eastern. And as these *two* Powers are described by the names of "the beast," and "the false prophet," why should the Edomites be taken for the Papal Power when there is another Power occupying the whole portion of the Eastern Empire of Rome? and it is in very deed anti-Christian, and yet Papal Rome sympathises with it in its death throes. This Power can also be described with truth as Edom, seeing it possesses all the land of

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Edom, with all the other countries belonging to the nations which were in league with Edom against Israel. Yea, still more to the purpose, this same anti-Christian Power holds the land of Israel, and holds the Jews in tribute to it at the present day.

Surely then if Israel is to be redeemed it can only be after the Turkish Empire is destroyed, for how else can the Israelites possess the land of their forefathers? But in Isaiah lxii. 11, 12, we have the announcement made that Israel shall possess her own land: "Behold, the Lord hath proclaimed unto the END of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work (recompence) before Him. And they shall call them the holy people, the redeemed of the Lord; and thou shall be called, Sought out, A city not forsaken." Here it will be at once noticed that this proclamation is made unto the *end* of the world. Where can this be but in this country, which is truly and literally at the end of the world, so far as it related to Judea, seeing the Mediterranean Sea was considered to be at the middle of the earth, hence its name? And this sea must be passed before the Israelites could reach the shores of Tarshish or England, which is truly at the end of the world. As the ancients called Cape Finisterre, in Spain, the end of the earth, so as we are outside of that point we are of a truth at the end of the earth.

And, moreover, the tenth verse exhorts God's people thus: "Pass over, pass over by means of the gates." The Septuagint translates it thus: "Proceed by means of My gates, and make a way for My people." The Vulgate has, "Go beyond, go beyond, by the gates." These gates are known to all. Gibraltar is one, Malta the next, and Constantinople another.

But it may be asked, Why quote this chapter? My answer would be, because it is in very close connection to the following chapter. In this we have another important announcement made with reference to Edom and Bozrah.

(To be continued.)

GENERAL SKOBELEFF, speaking on the experience of the war he has had at Plevna, made these important remarks:—"England and the English will be the greatest gainers by the discovery that a brave militia stationed in entrenchments can face the best Continental armies. In the case of an invasion of England, indeed, the English citizen armies would be much better situated for defence than the Turks at Plevna. The protection of the country might be left to the troops occupying such entrenched positions as would everywhere spring up in a day, and the fleet would be available for all kinds of offensive operations."

WHO IS MELCHIZEDEK?

WE must all have asked this question; or, perhaps, many have said, "Who *was* He?" But that He IS, is made clear by St. Paul (Heb. vii. 3): "Without father, without mother, without descent, having neither beginning of days, or end of life; but made like unto the Son of God, abid*eth* a *Priest continually*."

What an ineffable mystery that such a Personage should have walked the earth in the days of Abraham, yet that the notice of Him in Holy Scripture should be so very meagre. But until a few years ago the world believed that Moses had given a full and particular account of the creation of the universe from its very beginning. This generation has awaked to a knowledge that the six days' work described by Moses took millions of years to accomplish. With this new light we have learned that Holy Scripture is not a history of the universe, but an account of the fall of Adam, and the working out of a glorious scheme for his recovery and redemption, and is all sufficient to enable each one of his descendants to appropriate to himself that reconciliation, *if he will*.

In the same way, not having been told of any great work which Melchizedek accomplished, we assume that He did nothing, and therefore cannot be an important personage.

Probably most of us have allowed three small words to rule the whole passage describing Him (Heb. vii. 1—7), and blind us to the fact that this Melchizedek was without "beginning of days or end of life;" therefore, with God in the beginning, and alive now. How much stronger is this than "made like unto." He was also "King of Righteousness" and "King of Peace." Who could be either but the very Son of God Himself?

The only difficulty in accepting this as a fact is the general belief that the Deity had no personal appearance whatever before the incarnation of the second Person of the Divine Trinity.

This is wholly contrary to the literal meaning of many passages of Holy Scripture, and I will show that we have good authority for fourteen different appearances of this Divine Melchizedek.

In the first place He is the Word who "was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." But I will not count any instance where an appearance is not clearly stated.

First, then, we hear of the "Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the *presence* of God" (Gen. iii. 8). Surely this explains how Adam was created in the *likeness* of God; for spiritually he certainly bore only half a resemblance to Him: in his purity, but by no means in his frailty.

2. At the building of Babel we hear that "The Lord *came down* to see the city and the tower;" and again "*Let us go down* and *there* confound their language" (Gen. xi. 5—7).

3. For the next instance of the presence of a Divine Personage on earth we are referred to profane history by Professor Piazzi Smyth ("Our Inheritance," &c.), who learns from Herodotus, Manetho, and Diodorus Siculus, that the Great Pyramid was built by a shepherd-king from Philistia, who exercised such extraordinary moral influence over Cheops, King of Egypt, as to coerce him and his people to labour at it against their will; and, moreover, to worship the true God while so employed.

It is abundantly shown in "Our Inheritance in the Great Pyramid" (published by Daldy, Isbister and Co.) that the designer of this oldest and largest of buildings possessed a knowledge of science, of the construction of the universe, and even of the prophetic chronology and history of God's people and Church, wholly incompatible with a human origin.

Now this Pyramid Architect is connected with Melchizedek in this way. We learn from the same profane historians that he returned to Philistia with 240,000 men and built Jeru-Salem (Jebus-Salem) about a hundred years before the time of Abraham. Surely it is not very unreasonable to infer that this influential, God-fearing king of kings and ruler of Cheops, was the same person with the "King of Salem," who met Abraham at the gates of that city.

If they are the same we have the stupendous fact that "The Word" who "in the beginning created the heaven and the earth," who inspected the tower of Babel, and dispersed its presumptuous builders, appears again in His Divine image, and places upon His own earth a standard and record of all that He had created, and of all that He would do.

This is eloquently described by Job (chap. xxxviii.) in language which applies accurately to the construction of the Pyramid, but not at all truly to the creation of the globe. And he makes it evident that none but the Creator can have had all the wisdom and knowledge contained in it.

4. The next appearance of Melchizedek is the well-known one, when He met Abraham, and gave him bread and wine, receiving tithes in return. This reminds us of the similar gift of our Lord to His apostles, and suggests the continuity of the Church of Christ in all ages and dispensations, as one body, one spirit, and one form, from that day to this. It also shows how "Abraham rejoiced to see My day, and he saw it, and was glad" (John viii. 56). He knew his Redeemer in breaking of bread, as the disciples did at Emmaus.

5. Not long after this the Lord "ap-

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peared" to Abraham, and "talked" with him, and "established His covenant with him" (Gen. xvii.).

6. And, again, three men appeared to Abraham, and he instantly recognizes one f them as "My Lord," and bows himself o the ground (Gen. xviii.). His errand finished, the four proceeded together towards Sodom; but while the Lord declares to Abraham His intentions towards that city, "the men (afterwards called angels) turned their faces from thence, and went towards Sodom, but Abraham stood still before the Lord." The distinction between "the Lord" and the angels is undoubted; therefore, why should not Melchizedek be "the Lord" in this case?

7. In Jacob's dream, "And behold, the Lord stood above" (Gen. xxviii.). The ladder implies a visible appearance, and the promise of tithes connects it with Melchizedek.

8. Again, at Peniel, had it been an angel who wrestled with Jacob, he could not have said, "I will not let Thee go except Thou bless me" (Gen. xxxii.); or, "I have seen God face to face, and my life is preserved."

9. "God appeared unto Jacob" at Bethel, "and God said unto him, I am God Almighty" (Gen. xxxv. 9).

10. Next, at the burning bush, "Moses hid his face, for he was afraid to look upon God" (Ex. iii. 6).

11. Still more remarkable is God's appearance in Sinai, not only to Moses, but to Aaron, Nadab, Abihu, and seventy of the elders of Israel. "And they saw the God of Israel . . And upon the nobles of the children of Israel He laid not His hand; also they saw God and did eat and drink" (Ex. xxiv. 9). The surprise expressed here and in Jacob's wrestling, is confirmation that it was the very God in visible form which was seen by all these men.

12. Then we have, "The Lord spake unto Moses, face to face, as a man speaketh to his friend" (Exodus xxxiii. 11).

13. The first tables of testimony were "written with the finger of God," which implies a power of manual work resembling the measuring and planning of the Pyramid and Jeru-Salem.

14. The memorable and almost undisputed appearance of the Son of God, not really one like Him, in the fire, seen by Nebuchadnezzar, is the only clear case after the delivery of the Mosaic law, and certainly the only one of an appearance to an unholy person (Dan. iii. 25).

Can any valid objection be raised against a personal appearance of the Second Person of the Divine Trinity before His incarnation? The words of Holy Scripture, taken in their plain literal meaning, clearly show such appearances. It seems to be only a vague traditional impression that the Son of God was as much an invisible Spirit as the Father and the Holy Ghost, which has prevented our seeing the fact. It seemed unimportant, and we did not think it out. But now, when Melchizedek is claimed as the builder of the Great Pyramid, it becomes a matter of vital importance to discover who He really was. If it was designed and personally superintended by the Creator Himself, it becomes as holy as the first tables of stone graven by His finger, or the prophecies written from His dictation.

If we admit any *one* of the above appearances, there can be no valid reason why Melchizedek should not be the same Divine Person. And the admission of a substantial, but "spiritual body," worn by the Son of God, and the model in whose "likeness" Adam was created of dust or clay, does not in any way interfere with the doctrine of the incarnation, or with His taking, for a purpose, the actual clay of Adam in conjunction with that spiritual body (1 Cor. xv. 44).

We next come to the words "like unto." They would seem to be catch words to connect different passages together, and also with the creation of Adam in the "likeness" of God.

We have "like to the Son of God walking in the fire" (Dan. iii. 25), and in this case of Melchizedek (Heb. vii. 31). And we have "like to the Son of Man in Ezekiel i. 26; twice in Dan. vii. 13, x. 16; and twice in Rev. i. 13, xiv. 14. The latter makes it more remarkable as St. John was describing the real Son of Man, whom he had known personally whilst in the flesh. There is no doubt who is meant in any of these cases. Why should there be in the other?

The idea of a substantial, but spiritual body seems to clear one's mind of much of the difficulty and mystery of the Trinity, and agrees perfectly with the expression in the Nicene Creed, "one substance with the Father." It makes us much more the image of the Trinity in soul, body, and spirit or life.

It was the idea of three Spirits, distinct, yet united, which we could not grasp or realise.

I am not sure that the effort to grasp this distinct Trinity, has not made us apt to forget the unity of the Godhead.

Altogether, it brings out the scheme of redemption in grander form to feel that God has been actively and personally at work amongst His creatures, not only once in the middle of man's history, but throughout it—visiting and condemning their first sin after the flood; in personal communication and communion with the patriarchs; and then laying upon earth for the benefit of *us*, in these latter days, the whole scheme of the world's history from that same first sin and dispersion, through His own incarnation, sufferings, judgments, and mercies; His enemies; His conquer*ing* during the Christian dispensation, and His final conquest on His second advent.

Holy Scripture has been all-sufficient to teach us what we needed through the Mosaic and Christian dispensations to this present time. But those parts of it which treat of the future have been unintelligible for want of an authoritative key, as is amply proved by the vast diversity of opinion amongst prophetic expositors. Now, just in time, this key is produced, and it amply shows the *in*sufficiency of man's wisdom and knowledge to discern the future without further Divine guidance.

An objection has been raised that as Christ was "a priest for ever after the Order of Melchizedek," He could not be Melchizedek himself. But this seems to me to bring out the strongest argument of all. According to all our ideas of an Order, the founder thereof is superior to any of his followers or successors in that Order. How then can Christ be "a priest *for ever*" after the Order of a man, who is dead, for He would be inferior to that human founder? But if He is "a priest for ever after the Order" of God, which He bore in His Godhead while unincumbered by human flesh, then He is only "inferior to the Father as touching His manhood."

I had written thus far before I knew that the subject had been broached by Capt. B. W. Tracey in "The Pillar of Witness," and was about to be so in the third edition of "Our Inheritance." But neither have touched upon some of the appearances which I think the strongest evidence, so possibly a little further development of the subject may not be without profit, especially by showing how ideas like these come over different minds at the same time like waves, and that this wave was raised by the desire to know who and what the architect of the Pyramid was. That such a stupendous doctrine has been overlooked by the Catholic Church for 1,800 years may be accounted for in two ways: 1st. It was not necessary to salvation until the inspiration of the Pyramid became an article of faith. 2nd. It brings God so much nearer to us, that it might have been too helpful to the Church in her militant state, in the strife and struggle so wonderfully symbolised by the steep ascent of the grand gallery; but is needed for her now, to form part of the new light which is to lift all her true children to their great exodus by the upper doorway in the roof thereof.

A WATCHER.

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THE ANCIENT ARMS OF SCOTLAND BEFORE THE UNION OF THE TWO KINGDOMS.

1. On an imperial crown a lion sejant (sitting) affrontèe, gules, imperially crowned, or, holding in its dexter paw a sword, and in the sinister a sceptre erect.

2. On the imperial crown the orb, above it the cross of Saint Andrew—X, the true sign of Christianity and Brotherhood.

3. Upon *the shield, or, a lion rampant, combatant.*

4. The supporters. On the dexter an unicorn, crowned, supporting a banner, upon which is displayed the lion, salient (springing forward).

On the sinister an unicorn, crowned, supporting a banner, upon which is displayed the cross of Saint Andrew, both unicorns being argent, gorged, and chained.

The colour of the dexter banner being yellow, gold, lion gules.

The colour of the sinister banner being azure (blue).

The cross upon it being argent (white).

5. Flower—the thistle—said to have been assumed by Queen Scota, with the motto attached to it—"Nemo me impune lacessit," purple, being the royal colour attached to the lion of the tribe of Judah.

6. The motto on a scroll—"In defence." From Astle's "Seals of the Kings of Scotland," we learn that the unicorn was one of the badges of King James III., A.D. 1460, and that he struck gold coins, which were called "unicorns and half-unicorns."

In Boutell's "English Heraldry" it is mentioned (page 274) that two silver unicorns, gorged and chained, were assumed by James IV. as supporters of the Arms, A.D. 1488. James VI., of Scotland, and I., of England, A.D. 1603, assumed the lion and unicorn as supporters at the time of the union. King Alfred, the Saxon, of glorious memory, A.D. 871, had *upon his shield the lion.*

R. W. D. NICKLE, *Major.*

13, Milverton-terrace, Leamington.
October 27th, 1877.

HOW THE EMPIRE GROWS.—*The Caffre War.*—(By telegraph from Madeira, from our own correspondent).—Cape Town, October 16th.—The Governor, Sir Bartle Frere, has declared the chief Kreli deposed, and his country confiscated.—*Times* Newspaper, Nov. 5th, 1877.—This fresh addition to the South African States rounds off the Empire in that quarter very exactly. The whole seaboard from Namqua Land on the North-east, to Zulu Land on the North-west, is now British; and when the Orange River Republic falls into the growing stone, the whole of "the ends of the (African) earth" will be British, as earnest of the yet greater Empire of the Continent, which we believe will in time be gathered in. What will the Gentile French say now? Surely these constant accretions to the growing stone should open their eyes, and lead them to inquire "Who these British really are."

ALI SUAVI EFFENDI ON ISRAEL.

[The following letter from the pen of Ali Sua vi Effendi, chief of the Turkish College at Constantinople, appeared recently in *The Stamboul*, and is copied from *The Hereford Times*, October 13, 1877.]

"I have received many letters. Some ask me to preach in the Mosque of Sheik Zade-Bachi, others to give my appreciation of this subject, because next week may witness great events. All my appreciations of European policy may be summed up in the following words. [The italics are in the original]. *The source of every political evil, of every crime, is the English Government.* Those who can understand the phrase will have no difficulty to overcome. In Europe there is no policy, there is no justice, there is no humanity. If Russia could do all that she wishes, Europe would allow her. These words I have not taken from any book, nor from the newspaper. I have studied the events, and it is the events themselves that have inspired me. Neither must it be believed that I have thus expressed myself against my friends who are in Europe, and who can have no knowledge of what I write. While I was in Europe, I told them, 'You don't know; you don't understand.' And I wrote these same words in their journals and in their newspapers. This is why people read what I wrote and gave attention to it. Many men read, but few understand. Find me ten men able to understand, and all the difficulties will disappear. To make the English understand their ignorance would benefit everybody, but especially the Ottomans. This is why I don't give up my correspondence with Englishmen, and why I have written to *Vanity Fair*.

"They say, 'England ought to help us; she has not done so, and she will not do so.' What do these words mean? Where is England, and what is she? I have studied England, therefore I know well that all the evils from which the world suffers come from the English Government. I believe that if England reforms herself, the world will equally reform itself. If the English, cause of every ill, were really bad people, I would not trouble about them. They are good enough, but the reason why they are the tools of Russia is ignorance. England possesses altogether 12,000 cavalry; she has only 6,000 horses. England does not possess more than fifty ironclads; seven only can make war. Her mines of coal and iron, &c., are used up. The manufactories of England are cut out by those of Brussels. England is henceforth a porter (hamal), who in order to live must carry goods and merchandise from one to another. Why has England fallen so low? England has plunged herself into the abyss of debt in order to aggrandise Russia. England has attempted the dismemberment of Turkey and of three other States in favour of Russia and of herself. England has undergone very material losses. The knowledge which I possess upon these attempts is drawn from English official documents. If these documents had attracted your attention, you would have comprehended too. If ignorance were blotted out from England, the blood of thousands of men, leaving thousands of orphans and widows, would not have been shed, and milliards would not have been added to the national debt. . . . It is necessary to say that our conduct, if it does service to the Ottoman Empire, will also render service to the rest of the world—that is to say, with our wish to put the whole world in order. . . . There are Englishmen who work with us. In consequence, and in order to make you understand what I have said in the beginning of my letter—to wit, that every evil springs from England, and that if she does not take care she will end by ruining herself, both to the profit of Russia, and in order to show the ignorance of those who lend their ears to her declarations—I intend to give lectures, as I have already done, at Galata Serai. You must, therefore, attentively read and understand these lessons."

What a comment on the Israelitish origin of the British races is furnished by this letter! It shows us—

1st. That the power of Great Britain among the Gentiles is paramount either for good or for evil (Deut. xxviii. 13; Isa. lviii. 6; Rom. ii. 24).

2nd. That the rage of the Gentiles is directed against her (Psalm ii. 1—3, xlvi. 6).

3rd. That the influence of Great Britain is so great that if she reforms herself she can cause the world to reform itself also (Isa. xix. 24, 25; Zech. viii. 13; Matt. vii. 5).

4th. That not only do the Gentiles fear her, but that they also hate her with an intense hatred, and are willing to injure her when, where, and how they can (Matt. xxiv. 9; Isa. liv. 15; Psalm lxxxiii. 1—5; Deut. ii. 25).

DAVID.

AMONG other things we went up to Iona. As we were going I was thinking about Iona and Jonah. It then occurred to me that Iona was first Jonah, or Yonah; then that Yonah is the Hebrew for a dove; and Columba is the Latin for the same. While wandering over the ruins I asked old Mr. M., a native of the island who was explaining everything to us, if he had ever heard that derivation before? and he said he had. If this be true etymology then Jonah must have been a Hebrew, and dwelling amongst Hebrews, and to have been called Columba by people who knew what "Jonah" meant.—H. G. M.

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WEDNESDAY, DECEMBER 5, 1877.

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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.

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

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EDITED BY PHILO-ISRAEL.

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WHAT RUSSIA WANTS.

IT can now be distinctly stated what Russia really wants, and what she means to have too, if her own efforts to obtain it are not thwarted by Israel. Prince Wassiltchikoff, a well-known political writer in Russia, and President of the St. Petersburg Slavonic Society, has published an article in a Russian newspaper putting the matter beyond doubt. The demands of Russia as soon as she shall have sufficiently humbled the Turks, will be—1st, the surrender to herself of the entire Ottoman fleet—a fleet built in England for the Turkish government; and 2nd, the *exclusive* right to navigate the narrow Straits connecting the Black Sea with the Mediterranean.

The Times has at last made the discovery which one would think any tyro in affairs would have discerned long ago, that a Power like Russia, intoxicated with present successes, would not stay her hand at merely the settlement of the so-called "Christian" provinces of Bulgaria without securing advantages for herself as the price of all the sacrifices in blood and treasure she has already made to win the possessions in Armenia and Bulgaria which she has acquired, and yet hopes ere long to conquer. It is a satisfaction that the truth has now been told, and divulged too by a Russian who is apparently writing with authority from St. Petersburg.

Our readers would like to know, perhaps, the exact extent of the Russian demands. We therefore transcribe from *The Times* of November 23, that portion of Prince Wassiltchikoff's article which bears upon the point. It runs as follows:—

Freedom of navigation, the opening of the Straits, and the reconstruction of the Russian Black Sea fleet, present such advantages for the future of Southern Russia and for the further solution of the Eastern Question that in comparison with them all other conditions of peace must be regarded as secondary. Austria and Germany regard, if not with favour, at least with indulgence, our efforts in the East. They rightly think that the force of gravity of such a large body as Russia must be felt by adjacent countries, and will be the less dangerous for them the more we lean towards Asia. It would be best for all our allies and opponents if we acquired nothing; but if the right of victory gives us the possibility of demanding any compensation, the command of the Black Sea and the rounding of our frontier in Asiatic Turkey will probably meet with less opposition than our further interference in the affairs of the Balkan Peninsula by the land route. Our principal and probably irreconcilable opponent will be England, or rather that party in the English Parliament which sees in every fleet a rival and a foe, and in every movement Eastward a menace to British dominion in India. That party is strong in England. It will receive with malicious anger the proposal to create anew a Russian fleet in the Black Sea, and perhaps it will offer armed resistance. We must, therefore, weigh the consequences of the hostility of the British Empire with its powerful armadas and countless financial resources. To decide that question directly in our own favour would be a light-headed act. If at the conclusion of peace we secured for ourselves the liberty of the Black Sea and of the Straits, that right would remain for many years a dead-letter until we could construct a fleet. Turkey, in alliance with England, might use the freedom of navigation for her own interest and our disadvantage. But the case would be very different if we obtained at once a ready-made fleet built in England for the Turkish Government, and provided with all the latest improvements. We might then hope that, by disarming Turkey and by taking the necessary measures for the defence of our coasts against the English fleet, we would retain the command of that sea which is unquestionably the chief artery of our political and economic organism. Our sailors, whose bravery has survived the destruction of Sebastopol, would find a new career worthy of their heroism, and the shades of Lazareff, Nakhimoff, and Korniloff would be avenged by the re-organization of a fleet rendered famous by their names.

In regard to the free navigation of the Straits,

Prince Wassiltchikoff (*The Times* adds) sees the obvious fact that the perfectly free navigation of those Straits would be far from an advantage to Russia, since it would imply that, if she might send her ships to the Mediterranean, England might equally send her fleet to the Black Sea. We should certainly have no reason to complain of such an arrangement. Hence he lays down the surprising theory that "the Black Sea coast belongs exclusively" to Russia and Turkey, and that they alone, therefore, should have the right of entrance for ships of war. "The right of free passage granted to all nations would, we are told, be a gross infraction of Russian interests." "The right of exit from the Black Sea is for Russia the right of exit from an inner court to the free air of heaven, while the right of entrance granted to foreign nations would be the right to enter our inner court for the purpose of attack and robbery." It is impossible not to admire the calm assumption that the Black Sea is the Czar's private lake. The theory, however, will be purely visionary so long as there are Naval Powers in the world. Russia must make up her mind to lay it aside in her negotiations for the passage of the Bosphorus and Dardanelles.

There is, *we* say, no manner of doubt of that. To disarm Turkey, first by robbing her of her magnificent fleet of British-built ironclads, and then to claim for herself the sole right of ingress and egress through the Straits, is tantamount to saying Russia must at once acquire possession of Constantinople! Such an attempt, if gravely made, will bring the Lion of the House of

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Israel upon the scene and precipitate the catastrophe.

The "Gate" of Constantinople is the possession reserved by the sworn oath of God Almighty for the seed of Abraham—the Hebrews — now represented as a powerful nation by the British. To us that mighty Gate, then, must fall as God is true.

We think, therefore, foul scorn that Russia should even dare to contemplate the acquisition of what shall never be hers to hold. To Israel, the spot is destined, and she will, we firmly believe, acquire it speedily—in peace. The military value of the Straits and Stamboul to ourselves we well know, as the matter has often been explained in these pages. They constitute together "the Gate" or "Key" of the British march to India, and unless held by ourselves must, *falling to Russia*, eventually ruin equally our empire, our commerce, and the civilization of the world.

The statesmen of Russia are well aware of these facts, and naturally are desirous, as the prize seems now almost within reach, to put forth their hands and grasp it. In vain! Not for mere show or idle menace is the British ironclad fleet riding at anchor in Besika Bay to-day; not in vain have troops been hurried from these shores to the Mediterranean "Gates," there to await the turn of events.

Our far-seeing Israelite Prime Minister knows full well what is before us as "God's people Israel," and he is aware too, we feel sure, that to his hands have been committed those national arrangements which are to culminate in the return of God's ancient people Israel, *with Judah*, to the Holy Land.

We thank God for the proofs now multiplying around us that the crisis in the Eastern Question, for which we have so long watched, waited, and longed, is drawing near.

We call on our brethren, believers and unbelievers in our Identity alike, to watch the signs of these most momentous times; and to be sure that as God promised to our forefather Abraham that to his seed—the Hebrews—He would give this "giant Gate" in possession, so we, being that very people, His chosen ones, are now destined shortly to acquire the peerless port, which is the mistress city of the world, in virtue of the promise that to US, the seed of Abraham, it should finally belong FOR EVER.

"BLIND TESTIMONY."—The Archbishop of York, speaking at Hawsker, near Whitby, characterised the contest in Turkey as a war which, though carried on in the name of Christ, was the most bloody and cruel in its details, and would probably be the most disastrous in its consequences of any known to the world. Yet, his Grace remarked, we, as a Christian nation, looked on quietly, as in a ring, watching the combatants in their death struggle.

THE GARDEN OF EDEN.

BY JOHN T. GOTT.

(*Continued from page* 400.)

PART VIII.

GOD set a rainbow in the sky as a sign that He would no more destroy the world with a flood, and He has given a similar sign to the remnant of Israel: "For a small moment have I forsaken thee; but with great mercies will I gather thee." "In a little wrath I *hid* My face from thee for a moment" (Isa. liv. 8); "but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

"For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah shall no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."

The ark rested on the mountains of Ararat, hence, when Noah went forth out of it, he was still beyond the boundaries of Eden; but inasmuch as perfect restoration to holiness, peace, and happiness must succeed *that day* which the Word of God describes, the witnessing people must be found *in* Eden, and within the limits of the territory they will then possess must we look for the garden in Eden.

In the last chapter of Ezekiel we find an account of the way in which the land will be portioned, and of the order and arrangement of the Tribes. A careful study of the history of the sons of Jacob will show that a reason can be given for the position assigned to each Tribe. Their land will probably extend from a little North of Hamath to the borders of Egypt. God told Abraham to walk through the length and breadth of the land, and He promised to give it to him, and to his seed for ever. Abraham went down into Egypt, hence we have here the full length of the Promised Land given. It is to be divided into 13 portions of equal width.

To many it may seem very strange to include the desert. Some maps include the whole of the desert, others only part. There are good reasons for holding either opinion. It has recently been recorded by those who have passed through the Gulf of Suez and the Suez Canal, that the appearance of the desert is undergoing an entire change. This ought to be another sign of the times. God has promised to restore the former and the latter rains, and for some years the fertilising showers have refreshed the thirsty land.

Three years ago ice was seen in Jerusalem, and the natives of the place were at a loss to know what it was, or what to call it. All this is happening according to the Word of God: "I will remember the land." In Deut. xi. 12, we read, "It is a land which the Lord thy God seeketh for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." There is nothing that the Almighty can desire to see so much as the restoration of man in the garden of Eden, the land the eyes of the Lord are always resting upon; hence we infer that the land occupied by the remnant of Israel covers the site of the garden in Eden.

Let us consider the Scriptural proof. The first thing we notice is that the garden in Eden was prepared—made ready—for the reception of Adam. I maintain that inasmuch as the former and latter rains, which have been withheld for so many hundreds of years, are now being showered down in rich abundance, it is a mighty evidence that the Almighty is preparing the land for the return of the remnant of Israel. There is a strong analogy between the six days' work that was done before Adam was placed in the garden of Eden, and the work that is now being done prior to the restoration of the remnant. We read that "the earth was without form and void"—*i.e.*, chaotic. All was confusion in it. Is not the present condition of the world chaotic? Whether studied *religiously*, *socially*, or *politically*, is not all in perfect chaos? Again we read, "and darkness was upon the face of the deep." Darkness is not an object of creation. It merely denotes the privation of light. Does not this describe the condition of the world at the present time? Is there not great religious or spiritual darkness prevailing? We, the British people, are accounted the most Christian nation on earth. We translate, print, and give more Bibles to the heathen round about than any nation under heaven. They think that we prize, venerate, and love the Bible more than any other book in the world, while the existing fact is, that on the whole it is the least read, the least loved, the least cared for or thought of by the mass of the British people. Does not a darkness, greater than the darkness of Egypt, prevail over the minds of men in the present day? Again we read, "And the Spirit of God moved upon the face of the waters, and God said, or willed;" for, as Bishop Hall says, "God's speaking is His willing, and His willing is His doing." God willed, "Let there be light." This was the first thing necessary to bring the world into a state of order. This light emanated from the sun; but did not at this time *penetrate* the dense mass of aqueous and aerial fluids by which the world was surrounded. In these latter days there is a new light come down from heaven. God has for many years *hidden* Himself from His chosen people.

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The result has been that the plainest and simplest book in the world—the Bible—has been the most difficult to understand. The blind have been leading the blind, and all have fallen into the ditch. But a new light has come down from heaven—a light that makes the Bible plain; that reveals its harmony and beauty; but not yet a light that penetrates the souls and consciences of the mass of the people—I mean the light of our Identity with the Lost Ten Tribes of Israel. In the darkness the British people have been a stumbling block to the infidel and the ritualist. The infidel has said the Bible cannot be true because "the Anglo-Saxon race has accomplished the wonderful destiny the Bible assigned to Israel, the seed of Abraham; and therefore that Book does not contain a faithful record of future events." The ritualist has said, "God had a purpose in allowing the promises to Israel, the seed of Abraham, to fail of their accomplishment, because He intended the Christian Church to occupy their position." But the Bible reveals to us in an unmistakable manner that we, the British people, *are* identified with the Lost Ten Tribes, and never was there a time when these words were so true as they are now. "The light shineth in darkness, and the darkness comprehendeth it not." Thousands now see this bright beam of light which so effectually removes what have hitherto been difficulties and inconsistences in the Word of God; but there are still thousands who cannot comprehend it. But we must remember that it was not until the fourth day that the clouds, mists, and vapours were all cleared away, and the atmosphere made pure and serene, and then the sun shone forth in all his splendour. In like manner the mists and clouds of darkness and ignorance must be rolled away from the minds of men. We are trying to do this in many ways. The truth of our Identity is rolling on very majestically, gathering in believers daily, sending the faithful and conscientious amongst them to a more careful and prayerful study of the Word of Life, and with the most blessed results. The sceptic has been confounded by it, and the voice and pen of the infidel blasphemer are *now* being vigorously employed in sounding forth the praises of the Holy One of Israel. Truly the Spirit of God is moving in our midst, and let us hope that the day is not far distant when this great truth will be fully recognised and acknowledged.

(*To be continued.*)

A RELIGIOUS SERVICE, WITH LECTURE is held every Tuesday evening, in the Identitarian's Hall, back of "the Ark," Rotherhithe, commencing at half-past seven o'clock, to which all persons are invited to attend.—F. Joseph Spencer, Hon. Sec.

CONSTANTINOPLE FOR ENGLAND.

BY JAMES MCINTOSH,
Curate of Hebburn-on-Tyne.

"Who will bring me into the strong city (Constantinople)? who will lead me into Edom?"—Psa. lx. 9.

(*Continued from page* 401.)

PART III.

As there exist great differences of opinion respecting the application of this prophecy (Isa. lxiii.) some referring it to the Messiah, and others to the destruction of Edom, it may be necessary to remind our readers that the prophecies which relate to Christ are also applicable to the Israelites as the people whom the prophets had in their mind at the time they delivered their prophecies. This prophecy, may, therefore, have had reference to the sufferings of our Lord; but that it has another and a further meaning very few will dispute when they consider the preceding chapter and the remainder of this. Some consider it speaks of the destruction of Jerusalem by the Romans, and that the holy city is figuratively described under the appellation of Edom and Bozrah. *Vetringa* and others apply it to Papal Rome. *Lowth* says, "Though this prophecy must have its accomplishment, there is no necessity for supposing that it has already been accomplished. There are prophecies which intimate a great slaughter of the enemies of God and of His people, which remain to be fulfilled; those mentioned in Ez. xxxviii. and Rev. xx., are called Gog and Magog. This prophecy of Isaiah may possibly refer to the same or like event."

Fraser considers "the day of vengeance on Edom and Bozrah is the *same* with the *year* of the redeemed; but that year refers to the *close* of the preceding chapter (verses 11, 12); and these expressions intimate the conversion and restoration of the Jews in the latter days. Now Christ's passion was the prelude to their dispersion, but this vengeance on Edom coincides with their restoration." But we have adduced sufficient evidence to prove that commentators are generally agreed that by Edom is to be understood the enemies of the Church of Christ, and that the vengeance to be taken on them is to be closely connected with the restoration of the Jews to their own land. Believers in the Identity of the British people with the Israelites will readily accept the declaration that Britain shall possess the country of the Edomites, for in Numbers xxiv. 17—20, we read, "I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite all the corners of Moab, and destroy all the children of Sheth, and Edom shall be a possession; Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the CITY." Here is a promise that Israel shall possess the possessions of their enemies, the Edomites. Now turn to Obadiah 17—21, and there we find, "But upon Mount Zion shall be deliverance, and there shall be holiness; and the House of Jacob shall possess their possessions; 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 kindle in them, and devour them; and there shall not be any remaining of the House of Esau; for the Lord hath spoken it. And they of the South shall possess the Mount of Esau, and they of the plain the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the South. And saviours shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's."

One more passage of Scripture to prove that the Turks are identical with the Edomites, and then we will proceed to give others of a different character. In Ezek. xxxv. and xxxvi. we learn the judgment against Edom for its taking possession of the Holy Land; for the Edomites, with their helpers, said, "Aha, even the ancient high places are ours in possession. Therefore, prophesy, and say, Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people; therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers (or dales), and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; Therefore, thus saith the Lord God, Surely in the fire of My jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed My land into their possession with the joy of all their heart, with despiteful minds to cast it out for a prey." In xxxv. 10, we read, "Because thou (Edom) hast said, These *two* nations and these two countries shall be mine, and we will possess it, though the Lord was there." Can any one now doubt that Edom is identical with the Turks, for they possess not only the land of the Ten Tribes, but also that of Judah? It is quite evident then that we have Scripture to support our views.

We will now add one or two other kinds of evidence in support of what has

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been stated that rkey is none other than ancient Edom, with Moab and Ammon mixed with it.

The Turks designate themselves as Osmanli. Now we are told that this word signifies, in the Turkish language, "The descendants of the bone-breaker." However, we believe, that the roots of this word may be found in the Hebrew, as we find in it the words Sultan, Caliphs, &c. This word may be compounded thus:—עש Os, to consume, to destroy; מן man. a species, a portion; לי li, mine; or עשמנלי, Osmanli, which signifies, "The destroyer's portion mine." But עש is the root from which Esau is taken, consequently Osmanli may, and does, signify in the Hebrew "Esau's portion mine," which also suits the meaning of the word in the Turkish language; for if the word means "The descendants of the bone-breaker," this is equivalent with the "descendants of the destroyer," and Esau was both, as a cunning hunter.

Again, the Turks-Osmanlis designate the ancient inhabitants of the countries which they conquered "Rayas"—that is, "the flock." How remarkable that the people of God are described by this very name, the flock, in Ezek. xxxiv. and xxxvi., where the Edomites are spoken of as about to be destroyed. And this word Raya is very similar to Raha, to feed a flock. Hence both words are Hebrew.

But further, we find in Obadiah, verse 20, in speaking of the "Galath," or the transplanted people, that they of Jerusalem shall possess the BOSPHORUS. In the Hebrew it is Bisphared; in the Septuagint, Ephratha; but in the Vulgate, Bosphorus. It has never been satisfactorily decided by Biblical scholars to which place this refers. But when we bear in mind that *we* are the children of the captivity, or the transplanted people, and are looking forward to take possession of the Bosphorus, or Bosporus, is it difficult to understand the name as signifying the very place which is named in the Vulgate? It is evident that the Septuagint translators had no certain knowledge of the place, or they would not have put Ephratha for it. But the Vulgate does *here* what it did in reference to the land of Sinim. The Septuagint put Persia for it, and the Vulgate gave us "Australi." Here, again, the Vulgate supplies us with the key to the place. There is *one* place *now* named the Bosphorus, or Bosporus, and it is the place which the Ten Tribes are expecting to obtain for a possession; and if the Turks are, as we think we have satisfactorily proved them to be, Edomites, they, the Ten Tribes, must take possession of all the places now possessed by the Turks.

(To be continued.)

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EZEKIEL XXXIX. 6;
OR,
RUSSIA *VERSUS* ENGLAND.

BY JAMES MCINTOSH,
Curate of Hebburn-on-Tyne.

As there is an almost universal agreement amongst commentators that by "Magog" we are to understand Russia, we will not now adduce reasons to show that it is founded on truth. We will, therefore, take it for granted that *Russia* is intended whenever Magog is mentioned in the Scriptures. Again, as Tarshish has been conclusively proved to be identical with Britain, we will now endeavour to show the different positions these two nations are destined to occupy in the Providence of God, as marked out by the above passage of Scripture.

We read in Ezek. xxxviii. that Russia, in confederation with several other nations which are specified—viz., Persia, Ethiopia, or Abyssinia, and Libya (or Phut, some other African nation), Gomer (or Germany; we will not now give our reasons for this, but shall do so in a future paper), Togarmah, or Armenia (possibly Turkey, as she possesses Armenia), they shall come into the Holy Land in the *latter* years with their vast armies to take possession of it on the return of the Jews to their own land, brought back, as they shall be, by their brethren, the British people. In consequence of Britain gaining possession of Palestine, and thereby re-instating the Jews in the land promised unto their fathers, this confederation of Britain's enemies is formed to drive her out of Palestine, and prevent the formation of the kingdom of Israel. While, therefore, these nations invade the mountains of Israel, which have been always waste, but "it is then brought forth out of the nations," and they are dwelling safely, Russia, at the head of her confederate hosts, ascends and comes like a storm, yea, she is like a cloud which covers the land by reason of the multitude of her armies. But not contented to stop our progress in Palestine, not satisfied with endeavouring to crush England in Asia, she "conceives an evil thought," "a mischievous purpose," and it is nothing short of a plan to invade Britain! Not that she carries out the purpose, for the remainder of the chapter shows it is not done. In the 10th, 11th, 12th, and 13th verses of this same chapter, we have as clear and as unequivocal an intimation of Russia's design to invade Britain as can possibly be given. There the condition of our country is fully described, both as regards its prosperous and its insulated position, its defenceless state, and its enjoyment of peace. Our colonies, in conjunction with ourselves, ask Russia the question, "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" That this alludes to the invasion of England, read carefully the 10th verse, and it will be seen that this and the following verses refer to quite another event than that mentioned in the 8th and 9th. However, it is not left to ourselves to answer our arrogant and traitorous foe, for then the Almighty takes up His people's cause, and declares that in that day when My people of Israel dwelleth safely, "shalt thou not know it?" Evidently alluding to the fact that Russia and her confederates never supposed that we British were the chosen people of God. What gives greater probability to the truthfulness of this description is the verse which heads this paper. In this passage of Scripture we learn that the people who are to be opposed by Russia and her hordes, are the people who dwell carelessly or confidently in the ISLES. Now, this people are represented as being God's people Israel, and the whole of these chapters, xxxviii. and xxxix., are entirely devoted to show that it is against *Israel* that Magog wages war, and yet in this verse we learn that this people Israel inhabit the Isles. But some may object at our receiving the word Isle, as intending thereby a portion of land entirely surrounded by water, and will declare that we are not at liberty to take the word "Isle" or "Island" in the sense it is now understood by the term, for we must bear in mind they will say that the Hebrews considered all places which were bounded by the sea to be "Isles." If such be the case, how is it that when we carefully examine all these supposed places where the word Isle is used, it will bear the present signification of the word as well, yea, better than that which commentators so frequently have affirmed it represented? The word Isle or Island in the Bible means Isle or Island in its present acceptation of the term, and nothing more. The way in which Biblical interpreters have treated this word only manifests another species of spiritualizing, which has almost made it impossible to understand the incorruptible Word of God!

In the BANNERS for Sept. 12th and Oct. 3rd it will be seen that Russia looks upon us as their natural and hereditary foes, and Englishmen generally look upon Russia in the same light. In this verse above quoted, which when read in our present version suggests very little by which to obtain a knowledge of the distinction which is to be made between us and Russia, in the Hebrew and in the Septuagint (which, by the way, is a translation of the Hebrew of seventy-two learned Rabbis into the Greek language in the time of Ptolemy Philadelphus, king of Egypt, in the year before Christ 284), we have as clear and as distinct a declaration as it is possible to be given, that

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there will be a mighty difference made between those who dwell carelessly in the Isles and those who inhabit Magog. In the Hebrew we read thus: "And I will send fire upon Magog (or Russia), and among the dwellers of the Isles for to trust, and they shall know that I am the Lord!" But now let us see how the Jewish translators understood this passage: "And I will send fire upon Magog (or Russia), and the Isles shall dwell in peace, and they shall know that I am the Lord!" Surely, here is a wonderful announcement to us as Israel! We are assured that we have nothing to fear, for all are to keep silence before God, or as the word hakharishu may signify, "to contrive," "devise secretly;" and when read as a noun, signifies a machinator, a mechanic, an artificer, or workman in brass, iron, wood, stone, &c.; so we may infer that the meaning here is, Attend to your manufactures, and let the people renew their strength, or exchange, barter, and become rich and powerful, *then*, when arrived at this condition, let Israel come near, or possess the land of her forefathers.

And while in this position of unexampled prosperity, Russia, with her allies, who are alike jealous of British success in securing the land which has been an object of strife between Mohammedan and Christian for centuries, together they shall attempt to drive us out of the promised possession; but whilst our hereditary and relentless foe endeavours to expel Jew and Briton, or Jew and Israelite, from this glorious land, the Almighty takes up the cause of His people, and pleads against Russia and her abettors with pestilence and with blood; yea, every man's sword shall be against his brother, and upon her shall be an overflowing rain, and great hailstones, fire, and brimstone (this may refer to the cannon-balls and leaden bullets of the rifle, accompanied as they are by fire and brimstone); thus, by means of pestilence and the power of the sword, whetted by Jehovah's skill, and handled by the people of His choice, will Jehovah magnify Himself, and sanctify Himself, and will be known in the eyes of many nations, and they shall know that Jehovah is Lord. Thus we learn the utter and final discomfiture of Russia and her hordes of fierce barbarians, and the ultimate triumph of Britain, or Israel, as the Isles and Israel are identical, "So will the glorious God make His holy name known in the midst of His people Israel." And the "House of Israel shall know that I am the Lord their God from that day and forward."

What evidence can be clearer or more striking than this verse affords in support of our Israelitish origin? Here we have one people spoken of as the people of God, and as being defended by Him, and this same people are described as dwelling in the Isles. The Isles are to dwell in peace! But what nation possesses the Isles of the world? Surely no one will dispute the fact that it is Britain, and Britain alone, for no nation can for a moment be said to possess them when compared to England. We have the Islands, from the largest Island in the world down to the smallest, in every sea, and belonging to every people.

But even *granting* that the word *Isle* may signify a coast, even *then* Britain will as completely satisfy the demand; for Britain emphatically possesses the coasts, or ends of the earth, and it is from such that Israel is to be brought to her own land—another proof that we are Israel.

By reason of our maritime supremacy, we possess almost all the coasts of the earth. Thus if "the ends of the earth" are not to be distinguished in Hebrew from the "Isles," we are as truly pointed out by the one interpretation as by the other. That Britain may be understood here, let us read what Dr. Horne says in his commentary on Psalm xcvii. 1: "The Lord reigneth, let the earth rejoice; let the multitude of the Isles be glad thereof." "Triumphant over death and hell, the Lord Jesus has gone up on high, and reigneth! What greater cause can the whole earth have to rejoice, yea, even the most *distant* ISLES of the Gentiles to be glad and to sing for joy, since they are all become His subjects, and share the unspeakable blessings of so gracious a reign. We *Britons*, as inhabiting *one* (he might have more truly said the multitude) of these heathen Isles, and enjoying so fair a portion of evangelical blessings, have reason to repeat this verse with a particular pleasure and energy."

Here is a remarkable testimony offered by one of the brightest ornaments of the Church to our being pointed out by this verse above quoted. The inference then we are to draw from the consideration of Ezekiel's prophecy respecting our future is, that our destiny is to be one of peace, so far as it respects our Island home, and our policy of non-intervention is founded upon such a basis. No foreign foe shall ever molest us in our sea-girt home! No sword shall go through our land! We shall dwell in peace! peace shall be in all our habitations. When, therefore, our destiny leads us to take possession of the long-promised "possession," we need not fear the hostile demonstration against us, for "when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke xxi. 28).

Our policy, then, must be one of perfect tranquillity, combined with vigilance. We must not *un*sheathe the sword from its scabbard till compelled by the stern realities of our *interests*, our *existence* at stake, and *then* it shall be for Israel as of old, VICTORIA, through the might of Israel's God.

THE REV. JAMES CARMICHAEL
(Of St. George's, Montreal)
GIVES BLIND TESTIMONY TO OUR IDENTITY.

THE "blind" witnesses are not confined to British soil! They abound everywhere. We find now one of the shepherds of the Dominion Church giving forth, in no uncertain way, "blind evidence" of our Israelitish origin, though the friend who has sent us the information from Montreal (and is by the way fighting hard himself in the local journals there for the Identity) tells us that this Divine is a decided opponent of our views. It is ever the same. Men refuse to admit the evidence of our origin. But God confounds their wisdom, turns it into folly, and forces these opponents, *malgré eux*, to give brilliant undoubted testimony that we British *are* Israel, and forces them with their own lips to confess and preach the fact that the Anglo-Saxons they address are themselves the very *fac-similes* of God's ancient people Israel.

Let the reader attentively peruse the following and he will come to the same conclusion as ourselves. We are only able to find room for a portion of what has been sent us—but that is the material and relevant part of an excellent and eloquent discourse.

SERMON TO THE PRINCE OF WALES REGIMENT, OCTOBER 29, 1877.

THE following sermon was preached in Montreal by Rev. James Carmichael of St. George's church, on Sunday last:—

"He couched, he lay down as a great lion: who shall stir him up?"—Numbers xxiv. 9.

This magnificent picture of physical strength, calmly reposing on the consciousness of its own tremendous power, was drawn by Balaam as he stood on the top of Mount Peor and saw the Twelve Tribes of Israel quietly camping on the plains of Moab, previous to their marching forward for the occupation of Palestine. "Beware of them," he said to Balak; "they are couching there, and lying in the valley in perfect peace; but they put me in mind of a great, tawny lion, resting his giant head on his massive paws, careless of every sound around him, because conscious of his irresistible power. Whatever you do, Balak, do not rouse that lion. Let him rest as long as he needs rest; let him rise when his rest is over, and let him move onward when fancy takes him. Let him rest in peace for your peace—touch him not, for the Lord his God is with him, and the shout of a king is among them."

In reading these grand old words it has often struck me that they form an apt description of Great Britain when she pursues the military policy, which, as a rule, has characterised her national life. I use the word Britain rather than the minor word England; for Britain, like Israel of old, is formed out of many Tribes, all resting peacefully under one flag. Her national character is powerful because composite, and England, Ireland and Scotland equally have administered to her glory. If England gave Britain a Nelson,

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Ireland gave Britain a Wellington, and Scotland gave Britain a Colin Campbell. In the race of bravery, of politics, of literature, of science, her sons keep side by side, and the man who boasts himself above his fellow, is traitor to his common country.

Now, what is the chief glory of Britain? Surely that she couches, she lies down like a great lion. She is conscious of tremendous strength; at any moment she could shake the balance of European power, and set the world in a blaze. If she gave way to wild ambition like the first Napoleon, or thirsted with lust for territorial greed like the Russian House of Romanoff, she could make this earth of ours a perfect hell. But she has elected to make herself rather a benefactor of mankind than its scourge. She has exercised the most superb control over her own passions and power; she has held herself in with iron grip, whilst other nations, great and mighty, have "Cried havoc, let slip the dogs of war," and she has done this, from the high and holy motives that peace and quietness, truth and justice, religion and piety might reign amongst her children, and cast the reflected light of the higher life of nations abroad amongst the sons of men. Yes, scoffing nations may call Britain "a nation of shopkeepers," but she is great enough to bear the taunt, and let it pass unnoticed.

For if she does couch and lie down like a great lion, what nation of the earth dare pass the limits of a sneer, and "stir her up?" Not one; no combination of nations. Like the picture of Balaam, she lies in perfect repose; but let the unjust deed be done to her, let a finger be laid on a rood of her soil, let the meanest of her children be ill-treated in foreign land, and then the voice of the Monarch is heard, and the beasts of the forest tremble, for the long unbroken peace that broods over her land makes the sound of that voice more terrible when it strikes the war note and calls to arms.

And we are her children, and you and others like you are representatives of her high-toned national idea, of how might and power, and strength and force, should ever be used. We are a young country, and Canada's soldiers all told would form but a small army; yet we are none too young, either in a commercial or military sense, to lay the foundation of those grand principles of honour and uprightness, of brave and manly battling for the right, which, when once laid deep and broad, can seldom be uprooted or removed.

Yes, and you can imitate the couching lion in another way. She couches peacefully, when others are wild with taste of blood, because of the tremendous power she has over her own passions, because of that iron discipline which moulds alike the loftiest hero and the humblest soldier—that marvellous discipline which has led British soldiers to stand on the deck of a foundering ship, and sink down into the dark waters without groan, or cry, or broken rank. Cultivate that, imitate that, let that be the basis of your military training—obedience to those that rule—never will you be British soldiers without it.

Yes, and you can imitate the couching lion in another way yet. I hear that you have admitted men holding a faith differing from that which most of you profess, and I am glad to hear it. Such a movement, if more general, would soon raise your volunteer regiments up to the true standard of a national army. Britain knows nothing of a denominational army. Her force is national, and hence its power. Side by side, in trench and charge, Protestant and Roman Catholic, Churchman and Dissenter, have guarded or followed her flag, and she has drawn her heroes, and crowned them with laurels of praise, from every rank and creed of her mighty kingdom. If you want a national army you must do the same, and when you have all hearts with you, banded as one for defence and protection, when your discipline is what it ought to be, and when love of country steps beyond love of party, you, like the mother that bore you, can couch like a lion.

And now let me remind you in closing how transitory and fleeting, as far as we are concerned, are all these thoughts, which I have very briefly laid before you. Soon others will take your place and mine, and we will go forth one by one to answer the great roll-call of eternity. "Cover my face," said Hedly Vicars, when his bleeding body was lifted from the Crimean field of battle; "cover my face!" O, hero soldier, he had done his duty—no man in that mighty army had done it more nobly; and now when all was ended he wished to be alone with God—and he was fit to die, dying on that battle-field, washed in that blood "which cleanseth from all sin"—soldier of the crown and soldier of the cross.

Look to your duty to your Queen; look to your duty to your country—but above all look to the Lord Jesus Christ for the salvation of your souls. "For what shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Brethren, no soldier was ever less a soldier for making these words the secret of his inner life and public duty, "Believe in the Lord Jesus Christ and thou shalt be saved."

We find here the preacher who stoutly affirms (we are told) that the Identity is a delusion, declares nevertheless,

1st. That Balaam's words, which formed his text, were an "apt description of Great Britain, when pursuing a military policy." Yet the words, as our readers know, were addressed to *Israel* of the Twelve Tribes and foretold the distant future destiny of the race.

2nd. That the British as "the couching lion" are invincible in their irresistible strength, and that no nation—aye, and no combination of nations, dares "stir her up." But this is God's picture, as we all know, of what Israel shall prove to be when found. Isaiah xli. 8—16, liv. 14—17; 2 Sam. vii. 10, 11, are Scriptural warrants for our contention.

3rd. That Great Britain, "*formed like Israel of old out of many Tribes*," has a company of grown-up "daughters" (Gen. xlix. 22), her colonial empire (all the young lions of Tarshish—Ezek. xxxviii. 13), who imitate her, love her—hold by her—and maintain with her the "grandest Federation of States the world has witnessed." (*Times* newspaper, 1st May, 1875). What, we ask, is this but the repetition of God's promised blessing to Jacob's seed, "a nation and a company of nations shall be of thee?" (Gen. xxxv. 11).

We thank the Rev. James Carmichael for his admirable, evangelical, faithful sermon; and we feel that, holding the views he does, he wants but little more to discern the great and glorious truth which lies close before him, and which we pray he may now speedily discern—namely, that "Lost Israel" is found indeed, and discovered in the Anglo-Saxon races; not the least distinguished of whom is the well-grown "Lion" daughter of the "couching" mother; the daughter who dwells in the Canadian "Dominion," and "couches" there.

GOOD NEWS FROM SOUTH AFRICA.—The *Natal Mercury*, 6th Oct., 1877, says:—"The Lost Ten Tribes" would seem to be in a fair way to be in these latter days found. The *Times of Natal* will, every Saturday, issue an extra with its ordinary issue, reprinting the letters written on this subject by "Philo-Israel" in the columns of the *Clifton Chronicle*, last year. Whatever may be one's ideas on the subject, the question is one which is at the present time, in connection with the Eastern Question, exciting more than usual attention. Britain is at present occupying such a strange position; insular, yet universal; great destinies of races in no way akin to its inhabitants forced upon its determination; wishing to be neutral, and compelled, by the power of circumstances, old as tyranny and oppression, and in spite of Manchester policy, to smite the wrong-doer hip and thigh: seemingly hand-in-glove with vileness and violence, to stave off the power of those influences in another form—that the hearts of men are being stirred to inquire further into Britain's genealogy than what has been told us by Bede or Froissart. The people of Durban have got in their midst earnest advocates of the theory of Anglo-Israel; and at present, not having considered the subject sufficiently, "your own" will be silent. [We thank GOD for the above testimony to the advance of our views at "the very ends of the earth." We ask our clergy, and our opposing laity too, to ponder these things, to "stop and inquire," as Mr. Gott has so well said, what it is which is so agitating the Anglo-Saxon heart, wherever that heart beats.—EDITOR BANNER.]

CLEOPATRA'S NEEDLE.—The Rev. B. W. Savile, rector of Shillingford, writes:—"In *The Times* report of the very interesting lecture delivered on Wednesday by Dr. Birch, the prince of English Egyptologists, on the subject of Cleopatra's Needle, there is an omission, as I venture with some diffidence to consider, which should be supplied—viz., that the said obelisk was erected by Pharaoh Thothmes III., the contemporary of Moses, for which the evidence is overwhelming. And further, that this Pharaoh is infamed for his endeavour to erase wherever he could the name of his distinguished sister, Queen Hatason or Hataseps, who so long ruled Egypt as Queen Regnant in her own right, and whose beautiful obelisk which still stands amid the ruins of Thebes, bears the significant and suggestive title of 'Pharaoh's Daughter.'" —*Times*, Nov. 23.

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PATRONS.

It has been a custom of late years, when advertising wares of various kinds, to publish letters of approval from persons of note, as additional recommendations of the article it is considered desirable to recommend, generally for purposes of sale. A rev. baronet praises a particular wine, and his seal of approval is publicly set to the beverage accordingly; or a noble earl derives benefit from a certain medicine, and his name graces the medical advertisement; or a titled lady announces that she has obtained ease from an embrocation, and forthwith her decrease of pain is set forth to the public to win further patronage. No doubt the system answers or it would scarcely be adopted; but we deprecate the custom, for we cannot but think it leads persons hastily to credit the wares with virtues they possibly do not possess, simply from a belief that exists in many that great names imply a power of judgment and an honesty of purpose in those that bear them, which ensures too much trust in their recommendation; and wishful to be convinced, the readers do not stop to inquire if the titled clergyman, the peer, and the lady are persons whose praise is worth attending to, or their opinions other than hastily formed, and as hastily pronounced.

In the matter of such articles as we have named, the consequences of this system may be of small importance; the wine, the medicine, and the ointment, if found useless, may be cast aside, and little harm be done; but we cannot say the same when the puffing practice is adopted by men dealing with subjects of momentous interest, who may thereby arrest the spread of a truth by checking the examination into its claims, and possibly implant an erroneous view in many minds which may never be eradicated.

We acknowledge that we are alluding to writers who, opposing the views upheld in this publication, affix to their opinions the stamp of other men's approval, whose names of note, or whose past or present position carry with them a weight that in this matter may be wholly out of proportion to their worth. Yet they serve to alarm; humbler folk are startled at finding themselves confronted by men with great names, or in great positions, or with the reputation of possessing exceptional talents, and they spring back, as from the edge of a precipice, over which they were about to fall, without stopping to inquire whether those ostentatiously quoted, have any knowledge of the subject in hand, or whether the one is as likely to be a trustworthy judge of prophetical passages as of Homer's poetry; or the others, though "clothed in purple, dwelling in palaces, and sitting on thrones," have had the leisure or inclination amidst their multitudinous avocations to give a fair hearing to the case.

Let our readers beware of succumbing too readily to the decision of those in high places, who are possibly of undoubted merit and talent, but who may not necessarily be high authorities concerning the particular subject dealt with by us, or any new light which God may have caused to enlighten the minds of men of humbler position in society, politics, literature, or the Church.

Before adopting an opinion, let it come from whom it may, let us be sure it has more to recommend it than the mere name, profession, or position of its recommenders; and we would add this further caution; when the opinion is given as an answer to a letter, let us be quite sure before we think we can truly test its merits how the original question was put in the letter that elicited the reply, and let us ascertain, if possible, whether the matter was rightly and fairly put, without any of what in common parlance is called "begging the question."

Far be it from us to undervalue the opinion of the learned and the great simply because they oppose our views, but we confess we feel no veneration for approval that is apparently based on indifference to, or ignorance of, a subject, and which, like hollow nuts, may crack feeble teeth, without containing any kernel.

We may echo the words of a lady which we heard spoken, who, naming a well-known professor of languages, wished that he, and such as he, would advocate our opinions, for then, she implied, she might think them worthy of her acceptance. Most gladly would we welcome the advocacy of all men of learning and science, if founded on study and conviction; but if these were wanting, we should no more value their praise than we should shrink from their condemnation under like circumstances.

There are those who, deeply versed in the laws of nature, will spend their time in measuring and weighing the motes in a sunbeam, while in the meantime the ray has darted straight into the heart and head of a simple-praying Christian, carrying with it new convictions and joy. When those garnished with great names or fame bring forward insurmountable obstacles to the truth of our belief, it will be time enough to start back affrighted, and if their objections cannot be removed, then we will accept defeat. But while big names are but a screen that may conceal at least on one matter, darkness and emptiness, we would warn our friends not to take what may be but the sparkle of tinsel for the mellow sheen of solid metal.

L. P.

SPECIAL NOTICE.

The proprietors of this Journal beg to remind the Subscribers that the majority of Subscriptions terminate this month. Those who wish to renew them, are requested kindly to send their remittances, without delay, to Mr. W. H. Guest, Publisher, 29 & 30, Paternoster-row, London, E.C. They further suggest that with the opening of the New Year, the friends of the great cause of "our Identity" would be doing good service if they would recommend the Banner to their friends, at home and abroad, and thus enlarge a circulation which is increasing, but must be world-wide to be commensurate with the grandeur and importance of the subject on which the writers in this periodical are engaged.

Let the reader carefully peruse Ezek. xxxv. 1—10, the judgment of Mount Seir—*i.e.*, Edom—(Deut. ii. 5; Obad. 8). He will find the Lord declares, He will prepare her unto blood, that blood shall pursue her; sith she hated not blood, even blood should pursue her (compare Joel ii. 31), that He would fill her mountains with slain, and that the slain by the sword (war) should fall in Edom's hills, valleys, and in all her rivers, and that He would make her and her cities perpetual desolations. Now, as a literal fulfilment (an incipient one no doubt), let the reader consider the following extract from the *Times* Weekly Edition, 12th Oct., 1877, from a correspondent's letter headed "British Relief in the Balkans." He will find the correspondent writing to-day of the condition of parts of Turkey in terms which are literally all but word for word God's fearful sentence passed upon Mount Seir, or Edom. The conclusion each reader must draw for himself. The extract is as follows:—"To dwell upon the sickening experiences of the last few days would only disgust your readers and recall scenes which there is a longing in my own mind to escape from the recollection of. It should suffice to say that all the way from Shipka to Yeni Saghra, at which place we took the rail, the air is polluted with the remains of the killed. The bodies of men, women, and the children are to be met with in all stages of decomposition at the roadsides, in the cornfields and gardens, on the banks of streams and in the beds of rivulets. Some hundreds were choking the shallow river within a quarter of a mile from where we camped at Yeni Saghra. Desolation and ruin appeared along the whole way. The remains of formerly prosperous villages, which it was impossible to pitch tent even near, rippling mountain streams in which our horses refused to drink, the howling of wolves around us at night, brought down from the mountains earlier than usual by the horrid feasts prepared for them (the largest I have ever seen lay dead, evidently recently shot, by the side of the road) not far from Yeni Saghra, and, worse, the occasional shrieks from human beings, followed by solitary rifle reports, which made one shudder more than the damp night air—all these sights and sounds went to form one great horrible phantasmagoria, which none of us are likely to live long enough to remember without pain."—R. Lamb.

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WEDNESDAY, DECEMBER 12, 1877.

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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.

No. 51. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 19, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THE LITTLE ISLAND IN THE NORTH."

IN our issue No. 40, of October 3, 1877, when drawing attention to "Israel's World-Wide Charity" as a marked Identification of the British with the Lost Ten Tribes of Israel, we took occasion to fortify our argument by a quotation from the *Times* newspaper (our "blind promoter" and faithful unwitting witness) dated the 12th September last.

The editor was not content with that remarkable article. In it he thrice confessed himself puzzled and quite unable to account for British "international beneficence," while all the rest of the world was willing to look on misery, pain, and famine without lifting a finger to give it help, or comfort, or alleviation. He re-opened the subject accordingly on September 17, 1877, in another leader, part of which we quote below, in which he put the same matter in a fresh and more striking light.

The phenomenon must be startling and bewildering indeed to a secular mind which refuses to see God in the arrangements of the world around us, and, least of all, is willing to admit our Identity with Israel as the real cause why this nation, and no other, sustains the rôle of universal benefaction.

The editor of the *Times* is well aware of our views, and, in the face of a communication we addressed him on September 13, giving him the explanation he thrice confessed himself unable to afford in his article of the 12th September, he penned the leader of the 17th, wherein, if we mistake not, reference is made to the truths of the Identity we put before him, when he says, as the reader will see below, that the reason "why this kind of duty (international beneficence) is assigned to England, and accepted by England alone, is what we have already professed ourselves unable to explain, *without assumptions in our own favour which we have no right to make*"—in other words, without arrogating to ourselves we are Israelites, and the other nations of the earth are merely Gentiles.

The article, an extract from which we are anxious our readers should see, is as follows:—

What a sad and strange sight this little planet of ours would present just now to any spectator raised sufficiently above it to take in at a glance the entire hemisphere beneath, and sufficiently keen of eye to discern its most minute details! From the first country that rolled round into the light of morning to the last on which the setting sun would be just flinging his earliest beams, there would be famine, or threats of famine, everywhere. From Northern China to Brazil the line is hardly broken. India, with its already starving millions, and Egypt with a short rainfall and a low Nile, fill up the intervening space only too adequately. The war in the East of Europe, the mutual slaughter of opposing hosts, and the reckless devastation of the most fertile regions of the globe, would scarcely be needed to complete a full picture of human misery and want. But such scenes as these, it may be said, have been common enough at all periods of the world's history. Sad as they are, there is nothing strange in them, nothing that has not been seen and heard of a thousand times before. Let us add, then, that at every point where the misery from war or from famine was most intense, the eyes of the sufferers would be directed to one small island far away in the North, and that from the inhabitants of this speck of ground, alien from them in almost every way, they would be all looking for relief. Strangest of all, this island would take it for granted that it must assume the burden, or, if this were more than it could bear, it would take shame to itself for its inability to give the full help asked for. It could show already its Relief Funds for India and for China, its subscriptions in aid of wounded Russians and in aid of wounded Turks. If the Northern Provinces of Brazil are left without assistance in their distress, it is not that their claim is unrecognized, but that all resources available are too fully employed elsewhere. Why this kind of duty is assigned to England, and accepted by England alone, is what we have already professed ourselves unable to explain without assumptions in our own favour which we have no right to make. There are other countries rich enough and humane enough to do what we are doing, but there is no other country which does it or which thinks of doing it. The distinction, however we may account for it, is honourable, but we should be glad just now to have it less exclusively to ourselves.

The journalist, we see, draws a picture here of the earth's "distress," which we might easily have taken for our text in our leading article in the BANNER for the 17th October, 1877, No. 42, had not the *Newcastle Daily Chronicle* given us those burning, eloquent words of description which set the world-wide "distress" before us, after a fashion, which left nothing to be desired.

The editor of the *Times*, observing all this, calls on the world at large to note that all sufferers from the "distress" in all directions, whether the "misery be from war or from famine," turn their eyes for relief "to one small island far away in the North;" and that from the inhabitants of "this speck of ground," "alien from them in almost every way, they would ALL be looking for relief!"

Surely here is a glorious picture of Israel's own character, works, and occupation, as given us in God's Word. There Israel, it is declared, shall be—

1. Blessed in herself and made a blessing to all the families of the earth (Gen. xxviii. 14).

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2. That she shall blossom and bud, and fill the face of the world with fruit (Isa. xxvii. 6).

3. That she shall be that people whom God formed for Himself, and who shall show forth His praise (Isa. xliii. 21).

4. That He hath blessed them as the nation whose God is Jehovah, and as the people whom He hath chosen for His own inheritance (Psalm xxxiii. 12).

As we British, the occupants of this "small island far away in the North," fulfil the exigency of each and all the prophecies concerning Israel in this connection, we affirm confidently, and without fear of contradiction (God's gifts being without repentance, inalienable, and without a hint in His Word of interruption or any condition of abeyance), that we British are Israel of the Ten Tribes—the *Times* being our blind witness of the fact.

REVIEW.

Our Inheritance in the Great Pyramid. By Professor Piazzi Smyth, Astronomer-Royal for Scotland. Third Edition. Revised and enlarged. Daldy, Isbister & Co., 56, Ludgate Hill, London, E.C.

(Continued from page 394.)

Second Notice.

We are anxious in the present paper to bring to our readers' notice those exceedingly valuable additions which the learned professor has given us in the new edition under review, bearing directly on "Our Israelitish Origin."

In the second edition, as our readers must have noticed, this subject was not very particularly brought forward or discussed, and no marked reference was made to show that our author held, otherwise than inferentially, that the British people are Hebrews, and Hebrews of the Ten Tribes known as "Lost," contradistinctively to Judah of the Two Tribes, who are not "Lost," but present with us to-day, known of all men.

The first quotation we shall make will be found at page 519, when the great step of the grand gallery and its important teaching is discussed. The professor lays down that the *ascending* floor of the grand gallery testifies to Christianity, an ascent which continually repeats, "Come *up* hither," and beckons those Christians who really are looking for the second coming of their Lord, telling them that they are ever approaching nearer and nearer to that glorious event. "Who," asks Piazzi Smyth,—"Who are those ascending approved Christians?" Spiritual Israel, say some; literal Israel, say others; Christians of one nation, those of another, a third and fourth reply. "The decisive answer can only come from the Great Pyramid; and at the great step of A.D. 1813, the response will be found," is the professor's dictum. But how? Let us hear.

It marks there, to begin with, by the A.D. 1813 date, the most energetic advances made by Great Britain in its latter-day spread of the Bible, and its latter-day preaching of Christianity to all the world."

But why of Great Britain in particular? Because the height of this step is precisely the 36·0 inches of the linear national standard of Great Britain of that time; and if the upper surface of the step, from its North edge up to its Southern termination, is not also 36, but 61 inches—that is, "because $36 + 25 = 61$, or indicates that the linear standard of Great Britain *and Israel*, the yard and the sacred cubit, are now joined together in one and the same land," testifies Hartwell A. Powers from America. And his testimony is true; for the ordnance of Great Britain involuntarily uses at this time the 25-inch scale of the Great Pyramid, *as well* as a British yard; already, too, the so-called geometrical 25-inch cubit has its followers in the land; already are the Israelite measures of old being sought out, and Great Britain is, day by day, being identified by the light of prophecy with the Lost Tribes of Israel (not Judah or the Jews, but of the remaining ten or eleven Tribes), of whom the Lord has long since announced that He will acknowledge them in the days approaching, and be glorified in them as no other nation ever was glorified from the beginning of the world.

At this point the professor breaks forth, as well he may, into thankful reflection and joyous anticipation of the national glories set before us, asking,

What manner of people ought not we, of Great Britain now, of Israel in ages past, to be at this juncture of our eventful history; saved above all nations by the Providence of God, in a way never deserved, and for Divine purposes of the future, for that halcyon time when Ephraim shall be united once more to Judah, and both shall be on the LORD'S side?

The profoundly learned man of exact science, who is yet the God-fearing, humble believer in the Lord Jesus Christ, in the contemplation of the future blessedness of this nation, declares that these views "make him ready to break forth in joy, and sing with William Blake regarding 'this Abraham descended past, and Christ-ruled future of our country and nation;'" and he quotes the lines for which we regret we cannot find room, which link Britain with Jerusalem, Zion with "England's mountains green," in a fashion that leads us to claim William Blake as a believer in the Israelitish origin of the British.

At page 542 of the volume we find reference to a subject quite new to us, and also we suspect to our readers, which we desire here particularly to notice; it is the meaning of the "granite in the ultra grand gallery portions of the Great Pyramid." It is first met with, our readers know, in the "portcullis plugs" of the lower part of the first ascending passage, or "the Hebrew Exodus." It is not seen in the grand gallery, but is apparent again in the ante-chamber, and then it immediately confronts us in the granite leaf, "in *two* pieces, one resting on the other." "What is the historic or religious symbology of this?" asks Professor Smyth. "Granite in the Great Pyramid (says the answer) typifies *both* the Houses of Israel, when united under Divine approval and recognition."

He then points out that the granite is met with "at the beginning of the Exodus passage, and up to some period near the establishment of the monarchy in Palestine." In the queen's chamber there is no granite at all used in the construction, the reason being that the professor holds, with Mr. Powers, of Cincinnati, United States, that this chamber symbolises the House of Judah only. In the grand gallery, too, no granite is met with, because "that passage is entirely occupied by the progress of Christianity in general, and the Ephraimite, or Ten-Tribed House of Israel in particular." The day when the stick of Judah and the stick of Joseph, or Ephraim, with their companions of the children of Israel, and of *all* the House of Israel respectively, are united, is approaching (Ezek. xxxvii. 15—28), and that day is "precisely such a one as appears to be indicated in the beginning of the ante-chamber, where granite commences to be seen, not only in floor, walls, ceiling, but in the granite leaf of two pieces, the lower piece with its cubic capacity of a quarter of corn, indicating the sacred and prophetic stick of Ephraim, while the upper, with its almost heraldic badge of the boss, similarly indicates the stick of Judah, with whom is the sceptre."

Our author finds also that while the three granite stones of the "ceiling of the ante-chamber" typify the Triune Jehovah, Israel's God, the square of three forms the number of granite stones in the ceiling of the king's chamber, "representing a still higher expression of a Divine future government for all the sons of men."

These and many others are the beautiful and suggestive thoughts which our author presents to us in this section of his work. They are new and original—Scriptural, and therefore true—worthy of our careful study, and fully repay all the consideration we can give them.

We desire, before we conclude, to indicate an exceedingly important and interesting inquiry, which is opened up to us at pages 496—501, respecting the individuality of Melchizedek. The professor replies to the query, "Who was Melchizedek?" in the same terms as our talented artist and contributor, "A Watcher"—He was Christ! He finds that the Scriptural descriptions of "this Man" (Heb. vii. 4), prove him to have been "the Son of God himself"—or, as Dr. Margoliouth (whom we lately quoted)

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describes Melchizedek, "He was the Son of God in human form." He was so far above mere human worthies, that his name finds no place in Hebrews xi., though he was the contemporary of Abraham, and was the King of Righteousness who blessed the patriarch.

The professor justly points out (as does "A Watcher") that there have been "more appearances of the Son of God on earth, in connection with human affairs, than that one and only occasion when, as Jesus Christ, He was born of a woman, and made atonement for the sins of the whole world, once for all." Notably such appearances were those of the Angel of the Covenant who went before the Israelites in the wilderness; of the Captain of the host who appeared to Joshua; of the Lord who spoke to Adam in the garden, and to Abraham in sight of Sodom; of the fourth figure who walked in the burning fiery furnace, and appeared to Nebuchadnezzar as "like the Son of God."

In the result, Piazzi Smyth offers testimony to what appears the fact, that this Melchizedek, who brought forth bread and wine to Abraham, was no other than the Originator of our Lord's Supper—that he was also the very Philitis, the Shepherd-Prince who presided in Egypt at the building of the Great Pyramid—that by Him was constructed that wondrous temple, altar, and pillar of Jehovah in the land of Egypt, whose every line, every angle and measure, tell of Divine inspiration, superhuman science and knowledge, whose prophetical announcements, though monumentalised in stone, are as vocal to our eyes and senses to-day as though proclaimed by the inspired utterances of the prophets of the living God, in His most Holy Word—written.

(To be continued.)

NOTICE.—We are glad to announce that a valuable article in Three Parts, from the pen of Professor Piazzi Smyth, Astronomer-Royal for Scotland, will be published in our columns in the early numbers of Jannary, 1878. The title of the article is "Involuntary Christian Testimony for a National Israel still to Appear. (Introduced by Piazzi Smyth, Astronomer-Royal for Scotland)."

PREPARATIONS FOR THE GREAT EARTHQUAKE.—The Paris correspondent of the *Times* says:—"The Berlin Ministerial *Nord Deutsche Zeitung*, in reply to an article in the St. Petersburg *Vedomosti*, stating that France will assist Russia in the future remodelling of the Balkan lands, very quietly declares that this Russo-French intimacy would necessarily make Austria and Germany the adversaries of Russia in the East. This is too serious a hint to be overlooked, and one that indicates the conditions on which Germany's support is given to Russia."—*Bristlo Times and Mirror*, Nov. 21, 1877.

CONSTANTINOPLE FOR ENGLAND.

BY JAMES MCINTOSH,
Curate of Hebburn-on-Tyne.

"Who will bring me into the strong city (Constantinople)? who will lead me into Edom?"—Psa. lx. 9.

(*Concluded from page* 408.)

PART IV.

BEFORE proving that the Psalmist pointed out Constantinople to be possessed by Israel, let us consider the word Ottoman. We presume that, notwithstanding it has given its name to the Turks, because "Othman" rendered their nation so victorious, yet, inasmuch as it bears such a name, it bears it for some very valid reason. Ottoman may, in all probability, be but a contraction of Lotammon, or, as Moab was the elder descendant of Lot, it may mean Moab and Ammon. It is certain that Moab would bear the patronymic in preference to Ammon, but, as the Scriptures represent, these nations are enemies to Israel, and are to be overcome at the same time that the Edomites are to be destroyed (Num. xxiv. 17). Yea, the Moabites are found in possession of the mount of God as well as the Edomites, for we read in Isa. xxv. 10, "For in this mountain (Zion) shall the hand of the Lord rest, and Moab shall be trodden down under Him, even as straw is trodden down for the dunghill." Read this chapter, and it will be seen that it has reference to the glorious day of the Lord when Israel shall be reinstated in its long alienated possessions. Now consider the verse which heads this paper in the light of what has been adduced, "Who will bring me into the strong city? who will lead me into Edom?" And is it not quite easy to be understood. Lest it should not be quite plain to all, we will give the roots of the word Constantinople. The former part of the word is derived from the Latin word "Consto," to stand together, to be fixed, and the latter part is from πολις, a city; hence the whole word signifies the "city of compactness," or which stands together, or "city of strength." The prophet asks, Who will bring me into the city of strength? As Turkey then is equivalent with Edom, it is evident that the city of strength here signifies none other than Constantinople. The word used for strength in the Hebrew is almost equivalent to the word "Consto," to stand together. The word is matsor, and its root is tsor, to bind close, enclose. The whole verse may be read thus: Who will cause me to be carried by water to the distant city of strength? Who will give me rest in Edom (or Turkey)? Or, as the word yobileni may also signify, to blow the trumpet in triumph, the verse may be read, "Who will cause me to blow the trumpet of triumph (jubilee trumpet) in the city of strength (Constantinople)? Who will give me rest in Edom (Turkey)?

That this is the gate which Israel is to possess as the gate of her enemies, the gate of Edom (Turkey), the gate of Amalek (Russia), let us again read Num. xxiv. 18: "And Edom shall be a possession; Seir also shall be a possession for his enemies, and Israel shall do valiantly." Seir, or שעיר, which is from the same root as שער, a gate, so that putting Edom for its equivalent Turkey, and Seir for its synonym, we have the above verse as follows:—"Turkey shall be a possession; the gate also shall be a possession, and Israel shall do valiantly." But this gate is the Sublime Porte, or grand gate, which the Septuagint translates in Gen. xxii. 17, a city. And it is affirmed, in connection with Israel taking possession of Turkey and the gate, or city of strength, or Constantinople, "Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city" (Constantinople).

Whether we are to obtain possession of Constantinople in peace or war cannot be ascertained so readily. But why care about the *means*, if only we are to possess it—and this has been proved we shall—for does not the Vulgate say that we are to possess the Bosphorus? For my part, I am inclined to think that we shall take possession of it by force, as we read that "the House of Esau is to be stubble to the House of Jacob, which shall be a fire, and to the House of Joseph, which shall be a flame." And from the verse which forms the basis of this paper, I feel almost sure that it will be only by means of war that we shall obtain possession of this glorious inheritance of the Edomites, or Turks. But as others of my friends who have given more thought to the subject than I have done, seem to be as fully convinced that we shall obtain possession of it in peace, I would rather allow my readers to draw their own conclusions. However, if this Psalm is to be taken as a prophecy respecting this glorious event, then I have no hesitation in saying it must be in war; for there we find that, after the prophet asks, Who will cause me to sound the blast of triumph in Constantinople? and Who will give me rest in Turkey? he asks again, "Wilt not Thou, O God, which hadst cast us off, and Thou, O God, which didst not go out with our armies?" He then prays, remembering the isolated position of Israel, being without allies, whilst all the surrounding nations are jealous of Israel's designs, "Give us help from trouble (or fenced city, or Constantinople), for vain is the salvation of man." In God we shall do valiantly, and He "shall tread down, or bring to nothing, our enemies." If, therefore, Israel is to obtain possession of this coveted prize by *war*, we can readily

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conceive how she will have to retain it against the wicked confederacy formed to dispossess her not only of this but of all her possessions. And in Ezek. xxxviii. and xxxix. we learn that this confederation shall attempt no less than this. Israel, then, or Great Britain, must possess this gate; and it is almost certain that we, the British people, shall lay claim to this gate in the event of the Turkish Empire being destroyed.

Lord Salisbury, whose shrewdness is attested by all, declares that he has reason to believe that, even though Turkey succeeds in beating off her powerful antagonist, that even then she must fall to pieces. And what are we (the heirs of Abraham) doing *now* but uttering the prayer of the Psalmist, when our ships of war are waiting to take possession of this city of strength, or City of the Strong One? As soon as ever a foreign foe (Russia) shall threaten to possess this heritage of Israel's, then Britain, or Israel lost but now found, will seize upon the prize, and thus gaining possession of this city with that of Palestine, a confederation shall be formed against us; and as it will be thought that we shall be most advantageously fought on land, they shall come with overflowing armies to Palestine to dispossess us. "Who then is he that cometh from Turkey, with dyed garments from" being in distress? What nation is it that decks its soldiers in red? Who is it that has reason to say, "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not?" Are they not the British people, who are living in the "end of the earth," and whom the Jews, their brethren, do not acknowledge, but who are doubtless the children of Abraham by the promised seed? When Britain comes from Constantinople, it is to fight for the land of their forefathers, from which the confederation of nations shall seek to dispossess them, which shall be Jacob's trouble; but, as we have seen in a former paper, their effort shall be vain, "for the God of Israel still reigneth, and salvation alone belongeth unto Him." Who then will cause Britain to enter the Bosphorus, and cause her to sound the blast of jubilee in Constantinople? who will give her rest in Turkey? Does she not say, "Will not Thou, O God, which hadst cast us off, and Thou, O God, which didst not go out with our armies, give us help from trouble, for vain is the help of man." "Because there is none other that fighteth for *us* but only Thou, O God!" "Through God we shall, therefore, do valiantly; for He it is that shall tread down our enemies!" "So let all Thine enemies perish, O Lord; but let them that love Him be as the sun when he goeth forth in his strength" (Judges v. 31). "That men may know that Thou, whose name alone is JEHOVAH, art the Most High over all the earth."

ISRAEL PORTRAYED IN THE PARABLES OF OUR LORD.

IN the BANNER, No. 36, of September 5, 1877, page 295, we drew attention to a view of the "Parable of the Tares," which was satisfactory to our own minds, and we have reason to know convincing to those of many of our friends who have since communicated with us. The illustration of one of our blessed Lord's "word pictures," which we then ventured to publish, was in continuation of a series which had preceded it in the pages of *The Nation's Glory Leader*, Nos. 16, 30, 34 and 45, May to December, 1875. We now propose to proceed with our notice of these most solemn instructions from the mouth of the Redeemer of Israel, by referring our readers to the words of our Lord contained in Matt. xiii. 44—46. We will ask ourselves, and urge our friends to consider, what these two Parables were intended to teach us in the light of "our Identity?" Did they refer to the subject at all? and if so, in what way? We think that, on reflection, our readers will find that in these two paraliel Parables the Lord was intending to depict, not as our commentators tell us, the discovery of the Gospel by the sinner, or of Christ as the hidden treasure and the pearl, but His own search for, and finding of, His lost sheep, His lost coin, His lost prodigal, Ephraim, the hidden majority of His chosen people, the Ten Tribes of Israel, the British.

Let us examine the narratives carefully, and it will be found, we think, that our view is correct. The words of the first Parable, which we now quote, are as follows:

"Again, the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field."

The thing represented is "the kingdom of heaven"—that kingdom of God to be given to "A nation" which, in consequence, is the "fruitful one" (Matt. xxi. 43), over which the Lord Himself will rule (Dan. vii. 27; Ezek. xxxvii. 24), and which will fill the earth as the "righteous" kingdom, just as the waters cover the sea (Isa. xi. 9, xxvi. 2, lx. 21). This kingdom, then, represents "a people," and that people, God's saints, the righteous ones, Israel.

This people, this treasure (Exod. xix. 5), is to be found while "hid" in a field. Now the field is the world (Matt. xiii. 38), and this nation, God's chosen treasure, is to be "hidden" among the nations of the world. This is exactly the description God's Word gives us of the Ten Tribes' destiny before they are discovered. Ezek. xxxvii. 12, 13, describes them as "in their graves." Then Hosea viii. 8, as "Israel swallowed up among the Gentiles," "scattered *among* the heathen" (Ezek. xi. 16); "wanderers among the nations" (Hosea ix. 17); "lost and driven away as a flock" (Ezek. xxxiv. 14—16); "dead for two days, revived the third" (Hosea vi. 1, 2); "hidden in the Lord's quiver" (Isaiah xlix. 1, 2; Psa. lxxxiii. 3); lost sheep" (Matt. x. 6). "The Man" is the Son of God (Matt. xiii. 24, 37) who ever searches for and finds His sheep (Luke xv. 1); who says, "Behold Me, behold Me, unto A nation not called by His name" (the name of Israel—Isa. lxv. 1).

Finding this hidden nation, this, His peculiar treasure (Deut. iv. 20; 1 Pet. ii. 9), conducting her into the wilderness, and both before and at the blessed Reformation speaking comfortably to her heart (Hosea ii. 14), He keeps her still in "hiding"—having gone in the interval between the loss of the treasure and its final redemption, "He gave all that He had"—His equality with the Father, His Divine glory in the highest heavens—emptying Himself of these, "He made Himself of no reputation, took on Himself the form of a servant, was made in the likeness of men, and being found in fashion as a Man He humbled Himself, and became obedient unto death—even the death of the cross" (Phil. ii. 8). He verily sold and parted with all that He had as the Son of God; and giving all for "His people," His elect, His chosen, "He buyeth that field"—became "a Propitiation," in fact, "for the sins of the whole world" (1 John ii. 2), in order (let it be observed), not to save the world, as the primary object, mark that! but to redeem His treasure, Israel, hidden in the world, and through their redemption to work out "the common salvation" for the Gentile world; that salvation which is needed also for "His people Israel" (Jude 3).

The next Parable is equally beautiful, equally easy of comprehension when regarded in the light of the Identity, but equally difficult of apprehension when expounded in the manner usual with our commentators. The words are these (ver. 45): "Again the kingdom of heaven is like unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it."

The beauty and force of this Parable centres in the goodly pearls, which were the object of the merchant man's search. He sought until he found one "pearl of great price," and for that one pearl, that one peculiar possession and treasure, He gave up by sale or barter all He had, to "redeem" it—He gave Himself.

Now where is the pearl usually found hidden? At the bottom of the sea! and concealed, even there, in the rough ungainly shell of the comparatively worthless oyster. So Israel, as we have shewn

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above, was hidden. In their "graves" in God's "quiver" among the Gentiles, "scattered," "wanderers" "among the nations." And the pearl—what does that represent in the Parable? The pearl is precious, costly, pure, clean, white; and it is finally (it seems to us) on this account the emblem of the Church of Christ. The gates of the Church, the heavenly Jerusalem, "the bride, the Lamb's wife," are each, one of these same "priceless" pearls (Rev. xxi. 21). The Lamb's wife, we know from Isa. liv. 5; Jer. iii. 14; Hosea ii. 16, is "outcast Israel" of the Ten Tribes whom we now have learnt to identify with the British race. We doubt not that when the new covenant and outpouring of God's Holy Spirit purifies and ennobles this nation, it will then be found that the one pearl of great price, now hidden, but known to the Divine Searcher, is identical with the body, the Church, the bride, the spouse of Christ, for "I am married to you," saith the Lord, addressing backsliding Israel of the Ten Tribes.

We present this interpretation of these two Parables to the reader as entirely consistent with what we know of the Scriptural truths of the Identity. It gives a significance to every word and to every phrase of the two Parables. This cannot be said of the meaning which the commentaries concur in putting on these narratives. In most we find that "the treasure-finder" and "the searcher for pearls" being the convicted sinner finding Christ, the hope of the Gospel, they each give up "all that they have" to obtain Him. In other words, the penitent believer seeks for Christ—not Christ for him; he finds Christ—not Christ him; he then, to obtain an interest in Christ, sells all he has (alack! what has the sinner to give, or to sell, to obtain heaven?), and having sold it (possessing nothing to give!), he buys the inheritance and the blood-procured salvation; thus by his own self-surrender and self-sacrifice (!) securing thereby the "precious treasure" and "pearl of great price," even Christ Jesus! We ask the candid reader "which interpretation is most consistent with the Gospel—ours or the commentators"—that which Identity light unlocks and reveals to us; or what our clerical opponents, our Right Reverend, Very Reverend, and Reverend teachers and preachers would urge us to accept as the teaching of the past eighteen centuries when the mystery of Israel was a mystery still, and not opened or revealed, as revealed it is to-day, to God's people Israel, blessed be the name of the Lord?

(The above line of thought has been suggested to us by one who is thankful to call herself "A Mother in Israel.")

PASSING THOUGHTS.*

By John T. Gott.

The book of Job is a real narrative, and Job was a real person. "There was a man in the land of Uz" (chap. i. 1; Ezek. xiv. 14).

In this wonderful history we have God's dealings with an individual portraying His future dealings with a nation—the chosen people. So deeply was Job himself impressed with the great truths which his own life foreshadowed, that we find him exclaiming, "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever" (xix. 23, 24).

He was "perfect and upright, and one that feared God and eschewed evil." So we find that the seed of Abraham were chosen that they might be "a holy people" unto the Lord, "a peculiar people," "above all the nations that are upon the earth" (Deut. xiv. 2), and to be "a special people" (Ib. vii. 6).

His earthly condition was perfect happiness (witness the sevens and the threes—verses 2, 3), and he was the greatest of all the men of the East. So did Jehovah raise up His chosen people to the same highly-favoured condition. In the days of King Solomon "Judah and Israel dwelt safely (confidently), every man under his vine and under his fig tree, from Dan even to Beersheba" (1 Kings iv. 25). Solomon's wisdom excelled the wisdom of all the children of the East, and of Egypt, "for he was wiser than all men" (v. 31).

There came a day when the adversary was permitted to shower down upon Job one calamity after another, until he was stripped of all his possessions, and of all that made life dear to him, yet "In all this Job sinned not, nor attributed folly to God."

There came a day when Satan was permitted to smite Job; but be it observed, that his evil influence over him was conditional, "only save his life" (Job ii. 6).

It was Eve who tempted Adam. It was Job's wife who said, "Curse God and die," to which she received the stern reply, "Thou speakest as one of the foolish women speaketh." "Sin and folly are allied in Scripture." "In all this Job sinned not with his lips" (ii. 10).

Apply this to God's dealings with His chosen people. He has permitted many and terrible calamities to overtake them; but however much Satan has been permitted to exercise his evil influence over them, his power is limited to "save his life." Therefore, the Twelve Tribes of Israel have a literal existence this day.*

Job had three friends:—Eliphaz, the Temanite; Bildad, the Shuhite; Zophar, the Naamathite. Now mark, these three men came to comfort Job, but they were persecutors in real truth. ("Miserable comforters are ye all.")

Again they did not know Job when they saw him.

"In the conduct of Job there was exhibited an entire ignorance respecting God's dealings toward him, and the end such a course was intended to promote: while in the representation set forth by his three friends may be discovered the abortive character of those resources which have been receiving a development during the history of the human race. The justice and wisdom of God is finally established by Elihu, after which the Lord answers Job out of a whirlwind, and by His mighty works establishes the magnitude and the greatness of His power" (Robert Gregory).

The whirlwind is symbolical of judgment. Mark Job's description of the whirlwind already gathering: "At this also my heart trembleth, and is moved out of his place. Hear attentively the noise of His voice, and the sound that goeth out of His mouth. He directeth it under the whole heaven, and His light unto the ends of the earth. After it a voice roareth: and thundereth with His excellency; and He will not stay when His voice is heard" (xxxvii. 1—4).

The Lord answers Job out of the whirlwind, and "confirms Elihu's sentiment, that submission to God's ways is man's duty, not reasonings on them" (Fausset).

The effect of God's words upon Job produced conviction, which made him feel his real state in the sight of the Almighty, for he answered, "Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further."

The ultimate end of the Lord speaking out of the whirlwind was Job's penitence. "I know that Thou canst do everything, and that no thought of Thine can be hindered. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech Thee, and I will speak: I will demand of Thee, and declare Thou unto me. I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job xlii. 2—6).

Apply all this to Jehovah's dealings with the seed of Abraham—the Twelve

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* Mr. Gott's paper, No. IX. "Garden of Eden," *et seq.*, will be continued next week.—Ed

* It is very manifest that in the early history of the world, Jehovah did with individuals what He afterwards did, and is still doing, with the nation—His chosen people.

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Tribes. The bulk of them—the Ten Tribes—have been in utter ignorance of His dealings with them. "Israel doth not know; My people doth not consider" (Isa. i. 3).

Jehovah's voice came out of the whirlwind, convinced Job of his folly, and brought him in humble submission to the stool of repentance. In these latter days, as our Christian readers well know, the Lord has declared that He will again speak out of the whirlwind. "I have long time holden My peace; I have been still, and refrained Myself: now will I cry like a travailing woman; I will destroy and devour at once" (Isa. xlii. 14). "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: and I will enter into the city. They shall walk after the Lord: He shall roar like a lion: when He shall roar, then the children shall tremble from the West" (Hosea xi. 10); even as Job trembled.

The same conviction will then, we believe, ensue, and the trembling Israelites in Britain will become penitent, and nationally will acknowledge that the Judge of all the earth doeth right.

Job was silent when Jehovah addressed him. So Isaiah predicts—"Keep silence before Me, O islands; and let the people renew their strength: let them come near; then let them speak: let US come near together to JUDGMENT" (Isa. xli. 1).

The history of Job is pregnant with meaning and latter-day teaching. The oldest Book in the world is an elementary history of the world, and is the first grand visible demonstration given to man of Jehovah's power and determination finally to fulfil the promise made in Eden, and to restore man once more to Divine favour and blessedness. Job's restoration is the grand climax of the whole of his history, even as man's restoration is one of the grandest, most glorious promises revealed in the Bible, and yet awaiting fulfilment. "The Lord blessed the latter end of Job more than his beginning" (Job xlii. 12). In earthly possessions he had exactly twice as much as he had before. Jehovah, by the mouth of His prophets, has predicted the same thing of His chosen people, the seed of Abraham. "For your shame ye shall have double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double. Everlasting joy shall be unto them" (Isa. lxi. 7).

* * * * *

"Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto them" (Zech. ix. 12).

After all these calamities Job had seven sons and three daughters, and there were no women so fair as the daughters of Job; and he gave them inheritance among their brethren, and enjoyed 140 years of extended life in blessedness and peace.

Hallelujah! Jehovah has promised the same to his faithful ones, and what a different life will man live when his mind is illumined by the Holy Spirit of God! "There shall be no more thence an infant of days, nor an old man that hath not filled his days. For the CHILD shall die an hundred years old, but the SINNER being an hundred years old shall be accursed" (Isa. lxv. 20).

* * * * *

Passing thoughts. We have neither time nor strength just now to enter more fully into this subject, but we feel sure our thoughtful, Bible-loving readers will catch a glimpse of the silver lining round this dark mysterious book.

It is well worthy of a passing thought, for we must ever remember that "The thing which hath been is that which shall be, and that which is done, is that which shall be done; and there is no new thing under the sun" (Eccles. i. 9).

JACOB AND ESAU.

THOSE readers of the BANNER who followed closely the arguments in Nos. 9 and 29, respecting Turkey being identical with Edom by L. P., will be much surprised by the following quotation from 2 Esdras vi. 7—10, if they have not already seen it:—"Then answered I, and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth? And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held from the beginning the heel of Esau, for Esau is the end of the world, and Jacob is the beginning of it that followeth. The hand of man is betwixt the heel and the hand." In searching sacred and profane history, we find that the personal and national life of each brother is interwoven in a most wonderful manner, and that at the time of the end when Israel shall return to possess the land for the last time, Edom is found to be for the third time in possession.

We will now follow some of the more prominent events of their lives which come most readily to hand. In Gen. xxv. 23, the Lord speaks of two nations that are to be born of Rebekah, and that the elder should serve the younger. Verse 26 shows us plainly that their lives were to be coexistent and co-terminous in the world by the fact of Jacob's hand taking hold of Esau's heel. Verses 29—34 we find Esau despising his birthright, and selling it to Jacob. Thus, from the first, Esau showed a want of forethought and an indolent disposition, being content to sacrifice the future that the present difficulties might be relieved (a fatal characteristic of the Turkey of the present day). Chapter xxviii., Jacob supplants Esau in regard to his father's blessing, and Esau complains that it is the second time he is supplanted. In chapter xxxiii. there are two points of importance. That when Jacob returned to the Land of Promise for the first time, Esau was as it were in possession, and came out with the whole of his family and retainers to destroy Jacob; but his heart becoming softened towards his brother, he allows him to take up his abode in the land, whilst he himself returns to Mount Seir. This is the third time that Jacob supplants his brother, this time taking possession of the land.

When Israel returned from Egypt, Edom refused them permission to pass through their land. "And Edom came out against Israel with much people, and with a strong hand. Thus Edom refused to give Israel a passage through his border; wherefore Israel turned away from him" (Num. xx. 14—21). It is not a little remarkable that Edom is the only nation with whom Israel did not fight in passing through to their land. In Deut. xxiii. 7, Moses says, "Thou (Israel) shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in the land." May not this be one of the reasons for the under current of sympathy shown by Israel, the British race, for Turkey (Edom) and Egypt, both fighting side by side at the present moment against Israel's hereditary enemy, Meshech and Tubal?

After Israel became settled in the land of Canaan, the portion of Judah bordered the land of Edom. The Edomites became then vassals to Judah, but finally revolted during the wicked reign of Joram, king of that House, thus fulfilling the prophecy contained in Isaac's blessing to Esau (Gen. xxvii. 40). During the whole course of the history of the two nations the enmity of Esau against his brother seems to have existed, and to have shown itself whenever any portion of Jacob was discomfited; thus, at the siege of Jerusalem, by Nebuchadnezzar, Edom was amongst the host of the Chaldeans. This we find from Obadiah 10: "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. Thou shouldest not have entered into the gate of My people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; neither shouldest thou have stood in the crossway, to cut off those of his that did escape." Nor were

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they content till they had burnt the temple, and had become possessed of the waste cities and villages of Judah; for in 1 Esdras iv. 45, Zarubbabel, in reminding Darius of his vow, says, "Thou also hast vowed to build up the temple, which the Edomites burned, when Judea was made desolate by the Chaldees." And in verse 50 we find Darius commanding the Edomites to give up all the villages of the Jews they then held.

Because Edom thus takes vengeance against Israel, we find Ezekiel, in chap. xxxv. 5, prophesies against Edom thus:—"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: 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." Again in Jer. xlix. 8—22; Ezek. xxv. 12—14. Is not this an exact description of the past and present history of Turkey, whom we know now to be identical with Edom? The sword has pursued them; they have slain and been slain by the sword. Further on in the history of the two nations, we find that about B.C. 164, the Edomites came up against Judah, but suffered a great defeat at the hands of Judas Maccabees, and Josephus informs us that there were a large number of Idumeans who assisted the Romans in their siege against Jerusalem. Thus we note that Edom's bitter enmity followed the fortunes of Israel up to the time when the last remnant was driven out of the land, and Edom afterwards became the possessors of the land, as the followers of Mahomet, the false Christ. That Edom was to be in possession of the land when Israel should return for the last time we find distinctly stated in Isaiah xi. 11—16: "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. They 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." Nowhere do we read that Israel has to use force to drive Edom from the land. In the first case, we find God softened the heart of Esau; in the second case, Edom gave up possession at the command of Darius. Now in this, the third and last time of Israel taking possession of the land from Edom, the signs of the times all point to the probability of Turkey (the Edom of the present time) giving permission to Israel or the British race to re-occupy their land again in peace; and it is a very notable fact that the present inhabitants of the land all know and speak of the land as belonging to the British, telling our travellers "the land belonged to your grandfathers." Then is it not a little remarkable that the Turks should have a proverb respecting their destiny, "After us comes the judgment," meaning that their destruction as a nation is the sign of another dispensation, thus agreeing with the statement in Esdras—Esau (Turkey) is the end of the world, or dispensation, and Jacob (the British race) is the beginning of it that followeth?

Time alone will tell the meaning contained in the last sentence, "The hand of man is betwixt the heel and the hand." It may point to the common enemy of the two brothers; if so, may not Meshech and Tubal, the Russia of to-day, be the hand here referred to; also, the eagle, whom the lion of Israel is to rebuke at the last, for its unrighteousness and cruelty, referred to in 2 Esdras xii. 31, 32?

LOUIS E. DE RIDDER.

Clifton, October 31, 1877.

OUR OPPONENTS.

THE "CHRISTIAN" AGAIN.

IN the issue of November 29, 1877, the *Christian* admitted some "Bible notes on Psalm lxviii., by Frank H. White," which incidentally assume that our Identity is false, because in verse 27 of that Psalm it is stated that "There is little Benjamin with their ruler, the princes of Judah, the princes of Zebulun and Naphtali." "Thus the Northern and Southern Tribes are linked. Here is proof positive," cries Mr. White, "against the Anglo-Israel theory. See also Zech. viii. 13, where Israel and Judah are inseparably one—alike in the curse, as in the blessing." We find we have in Mr. White another instance of "blind" opposition. Our opponent does not "see" that the linking of the Northern and the Southern Tribes never occurred anywhere in the Holy Land, since he is unable, like all our opponents, to prove the return of the Lost Ten to the Two Tribes, after the date of the rupture and rebellion; but the verse becomes perfectly explicable when we see that the Ten Tribes were collected in these Islands of the West, with Judah's prince upon the throne of Israel, and "Benjamin, the little one," joining the other nine Tribes in A.D. 1066, giving kings to England from the Conquest till the time arrived when James I. of England and VI. of Scotland united the crown of the the three kingdoms and ruled as David's direct descendant over the assembled House of Israel. We find therefore no "proof positive" here of anything but Mr. White's inability to distinguish Israel from Judah—and we discover evidence besides, sufficient to show that his *dictum* against Anglo-Israel truth is a *brutum fulmen* not worth the paper on which it was inscribed.

That Zech. viii. 13, is proof against our views we are unable to see. Why it should be so, or how the verse proves that Israel and Judah were and are "inseparably one," we cannot comprehend! The passage affirms that the House of Judah, as well as the House of Israel, were in times past "a curse" separately each in his own sphere and way among the heathen (which is a fact we can demonstrate to be true), so will they both be subjects of salvation, and they shall each be a "blessing." We fail to see evidence here to show the two Houses thus separately mentioned are, or ever have been, since B.C. 975, "inseparably one." This is clearly an invention of Mr. White's; and we prefer to accept the Bible narrative of the facts, to his imagination.

CANON TRISTRAM ON THE PRESENT FULFILMENT OF PROPHECY.—(To the Editor of the "*Durham County Advertiser.*") Sir,—Canon Tristram preached on Sunday morning last at St. Giles, from the text Psalm lxviii. 11, 12, 31 verses, and incidentally referred to those who are content with the literal interpretation of prophecy. The Rev. Canon contended that the passages in question were being fulfilled before our very eyes, Ethiopia, or Africa, being opened up to missionary effort; but applied a spiritual signification to verse 12, a passage also (said the Canon) being fulfilled at the present moment. A glance at the 35th verse will show that the royal Psalmist had in view events closely connected with the future history of his people Israel (now discovered to be the British people), and, therefore, in full view of the events taking place in Eastern Europe—(read literally, as well as the rest of the prophecy), —is pregnant with meaning to us at the present time. The words are—"Kings of armies did flee apace, and she that tarried at home divided the spoil." Even foreigners admit that the last word in the Eastern Question will be spoken by England. If the Canon had applied the prophecy to the English nation, instead of the English Church, he would have been nearer the mark; but perhaps he may consider the terms synonymous.—Yours, &c., ROBERT LAMB.

FRANCE'S FUTURE ASPIRATIONS.—"The population of France on the last day of 1876, was 36,905,788, being an increase over the census taken on December 31, 1872, of 802,867. At this rate of increase in six or seven years more, France will retrieve the loss of Alsace and Lorraine—that is, so far as numbers are concerned, and will be able to renew the conflict with Germany, if unhappily so disposed, with the same resources as before. . . . . France is looking now at her census as eagerly as a General at his muster-rolls after a sanguinary battle" (in order to renew her encounter with her foe).—*Times*, Nov. 21, 1877.

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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.

No. 52. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 26, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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1877. A RETROSPECT.

HAVING completed an entire year of existence, the BANNER OF ISRAEL, at the end of 1877 is bound in thankfulness to record the fact, and gratefully to acknowledge, not only the goodness of God in guiding it thus far, but also the kindness of its friends in supporting the Editor in the voluntary task he assumed in connection with the glorious subject of "our Identity" so far back as October, 1876.

The journal has seen some misfortunes and passed through troubled waters in the interval. The change of name worked mischief; and the change of the proprietory has been (as such alterations generally are) attended with risk and confusion. But, thanks to our God and to the strength of our cause, we have passed safely through all these rapids. On the eve of a New Year—the eventful year A. D. 1878, when so much may be looked for to happen in the world—we find the Proprietors of the BANNER relieved from all anxiety as to the pecuniary condition of the journal entrusted to our editorial care. We have an increasing circulation, attended by an ever-enlarging subscribers' list, by a widening interest among all ranks and classes throughout the empire in the subject, and by ample literary aid constantly pouring in both from men and women of high culture, not only resident in the British Isles, but in the four quarters of the globe, where Israel's dominions and Israel's sons and daughters are located. For these things we unfeignedly thank God. We regard them as the Redeemer's blessing on labours undertaken for His sake, for His glory, and to advance the cause of His people Israel. As we endeavour to act with a single eye to attain those objects, we look, pray for, and confidently expect, an amount of blessing for the year to come, which, for His merit's sake, we believe will be given to us in 1878.

The past has been a momentous year for Israel. It has seen the outbreak of war between the Russian and the Turkish empires—the first throes of that conflict which, drying up the power of the latter, will end, we believe, in that great earthquake, Northern woe—which, desolating "the earth" where Israel is not dwelling, will be a mighty upheaval of the Gentile nations, such as was not since men were upon the earth—"so mighty an earthquake, so great." We have further, in 1877, seen the incipient fulfilment of the prophecy which has turned the land of the "moon" crescent into "blood" and the Persian "sun" empire into "darkness"—events and conditions which prove to us that we are ourselves on the very threshold of the greater and more awful cataclysm which God's Word describes as "the great and terrible day of the Lord" (Joel ii. 31).

The past year again has been a year of "famines in divers places," and of "distress of Gentile nations"—portents these, as we have often shown our readers, which prove to us who are "the children of the light, but are not of the night, nor of darkness," that the great day of the mighty tribulation is close at hand; and that "the beginning of the end" of the Great Pyramid grand gallery epoch has arrived. Meanwhile, as we have again and again demonstrated throughout the past twelve months, our own Identity with Israel has been shown, proved, and certified to us, by "blind promoters" in numbers, by witnesses "blind," and witnesses with God's gift of sight, from all points of view. The clergy have been—though foremost, alas! in the ranks of opposition—most active too in their unwitting testimony that the British are indeed the Lost House of Israel, by reason of their possession of every sign, attribute, and Identification which God's Word tells us shall be the mark whereby we shall know "Lost Ephraim," the repenting, returned "prodigal" of the latter day. And the testimony thus brought to bear, being God's truth, and coming from home, as well as from foreign quarters, from British, as well as from continental witnesses, has borne good fruit, as it was sure to do. Men of parts among the clergy, and among the laity too, have joined our ranks, and raised the joyous cry that "Lost Israel is found!" The opposition, which maintained by some respected names, and by others whose position and arguments cause us to regard them with sincere pity, not unmingled with contempt, was bitter at the beginning of the year, but now is dying out, and needs no notice from the believers in our origin. The opponents' rage worked well indeed, while it lasted, for our cause; for it attracted attention, led to inquiry, and finally caused numbers who had been "opponents," or indifferent, to throw in their lot with us and proclaim their adhesion to "our Identity."

And we have had yet a further encouragement in our labours during 1877. We have seen the growth of a literature in support of our cause which is respectable in its quality, as well as in its magnitude. The works and writings issued from the press in the past year by Piazzi Smyth, by Messrs. Danvers, Nickle, Balmain, Goodacre, Horner, Hodge, Hickson, Savile, Hine, Rowbottom, "A Watcher," by the able author of the "Dia-

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logue on the Anglo-Israel Controversy" (now happily Bishop Designate of Rangoon), by Mr. Gott, L. P., C. M., Dr. Margoliouth, and by very many other earnest and learned authors and writers whose names are familiar with our friends, sufficiently mark the past as a year of great advance —a year of decided success to the cause of God's people Israel. It marks it, too, as one of growth in the belief among learned, pious, honoured and respected men of literary repute, whose adhesion is a gain, whose approval, if God bless their support, is sure to spread the "good news" in wider and yet wider circles, at home, and also wherever our language is spoken throughout the wide world's expanse, abroad.

Such then is the position of the question. It is agitating the Anglo-Saxon heart, not only at home, but also in the great colonial empire of the race, in the Dominion of Canada, in the South African States, in Australia, in New Zealand, we are told also in the United States of America. It is making at last some real advance in India. In the Straits Settlements, and strangely enough also in some foreign lands, where the British are settled, men are earnestly and actively pushing Identity literature even among Gentile Christians, apparently with success! Such tidings come to us from Italy, where zealous friends have translated the present writer's pamphlet, the Résumé, into idiomatic and elegant Italian; and the "*Riassunto di Philo-Israel*" is, we are told, selling favourably in Florence, Carrara, and other Italian towns. It is there bearing fruit by the acknowledgment among Italian Protestants and Evangelists, that this thing is true, and that the British are indeed "God's people Israel," the Lost Ten Tribes of Ephraim! For these signs of the Lord's blessing and countenance we thank Him, and, in the Redeemer's name, we take courage for the future.

We thus bid adieu to the old year, rejoicing for opportunities given us of usefulness in the Lord's vineyard, repenting and sorrowful that these opportunities have been only partially utilised; but confident also that, by the blood-bought help, countenance, and work in us, for us, and with us, of our blessed Lord, we shall be enabled in 1878, if spared to labour throughout it, to advance the cause of His people, and to reveal His truth in regard to them, as He would have us do it—temperately, carefully, truthfully, Christianly. That we may be so enabled, we would ask all Israelites to pray. Also, finally, that for all short-comings in the past conduct of this journal, its editorial management may be forgiven. We would solicit this especially at the hands of all who have felt offence, and of Him, who more than all, has felt the pain suffered by His people, should such offence have unwittingly been given by either the Proprietors or by THE EDITOR OF THE BANNER OF ISRAEL.

THE GARDEN OF EDEN.

By JOHN T. GOTT.

(*Continued from page* 407.)

PART IX.

WE have another analogy in the lights that were set in the heavens for signs. You will remember that on the first return of the Israelites they had over them the pillar of cloud by day and the pillar of fire by night. They had occasionally the shekinah—the visible manifestation of the glory of God—in their midst. These were signs to the nations of the earth; for we read that the fear and the dread of them passed upon all men. The same signs will be manifested on the return of the remnant. Speaking of the time previous to the return, the prophet (Isa. lx.) says, "Arise! be enlightened, for thy light cometh, and the glory of the Lord is risen upon thee; for, behold, the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee." And, again (liii.), speaking of the return itself, and as if to mark a clear distinction between the first return and the second, he says, "Ye shall not go out with haste, nor go by flight; for the Lord will go before you, and the God of Israel will be your rereward."

This will be a terrible sign to the people of the world; and while we cannot define what the manifestations will be, the effect is very plainly declared in Micah vii. 16, 17: "The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like creeping things of the earth: they shall be afraid of the Lord our God, and shall fear because of thee."

It has been already stated that the "great and terrible wilderness," where the children of Israel spent forty years, will be part of the territory occupied by the remnant. The mere statement, however, is no evidence of its truth. We shall, therefore, endeavour to prove that in climate and productions it coincides in every way with the Biblical description of the Holy Land when formerly inhabited by the whole House of Israel.

Our authority is Major Wilson, R.E., and the following is extracted from his papers on "Palestine and Sinai," Bib. Ed., iv., 150:—

"The peninsula is one of the most mountainous and intricate countries in the world; tracts of sand are rarely met with; plains are rather the exception than the rule, and the roads, for the most part, run through a labyrinth of narrow, rock-bound valleys. It is a desert in the fullest sense of the word, but a desert of rock, gravel, and boulder, of gaunt peaks, dreary ridges, and arid valleys of plateaux, the whole forming a scene of stern desolation. The valleys appear to have been formed by the action of water, and there are in some places lofty banks of alluvium, which, according to some writers, mark the existence at a remote period of inland lakes. The water supply is far more plentiful than has generally been supposed. There are several perennial streams—and numerous springs of good water, and wherever there is running water, abundant vegetation is found. The gardens in the valleys round Jebel Musa are well stocked with fruit-trees, and in the lower valleys there are fertile and beautiful oases.

"The general vegetation is sparse, but there are not wanting indications that it was formerly more plentiful; and even now there is at certain seasons of the year considerable amount of vegetation on the upland plains.

"The climate of the peninsula is perhaps one of the most healthy in the world, especially that portion of it which is elevated from 3,000 to 5,000 feet above the sea. No one who has travelled in the desert can forget the exhilarating effect of the fresh morning air, or the joyous feeling of life and strength that it brings with it. The mere act of breathing is a pleasure; and we can hardly be surprised at the stories which have been handed down of the great age attained by many of the hermits and anchorites, or that they believed that man needs in the desert 'hardly to eat, drink, or sleep, for the act of breathing will give life enough.'

"The most remarkable features of the climate are its intense dryness, and the clearness of the atmosphere, enabling places to be seen at extraordinary distances. No less remarkable, too, is the stillness; there is often no sound that the sharpest ear can detect; and for days together the silence is unbroken even by the wind.

"There seems to be no reason for believing that the climate has undergone any material change since the date of the exodus. The peninsula is rich in mineral wealth. There are turquoise mines which were worked by the Egyptians, and there are also traces of the smelting of copper ore. Stray heaps have been found in various places, and there is a considerable heap of specular iron ore at Jebel Hadid.

"The vegetation affords a certain amount of pasturage for sheep and goats; and as regards the food for man, there is a supply of game, including the ibex, the hare, and four or five species of partridge. There are also date-palms and gardens in the higher country, where olive, plum, cherry, and other fruit trees grow in great luxuriance."

There is yet another proof of this. When Moses turned aside to see the

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bush that "burned," but was not "consumed," God said to him, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground"—holy ground in the desert.

This description of the "great and terrrible wilderness," as it is at present, bears the chief characteristic features of the Biblical description of the Holy Land, and therefore we have additional proof that the territory to be occupied by the remnant will include the wilderness, because in every respect the two are identical.

The extent of the land promised to Abraham, doubtless, comprised not only Canaan, but also the whole of Syria and Arabia. Hence it is written in Zech. ix. 10, "And His dominion shall be from sea even to sea, and from the river even to the ends of the earth." Thus describing its extent as reaching from the Mediterranean Sea on the West, to the Indian Ocean on the East; from the river Euphrates and the Persian Gulf on the North, to the Arabian Gulf or Red Sea on the South.

This probably is the full extent of Eden —a tract of country about seventeen times larger than the Palestine of Old Testament history.

(*To be continued.*)

THE FACIAL TYPE.

It may seem presumptuous on our part to touch on a matter lately dealt with by Canon Titcomb in Dialogue III., Banner 48, yet we venture to supplement with a few remark the answers which the most patient of "*B.'s*" gave to the most pertinacious of questioning "*A.'s.*" We think the latter may have been taunted on the evident shifts to which he is reduced when he can bring forward that feeblest of arguments against our being Israel, which rests on our facial peculiarities not being those of the Jew.

We suppose that few thinkers and Bible students will now deny that the Ten Tribes *were* lost, but how would this have been possible had they borne on their countenances the stamp of their origin, which, of course, would have caused them to be recognisable wheresoever they wandered? Their being destined to be lost necessitated undeniably either their losing the ancient Israelitish physical type, if it have been general amongst the Tribes, or that those who were not to be lost amongst the peoples, amidst whom they should be scattered, should be stamped with some visible mark calculated to carry out the avowed intention of the Lord of all the earth expressed in Isa. iii. 9, "The shew of their countenances doth witness against them." We have not the slightest ground for supposing that any change took place in the aspect of the Ten Tribes of Israel before, at the time of, or after their captivity, neither is there any record of a miracle being performed on the Jews, by which a new seal was set on their countenance marking them out as the descendants of Jacob. We do not see that there was any necessity for a miracle to bring about a difference of physiognomy and feature between the descendants of Judah and Levi, and those of the other Tribes, for the ordinary laws of nature, which we see continually carried out around us, are, we think, quite sufficient to explain the fact.

It is no uncommon thing, surely, to observe in a large family, that two or three members of it closely resemble one another, while the others are totally different in colouring feature and form. That this difference may continue through succeeding generations, facial peculiarities being handed down through a long line of descendants, we cannot doubt, who have frequently heard it remarked how likenesses show themselves in the living to those whose ancestral portraits have recorded the lineaments of their forbears. Of course where there has been much intermarriage in a family, the peculiarities of physiognomy, as of character, are likely to become especially marked.

It is very possible that Judah and Levi, born of the same mother, may have had the facial type which now characterizes their descendants, and that each Tribe intermarrying amongst its own members during the first captivity, as during the wanderings in the desert, the peculiarities of their features continued, and possibly became more marked.

May we not suppose that while in Egypt, the various Tribes, even when serving the Egyptians, lived in separate stations or districts, and did not by Tribal intermarriages lose their Tribal identity; thereby preserving their physiological speciality, as well as their knowledge of the Tribe to which they each by descent belonged?

There is the solution of a difficulty in store for those who shall live to see it explained, which would seem to us unsolvable save by a past and present continued miraculous action, and by the exercise of a supernatural power by some future act. This difficulty is, not how Judah has kept its Jewish mark stamped on its features, not how the other Tribes bear on their faces *no* peculiarity of "shew;" but that the Lost Tribes, during their idolatrous state in Palestine, in their heathen condition during their after captivity, Westward wanderings, and subsequent gathering in these Isles, have retained their Tribal divisions, unknown to themselves, sufficiently to be hereafter divisable again into the twelve families: yet, if we look at Ezek. xlviii., how can it be denied that such division is, at any rate partially, in store for Israel?

May we not hazard the conjecture that when Palestine shall again be meted out to the children of Israel in distinct divisions it will be representatively so, as regards each Tribe: and that a portion of the pure unmixed stock of all will be revealed by God's manifest interposition, sufficiently for the rightful possession of the land allotted to each, while the mass of the Tribes will in a mixed Tribal condition go forth to fill the earth, and carry the saving knowledge of Christ Jesus to the uttermost parts of the earth?

We would remind our readers that even in this comparatively small island, the *distinctions* between the inhabitants of its various parts have been very marked, as regards dialect, pronunciation, as well as in other particulars, and that it has only been of very late years, since the schoolmaster has been abroad, and rapid incessant inter-communication has taken place in the country, that these peculiarities have begun to give way to similarity of speech and intonation, and the marked individuality of the natives of each county to disappear. We have still the hard head, strong character, and peculiar dialect of the Yorkshire man; the burr in the talk, and the independence in the character of the Northumbrian; the milder dispositions of the Southern folk; the "*tew*" for two of the Devonian, and also of the Norfolk man (strange to say, seeing these two last live on opposite sides of the Island), while "Kentish men" shew pride in their exclusiveness, and have, we believe, a saying amongst themselves, that "they never were beaten but once, and then it was by the 'Men of Kent.'"

It may be urged that these kind of differences may equally be found in the different provinces of France, of Spain, and of other countries; but that does not alter the drift of our argument, which is, that for centuries different elements may make up a whole nation without thorough amalgamation of its parts, and that this is the more remarkable in our land which being very small and insular, we should have expected the inhabitants to have mixed more completely than in larger countries—thus causing all natural distinctions to flow over the invisible cordon that surrounds each county, thus producing a general sameness of character, language, and intonation.

May we not argue from this, that when the right time shall come for the Identification, of at any rate a portion of each Tribe, many men of the pure stock of each will be forthcoming to answer to the call of the Master to return to the Land of Promise?

L. P.

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REVIEW.

The Mystery of the Bible Dates Solved by the Great Pyramid. By Wm. Rowbottom. London: W. H. Guest, 29, Paternoster Row; S. Rowbottom and Co., Alfreton.

WE are glad to see that our correspondent and fellow-labourer has elaborated his ideas in regard to the chronology of the Bible as compared with that of the Great Pyramid, and produced a most readable and suggestive work on the subject, which is now before us. We are well aware that Mr. Rowbottom's views are not as yet shared by others who are engaged with him in discussing the sacred chronology in the BANNER and other works devoted to the subject.

For instance, C. M., who discourses on Pyramidology in most numbers of *Life From the Dead*, conceives it to be a "device by which Satan seeks to confuse the understandings of the faithful, and seduce, if possible the elect, to state that the Pyramid was built before the dispersion of mankind" (p. 363, No. 48, Nov., 1877, *Life From the Dead*), whereas it is Mr. Rowbottom's conviction that the Pyramid was erected before the confusion of tongues, and that there is nothing in "traditionary history opposed to such a view," and that "on no other theory can it be made to appear that several distinct orders of facts can be reduced to agreement."

The first and second chapters of Mr. Rowbottom's work are, as he tells us, purely introductory. In these two chapters he gives a summary of the argument for an early civilization before the dispersion, and a reign of law and order as proved by heathen mythology. The fourth and fifth chapters, "in connection with Freemasonry, and the election and mission of Israel," carry on this view; but the interest of the work centres in the third chapter, which is devoted *inter alia* to the consideration of the question, Was Xerxes the restorer of the Jews, and the monarch styled in Scripture "Cyrus the Persian?" This question Mr. Rowbottom answers in the affirmative, placing the first year of Xerxes, King of Persia, and also of the restoration by him of the captivity of Judah to their land, in B.C. 486. In the same chapter Mr. Rowbottom assigns to the four Great Pyramid dates the following events, thereby differing from other interpreters of these signs, as to the meanings to be attached to them. Thus the B.C. 2528 date at the North or upper commencement of the floor of the entrance passage, hitherto assumed to indicate "the dispersion of mankind," Mr. Rowbottom considers points to the "Flood and the birth of the new world."

The B.C. 2170 (uninterpreted sign) date hitherto held to indicate that of the, foundation of the Great Pyramid, is, in our author's view, indicative also of "the birth of Abraham."

The B.C. 1542 date, supposed to be that of the Exodus. Mr. Rowbottom assigns to the birth of Moses, and the A.D. 1, which is the North entry of the grand gallery, is, in the writer's scheme, the birth of Christ, not in the year 0, but in A.D. 1.

This "attempted reformation of the above events," to quote Piazzi Smyth's words, "Mr. Rowbottom has much strengthened by showing its complete application to an improved system of Biblical dates worked out by himself from the Scriptural text."

Mr. Rowbottom finds in the course of his research that the Pyramid chronology arranges itself as follows, with reference to the dates which he finds given in the Bible. The Deluge, B.C. 2528. The dispersion at Babel, B.C. 2122. The birth of Abraham, B.C. 2170. Jacob's descent into Egypt, B.C. 1880. The Exodus, B.C. 1462. Commencement of the kingdom, B.C. 1066. The temple begun, B.C. 982. Division of the kingdom, B.C. 946. Final captivity of Israel, B.C. 690. First captivity of Judah, B.C. 683. Captivity of Zedekiah, B.C. 556. The return under Zerubbabel, B.C. 486. The temple rebuilt, B.C. 419. The return under Ezra, B.C. 398. The date of the Exodus, which is one of the most important points to fix, and regarding which there is most divergence among Biblical students, Mr. Rowbottom arrives at thus: The Bible tells us there were 100 years from the birth of Abraham to that of Isaac, and 60 years from Isaac to Jacob. Assuming that the children of Israel were 430 years, fully, sojourning in Egypt, as God's Word declares, and not nearly 215 as hitherto assumed, Mr. R. finds that the time began to run from the 118th year of Jacob's life.

He reckons, therefore, the period from the birth of Abraham to the Exodus thus: 100 + 60 + 118 + 430=708. The birth of Abraham being the Pyramid date, B.C. 2170—708=1462, which Mr. Rowbottom therefore takes as proved to be that of the Exodus. The date of Moses' birth comes out easily from this, as he was, we are told, 80 years old when he led Israel out of Egypt, and his birth therefore must have been 1462 + 80=B.C. 1542, itself the third Great Pyramid date.

We are unable to give more than a mere sketchy outline of Mr. Rowbottom's arguments and views, and do not pretend to determine, when so many others disagree with him, whether he be right or wrong. We ask for him and his clearly-arranged volume a careful reading and an impartial comparison with the views already expressed in the BANNER by others, who are also strongly convinced of the correctness of their own opinions.

For ourselves, we turn with the greatest satisfaction to the fifth chapter of Mr. Rowbottom's book on "The Mission of Israel," and are glad to notice how admirably he puts our case in reference to the Identity, into a few clear and unanswerable sentences. These we feel bound to quote, since we have met with nothing yet which better satisfies us as argument in favour of our Israelitish origin:—

"The belief in our Identity," says Mr. Rowbottom, "has not yet been proved untenable either on religious or scientific grounds. In regard to revealed religion it stands, I submit, simply on the agreement of present facts with past statements, such statements being further set forth in the name of God. So palpable is this agreement that opponents acknowledge its existence, and explain it on the ground that Israel forfeited its privileges and blessings which have fallen to England, in consequence of its taking the position of Israel as educator and missionary to the world. And yet in the same breath they will upbraid Anglo-Israelites with teaching a Gospel of 'self-glorification,' as though they were not all the while saying in effect, 'See what a perverse and wicked people Israel must have been, that God should have renounced them after spending such care on their training, while WE have been taken into favour through voluntarily taking up Israel's discarded task.'"

"If this," Mr. Rowbottom justly observes, "is not self-glorification, I don't know what is;" and he proceeds to show what is the real truth—that Anglo-Israelism teaches "*national humiliation*, because it points out the long-suffering, kindness, and mercy of the Lord our God in having for so many generations had compassion on the human frailty of His people."

In regard to the alleged displacement of Israel, and the substitution for them of the British as a Gentile race, Mr. Rowbottom says that the view is "opposed to Scripture, and dishonouring to their Omniscient and Almighty Guide. "It would imply" (we hope our clerical and other opponents will attend to this!) "either that the purpose of God with regard to Israel had been defeated, or that there existed no need for its election and mission, and that all labours in its behalf had been thrown away."

Mr. Rowbottom finds, from a scientific point of view (which he discusses), that the origin of the Saxon and Gothic nations being shrouded in mystery, "we can judge of causes by results. If we find every characteristic of Israel as a nation displayed by the Anglo-Saxon peoples, and if we find them in possession of the blessings promised to Israel, and doing the work that was given to Israel to do; and when in addition to this we do know that the ancestors of these peoples came from the very countries to which Israel was carried captive a century or two before, the burden of producing proof must remain

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with those who, admitting the facts, deny the conclusions."

We heartily recommend Mr. Rowbottom's book to BANNER readers, as a thoughtful, carefully-written, and very suggestive treatise. We trust it may be extensively circulated and largely studied, because we feel that if a man of Mr. Rowbottom's parts finds our views as to the Identity so unanswerable, and so fully in accord with science and with religion too, his adhesion to our opinions will carry weight in many quarters of influence, which will, with God's blessing, help to propagate the doctrines we have at heart, in wider and wider circles still, till the whole nation will know they are Israel, and then as such will supplicate the Lord to do for them what He hath promised to perform (Jer. xxxi. 31; Ezek. xxxvi. 37)—namely, to bestow on them "the new covenant," including that outpouring of God's Holy Spirit which will new-create them, and constitute them "the righteous nation,"—God's people, and Him, glorious thought, *their* God!

THE RIGHT REV. BISHOP DESIGNATE OF RANGOON.

ERE these lines have reached the hands of our readers, the Rev. Canon J. H. Titcomb, our talented friend and coadjutor in the work of proclaiming our Identity, will have been consecrated (with the Rev. Mr. French, who goes to the Punjab) as first Missionary Bishop to the great Burmese "Gate" Rangoon. We congratulate the Rev. Canon with our whole heart on his selection to fill the position to which the Lord has called him. May every blessing follow him, and may he, when in the far East, be the means of bringing many souls to Christ, and extending that spiritual kingdom which He whose right it is, claims over the heathen empire of the House of Israel.

Our cause is now represented on the bench of Bishops. We thank God for that; and ask our opponents, Mr. Cornall, Mr. McClellan, and others, to ponder the fact, that one of the ablest and most zealous supporters of the Identity—a "pernicious" and "absurd" heresy as they call it—is selected for his learning, godliness, and parts, to fill the office of a Bishop at the ends of the earth.

NOTICE.—We are requested to state that Mr. John T. Gott will deliver a Lecture on the Identity, at Woolwich, about the middle of January, 1878. It is thought other Associations in and near London might, at about the same time, wish to have the benefit of Mr. Gott's help as a Lecturer. If so, Secretaries should at once address that gentleman at Stockton-on-Tees, and also Mr. J. B. Bayley, Stamp Office, Woolwich, S.E., for particulars as to dates, &c.

THE REV. G. JAMES,
Of St. Philip's and St. Jude's, Bristol,
GIVES IDENTITY EVIDENCE.

WE are glad when we find our clergy of the Evangelical School, men like the Rev. Mr. James, whom we regard as the very salt of the Church of England, giving unwitting testimony to our Israelitish origin. We have much pleasure in drawing attention to what this excellent divine said in the course of his sermon on Sunday, the 28th October last, preached in aid of the Parochial Schools of his parish, before the Mayor, Mayoress, and Corporation of Bristol. The text was from Deut. iv. 7—9, which, for the sake of what follows, we shall transcribe, begging our readers to peruse also the 6th verse, which, it will be remembered, Sir Robert Peel some months ago quoted in his place in the House of Commons with such startling and good effect. The Rev. Mr. James's text was as follows:—"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons."

"In his able sermon, the preacher pointed out how the text—the words spoken by Moses to and of the children of of Israel—applied to the English nation, which God had prospered above every other, which had God so nigh unto it, and the nation which had laws that have been pronounced by other nations to be the most just. As the Jews (?) stood out from amongst the nations at that time, and were favoured with God's protection, supervision, and with God's best gifts, so our nation stands at the present day out from amongst others. To hold our position, the truths of Scripture should be adhered to, and prayer and praise of Almighty God should not be forgotten. Regarding the future, if they would have these principles and truths kept by their children, they ought to instruct them therein."

In the above mere abstract of what was doubtless a most valuable sermon, giving "blind testimony" in abundance to our British Identity with Israel, Mr. James has contrived to crowd many great and glorious proofs of our origin. Let us see to it. He states:—

1st. That Moses' words to the Twelve Tribes of Israel "apply clearly to the English nation" on account of its abounding prosperity. But we search God's Word in vain for proof that the blessings promised to *Israel* were to be transferred to a Gentile nation. As ten-twelfths of the Hebrew race are now lost to view, and our nation is, *teste Mr. James*, occupying its position as regards the blessing specified, we submit we have here a very strong *primâ facie* case that the British are the lost people. At any rate the *onus probandi of disproof* rests on those who dispute the allegation, the Jews being *ipso facto* disqualified.

2nd. Mr. James states that "this British nation has God nigh to it." But this is the very description of "the children of Israel," as any one may see by reference to Psa. cxlviii. 14; and he will be a wise man who can find in God's Word any hints that the people who being once "near to God (Hallelujah!)" were to be cast off, and a Gentile race placed in their stead "near to God." Mr. James knows, as well as we do, that "the gifts and calling of God are without repentance" (Rom. xi. 29). *That* being so, in the absence of intimation to the contrary, the people who in A.D. 1877 are (as Mr. James allows) "near to God" must be the same who in David's days were described as "the children of Israel—a people near to Him. Praise ye the Lord!" (Psa. cxlviii. 14).

3rd. Mr. James adds that "this British nation possesses laws that are most just, and so deemed by other foreign nations." But this is only the paraphrase of the 6th verse (Deut. iv.), which Sir Robert Peel quoted in the House of Commons with such effect; and the people who were mentioned by Moses must, we submit (the Divine character being considered), be identical with those who, in the present day, answer so precisely to the same description.

4th. When, lastly, Mr. James, being a candid and truthful man, admits that the British to-day are just what the Hebrews were in ancient times (he calls them "*Jews*," alas!)—namely, the people singled out by Jehovah from among all the nations of the earth as the recipients of "God's protection, supervision, and His best gifts"—that being so, Mr. James ought, in all candour, also to allow that the British must be "Israel lost" and "destined to be found;" for God never, in His Word, promised that the blessings freely granted to Abraham, Isaac, Jacob, and his seed for ever (Psa. cv. 10; Gen. xiii. 15; 2 Chron. xx. 7), would be transferred *en bloc* to any other, and therefore to a Gentile nation. The British possessing them in their entirety, we claim from Mr. James the admission, as an honest cleric, that the British are Israel, God's promises being unconditional, continuous, and "without repentance." "He never changeth, therefore we sons of Jacob are not consumed" (Malachi iii. 6).

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GOD'S DEALINGS WITH ISRAEL.

"OUR history as a nation has been a very marvellous one from the beginning. God has been working amongst us in a way He has not been doing amongst any other nation upon the face of the earth. It becomes us, then, to look back upon these doings, and inquire, not only what do they mean in themselves, but what do they teach us now? We may learn much of present duty from the history of the past.

"God, in His messages by the prophets, always appealed to the past, reminding Israel of His dealings with them from the days of Abraham, or from the day when He led them out of Egypt; so, in our instructions and exhortations, we may appeal to the history of our nation as one full of wondrous dealings on the part of God towards us, continued through ages—not merely from the time of the Reformation, but from the day when, eighteen centuries ago, the glad tidings of life, through the death of the Son of God, first echoed trom our cliffs and forests.

"Very early did the ambassadors of peace find their way to our shores. Sailing in the merchant vessels that traded with Britain (in metals, such as the tin of Cornwall), from the coast of Syria or Asia, or Greece, or perhaps forming part of the Roman army that subdued and occupied Britain, Christians, with the Bible in their hands and the Gospel on their lips, took up their abode among us, and made known to the fierce islanders the love of Him who died and rose again. So that in the very lifetime of the apostles, the Word of the Lord had free course and was glorified in these regions, over which the idolatry of Druidism had spread its hideous shadow.

"The light arose upon the darkness of this island, and shot its rays even to the extreme North of Scotland; so that in the second century Tertullian could say, that the Gospel had penetrated further than the Roman arms, and that those regions of Britain which Rome had not been able to subdue, had yielded allegiance to Christ.

"For two centuries, the true light thus enlightened our land. After that, Rome, now rising into power, and exhibiting the first signs of Popish tyranny, cast her eye on Britain, and despatched her emissaries to seduce our fathers from the faith, and bring the Church of these lands into subjection to Rome. But this was not the work of a day. The British Christians held fast the ancient faith in opposition to the modern devices of Rome, and the British Churches refused to own the headship of Rome.

"For centuries did Rome, with persevering stubbornness, labour to gain the ascendancy; for centuries did she press upon Britain the traditions of men in subversion of the commandments of God; for centuries did Britain resist the crafty assaults, and for centuries did she, with the Bible in her hand, defeat every device set on foot against her liberties as a Church of Christ. At length, however, she was overborne in the conflict. Rome triumphed. Tradition prevailed. Superstition, dark as Paganism, cruel as Druidism, overshadowed the land for ages. A voice might be heard here and there, as in the wilderness, proclaiming the truth and protesting against error. But in vain. It was silenced, though still it may be said, that at no time did God leave Himself without a witness for His Gospel; and it seemed as if the early Church of Britain were again and again speaking out from the tomb, and calling upon the degenerate professors of the cross to shake off their idolatries, and turn again to the free-grace of Christ.

"Still it was not till the beginning of the fifteenth century that the truth seemed once more to gain the ascendancy. Then God raised up Wickliffe, who, with the Bible in his hand, protested against Rome so forcibly and so effectually, that the whole land seemed on the point of casting off the yoke of Popery. But he prevailed not. It was a wide-spread, but only a temporary reformation. Rome triumphed again. Her chains were rivetted again. Her darkness covered our hills and plains again. A century more had to elapse ere the yoke was to be finally broken, and the long midnight exchanged for the full and abiding day.

"But soon after the sixteenth century commenced, there were symptoms of returning light and liberty. Voice after voice was heard both in England and Scotland, murmuring against the old oppressor. Gleam after gleam shone out in different parts, till at length the darkness passed away, and the true light arose. The era of the Reformation had begun. Day had already dawned in Germany and Switzerland; it now dawned over the plains of England and mountains of Scotland.

"For three centuries has that light continued to shine. Sometimes it has shone out more brightly, at others less so. But still it has not been again put out, nor has the blinding darkness of Popish error again covered the land.

"What a history is this! This sketch is a brief one, but how much is crowded in it! What wonders have these eighteen centuries exhibited in this island! God's eye has been upon us. His care has watched over us. His arm has fought for us. His love has wrought marvels in our behalf. Such is our history.

"It is very plain to one who considers the character of the history which we have just sketched, that there has been on this rock of ocean a continual conflict going on between light and darkness; sometimes the light prevailing, and sometimes the darkness; sometimes the armies of God victorious, sometimes Satan's hosts bearing down everything, and leading the whole land into captivity. Our island has been the great battle-field where the conflict between truth and error, between the truth of God and the lie of Satan, has been going on for ages. In no other land has such a long and continuous battle, or series of battles, been witnessed. The combat has never ceased since the first Christian, in the first century, launched the first spear against the hosts of the evil one. Never has the sound of warfare been allowed to die away. For this small ocean-rock Satan has waged a warfare such as he has never done for any other land, even the mightiest empires of earth. And in defence of this stronghold has God raised up captain after captain, gathered army after army, given us victory after victory; yet still the war is waged, and there is no sign of flagging on either side.

"Is not this a peculiar history? It is not an aspect of history which, to the same extent at least, belongs to no other nation? God has made us the bulwark of His truth, not since the Reformation only, but for nearly fifteen centuries before. He struck the staff of His banner into this lone rock of the sea, and round it He has made His hosts to rally.

"Does there not lie upon us most peculiar and most weighty responsibilities? Does not God expect much of us as witnesses for the truth, as defenders of the faith?"

Let our readers mark well this testimony of a blind witness,* pausing over each sentence and inquiring whether this is or is not applicable to Israel the Ten Tribes, and to them only as a nation?

Let us close in the remarkable words of the prophet Isaiah (chap. ix. 2—9): "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and to him (*margin*) increased the joy: they joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil. For Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counseller, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with

* "Journal of Prophecy," July, 1854.

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judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria."

Is not all this, and on to the 22nd verse of chapter x., spoken of Christ's seed (Isaiah liii. 10, 11, liv.), the people of Israel whom the Lord went to redeem (2 Samuel vii. 23, &c.), and appointed a place for them (verse 10). "He sheweth His word unto Jacob, His statutes and His judgments unto Israel: He hath not dealt so with any nation; and as for His judgments, they have not known them. Praise ye the Lord." G. R.

PROGRESS AT THE ENDS OF THE EARTH.

OUR own heart has been greatly cheered, as doubtless those of our readers will be, when we tell them of the good news of the progress of the Identity at D'Urban, in Natal, literally at "the very ends of the earth." The letter, from which we publish interesting extracts to be found below, will speak for itself, and prove that in Mr. J. Bowers Janion we have in that distant colony an intelligent, energetic, active, painstaking, and earnest believer in our origin.

It is refreshing to find the glorious subject we advocate taking root at the farthest extremity of South Africa, and to reflect that an Association, and thus a centre of influence, is formed there which is sure to act and re-act on all the other provinces of the great nation which is to-day in the throes of birth in the mighty dominion which has Sir Bartle Frere for its worthy pro-consul and viceroy, at this crisis of her history.

Mr. Bowers Janion writes under date September 28th, from D'Urban, thus:—

"Your letter and the packet of pamphlets, &c., forwarded by you on July 18th, came duly to hand, as did also the numbers of the BANNER. The pamphlets have been freely distributed, and the *Clifton Chronicle Letters* have been especially appreciated. They have done much good here. Last month I addressed a letter, signed 'Anglo-Israel,' to the four Natal newspapers, two of which are published in this town, the seaport, and two in Pietermaritzburg, the capital. *The Times of Natal* published my letter and Hine's leaflet, the other only my letter. *The Times of Natal* has, at my request, re-published the *Clifton Chronicle Letters* in its weekly supplement, and has already issued about twenty of them."

Mr. Janion goes on to say that two meetings were held on September 20th and 24th, respectively, called together by public advertisement, to organise a "D'Urban Israel's Identification Association;" that eighteen members were, as the result, at once enrolled; two secretaries, a treasurer, and a committee elected; and rules and regulations proposed and adopted for the infant institution.

"I expect," says Mr. Janion, "from the interest in the subject, that before two months are over we shall number 100 members. Several letters on the subject have appeared in the papers, and in religious circles the matter is being discussed very frequently. There are plenty of sneerers, and many who are indifferent are asking the old question, '*Cui bono?*' Still, having got the proposition fairly before the public, it will go on, for it has God's blessing."

Mr. Janion adds, he is very much interested in the BANNER, which goes out regularly, and he himself promises ere long to become a contributor to its pages. Our readers will welcome the distant voice of so warm a friend of Israel as Mr. Janion has proved himself; and we account ourselves much favoured by having efficient literary aid, not only from South Africa, but from India, and other parts of the world where the Identity has taken root and is growing. It is God's own cause, and we cannot wonder that so it should be. Let us adore the wisdom of Him who deigns to use such instruments as He is doing—the babes and the sucklings, the unknown and the unregarded—to help on this glorious work, than which there is none of more importance to the welfare of the world at the present time.

Mr. Janion sends us a copy of the "Rules and Regulations" his Association has adopted. They are very full and complete, and provide *inter alia* for the establishment of an "Association Circulating Library" at D'Urban, for the use of Israelite members, where "pamphlets, leaflets, &c., are to be at their disposal for *gratuitous* circulation." On the whole, the D'Urban scheme for the propagation of "our Identity" seems *totus teresque atque rotundus;* and we say to the promoters of it "God speed you!" and to our friends at home, "Take courage from what you see is doing at the ends of the earth! redouble your efforts also to make known far and wide the grand and glorious, God-honouring, Christ-exalting truth of the Identity of the British nation with the Lost Ten Tribes of Israel!" We conclude our notice by reprinting Mr. Bowers Janion's letter to the *Times of Natal*, under the pseudonym "Anglo-Israel." It is as follows:—

THE TEN TRIBES OF ISRAEL.

To the Editor of the "Times of Natal."

SIR,—As the subject of the Identity of the British nation with the Ten Tribes of Israel is one of vast importance to my fellow-colonists, and is now being diligently studied by all classes of our countrymen throughout the empire, I think the publication in your columns of the accompanying leaflet—which is a mere outline of the Scriptural argument—would meet with the approval of, and be read with great interest by, the generality of your subscribers. It would also be the means of bringing the topic to the notice of some who have not hitherto had the opportunity of becoming acquainted with it.

The rapidly increasing number of irrefutable proofs now being brought forward that we are the *literal* Israel (not Jews) of the Bible, the chosen people of God, are such as should convince every one of any intelligence that our claim is no mere theory propagated by a few speculative enthusiasts, but is based on the "sure Word of prophecy" revealed to us in God's Word, and is confirmed by the results of recent scientific investigation.

The whole subject is one of thrilling interest at the present critical history of Europe—and, in fact, of the whole world—and especially in its connection with the momentous "Eastern Question." For, as we have just learned, the *Times* says, "We are now on the eve of such an important crisis in the history of Europe, as has not transpired since the battle of Waterloo." I quote from memory, but they are true; for, according to the teaching of the Great Pyramid—a building which proves to be a Bible in stone or second revelation from God—the next grand crisis in the history of Israel, of Europe, and of the world, is very shortly to take place.

I am, &c., ANGLO-ISRAEL.

Durban, Natal, South Africa,
August 25, 1877.

Our space forbids us to re-publish the leaflet issued by Mr. Hine, which follows; besides, our readers are doubtless familiar with it.

"WE do not know in whose hands the Jews would be so desirous of seeing placed the land of their forefathers as that of just, beneficent, and liberal England. We should not then be afraid of fresh colonies of Europeans springing up in all directions. Under England's protection we should have no fear for the safety of the Jews. England has proved by her rule over the multifarious races and religions in India that she knows how to govern people of different nationalities and creeds. We could then as warmly advocate Jewish settlements in the Holy Land as we are now doubtful about their success. We should know that the Jew would reap where he sowed, and that the capital expended in establishing colonies would be quite safe, and even prove remunerative. We could then trustingly leave history to work out its course in the land which God promised to the seed of the patriarchs in perpetuity. If it were the will of Providence that such colonies should in the course of time result in the restoration of the Jewish polity, we should hail such a prognostication with delight. England, we know, would throw no obstacle in the way. It would much rather act the part of a Cyrus than a Nebuchadnezzar. But these events are yet in the womb of the future. They are too far off to be speculated upon. Thus much we may, however, say, the hearts of thousands of orthodox Jews beat high at the bare contemplation of such an event as the possession of Syria and Palestine by England, sending a thrill of unspeakable joy through their frames."—*Jewish Chronicle.*

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